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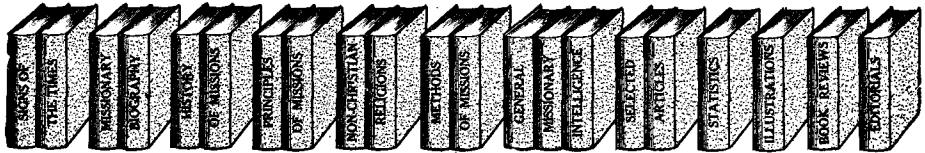
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THE MISSIONARY REVIEW *of the* WORLD

JANUARY, 1920

SOME SIGNS OF THE TIMES

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THE CHALLENGE OF THE WORLD'S NEED

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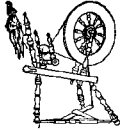
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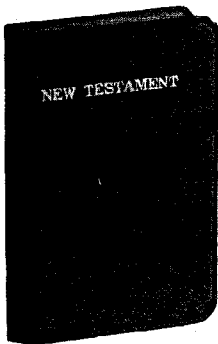
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Our National Service—International Obligations

As in the Christmas month the Presbyterian Church is stressing through its Board of Foreign Missions its great responsibility to the lands overseas, so in January through its Board of Home Missions it will center its attention on its solemn obligations for NATIONAL SERVICE.

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EDITORIAL AND BUSINESS CHAT

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IT IS always encouraging to receive letters from our subscribers telling us how they have been helped by THE REVIEW and how it has been an inspiration to them. Those letters do a great deal to bind readers and publishers closer together and strengthen the feeling that we are all one, working, and planning, and praying for the same great cause. We are glad to have your letters and hope that even more will be sent.

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TOOKER MEMORIAL HOME

In the November REVIEW, page 895, is a statement in regard to the Tooker Memorial for Chinese Children, which has caused much concern to Miss Cameron, the head of the

Continued on page VI

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Continued from page IV

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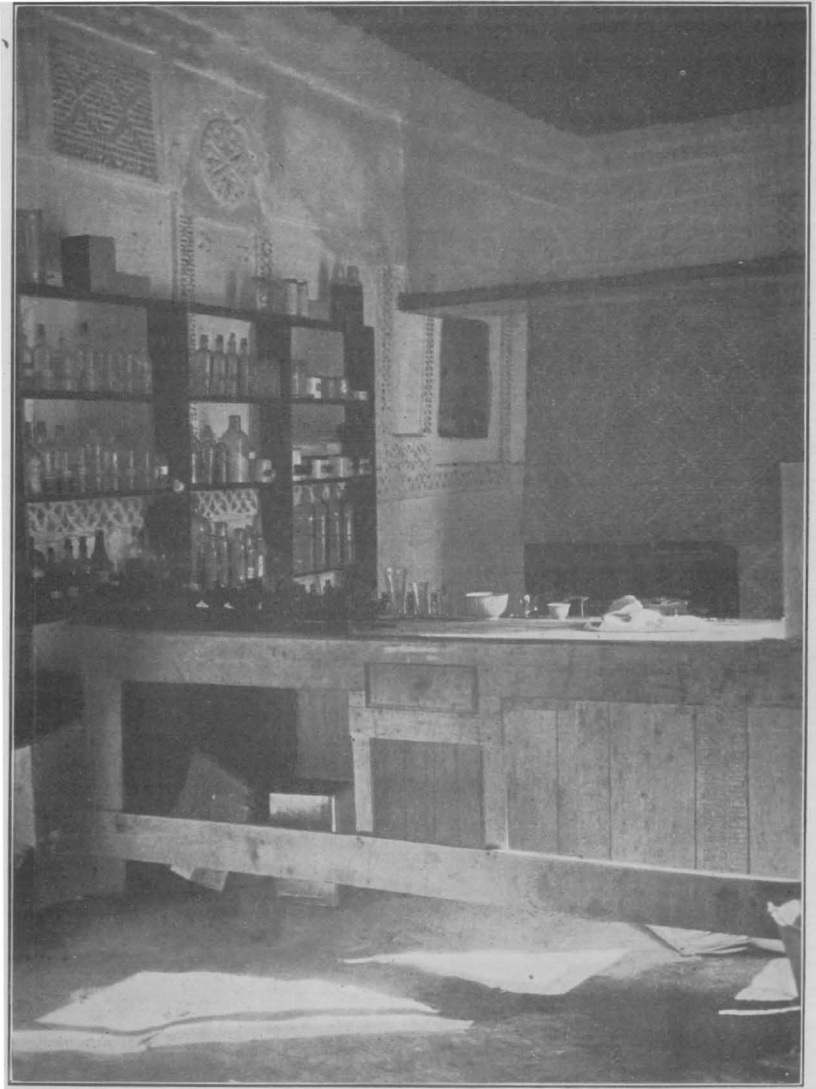
STUDENT VOLUNTEER CON- VENTION

The Student Volunteer Convention which meets in Des Moines, Iowa, December 31—January 4, God willing, expects to have a record attendance of delegates from the principal educational institutions in the United States and Canada. Over 6,000 members of faculty and student bodies have expressed their intention to attend. The morning and evening sessions will be in the Coliseum, and the afternoons will be devoted to section meetings which will discuss various phases of mission work, the different countries, and denominational enterprises. Dr. John R. Mott will be chairman, and among the speakers expected are Dr. Robert E. Spear, Miss Una Saunders of Toronto, Dr. J. H. Franklin of Boston, Rev. J. H. Oldham of Great Britain, Mr. Sam Higginbottom of India, Dr. Samuel M. Zwemer of Cairo and Mr. Sherwood Eddy.

INCREASING THE PRICE

You would not be surprised if the price of the REVIEW were increased to \$3.00 on January 1st. Would you object? The cost of labor, of rent, of manufacture have increased from 20% to 100% in the past four years. It would be fair to increase the subscription price 20%. The directors of the REVIEW have decided, however, not to increase the price at present because we wish to help our subscribers keep down the high cost of living. In return you can help us by getting new subscribers at the old rate of \$2.50 a year. (Foreign subscriptions are \$3.00 or 12 shillings, including postage.)

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MAKING THE BEST OF POOR EQUIPMENT
Inside the Old Dispensary of the American Mission in Koweit, Arabia

THE MISSIONARY REVIEW *of the* WORLD

Vol.
XLIII

JANUARY, 1920

NUMBER
ONE

PLANNING FOR A BETTER ENGLAND

WHAT NATIONS have learned the lesson that God would have them learn from the war? In America national prohibition of intoxicating drink has been established, money is given more freely, but there is still the same extravagance, unrest and selfishness. France has suffered and at first turned her thoughts Godward, but now is again becoming thoughtless in religious matters; Russia has overthrown the Czar's autocracy but knows nothing of law and freedom; Italy and the Balkan States are turbulent and self-seeking; Turkey is dismembered but unrepentant, and is uninstructed in righteousness; Germany and Austria are defeated but are hoping some day to retaliate. England, with problems almost too great for her to grapple with, is torn by factions and disputes. Will Great Britain learn her lesson?

Recently the Council of Christian congregations representing one hundred and twenty churches of Manchester drew up a manifesto urging the establishment of a better England, socially, industrially and religiously. The objectives sought include (1) an adequate wage, so that families may be brought up in health and vigor; (2) reasonable leisure for every man, for the development of life and the use of things God has given all men richly to enjoy; (3) dwellings and surroundings which shall make for virtue and happiness; (4) a liberal education, based on a religious foundation, within the reach of all.

As disciples of Christ these congregations are committed to the following principles: (1) that every soul is of infinite and equal value, because all are children of one Father; (2) that while the production of wealth in the interests of the community is a Christian duty, the pursuit of personal gain as a main end of life is not only un-Christian but anti-Christian; (3) that as Christians are members one of another, therefore they have mutual obligations of service;

(4) that society has the duty towards its members of seeing that all have the opportunity to live a good life; (5) that there is a grave responsibility resting upon every man to labor with all his strength for the common good, constrained and inspired by the great love wherewith Christ hath loved us.

The spirit of distrust and suspicion will be removed as Christ's teachings are followed, and to this He is calling all people everywhere. It is not enough, however, to see the ideal. There must also be the *power* to attain that ideal.

CHRISTIANIZING CHINESE IN AMERICA

AT our own doors in the Metropolis of America and in the Metropolis of California there have been for years Chinese quarters where temples, or "Joss Houses," theaters, opium dens and other Oriental institutions that have been looked upon by Americans chiefly as curiosities. Christian work has been carried on in these quarters in a small way but no adequate organized effort has been made to Christianize them. The earthquake in San Francisco destroyed Chinatown but it has been rebuilt and is again a heathen show place for sightseers. New York's Chinatown has been affected by a different kind of earthquake. It has now a Christian Chinese Mayor, Lee Tow, and has been transformed if not wholly regenerated. Not all the people have become Christians but the Joss House has been closed and the public idols destroyed or dethroned.

Some years ago when this picturesque but vice-ridden quarter was the haunt of the "white slave trader" and the opium and gambling joints flourished, Lee Tow came to Chinatown and began to seek out those Chinese who were Christians. Gradually he gathered a following, although it was slow work, and recently the Chinese Consolidated Benevolent Association elected him as President, the first Christian who ever held the office in Chinatown. The former "Joss House" is now the headquarters of the Benevolent Association and the old bell with which worshippers were wont to drive away evil spirits and the gilded carving on which they tried their "luck" before embarking on any enterprise, are only relics of the past superstition.

Another encouraging sign of the fruit of Christian influence on Orientals, in America is the work among Chinese students at Lehigh University, Bethlehem, Pennsylvania. For more than five years members of the Chinese Students Club of the University have met regularly each Sunday afternoon to study and discuss the Christian religion and other vital topics with the General Secretary of the Y. M. C. A., J. Mark Frey, as their leader, these men are endeavoring to absorb the best that the western world has to give so

as to qualify themselves for positions of responsibility upon their return to China. Such topics as the following are discussed in the class: "How did we get the Bible?", "Christian Internationalism," "The Difference between a Moral man and a Christian man," "The Christian Ideal of Service," "Unity of Protestant Churches," "Christianity and the War," and "Prohibition." As one result, each year one or more of these young men have become Christians, Church members and effective missionaries among their fellows. One of them who recently entered the University as a pagan became in his senior year Chairman of the Missionary Committee and upon his return to China, has continued his Christian work.

A NEW OUTLOOK FOR THE Y. M. C. A.

A LITTLE over fifty years ago, in 1868, the American Young Men's Christian Association held its national convention in Detroit. There were then 257 associations in the United States and Canada, with a membership of about 50,000; and property and funds amounting to some \$700,000. There were only about twenty employed officers giving all their time to the work. At that Convention the first General Secretary of the Association was elected. The program of work included only general religious activities, and was confined to the United States, Canada and the British Isles.

On November 19, 1919, the International Association met in Detroit again to hold its fortieth Convention. There are now 2,077 associations in the United States and Canada, with a membership of over 750,000 and property valued at \$107,870,000. The number of employed officers and staff, giving all their time to Association work is 5,076. These men conduct not only general religious and social work, but physical training, educational classes, Bible schools, and various vocational and cultural classes. There are 129,000 men enrolled in Bible classes alone. The work has spread over all the world. The International Committee has 164 special secretaries on the home field, and 196 abroad. At this Convention, there were present some 4,500 delegates from Canada, from the various states of the Union, and from many foreign lands.

The outstanding feature of the Convention was its emphasis on the evangelical Christian basis and purpose of the work. It was frankly acknowledged that in many cases the physical, social and intellectual activities have obscured the religious; and that in some cases there has been a tendency to make the Association a substitute for the Church. The reports of Committees and the speakers at the Convention stood firmly for a return to the higher ideals and standards of the Association.

FIRST: The supremacy of the religious purpose of the enter-

prise was proclaimed, with its dependence on spiritual forces and the need for deeper prayer life among employed officers and members.

SECOND: The maintenance of the evangelical basis was agreed upon. All officers and active members must be full members of evangelical churches—those accepting Christ as the Son of God and only Saviour of men. Dr. John Timothy Stone gave a powerful opening address on the text: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." The Convention voted in favor of giving special attention to the selection and training of secretaries, with emphasis on thorough training in the religious aims of the Association, the meaning of the Christian doctrines, and in religious activities.

THIRD: The evangelistic aim of the Association was brought forward. On the last evening of the Convention fifty evangelistic meetings were held in various churches of Detroit, under the general direction of Dr. Sherwood Eddy. At these meetings evangelistic messages were given, and men were invited to make a definite decision for Christ.

FOURTH: In connection with Dr. W. Douglas Mackenzie's careful report on "The Relation of the Y. M. C. A. to the Churches," some failures of the past were mentioned, and several constructive recommendations were proposed. The local associations were instructed to work in closest harmony with evangelical churches, cooperating with them in all forms of Christian activity and avoiding any spirit of rivalry. The Convention authorized the appointment of a Commission to enter into negotiations with the various evangelical denominations with a view to a careful study of the relation between the churches and the Association, and to outline a program of work for the coming year.

The Young Men's Christian Association has been a mighty force for good in the life of young men, not only in America but all over the world. It has, through its buildings and secretaries, made homes for many who were strangers in cities and towns. It has brought the claims of Christ to uncounted multitudes; has conducted hundreds of thousands of Bible classes; has given many educational opportunities to those who would otherwise have been deprived of them; has assisted many thousands of young men to select careers of Christian service; has developed a boys' department which has touched the lives of many boys in their teens.

With a new emphasis on the religious and the spiritual, and with the exercise of greater care in the selection of secretaries, we look for a period of still larger usefulness for this great organization. The Young Men's Christian Association will succeed in proportion as its leaders systematically put "first things first."

POLITICS AND MISSIONS IN MEXICO

POLITICAL complications between the United States and Mexico are hindering the return to normal conditions. This is true religiously as well as politically. There are, however, signs of real missionary progress in the redistribution of territory among evangelical missions and the reestablishment of evangelistic and educational work, which has been interrupted by the years of revolution and unrest.

The Mexican Secretary of State now proposes to rescind the stringent anti-religious educational provisions of the new Constitution. The present law provides for freedom of teaching, *except* that it must be non-sectarian, not only in schools and colleges under Government control but in private institutions. No religious association or minister may conduct or teach in primary schools. This provision prevents Protestant as well as Roman Catholic religious teaching in schools. The new article reads:

"There shall be full freedom of teaching, but it must be non-sectarian in the official educational institutions, and primary and secondary education given in the same centers must be gratuitous. Private educational institutions must be subject to official programs and supervision."

This permits private schools, both Protestant and Roman Catholic, to teach religion; and will open the way for increased activity by both Romanists and by evangelical mission workers.

The fear felt by Roman Catholics because of growing evangelical sympathy among the people is seen in the recent edict, issued by the Archbishop of Chihuahua, relative to the excommunication of all persons who send their children to Protestant schools. This seems to show that the Roman Catholic clergy are alarmed by the success of the various schools in Chihuahua, such as Palmore College and Chihuahuaense, the International School, and the German College, in which no Roman Catholic instruction is given and two of which are Protestant institutions. The Mexican paper, "El Mundo Cristiano" says:

"We are surprised at the lack of humor displayed by the Roman Catholic prelates. To excommunicate for aims of this nature in these times is not cause for fear, but for amusement. But even if a Roman Catholic prelate believes that he is not required to have a normal sense of humor, he should be practical in his defence of the Roman faith. In Yucatan, the threats of the archbishop served to advertise a Protestant school. You should be more careful, Messrs. Archbishops; it is necessary to be practical. You should not give advertisements gratis."

Because of this publicity, many families sent their children to Protestant schools in Yucatan.

As for the political unrest, American business interests generally favor the establishment of stability in Mexico by the armed intervention of the United States. The spokesmen for these in-

terests think that American patience has been exercised long enough, and that the time has come to act energetically so as to put an end to the reign of terror from bandits, and the destruction of American life and property. They believe that intervention must eventually come in the interests of world peace and progress, and that the sooner it comes the better.

Protestant missionaries on the other hand are opposed to such intervention. They sympathize with the Carranza government in the difficulties that harass it, and report that the country is quieting down and gradually returning to normal conditions. These missionaries have no financial or political aims, but only seek the good of the people. They represent millions of dollars and hundreds of lives that have been invested in Mexico with an unselfish purpose. They have been the most influential force to raise the standards of liberty, justice, altruism and education among the Mexicans. As a result, the present government recognizes the value of evangelical missions and many graduates of their schools are in positions of authority or influence. The missionaries know the people and the situation, and their advice is unselfish and in harmony with the higher ideals of modern times.

A Mexican Protestant preacher recently declared that intervention in Mexico by the United States would mean the destruction of all American mission work. Protestant pastors in Mexico have been accused by their enemies of having been bought with Yankee gold, but they have continued their work in the confidence that the Gospel of Christ is Mexico's greatest need. In case of intervention these pastors would be obliged to take their stand against their American friends. Under Carranza's government there has been general religious freedom, and a growing interest has been manifested by the people in the Gospel. The Protestant churches of Mexico City, Puebla, Guadalajara, Monterey and elsewhere are crowded. A recent report of the Methodist Episcopal Church, South, declares that "Those in government circles are decidedly in favor of encouraging the development of Protestantism; many of the restrictions that served to retard mission work in the past are being removed, such as prohibiting the teaching of religion in primary schools, denying foreign clergymen the privilege of preaching the Gospel and forbidding the ownership of property by religious corporations. Students from the theological school in Mexico City say that a few weeks ago members of the Senate spent several days discussing the superiority of evangelical religion, and advocated its acceptance throughout the country. The almost deadly blow that has been given Romanism during the recent revolutions gives evangelical churches an opportunity for spreading the Gospel such as has never been known before. Possibly there can be no clearer evidence of Divine interposition in the affairs

of Mexico than the readiness of the people to buy and read the Bible. They are hungry for the Word of God."

Evangelical Christian work has been carried on in Mexico almost entirely under American auspices, and many believe that it would be set back one hundred years by an American invasion. Mexicans are willing to accept spiritual help from the United States in working out their problems, but they bitterly oppose political interference or armed intervention. This is a crucial time for evangelical missions in Mexico. Opportunity means responsibility.

RELIGIOUS MOVEMENT IN SOVIET RUSSIA

A MEMBER of the British Military Mission at Omsk writes that, as a Christian, he cannot see without regret the disappearance of Christianity among the gifted people of Russia, who will probably become one of the great races of the world. There is danger of the further retrogression of the Russians religiously because evangelical Christians of England and America are taking no adequate steps to give them the Gospel and to train leaders.

The legal obstacles, that formerly prevented evangelical work among the adherents of the Russian Church, have now disappeared, but in the mean time the masses of the people are without religious instruction.

A strong movement has recently begun among the laity and clergy of the Russian Church in Bolshevist Russia. The Muzhiks are convinced that Lenin is Anti-Christ, and as a result the Soviets are alarmed. In Omsk, a detachment of crusaders has been formed to fight against the Reds in defense of the Christian faith as menaced by Bolshevism. These Crusaders wear a large cross on their uniforms. The vice-president of the movement has asked the British Military Mission in Siberia for Bibles in Russian, and other non-sectarian religious literature will be welcomed.

It is time that adequate assistance from America and England be given to these Russians who are groping for the light. A "Russian Bible Evangelization Society" has recently been founded in America with Mr. George C. Howes of Boston as President; Dr. Howard Kelly of Baltimore, Mr. Sidney Smith of Canada, and Dr. David J. Burrell of New York, as Vice-Presidents; Col. E. N. Sanctuary, of Washington, as Treasurer; and Mr. Pertelevitch Rand of Russia, as Secretary. This Society plans to conduct work for the giving of the Gospel to Russia. The Gospel Committee, founded to distribute Christian literature among Russian prisoners of war, is sending Gospels and other literature to Omsk and elsewhere. Another enterprise is Pastor William Fetler's "Russian Missionary and Educational Society" which is now training Rus-

sians in America to become Christian teachers and evangelists in their own country.

Russia has in its vast domain 180,000,000 people, most of whom have never been educated to know the true significance of the Gospel of Christ. It is time that American Christians extend a helping hand to these distressed people in their hour of need. The workers will face difficulties, but none greater than those faced by the Apostles in the first century.

THE CHANGING MOHAMMEDAN WORLD

MOSLEMS can never be what they were before the war. They are being modernized, and it rests largely with Christians to say whether they will become more dangerous neighbors or better world citizens. They are not only adopting new ideals of government and business, and calling for modern books and machinery, but they are changing their social customs and religious ideas. The people are seeking western education. Women long suppressed, are breaking away from their ignorance and seclusion. Cairo recently had a Moslem women's parade, where women lowered their veils and addressed crowds on the street corners. A talented Christian woman preached a sermon in a conservative Cairo mosque that had previously excluded all women. European dress and institutions are being copied throughout Egypt, Syria and Turkey. Will they take also the higher spiritual ideals with the intellectual and material? "Official state religions," says Professor Wendell Cleland of Cairo University, "have collapsed in the Near East, Moslems have lost confidence and old leaders are desperate. There was never before such a spirit of inquiry into religious matters."

Unrest is everywhere, and as the leaders of the people and the proletariat seek better things for themselves they must be guided to distinguish between false and true ideals and values. They must see the worth of honesty, the blessing of unselfishness and the necessity of Godliness. That there is a trend toward Christ among many Moslems is shown by the efforts of mullahs to keep the earnest and intelligent Moslems from deserting Islam.

EVIDENCES OF PROGRESS IN INDIA*

ONE effect of the war, says Dr. H. D. Griswold, has been to break down the natural isolation of India, as nothing else has ever done. The rapidly increasing literacy in English has contributed to this, as well as the number of Indian students who have studied in Britain and America. The rank and file of India's population, from multitudes of villages all over the land, have now

* Based on an article by Dr. Griswold in the Indian Standard.

come into touch with the outside world so that India will be more closely bound up with the other nations. One result is a larger preparedness on the part of the Indian people to listen thoughtfully to all sorts of messages, including the Gospel message. In order to meet the new and enlarged situation there is need of better equipment and large reinforcements. We must devise large things, expect great things and attempt great things. The only limits are those that God places.

The British Government's policy to foster "the progressive realization of responsible government in India as an integral part of the British Empire" is a most momentous pronouncement. Responsible government is to come gradually, so that it is hoped that by the time this is introduced the Indian Church may be able to carry much larger responsibilities than now. As there is to be "the progressive realization of responsible government" in the State, so there must be in the Church. The presence of the national spirit in the churches is proved by the large number of articles appearing on the relation between Church and missions, and by local difficulties in various places. A spirit of self-assertion is a sign of adolescence. It is a sign of growth. There will be numerous changes in mission organization in the near future, so as to allow of a larger degree of initiative in the Indian Church. The Church is to be magnified as the permanent instrument of evangelization in India.

Women of India are finding a larger sphere of service, and constitute a special field of effort for the women of the West. India's womanhood must be raised, educated and helped to advance along with the womanhood of Britain and America. For this great task there must be suitable training, normal, medical and collegiate. There is reason to expect a great development of education among Indian women during the next twenty-five years.

Lastly, there are signs in India of many social reforms along the lines of temperance, child marriage, temple prostitution, and the improvement of child training and home life. But what India needs most of all, and the requisite of all true success, is the knowledge of God and the power that comes through a true acceptance of Jesus Christ.

OPPOSITION TO CHRISTIANITY IN CHINA

SOME reports from missionaries and travelers in China would seem to indicate that the whole country is ready to receive Christ and to join the Christian churches. This is far from true and it is fortunate that there is no wholesale reception of untrained church members, otherwise the new converts could not be assimilated and educated, but would form a weak and semi-Christian Church.

While there are many reasons for encouragement in the number

of inquirers, including educated leaders that are accepting Christianity, there is still determined indifference or opposition on the part of the multitudes. Dr. E. W. Smith, who has recently returned from a visit to China, says that to the superficial observer the progress of the Gospel seems to be amazingly slow, but to one who understands the difficulties of the situation the wonder is that there is any progress at all. The worship of ancestors, and other laws and customs are so deeply rooted that it seems impossible for the Chinese to break away from them. There are also temporal difficulties. For a merchant to become a Christian and to close his store on Sunday is to invite beggary for himself and his family. In one city of 50,000 inhabitants the arrest of progress was due to three facts: (1) The moneyed class, whose annual income is divided among the members of the clan on the annual ancestral worship day, agree that any member embracing Christianity is to be cut out and his portion divided among the others. (2) The large clerk and employe class are not permitted by their employers to become interested in the meetings, for the employers know that acceptance of Christianity will be followed by refusal to work on Sundays, which means dismissing a trained employe and breaking in a green one. (3) The soldier and police class have been forbidden by the higher authorities to become attendants on pain of dismissal. Dr. Smith says that there is no sign of wholesale transformations.

There are many encouraging signs, but missionary work in China must be carried on, not because of the prospect of immediate and large returns on the investment, but because of loyalty to Christ and faith in the power of His Gospel.

POSSIBILITIES IN SIAM

THE Siamese call themselves "free" people; hence, they will adopt no benefit—economic, educational or religious—which would tend to bring them under subservience to another race. The missionaries, understanding this, have made it a point never to interfere in civil affairs, and have proclaimed the Gospel of Christ in a spirit of loyalty to the Siamese government and people.

The war has stirred the national conscience in Siam, and has prepared the way for a more general acceptance of Christianity. Buddhist forces will, on the other hand, probably make a strenuous resistance. Heretofore, they have hardly taken the Christian missionary program seriously. Buddhist priests outnumber Christian missionaries and teachers more than a hundred to one. But the Siamese people have demonstrated that they are capable of understanding Christianity to the extent of conforming more literally to the example and teachings of Christ than any other Oriental people unless it be the Koreans.



EDITORIAL COMMENT



THE WORLD'S NEED FOR LEADERSHIP

THE present world situation is a moral challenge to America," says Dr. Sherwood Eddy, who has recently returned from a tour of the world. He gives a brief survey of conditions and forces as he found them. "Japan is at the parting of the ways, facing the second great crisis of her history. In Korea and Shantung she must make her choice between autocracy and democracy, between militarism and freedom. The Japanese are one of the three great expanding and dominant races of the world. The 630,000,000 of the yellow race, or nearly 40 per cent of the world's population, may become a yellow peril, but they are today our golden opportunity to Christianize the Far East.

"China is facing her darkest day politically but her brightest day religiously. The Government is in danger of breaking down. One of four things will happen to China. There is one last chance to save the country from within, or second, the Government may fall, or third, Japan and other nations may try to divide China upon the spoils system, or fourth, she may pass into a temporary receivership under the control of a League of Nations or a group of the powers. Here is our supreme opportunity to raise up a moral Christian leadership which alone can save the nation and give it a lasting foundation for personal and national life.

"India, divided between eight great religions, 147 different languages, and 2,000 different castes, is being united into one burning unit of a new national consciousness. She is entering upon a new era of responsible government. Hinduism and the non-Christian religions cannot furnish a lasting foundation for national life. Now is the time to raise up the Christian leadership which alone can save India.

"The Near East is still the danger zone of the world. Egypt is in unrest, Palestine is seething with Zionism, Mesopotamia is a bone of contention between the French and the Arab Hedjas, and Turkey is awaiting her fate. The whole Near East is under the shadow of Islam, and there is no hope apart from a Christian control. The whole Near East needs help.

"Europe, crippled by the war, is suffering from under production. Industry is paralyzed through vast areas of destruction; transportation, both by land and sea, has partly broken down; there is a serious coal shortage which has left many countries in Europe without sufficient fuel or food to face the winter. With the lack of raw materials, the disappearance of credit, and the

destruction of markets, industry is threatened over wide areas. These together with demoralization of labor, the high cost of living, and lower morale as the result of the war, threaten several countries in Europe with bankruptcy, famine or revolution. The Government of Poland with its twenty-four millions is in imminent danger. Russia is in a welter of Bolshevism. Germany and Austria are largely bankrupt and demoralized. Italy is rent and divided in her industrial, social and political life, and is on the thin crust of a volcano over the difficulty of Fiume. The position of the Jugo-Slavs and the Greeks is precarious. Every country is facing a great crisis, either industrial, social, political or military.

“For the whole distracted world today there is nothing but the Christian solution adequate to meet the present world situation. There is need of a united Church to face such a divided world. There is need of an advance of the Christian forces all along the line.”

RELIGIOUS WORK FOR THE ARMY AND NAVY

EVER since the Christian Commission undertook to carry on work for the soldiers during the Civil War, the Young Men's Christian Association has been active in providing Christian opportunities for the men in the American Army and Navy. A department was established for this work at the time of the Spanish-American War, and special secretaries have been called to give their whole time to it. When the trouble arose at the Mexican border the Y. M. C. A. was the first religious or welfare organization on the field. Since that time, however, welfare work has been taken up for soldiers and sailors by other religious organizations, including the Salvation Army, the Knights of Columbus and the Jewish Welfare Board. Regular religious services have also been conducted by United States Army and Navy chaplains, drawn from different religious bodies. Their work has sometimes been very effective and in other cases has been more or less professional and unsatisfactory.

The service of the Young Men's and Young Women's Christian Associations during the recent war was unusual in its character and scope. The Y. M. C. A. had 482 secretaries at work in forty-nine naval centers; 4,309 paid secretaries in American Army areas; conducted work at 2,000 points abroad, with a total personnel of about 12,000 workers. Their service in maintaining the morale of the army and navy is of inestimable value.

Now, however, beginning with November 1st, the United States Government has begun to take over the work of all the outside welfare organizations connected with the army and navy, on the ground that Church and State are separate, and that the Gov-

ernment is the "father" of the men in service and should look after their welfare. This means that the Y. M. C. A. must give up their established work on Government reservations.

On October 31st there were 593 temporary "Y" huts and 1300 Y. M. C. A. secretaries affected by this order. The buildings and equipment cost \$4,500,000. For the present, the ten permanent Y. M. C. A. buildings erected in Army Reservations before the war will not be affected. The result of this Government order will be to secularize the welfare work for men in service, and to put the educational, physical training and social activities under control of men in the employ of the Army and Navy.

Some millions of dollars of the money contributed to the "Y" work in the United War Fund are still unexpended. The money was given for a specific purpose, for work conducted under special organizations that are still trustees of the fund. What shall be done with the remainder of this money? As Congress has not yet made a sufficient appropriation to care for the welfare work, the Secretary of War has asked the War Work Council of the Y. M. C. A. and the other organizations to hand over their unexpended balance, and at the same time suggests that "Y" secretaries offer their services to the Government for non-religious welfare work. This plan, however, offers serious difficulties, as the war work organizations are trustees of their funds and most of the secretaries have given themselves to the work with the understanding that they are free to do religious work. The proposed plans both in the Army and Navy are experimental and there are reasons why the experiment of conducting such work directly under naval and military supervision is not likely to be successful. The Navy plan emphasizes the necessity for religious work in its welfare program and expects to continue in close relationship with the Young Men's Christian Association. It is to be hoped that in both the Army and Navy some arrangement will be made whereby the long experience of the Association may be utilized in such a way as to insure the largest Christian service to the enlisted men.

Since the principle of the separation of Church and State is recognized in the United States, it is conceded that the Government cannot conduct sectarian work. The need of the men for instruction and encouragement in religious life and activity is, however, undeniable. What then shall be done to supply the place of the Y. M. C. A. in the Army and Navy? Apparently the solution is in the chaplains. In the past, these men have been appointed by the Government, selected too often without reference to their special fitness as religious leaders of men. There has also been an insufficient number and there has been no systematic cooperation with the churches in the effort to make their work effective.

With the practical elimination of outside religious organiza-

tions from the Army and Navy reservations (except as the men in service form their own Association) the responsibility for religious work must fall on the chaplains. Steps should be taken immediately to increase and improve the personnel of that body of men, and to insure their appointment on the basis of fitness alone and not as a political "plum." These chaplains should represent the churches and might, with advantage, be nominated by the various denominations and obliged to report to them on the character and results of their work. Their equipment might be increased and other plans of cooperation devised, so that the men in service will feel a close affiliation with the churches from which they or their parents have come. The men in service need physical, intellectual and moral training, but if their spiritual life is neglected they will be no better than human machines.

THE COST OF THE WAR

PROF. ERNEST L. BOGART, in a volume prepared for the Carnegie Endowment for International Peace, states that all of the wars of the nineteenth century, from the Napoleonic wars down to the Balkan war, show a loss of life of 4,449,300; the dead of the recent world war reached 9,998,771. If each human life is valued at an average of \$3,400 the total economic loss of this life would be thirty-three billion dollars. The property loss on land is estimated at about thirty billions, and at sea \$6,800,000,000. The indirect cost in the loss of production is placed at \$45,000,000,000. These figures added together give the total financial loss due to the war as the incomprehensible amount of \$115,000,000,000. These figures stupendous as they are, do not take into account the effect of the war on human vitality, on economic well-being, on morality and on social unrest. Is it not time that the world sought to follow the "Prince of Peace"? The cost of Christian activities throughout the world is estimated at approximately \$500,000,000 a year. On this basis the money waste of the war would have supplied funds for all Christian churches and missions for over 200 years. The number of men giving all their time to Christian work in all lands is estimated at not over 500,000. On this basis, the men killed in the war number twenty-times this number and four hundred times the number of Christian missionaries.

Nothing has taken place in the world which has invalidated one of Christ's claims or weakened one of His principles. Christ never was so necessary, never more unique and never more sufficient. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God He stands strong among the weak, erect among the fallen, clean among the defiled, living among the dead.—Jesus Christ, our Lord.—*John R. Mott.*

The Challenge of the World's Need

BY REV. HOWARD AGNEW JOHNSTON, D. D., CHICAGO, ILLINOIS

"The sobbing of a thousand million of poor heathen sounds in my ear, moves my heart; and I try to measure, as God helps me, something of their darkness, something of their blank misery, something of their despair. Oh, think of these needs! I say again, they are ocean depths; and, beloved, in my Master's name, I want you to measure them, I want you to think earnestly about them, I want you to look at them until they appal you, until you cannot sleep, until you cannot criticize."

SO wrote the Rev. Charles Inwood, revealing the compassion of the Master Himself when He looked upon the multitude, in a desert place, without bread, and night coming down, because they were as sheep without a shepherd. After nineteen centuries of Christian history the same picture challenges our compassion on every side, and in every land: thousands, yea millions of men, women and children, in spiritually desert places, without the Bread of Life, and night, eternal night, coming down upon their souls.

In throbbing earnestness, Dr. J. Campbell White declares:

"We thought we were going on to a millennium of education and civilization, and God has shattered that lie, and revealed to us that only a civilization founded on His truth can ever satisfy the aching heart of the world, and ever make a decent human society on earth. Never has there been revealed in such lines of blood and fire the necessity of God in human life and in all human relationships. If people cannot hear the voice of God in a war like this, how can God get His thought across to men at all?"

The emphasis in this statement that nothing short of a radical work of regeneration by the grace of God in redeeming love will ever solve the problems of men, helpless in the slavery of sin, is reinforced by the following forceful word in the *Western Christian Advocate*:

"Jesus Christ did not come into the world simply to make decent people better, or to provide conveniences for the discontented. He came to save the world, and the whole world, from its sin. Was its sin ever greater than at the present time? What prophet of God will pray that he may be brought to see it, and call other men to come with him and preach it for the healing of the wounds of the nations?"

Many utterances of kindred nature are appearing in all sorts of publications, economic journals, philosophic reviews and daily newspapers, as well as religious periodicals. But the general statement is liable to make only a very general impression. The

student of the world's life should note somewhat in detail the actual facts which make strikingly concrete this vigorous assertion of the need of Christ's Gospel of salvation for a dying world. There are those who discourage the suggestion that we look the facts in the face, intimating that the policy of hope and encouragement should always be adopted, according to which we shall not look at the dark places, but emphasize whatever is in evidence to indicate the progress which is being made in the admitted task of the Church to evangelize the nations. But our Lord warned those who had a great task to achieve to measure carefully the obstacles to overcome, declaring that he only is wise who will frankly face every fact and appreciate its significance as related to the great objective of the Church of Christ. Therefore let it be remembered that we are now considering the world's need, and are looking at the dark side, rather than trying to gloss over whatever should be probed to its deepest center. Superficial thinking that would consider the task as well-nigh accomplished is fatal to an adequate conception of the stupendous, staggering burden the Church has scarcely begun to lift.

A GLIMPSE AT THE NON-CHRISTIAN WORLD

If we should set aside twenty-five thousand people to every missionary in the non-Christian countries, (a pitifully inadequate provision), there would still remain five hundred millions for whom no messenger of Christ has yet been provided by the Church, with its vast wealth and large numbers of young men and women. After nineteen hundred years of Christian Missions, we can imagine what the apostle Paul would say to us, when he said to his easy-going fellow Christians of his own time, "Some have not the knowledge of God: I speak this to your shame." A recent author has quoted from "Whittier's Almanac" figures to the effect that out of a total world population of over 1,600,000,000, there are 564,000,000 nominal Christians, or about one-third the total population of the globe. He makes this report a basis for the statement that "Christianity has grown more in the last one hundred years than in the preceding eighteen hundred." But included in this total are the inhabitants of all Roman Catholic countries and all Greek and Oriental sects. Christianity has made no such genuine progress in these countries in the last century as would justify the intimation that a triumphant development of its redeeming truth is now apparent in the life of those people. Such a statement cannot possibly be taken as an estimate of the exact status of Christian progress.

If we glance at non-Christian countries, we have to note, not simply the degree of progress actually made by Christianity, but what yet remains to be done. Moreover, we must note the real

attitude of controlling governments toward the Christian propaganda. Crossing the Pacific, we find that about 70,000 Japanese now dwell in the Hawaiian Islands, with scarcely any attempt to Christianize them. They out-number all the rest of the population. In Japan itself, with all that is encouraging, there are not yet two per cent of the population Christian. Nowhere else in non-Christian countries are the pagan shrines and temples kept up so perfectly. The Mikado still goes to Yamada to worship the ancient gods of Japan. In recent months Japan has revealed its true attitude toward Christianity in its policy toward the Koreans. From the time Japan entered Korea, the Japanese have looked upon Christianity there as making its occupation more difficult, for Christian Koreans are more intelligent and have protested against acts of injustice on the part of the Japanese military power. Recently a friend, who was an employee of the Japanese Government, was discovered to be an earnest Christian. His resignation was demanded, and with a stinging denunciation of his interest in the Christian religion. No careful student of Japan's present ambitious spirit will entertain the sanguine hopes entertained twenty years ago by Christian missionaries concerning the future spread of Christianity among those people.

PROBLEMS OF CHINA AND INDIA

China's and India's millions are devotees of Confucius, Buddha, Krishna and Mahomet. The followers of Christ in those lands are fewer than two per cent. We are in danger of imagining that the material signs of civilization such as modern buildings, sanitation, commerce, schools and industries indicate that the religion of Christ is equally widespread. On the contrary much of this material progress and even intellectual culture represents interests that look upon the presence of Christianity as an intrusion. It is a scandalous fact that, in the port cities of Asia, the immoral influences of many sojourners from so-called Christian countries are among the worst hindrances to the progress of Christianity. The natives do not distinguish between non-Christians from so-called Christian countries and actual followers of Jesus Christ.

China today is still a staggering problem, with its inertia of centuries of exclusive and inclusive assumption of self-sufficiency, which it is now realizing that it must surrender. Torn in its civil strife, with its illiterate multitudes unable to unite intelligently in a constitutional government, and dominated by a small group of self-seeking leaders who ignore the present constitution in their ambitious effort after power, the former "Celestial Empire" is being sliced into "spheres of influence." China is today embittered, for it looks upon the Peace Conference as evading plain justice in failing to honor the plea of its representatives that the

principles involving the consent of the governed should obtain in China, as well as elsewhere. It looks upon the so-called Christian nations as untrue to their professions. This interferes with the kindly spirit which, at times, the Chinese have manifested toward missionaries of the Gospel.

No less serious is the situation in India. It is agreed that India is better off under British rule than it was before; but intelligent Hindus complain because of Britain's failure to do many things that might help the Hindus toward intelligent self-government. They point to what the United States has done in the Philippines in twenty years, as being far more than Britain has done for India in a hundred years. The "Swadeshi" movement, whose slogan is "India for the Hindus," is developing deep-seated feeling of resentment on the part of many Hindus, and is steadily gathering strength. In India, while encouraging progress has been made among the low caste people, the vast millions still remain untouched by the Gospel. Krishna is still the highest object of their worship, notwithstanding the unspeakable records of his unholy lust. Christ is still far from being King in India.

IN MOHAMMEDAN LANDS

There are Christian converts from among Moslems, but since the time when Christian missionaries began their work among the Mohammedans, the followers of the Prophet have increased by sixty times as many people as have accepted Christ from their number. This is the most intensely persistent of all non-Christian religions. Thousands have been converted from paganism to the faith of the Prophet in Africa within recent years. True, these are low types of people, as are most of the uneducated Mohammedans; yet the task of the Church is rendered far more difficult because of their fanatical antagonism to Christianity. The Turkish atrocities against Armenians, Syrians and other ancient Christian sects, reveal the age-long hatred which Mohammedans bear to all professors of the Christian faith. The compromises of the early Church made it possible for the Crescent to supplant the Cross in the very region where the Church began its labors. Some believe that when the Turkish government no longer controls these people, many of them will eagerly turn to Christ. But for many years millions of Mohammedans have been entirely free from the control of the Turkish government. Most of them have been under the British Government in India, Africa and elsewhere. But these Mohammedans have not been turning to Christianity in any notable numbers, even though Great Britain presumably stands for religious liberty. Rather has Great Britain more than once favored the Mohammedans, as against the Christians. Only a few months ago British missionaries in Nigeria were forbidden by law, issued

by the British Governor, to live within a certain distance of the native villages, thus making almost prohibitive their work among the people. Persistent demands for explanation of the reasons for these laws finally elicited the statement that the natives in their ignorance and superstition were more easily managed than after they are somewhat educated and Christianized. That is to say, the ideals of all Christian governments, looking toward intelligent self-government, will not be favored in certain sections because it would involve sacrificial service on the part of the controlling government. The Christian ideal is to have the most backward peoples elevated and advanced until they enjoy all the rights and privileges of the most favored peoples on the planet. France has denied such privileges to Madagascar. Great Britain has refused to interfere with Mohammedan fanaticism in the Sudan. We know the history of Belgium in the Congo. It is not denied that most difficult and perplexing problems were involved in these situations, but it is noted that such are the facts, and we are not justified in any sanguine notion that they will be less stubborn until the Gospel of Christ has a fuller sway in those lands.

THE GIGANTIC UNFINISHED TASK OF THE CHURCH

Our purpose in noting the above facts is not to paint a darker picture than those facts warrant, but to stir the Church to an adequate appreciation of its great responsibility, beyond anything it has been willing to acknowledge since the first Christian century. The challenge of the war time service given by the Allies, in money and patriotic devotion, has discovered us to ourselves in certain directions. We do not forget that subscriptions to Liberty Bonds are not benevolences, but splendid investments; yet our actual gifts to war-service ministries, such as Red Cross and the various organizations that have ministered to enlisted men, and to the peoples of devastated countries, have revealed to us how much more we might have done for the cause of Christ in giving men and money through the years in which we have been playing at the business of advancing the cause of Christ. We may no longer assert our inability to go far beyond the past. In fact, the present response to the challenge sent out in the various denominational drives proves that in the direction of larger giving of money the Church is planning for a sacrificial effort never before approached.

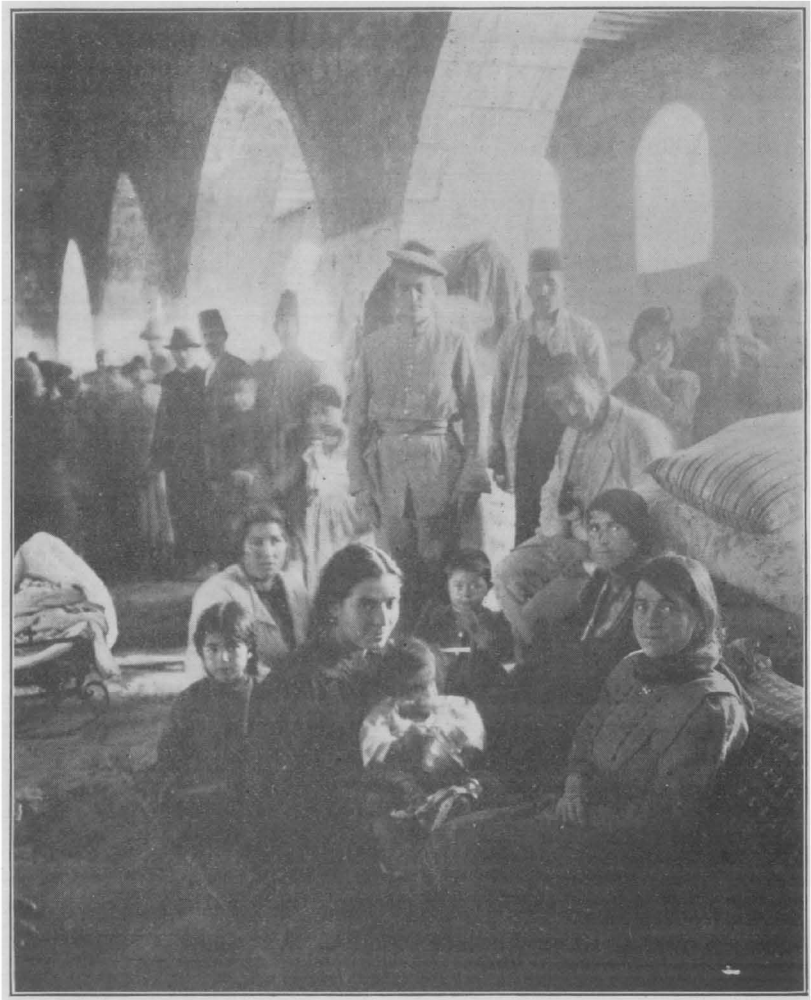
Having realized this much, we must go further in search for evidence that the Church is awake to its gigantic, unfinished task, with some honest repentance because of its lethargy in the face of its supreme duty. What signs of spiritual power are evident in the life of the Church at home? The degree of brightness with which the light shines at home determines the extent to which its rays will reach out into the darkness. During the war, many min-

isters seemed to confuse Christianity with patriotism. The Church should always champion every patriotic service, but recently the Church was challenged to suggest anything in its message during the war that was not in the daily newspapers. Let us note the result of the activity of the Church during the year 1918. The total church membership in this country is less than 42,000,000, being considerably below one-half of the population. The gain in communicants was smaller than in any of the previous ten years, being 284,540, for the Christian churches of America, or 1,055,017 less than in 1917. Many ministers were absent in various forms of service, but the total number of ministers increased 1922 over 1917, while there were 560 more places of worship.

THE NEED OF CHRIST

The most conspicuous failure in self-government among leading nations is found in the cities of this country, indicating the failure of so-called "good citizens" who are not good citizens at all, however good they may be in other walks of life. Christian men have not been the outstanding leaders in anything like a widespread effort to solve the industrial problems that perplex and threaten us, until millions of people who work with their hands believe that the Church has no sympathy with them in their problems. But enough has been indicated to show that the Church's greatest need is to have Christ enthroned as its Lord and Master before it can ever possess that vitalizing quality that always exists when the Holy Spirit has been given His place in the leadership of the Church. Too widespread is the tendency to advocate a general culture, without the positive emphasis of the necessity on the part of individuals and congregations to give the personal Christ His supreme place in our lives. The hopelessness and fatality of sin are not magnified, and some leaders in certain quarters of the visible Church are openly teaching that conversion is simply a natural experience of adolescence and that when we give fair valuation to the good things in the non-Christian religions, we may fairly question whether Christian missions are justified. Evidently such teaching saps the sense of the need of Christ as the only Saviour of the world, both at home and abroad.

He that hath an ear to hear, let him hear the sobbing of the lost millions that Charles Inwood heard. Many of them do not know that their very darkness and helplessness are crying out to God and to redeemed men to give them the Light of Life. Their complacent ignorance of their hopeless condition is the deepest element of pathos in their helplessness. Surely, if anything has been written into history, it is that Jesus Christ, and He alone, is the world's only hope and only Saviour of mankind.



ARMENIAN REFUGEES IN A BARRACKS IN ALEPPO

The Missionary Outlook in Asia Minor

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

IN defining the area which naturally comes under the discussion of this article I would like to bound it by the Aegean Sea on the west, the Caspian Sea on the east, the Black Sea and the Caucasus Mountains on the north, to Syria and the Mediterranean on the south. This area embraces a mixed population, consisting

*Dr. Barton has recently returned from an extended tour of investigation in Asia Minor and the Caucasus, where he had unusual facilities for a study of the situation.—*Editor*.

of Greeks predominating on the west coast of Asia Minor; Turks predominating in the central areas; Armenians, Kurds and Turks in the eastern section of what was the old Turkish Empire; Georgians, Tartars, Kurds and Armenians in Transcaucasia. The Armenians dwell in considerable numbers in central Asia Minor and something like 500,000 of the former population of the eastern part of Turkey are now refugees in Northern Syria and in Transcaucasia.

During the entire period of the war these fields were not abandoned by the missionaries, although some died at their posts, while others came home in order to be prepared to return for a full term of service as soon as the war should end. In only one or two instances were stations left with no missionary in charge, while in many cases more than one person remained at his post until relieved, and some are there now who were on the ground during the war. The fact that so many missionaries and educators refused to withdraw from the country has made a profound impression upon all classes of people within the country. As one goes from the Aegean Sea to the Caspian, meeting all classes of people, official and peasant, Mohammedan and Christian, he hears only words of profound appreciation of the missionaries who defied all hardship and personal danger in order that they might stay with the people at a time of great uncertainty and in many sections, like the areas occupied by the Armenians, at a time of terrible suffering. The missionary name today throughout this region is a glorious name which has lost none of its lustre from the fact that all of them there, reinforced by a large number of our best young people of America, are engaged in relief work in many forms. As some of the missionaries and workers have lost their lives in this service and others are broken down in health and have been compelled to withdraw, while all have shown a deep personal interest in every measure that is taken to alleviate the terrible suffering of the afflicted peoples, the impression has been deepened that the Christianity of America, from which the relief funds and the workers come, is genuine, manifesting itself not in empty expressions but in self-sacrificing deeds.

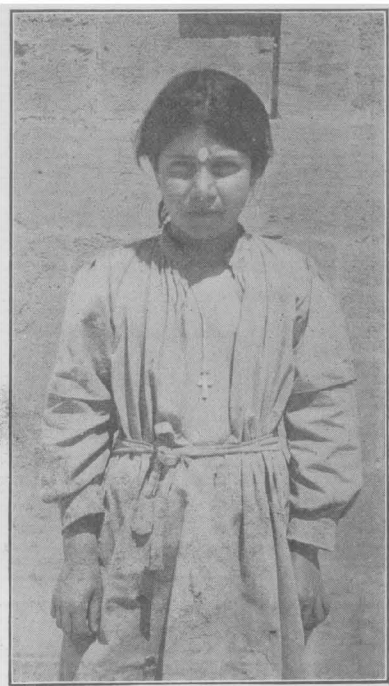
THE ARMENIANS

In my experiences in the area above outlined, covering a period of something more than six months, I have come to the conclusion that the Armenian nation has never been so ready as now to cooperate in every good form of missionary work, medical, literary, educational and evangelistic. The Armenians are discussing whether or not the Gregorian Church shall be the National Church of the new Armenia or whether they shall organize on the religious

basis of American national life. They feel, as they have never felt before, the necessity of a thorough educational system, of better sanitation, of an industrial and technical training which shall enable them best to develop their country. Many of them put supreme emphasis on the necessity of the nation's standing four square to Christianity as the basis of its very existence, whether they have a national Church or not. The Armenians are ready to cooperate with the Christians of America in bringing to their people the best we possess of Christian civilization.

THE GREEKS

The Greek Church, both in Greece and in Turkey, has been a problem hard to solve. The Greeks have not been as ready to accept modern education as have the Bulgarians and the Armenians. Greece is unique among the Christian nations in that the Bible in modern Greek is forbidden by the Constitution to be printed or circulated anywhere in Greece. But present-day Greece is beginning to think more than ever before in world terms. The Metropolitan of Athens was in America last winter and in March, discussing the question of missionaries and Greeks, he said:



THE MARK OF THE FALSE PROPHET

"Our refusal to permit the circulation of the Holy Scriptures in the spoken language, and, in consequence of this, the State's intervention through seizure and destruction of such translations, gave the missionaries apparently reasonable grounds for proclaiming to their countrymen that the Greek State persecuted the Holy Scriptures and that Greece was a gospelless land. If we add to this fact our excessive conservatism regarding non-essential or even entirely dead religious forms which one may not touch by word or deed without finding himself criticised by the over pious; and if we add the increasing religious ignorance of a large portion of our people, which even strangers see clearly in the absence from our educational program of adequate religious instruction; if we add besides the lack of education among ninety per cent of our clergy, the diseased religious point of view which marshals dozens of images of one and the same saint in order to save a sick king, as well as the religious indifference of a large part of our educated classes—



ARMENIAN REFUGEES RETURNING TO THEIR RUINED HOME IN OURFA

if, I say, you add this to the professional motives of the American-missionaries, you have nearly all the sources of their dislike for the Greek nation."

This, it seems to me, is an over statement of the critical attitude of the missionaries toward the Greeks, but it is a most significant statement from the highest ecclesiastic in the Church of Greece and one which was discussed, and not unfavorably, by the Bishops in Salonica and in Smyrna at the time of my call upon them. The Metropolitan closed his interview with the following words:

"If, therefore, we wish as nation and Church to have the esteem of so great a people (as America), we cannot remain indifferent in the present crisis, much less in our future national development, to any opinion favorable or unfavorable which America may form concerning us. It is, therefore, our duty in the first place to dispel foreigners' opinions regarding us, and in the second place to improve our religious life, teaching the people the essence of the orthodox faith, cleansing our Church's life of the rust engendered by the slavery and ignorance of the past, and ridding it of its load of dead forms, in order that our Church's life-giving spirit may shine forth anew. I cherish the belief that we already stand on the threshold of this new religious life."

Such an utterance from the great head of the Greek Church cannot fail to have influence, not only in Greece itself, but among the Greeks throughout the Near East.



ARMENIAN REFUGEES LEARNING A MOTION SONG

THE GEORGIAN NATION

Another Christian race recently organized into a republic is the Georgian, reaching the Black Sea on the east and extending north to the Caucasus Mountains. This ancient people are said to number something like three million souls, with a Church of their own, but a Church which has lost most of its spiritual significance. The Georgians are hardy mountaineers who have endured great persecution, but through it all have stood firmly by their national Church. This nation, now formed into the Georgian Republic with capital at Tiflis, is beginning to realize its need of something more in the way of heart religion and the civilization that necessarily follows. The Georgians have appealed to the American Board, but would probably welcome any similar organization, to come among them and establish the same kind of religious institutions which have been so long in operation in Turkey. The national representatives in Paris at the Peace Conference made earnest appeal to representatives of the American Board there at that time to begin a missionary work among their people. They promised every kind of national aid and cooperation. Here is certainly a field that ought not to be ignored. It will not be an easy one to work. Religious prejudices are deep-seated and will not easily capitulate. But the people are worthy, the field is easily accessible, and a welcome is assured.

We have heard a great deal about the Kurds, their cruelty, their attitude toward Christianity, and the part which they have played in the Armenian massacres which have been so prevalent in Turkey during the last generation. We discover, however, that the Kurd is more of a friend of the Armenian than he is of the Turk. During the recent deportations, when the Turks were sending Armenians by the thousands down across the plains to the south, the Kurds came in as the saviours of that stricken people and convoyed tens of thousands of them across their own country into Transcaucasia, where they are today awaiting opportunity to return to their homes. The Kurds have repeatedly declared themselves anti-Turk, and they were known to the Turkish officials, at the outbreak of the war, as not favorable to Turkey. When the deportations of the Armenians began it was the plan of Turkey to include the Kurds with them and a beginning was made at Harpoot in Eastern Turkey. A delegation of the leading Kurdish chiefs appeared at Harpoot and announced to the Governor that unless he ceased persecution immediately the Kurds would make a concerted attack upon him and his government. As they are powerful in that region, their warning was heeded and contemplated atrocities against Kurds were not perpetrated. It was this incident which led the missionaries and relief workers in that region to see that they had faithful allies in the Kurds. While many of them are robbers by profession and confirmed thieves by practice, it can be assumed that large numbers of them, including many of their leaders, are vastly more in sympathy with Christianity and Christians than with Mohammedanism and Turks. In fact, the Kurds occupying an area north of Harpoot and eastwards toward Moush and Van are probably descendants of Christian races, possibly of Armenians. Their Mohammedanism was forced upon them and has sat very lightly during these centuries. The Kurds of Turkey and of Persia form a most promising population for missionary endeavor and, so far as one can judge, the field is decidedly ready for a positive beginning.

MOHAMMEDANS IN ASIA MINOR

Mohammedanism has met with marked changes since the outbreak of the war. The Arabs allied themselves with Christian England and the Turks with Germany, proclaimed as a Christian state, and thus the Arab and the Turk were arrayed against each other. The solidarity of Mohammedanism has met with a great shock. Just what the outcome will be no one can predict, but it is evident to the traveler in Turkey today, especially to one who converses freely with the officials over a wide extent of country, that Mohammedanism is not looked upon by the Mohammedans themselves as a force adequate to meet the religious requirements

of this age. Repeatedly the Turkish Governors and sub-Governors declared that Turkey must have modern institutions of learning under Western leadership in order to save her from dissolution. Many of them argued with great unction that if the Mohammedans and Christians of Turkey had been educated in institutions that gave them unprejudiced understanding of religion and nationality and government, there would be no contest between them, but they would live peaceably together, each in his own religion, recognizing the right of the other and working in perfect harmony. Among the great number of leading Turks and officials I saw no one who did not urge a more aggressive educational work for all of the races in the country.

Among the Mohammedans there is a manifest feeling that the old restrictions against changing religion are no longer in operation. There were not a few cases which came under my observation where Mohammedans of standing and of influence had turned to Christianity and had made public profession of their faith. One case was that of a Hodja of a large mosque, himself belonging to a family of Hodjas for several generations, who made public profession of his belief in Jesus Christ. When I talked with him of his new found faith and joy he told me that he was besieged every day and all day by Mohammedans, urging him to return to his ancestral faith. He said the only argument they used with him was that unless he did so every Mohammedan of that important city would become Christian. Six months later word came that not only was he living a most devoted Christian life but that he had formed a class of inquirers, all of them Mohammedans, who were making careful and systematic study of the Bible.

The work for Mohammedans will be hard. The old spirit of fanaticism and opposition will rally and will present a formidable front to the Christian approach, but we may confidently believe that the spirit of fanaticism will not be backed and supported by a powerful government with authority of life and death over its subjects. The Christian schools unquestionably will have an increasing number of Mohammedan pupils. Already the movement in that direction is well under way.

What is true of the situation among the Turks is also true of the condition that prevails among the Arabic-speaking peoples. Many old things have passed away and many things have become new. If now the Christian Church of America will manifest its readiness to enter into this land and possess it in the name of the Christ the victory is assured.

The Knowledge of God

A Missionary Bible Study

BY REV. SAMUEL M. ZWEMER, D.D.

"This is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."—JOHN 17:3.

"Because that knowing God they glorify him not as God, neither gave thanks, but became vain in their reasonings, and their senseless heart was darkened."—ROMANS 1:21.

The Bible teaches that there is only one true God, that He revealed Himself to man, and that the knowledge of God which we possess is not acquired by man's own genius, but is a revelation from God Himself.

Heathenism is on the downward path. Monotheism came first and polytheism was a deterioration. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." The only full and true knowledge of God is found in the revelation of His personality and character and will in the Old and New Testaments. When we consider what this involves we see clearly how Hinduism, Buddhism, Shintoism, Animism, Confucianism and Islam have all failed by commission of over emphasis. The result is that in the non-Christian religions we have a distorted view of God and of our relation to Him.

The following outline can be applied to each of the non-Christian religions as a test of its real character, and a proof of its inadequacy.

- I. THE OBJECT OF OUR KNOWLEDGE—The only true and living God.
 - (1) He is a person. Theism vs. Atheism, Pantheism, Agnosticism.
 - (2) He is Triune in essence—Father, Son and Holy Spirit.
 - (3) His attributes include all perfection possible to our imagination, and all glory and power beyond human comprehension.
 - (4) God is related to the universe as Creator, Preserver, Providence.
 - (5) God became incarnate for man's salvation.
 - (6) God dwells in His world, and in the hearts of His people.
 - II. THE METHOD OF OUR KNOWLEDGE OF GOD.
 - (1) *Intuition*—His image—Conscience—Spiritual Hunger.
 - (2) *Observation*—God in nature—Psalm 19.
 - (3) *Revelation*—Heb. 1:1. . . "By the Prophets . . . in His Son."
 - (4) *Experience*—Regeneration—Adoption—Santification.
 - III. THE RESULT OF OUR KNOWLEDGE OF GOD—Eternal Life. "He that hath the Son hath life"—the true life revealed; the true life imputed; the true life imparted by Jesus Christ alone.
- Eternal life is knowledge of the Eternal—experimental knowledge. Without Christ is to be not only without hope but in the deepest sense without God.

None of the great religions of the non-Christian world give an adequate knowledge of God. Only Christ has lifted the veil. As Dr. Alexander Maclaren says in a sermon on John 14:1: "The God whom men know outside of Jesus Christ is a poor nebulous thing; an idea and not a reality. You will have to get something more substantial than the far-off God of an unchristian theism if you mean to sway the world and to satisfy men's hearts."

The Purity Movement in Cairo*

BY ARTHUR T. UPSON, CAIRO, EGYPT
Superintendent of the Nile Mission Press

THE place "where there ain't no Ten Commandments" is the somewhat startling and sweeping phrase in which the reviewer of Mr. Whitehair's book "Out There" sums up the author's description of Cairo. As to whether this description of our city is justifiable depends upon one's viewpoint. Let us look at this city of 810,000 souls (791,000 at the 1917 census) as we know it, who have worked in it for some years; and then let us try to see it as our soldiers see it.

We are proud of Cairo as not only the largest city of Africa, but the sixth or seventh of the British Empire; we look upon it as the brain center of the World of Islam, and we are interested in the Moslem inhabitants. We think of its electric trams, its telephones, its aerodrome, its twenty daily newspapers, its hundred printing presses and other enterprises.

We remember the upright life of the really high authorities, such as the Commander-in-Chief, the High Commissioner and the heads of the Egyptian Government, and we thank God for the Y. M. C. A., Church Army, Soldiers' Home, and a score of other institutions to aid the men. We think of missionaries' homes open to them, and of evangelistic campaigns resulting in spiritual conversions to God. We know of not a few earnest Christian men among the soldiers who have decided to give themselves to foreign mission work after securing their discharge.

But how does the *average* "Tommy" look at it? Hundreds of thousands of these men have come from home for the first time in their lives. The average man has never seen the inside of the famous Egyptological Museum and cares but little for ancient mosques and Coptic churches. He knows that the strictness observed in Jerusalem by General Allenby is greatly relaxed in Cairo and Alexandria, and that hundreds of officers throng the brothels; and he says, "What's sauce for the goose is sauce for the gander."

The average soldier has views upon "seeing the sights" or "seeing life," phrases that represent merely "barrack talk," dished up and handed out to every newcomer. I have been told that almost every man is advised that he must not fail to see the prostitutes' quarter (the Ezbekiyeh), just at the back of the American Mission Church. Once there, he goes round and round the

* Since the above article was written there has been some improvement in the conditions, due largely to the response of high officers to the Purity Movement appeals. Last June, several lanes were put "out of bounds" to troops, then others, then three large streets. One result is that there is more movement in the *one main street*, due to the others being closed. A slight increase of solicitation is due to the falling off of custom. But this has been dealt with in a recent united appeal to Lord Allenby. There is still tremendous need for prayer and effort.—A. T. U.

20 to 25 filthy brothel lanes, and visits them time after time. The average "Tommy" does not set out to commit sin, but he goes to "see the sights," and is enticed, sometimes *pulled* inside. When he comes out he is a fallen man.

These men know that unnatural vice flourishes there as it has always flourished in such quarters. There are one or two hundred persons who practice it, in spite of legalized vice. Many times soldiers have used these very words to me: "Since these brothels are provided for us by the Government, or by the Army, why should we not visit them?" When I deny that assertion, he merely alters a word, "tolerated, then!" Scores have said, "If this is right, let me go in, but if it's wrong, *why does the Government license it?*"

Thank God for men here and there brave enough to speak out against the non-intervention of the military authorities, and the legal protection given by the Egyptian Government. One such is Rev. John Giffen, D. D., who, preaching the American Thanksgiving sermon (with H. E. The High Commissioner present), uttered these memorable words:

"As the liquor evil has been abolished by prohibition, so let other evils be prohibited. So let the twin of the drink evil be slain outright at a single blow. Outlaw it absolutely. As the seventh commandment stands between the sixth and the eighth, so let its violators be treated as equally criminal with the one who steals or slays. Let this be done and those horrid dens of infamy, that are too patent to need mention, will vanish from our streets. *Who would think of licensing a gang of burglars, or of highway robbers?* Why then license, and by state officers assist, a gang that is infinitely more damaging to the community? Let no state legalize any crime by licensing it, but outlaw it and abolish it. Let state law say, as God's Law says, "Thou shalt not kill," "Thou shalt not commit adultery," "Thou shalt not steal," and let him that does one or the other answer to the law."

The purpose of this article is not to expose the weaknesses of the Administration but to urge the need of prayer, and to tell something of our efforts to "convert the sinner from the error of his way" and to "save a soul from death."

In the early days of the Great War troops poured into Egypt on an unprecedented scale, and it is small wonder that the authorities were unable to cope with the hugeness of the social problems involved. As a result many thousands of men were soon down with venereal disease and many died. In revenge, the Australians burnt down several of the chief blocks of brothels.

One chaplain sacrificed his health by personally witnessing day after day against SIN, going for that purpose into the vilest brothel quarters of Cairo. Capt. Rev. Guy Thornton, C. F., waged this

noble fight in 1915, and many a soldier was persuaded into better things and safely guided out of that district. At last, however, the strain of the scenes witnessed, the stenches endured and the heat of the Egyptian summer broke down Captain Thornton's health and he was obliged to return to England. Thousands of men have accepted salvation by faith in Christ as the result of this chaplain's faithful preaching since returning home.

Capt. Rev. Sydney Morris was almost equally courageous in Alexandria, running up the stairs of buildings to buttonhole men, many of whom were the worse for drink. Other chaplains have had faithful talks with individual men, but very few have ventured to follow Thornton's example. Still, they have distributed tens of thousands of purity Gospel tracts, printed by the Nile Mission Press.

In the early days of the war I published an edition of 10,000 leaflets called "Wine and Women," and decided to distribute them personally to men on the street every Saturday afternoon, and at such other times as my duties would allow. These tracts were offered one by one until my stock was exhausted, and not more than two per cent were returned to me or thrown down. Such *aggressive* use of purity literature—in the lion's den, so to speak—surprised some of the Christian workers. This, the first form of my Appeal, has been continued and after I had worked for five or six months alone, I had two or three voluntary colleagues.

There is no need to dwell upon the great difficulties of such work. One must bury one's reputation, and covenant with the Lord to "die daily" before facing drink-maddened lustful men, to protest against the sin they have committed, or are about to commit. The sanitary conditions in these quarters were not exactly what one would choose for hot summer days in Egypt; but perhaps the heaviest handicap was the loneliness of those days, for many of God's children have the mistaken notion that it is wrong to speak of such things. But we will never save men from sin so long as we are afraid to witness against sin.

There have been some interesting and encouraging results. Many a man has given a start at hearing an English voice saying—perhaps on the brothel stairs, perhaps in one of the inner rooms—"Be sure your sin will find you out." Some have immediately turned and gone down the stairs and off the premises. Many another who has been with a harlot, either in the street or in her doorway, has felt a hand gently laid upon his shoulder and has heard the inquiry: "What would you do to the man whom you found treating your sister like that? This poor fallen woman is somebody's sister." Sometimes the man has tried to reply and to make out a case before the onlookers, but more often he has forced his way out through the crowd.

In some cases I have been able, in spite of my deafness, to start an impromptu discussion. Papers and pencils have been handed to any able to write down three or four reasons for indulging in sin. Usually I have not needed to state the case against it, for the slips of paper have been handed back with the remark, "There's no particular good in it!" Thereupon the challenge is given: "Then who will follow me out of it to the main street?" and perhaps six or seven men have followed me out.

Appeals to the Authorities. It soon became clear that we could get on in the work much faster if the high authorities would issue an Army Order, putting a few of the worst of the brothels "out of bounds," so we made the attempt. Dr. MacInnes, Bishop of Jerusalem, backed me up and most kindly presented to H. E. Sir Reginald Wingate, the High Commissioner, my detailed letter of complaints as to the immoral state of Cairo. Some six principal points were dealt with, and one has had no reason to complain of the courteous and even sympathetic hearing given to numerous letters of protest. The difficulty has been lack of action, or rather lack of drastic action.

The highest authorities, both military and civil, were shown the detailed charges which I made, and there was a great buzz in General Red Tape's office to stop the most outstanding public scandal, but only so much was done as they could not help doing. Three street nuisances were given a death blow: (1) public tout-ing (or soliciting), (2) dragging the half drunken soldiers into brothels, and (3) women exposing themselves on the street. Not all of these were completely stopped, but they got a sort of "knock-out blow," after my protest.

On the other hand, I found the authorities quite immovable on the matter of putting some of the lanes "out of bounds." The G. O. C. Force in Egypt said that he could not do this without orders from the Commander in charge of the E. E. F., and apparently those orders were never issued. Brothels were not put "out of bounds" for soldiers except when some big row called attention to them as a public nuisance.

In July, 1918, I sent to the High Commissioner a detailed complaint concerning affairs in Alexandria which seemed to be almost worse than Cairo, and gave names and addresses of no less than 46 flats in the best business part of Alexandria which, being *Officer's Brothels*, were allowed by the authorities to advertise themselves as "Pensions" (Boarding Houses). In some cases they had been supplied by the municipality with "hotel registers" which, needless to say, never had any entries! An American lady, the wife of Dr. Chorlian, resident in the street, made a prolonged and spirited fight for her children's sake, but alas! up to the time of this writing nothing has been done.

In Cairo, some assistance has been given by increased police activity and much more by the issue of a proclamation prohibiting inducement to enter, obscene dancing, and the use of alcoholic liquors in licensed brothels. This has been a real help, and by prosecuting some of the worst of the women, and by turning out men collected for the purpose of witnessing the dance, a certain amount of wholesome respect (or fear) has been created, which enables one to enter any of the brothels. Also, increased powers were given to the civil police as the result of my agitation.

General Sir E. H. H. Allenby, the new Commissioner, has, in response to my letter, issued a fine appeal to all ranks, of which we quote one paragraph:

"In these countries special temptations exist with regard to wine and women. Both must be resisted. Our relatives and friends are anxiously awaiting our return home, and they will expect to find all those of us who have escaped wounds in action with our physical and our moral energies unimpaired. Treat all women with courtesy, but shun all undue intimacy. Remember that temptation, which when encountered is hard to resist, is often easy to avoid. . . ."

Appeals to God. "Put not your trust in princes," said a wise man of old, "for there is no help in them." We have learned in this movement to depend upon our Eternal God, the Rock of Ages. When we found out the strength of the opposition, there seemed but one way out—that is God. Accordingly, some ten monthly (or fortnightly) circulars were issued to missionary colleagues and others to beg them to pray this thing through, and such success as has been already obtained is in answer to their intercessions. More than three hundred Christian workers joined in fighting this thing upon their knees, while many others, unknown to me, have joined us in prayer. A hundred women in Michigan, others in the Blue Mountains of Australia, in the villages of England and among the lakes of New Zealand, have joined this prayer league. Some of the high authorities whom I have approached are Christian men, and have been impressed by my statements that these three hundred men and women really mean business.

Let no one think that the end of the War solves our problem in Cairo. We still need strenuous prayer for the men of the large standing army that is left here. Only when the majority of the soldiers have departed shall we realize how far immorality has spread among the native population, yea, even to the young men who attend Christian churches! Let no one shrug his shoulders and say "To your tents O Israel; Cairo ought to be burnt up;" but rather "To your knees, O Christians," for God has "much people in this city."

Principals of War Applied to Missions

Dr. Sherwood Eddy calls attention to Marshall Foch's lectures on the "Principles of War," as offering a striking parallel to the underlying principles of modern missions and the spiritual warfare of the Kingdom of God. The lessons are obvious.

I. Three Factors of Success.

1. **MORALE**—corresponding to the spiritual life in the Church. Intellectual and Spiritual fitness are necessary.
2. **MENTAL DISCIPLINE**. Alertness, obedience, ability to overcome difficulties. Activity of mind is needed to meet new situations.
3. **PHYSICAL FITNESS**. Moral and physical exhaustion leads to failure.

II. Three Conditions of Victory.

1. **ADEQUATE PREPARATIONS**. Study and plans should come before the battle. A leap into the unknown is dangerous.
2. **CONCENTRATION**. Forces must work together and attack in unison at a given point. Strategy is the art of using time and space.
3. **FREEDOM OF ACTION**. All troops should be engaged. Every individual must do his part. Idleness is disgraceful. Guard against surprise.

III. Three Tactical Rules.

1. **A CLEAR OBJECTIVE**. A reason for every move. Decide, then act.
2. **A STRONG OFFENSIVE**. There is a spiritual superiority in the attacker over the defender. There is no victory without battle. Do not flee, charge!
3. **A DECISIVE BATTLE**. Expect victory. Have faith in God, in your cause and in the outcome. The victory is yours when you convince your opponent that his cause is lost.

The great omission in these principles is the recognition of God's part in the Campaign. He does not work according to human strategy but in superhuman ways. When we have done our utmost, our dependence is still on Him.



ESKIMOS DRILLING IN IVORY AND MAKING MUKLUKS AT PORT CLARANCE, ALASKA

The Redemption of Alaska

BY REV. S. HALL, YOUNG, D. D., NEW YORK

Author of "Adventures in Alaska," etc.

TO one who studies mission work in Alaska from detached accounts of travelers and missionaries—a sympathetic student, who sees all that there is of good in the natives and more—the work seems romantic and full of thrills, but to those of us who have labored long among the aborigines of the Northwest, the history of Christian progress has its discouraging phases as well as its triumphs.

The most valuable bit of advice I received when beginning my mission work in Alaska, more than 41 years ago, was from the chief factor of the Hudson Bay Co. located at Victoria, B. C. He was on the vessel when I made my first trip to Fort Wrangell, and I found him much interested in my mission. As we were nearing the wharf, upon which squatted a score of blanketed natives, most of them with faces blackened and tousled hair, he laid his hand upon my shoulder and said:

"Let me give you a bit of advice. Don't become an Indian."

I was nettled and I have no doubt my face flushed. Waving my hand towards the natives, I replied:

“Do you think I am in danger of becoming like those creatures?”

“Now don't get mad!” he answered, “Let me tell you some true stories.”

Then he poured into my astonished ears a tale that seemed incredible about missionaries who had gone to different parts of British Columbia and Northern Canada, where they were cut off from association with white people, and who had gradually lost their pride in the cleanly and civilized habits of their kind, and had adopted the easy going, hand-to-mouth and often filthy habits of the natives. Later I grew to recognize this backward pulling influence as the most dangerous thing that meets the Alaskan missionary.

The Russian missionaries, who until very recent years had the most missions and the greatest number of followers of any Christian denomination at work in Alaska, yielded quickly and very fully to this downward influence of the isolated life. The Russian priests were at first of pure blood, many of them from the aristocratic classes of Russia; and had Father Veniaminoff's devotion and zeal. But the isolated life and association only with natives proved too strong for them, and after forty years there were very few true Russians left among these priests. The great majority were of mixed blood and some of them grossly ignorant. Most of them were hard drinkers.

Of late years, in the great majority of these Russian Missions, about all that the Russian priests have done was to visit the villages once or twice a year, baptizing the infants, consecrating the graves and collecting tithes, which the Eskimos and Aleuts regarded as the price of their soul's salvation. The natives in these places continued to live in the same filthy, squalid, unsanitary way, and in the old fashioned sod houses, under the shadow of the Russian Church; and believed in the same heathen superstitions as their forefathers, with absolutely no change in their way of living.

Such facts as these justify the statement that when our first missionaries reached Alaska there were 35,000 heathen natives in the Territory with less than 200 white residents, and among them were practically no Christians.

There were four groups of these heathen natives in Alaska. The first and most important were the natives of Japanese origin, found along the southeastern coast of Alaska—the Panhandle extending from Mount St. Elias to Dixon's Entrance. These natives spoke two languages, the Thlinget and the Hyda, the dialects of different tribes being quite diverse in each group. There were about 9,000 Thlingets, divided into thirteen or fourteen tribes, and about 1,000 Hydass. The Hydass occupied the southern part of Prince of Wales Island and the smaller islands of this south-

western shore. They were distinctly better formed, better looking and more advanced than the Thlingets.

All of these people lived in large community houses, built of split red cedar plank and gathered in villages. In front of the houses were tall totem poles. There were no roads in the whole archipelago, the villages all bordering on the sea and along the rivers, and the only conveyances being red or yellow cedar "dug-out" canoes.



YUKON INDIANS, RUBY, ALASKA

They worshiped the spirits of the glaciers, mountains and sea, and more especially the spirits of their dead ancestors and medicine men. These medicine men were the law givers and virtual lords of the country, even the chiefs holding them in reverence. They practiced sorcery and the foundation of their system was the fatal belief in witchcraft. They tortured the witches and sometimes even burned them to death.

They learned from the United States soldiers, and from the Russians, to make rum out of black molasses, and were universally drunk and dissolute. They had many slaves, most of whom they had captured in raids down the Coast, as far as Puget Sound.

Of morals they had none, as we count morality. Marriage was a matter of barter. Intertribal wars were very frequent, and

fear was upon the land. There was no organized government, no courts, no civil officers, no protection of life or property, no means of punishing crime in all Alaska. Our first Protestant missionaries had been there seven years before there was a vestige of civil government in the Territory.

Owing to the fact that the Presbyterians were the first to enter the Territory and were almost the only Christian workers in Southeastern Alaska for many years, the Thlingets and Hydas are nearly all Presbyterian Christians. The Episcopalians have two small missions in Southeastern Alaska among the natives, while the Presbyterians have eleven large missions and as many branch missions in the Alexandrian Archipelago. Father Duncan's famous independent mission at Metlakahtla has become disorganized since his death, but the Presbyterian native missionary, Edward Marsden, is in charge of the religious work there. The Sheldon Jackson Institute at Sitka has been gathering the brightest youths from all the tribes, training the young men in useful trades and the young women in domestic science, nursing and school teaching.

There is a Government school in every tribe and village, entirely manned by Christian teachers, white or native. Few of the natives live now in community houses, but have built neat cottages where each family may live alone. They use the white man's furniture, implements, dress and food, and speak his language. Some of the native towns have cooperative stores, saw mills and salmon canneries. Their tribal customs and superstitions have almost faded away. Witchcraft and the medicine man are things of the past. They are Christians—civilized Christians.

But much work remains to be done. It is impossible to change a dirty, ignorant savage in a few months or years into a cultivated Christian gentleman, but progress is being made. Of course, demoralizing influences are present. Evil whites have hindered the work as much as the ages of superstition and ignorance. But the United States will yet be proud of her native Alaska citizens. The Church rejoices in their wonderful progress from the carnal to the spiritual.

Among the second group of Alaskan natives, the Tuksuk Indians who inhabit the whole Yukon Valley with its large tributaries, Christian work has been more difficult and the results less encouraging. These tribes are the only true Indians in Alaska. They are akin to the Crees, Sacs and Foxes of Interior British North America, and to the Apaches of Arizona. The Tuksuks are thinly scattered over their vast territory, and live in small villages of log huts, placed on the banks of streams up which the salmon come.

The Church of England, which had missionaries at work among the natives of this Athabaskan stock in Canada, had somewhat explored this Yukon country as far as Fort Yukon before Alaska was purchased by the United States, but they had not established any permanent missions on Russian soil. About 1880 the Roman Catholics sent Archbishop Seghers into Alaska, who descended the Yukon and established missions at Nulato and Holy Cross. The Holy Cross Roman Catholic Mission has done very good work, and presents a fine appearance to travelers descending the river on steamboats. There are large boarding schools for both boys and girls and an attractive farm where they can contribute to their support. The Episcopal Church also sent missionaries down the Yukon in the early eighties and missions have been established at Eagle, Fort Yukon, Tanana, Nenana, Chena, Salcha, Anvik, St. John-in-the-Wilderness and other points. Bishop Rowe and Archdeacon Stuck have been untiring in their efforts to evangelize these Indians.

The third and, from an anthropological viewpoint, the most important of the Alaskan groups of natives, is the Eskimo. This strong maritime people inhabit the shores of Bering Sea and of the Arctic Ocean, and are found two hundred miles up the Colville, Noatak, Kobuk, Yukon, Kuskoquim and Nushagak Rivers. The Aleuts of the Aleutian Islands and the Alaska Peninsula are so closely akin to them that Stefanssen classes the two groups as one. These people are also found on the eastern shore of the Alaska Peninsula, on the Shumagin and Kadiak groups of islands, and a people at least closely akin to them are found on Cook's Inlet, Prince Williams' Sound and the Susitna and Copper River Valleys. All of these many tribes speak dialects of the same language.

The race is hardy, good natured, brave and naturally intelligent. The brave fight, which they are compelled constantly to



AN ALASKIAN INDIAN BABY



A CHRISTIAN INDIAN GIRL, OF ALASKA

make against hard circumstances, has stiffened their moral as well as their physical fiber. They are eager to learn and by nature intensely religious. I have not heard of a case when the Eskimo turned away with distrust from Christian missionaries when they first came among them.

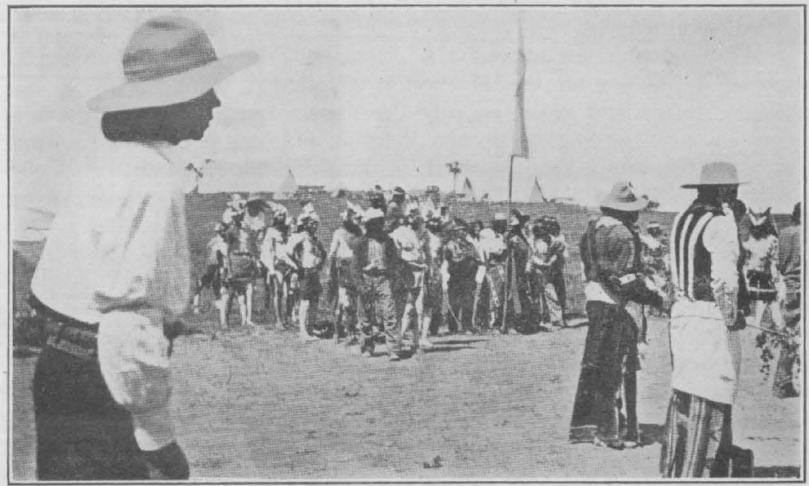
Of the Protestant denominations, the earnest and self-sacrificing Moravians were the first to heed the Macedonian call of the Eskimo. As early as 1789 their missionaries began to go on revenue cutters or whaling boats to the region of Bristol Bay and Kuskoquim Bay. They established missions on the Kuskoquim River and near its mouth that have been carried on with increasing power and influence ever since. One founded by them at Nushagak, on Bristol Bay, was given up on account of lack of funds and the opposition of the Russian Church.

There are no more devout and spiritually minded people any where in all that Northwest than the Moravians at Bethel, Quinhagak and other missions along the lower Kuskoquim. The government teachers bear testimony to their high character and to the great progress they have made.

About 1890 the Congregationalists founded a mission at the large Eskimo village at the Point of Cape Prince of Wales on Bering Strait. This mission continues and, with its large herds of reindeer to provide a comfortable living for the people, its government schools to instruct them, and especially the religious teaching of faithful missionaries, has transformed this wild, bleak village into a model Christian community. During a trip to the Eskimo villages on opposite sides of Bering Strait I could not but contrast the filthy, degraded, lost, hopeless and dying Eskimo of East Cape, in Siberia (for whom no Christian work has ever been done) with the well kept houses, bright faces and cleanly Christian deportment of their brothers and sisters only forty miles distant at Cape Prince of Wales.

Preceding the Congregationalists, as early as 1887, the Swedish Evangelical Church and the Norwegian Lutherans established missions among the Eskimo of Unalaklik and Golofnin on Norton Bay, and Teller on Port Clarence. The Swedish Evangelicals also founded a mission among the Thlingets at Yakutat, at the base of Mt. St. Elias on the southeastern coast. Reindeer herds and

government schools have helped the faithful workers at these stations and, although the epidemic of measles in 1900-01 and of influenza last year have wrought terrible havoc, they are making fine progress, often showing a piety and comprehension of spiritual things that is astonishing to the visitor. The Congregationalists at Nome, and later the Methodists who succeeded to their work, have missions at Nome and Sinuk. The Presbyterians did work for a few years among these people at Teller and Council.



PAGAN CEREMONIES OF THE ALASKAN INDIANS

On the Arctic shore the Friends have a prosperous mission at Cape Blossom on Kotzebue Sound, the Episcopalians at Point Hope and the Presbyterians at the extreme northwest point of the Continent, Point Barrow.

The latter mission is much the larger of the three. The settlement is pronounced by Stefanssen to have the largest number of Eskimos in it of any Arctic community anywhere. These three missions were all established in 1890 at the instance of Dr. Sheldon Jackson, then U. S. Superintendent of Education for Alaska.

In spite of the hard conditions of life and the very great difficulties of reaching these points with necessary supplies, building material and food, the spiritual work has advanced to a remarkable degree. The Presbyterian missionary at Point Barrow is a physician as well as a minister, and there is soon to be established at that point a large hospital to combat the dreadful disease of tuberculosis. At all these points in the Arctic the missionaries have taken such care of their natives that the epidemic of in-

fluenza which was so fatal in the Nome region and along the southern shore of Seward Peninsula passed by the Eskimo of the Arctic Alaska shore. An instance of vital Christianity is given by the Friend's missionary at Cape Blossom. The Eskimo in the vicinity of their mission, at the mouth of the Kobuk and Noatak Rivers, are said to have adopted 250 orphans left desolate on the southern shore of Seward Peninsula by the deaths of their parents from influenza during the past year. These are but a few of the fruits of Christian teaching out of many like instances that might be given.

At Unalaska, on one of the Aleutian Islands, is a large and successful mission of the Methodist Episcopal Church, where the native children are gathered into the Jessie Lee Home and trained in useful arts, as well as in the English language and vital Christianity. The same kind of work is done by the Baptists on Wood Island, adjacent to Kadiak, and this denomination expects soon to enlarge its work among the natives north of that point.

Although the majority of the natives of Alaska have thus been reached by earnest Christian workers, whom they have always welcomed and followed, yet there is still a considerable native population by whom the Gospel message has never been heard. Dr. Claxton, Commissioner of Education at Washington, reported three years ago that there were at least 8,000 Eskimos in southwestern Alaska, among whom there were no Christian missionaries or teachers. It is likely that this number of heathen natives is diminished by about one half on account of the epidemic of influenza. It is also probable that this loss of life could have been averted had the churches done their duty in the past by establishing missions among these people.

Alaska is yet in its infancy. The diseases that too often accompany the advent of white men, such as tuberculosis, venereal diseases, measles and smallpox have made sad inroads upon the natives. The first census taken in 1880 reported 35,000 natives in the Territory; the last census, that of 1910, reported but 25,000. Among many of the Christianized tribes the pendulum is now swinging the other way and the population is increasing. The intelligence, prosperity, general civilization and Christianity of these natives among whom the missionaries have been working have assuredly increased to a wonderful degree. Let the churches unite at once in an effort to carry the Gospel to the neglected places of Alaska by strengthening the missions already begun, and to work and pray so that these interesting peoples, so susceptible to Christian influence and so eager for the Gospel, may be helped up to the full stature of men and women in Christ Jesus.



QUEEN ELIZABETH OF BELGIUM AND MRS. RALPH MORTON

The Belgian Gospel Mission*

A Result of Christian Work for Belgian Soldiers

BY MRS. RALPH C. NORTON, BRUSSELS, BELGIUM

ONE dark day in December, 1918, a Belgian military automobile brought us to the threshold of the Hotel Astoria in Brussels. As we traversed the streets of the city, they seemed scarcely less sad than the desolate region of war wreck which we had left behind us in the country. Why did we come to this stricken land at the earliest possible moment, when only a military pass could gain us entrance? We had come at the

* In a meeting of our Committee in America, called in Philadelphia a few days after the signing of the armistice, we made a declaration of our intention to come to Belgium to continue there the work begun under God amongst the soldiers, and in counsel and prayer together the name, the *Belgian Gospel Mission*, was chosen to succeed the title of our earlier war work, the British and Allied Soldiers' Evangelistic Campaign.—E. F. N.

bidding of the One who sent us out on London streets on a search for the soul of the Belgian soldier.

Today we look back with deep thankfulness to that which God has wrought. The work inaugurated in the Hotel Astoria has overflowed from the two small rooms until now we find ourselves in a large pleasant building in the heart of the city at 17 Rue du Gouvernement Provisoire.

We came to Brussels unknown, with no credentials but those supplied by the returning soldiers scattering to their homes throughout Belgium. A wonderful opportunity for service opened up at once. The Belgian Government, always kindly inclined toward us, permitted us to buy from their stores in Antwerp supplies of Quaker Oats, chocolate and condensed milk, and put at our disposal motor trucks for the distribution of these provisions. Thus we had the great privilege of giving to many little white-faced children in the industrial regions of Belgium, when need was sharpest, their first taste of chocolate and milk after four long years of near starvation. On the Grande Place at Mons, ragged scarecrows of men and women fairly mobbed us in January, crying for morsels of chocolate for 'mes petits enfants.' Some of these experiences left ineffaceable scars upon our hearts.

In the late winter months supplies of clothing began to come from America, sent by our American Committee of ladies. Now, at our own big house, we have a little cobbled court-yard, a roomy stone garage and stable, in one part of which our skilful concierge has constructed shelf after shelf to hold the Gospels and Testaments, Bibles and tracts which form our chief stock in trade; and in the other large room which was formerly used for the garage we keep our stores of food and clothing. We have sent many boxes to Protestant pastors for distribution among their people, but we follow usually the plan of having people come to us certain days to receive gifts of clothing.

What sort of folk are these who so gladly receive gifts from our hand? Madame Piérard is the mother of seven, and only recently widowed. Her husband was a Christian worker with a mighty faith in God. He was killed through the explosion of a hand grenade which he had picked up. We have given her shoes and underclothing for all her little family and when she comes to get these gifts there comes with her an old half-blind evangelist who carries the parcels home for her. He has been a cobbler in his time and though now nearly blind he repairs her children's shoes and walks two hours across the country to preach for the little flock that the going of her husband has left without a pastor.

We have a staff of six workers, and others will be joining the Mission as soon as demobilization is completed—soldiers like Peter Van Koeckhoven, who will begin as colporteurs. One of the first



IN FRONT OF THE BELGIAN GOSPEL MISSION, BRUSSELS

things we purpose is the bringing together of the members of the Ligue des Saintes Ecritures (Scripture League), of whom there are over fifteen thousand in the Belgian army at different centers in Belgium, for reunions, Bible study and prayer. Mr. Barnhouse has started a Bible Correspondence Course for these soldiers and many men are already enrolled.

A Bible Class for women meets in our building, and numbers about forty-five in attendance. When I suggested to these women a holiday in summer they begged me not to discontinue the class if it were not too much of a strain for me.

Perhaps our keenest interest centers in our Gospel meetings which take place each Sunday on the ground floor of our house, where we have seating space for over a hundred. Fortunately all our party are musical, and we have purchased an organ. Will not American friends pray that to these people—many of them unsaved—the Gospel may be brought with power and blessing, and that they may be led to cry out “What must I do to be saved?” It is for that that we have come to Belgium, and we rejoice in many who have already found Him in our private min-

istry; but we are looking for a real outpouring of the Holy Ghost upon these people and we pray that it may come soon.

We are working independently of other agencies in Belgium, but in entire accord with all those who believe in the atonement of Christ and in the authenticity of His Word. Never a day passes without visits from pastors and evangelists. Many come desiring to be employed by us and some who come do not return when they find how sharply defined is our evangelical position; but those who are standing for the whole truth, are rallying to us with gratitude and hearts of praise. We are constantly supplying these Belgian evangelists with Gospels and tracts for free distribution from our own large stores. We hope and pray that the glad light of the Gospel may be brought to thousands of homes in Belgium where as yet Christ is not known as Saviour and Lord.

BELGIUM BEFORE AND AFTER THE WAR.

When the war broke out industry and commerce were flourishing in Belgium; trade in iron, steel, coal, flax and other products was extensive and profitable. Everywhere signs of prosperity and activity could be seen, but below the surface there were evidences of discontent, restlessness and irritation. There was a strained and distrustful relationship towards one another in all classes of society; class distinctions were sharply defined and unlovingly expressed; social, clerical and political affairs were hotly discussed in parliament and in the press. The Roman Catholic party had reached the zenith of its power and its influence, laws were made to favor that Church, while reform movements without her approval met with no success. The masses of the people were ignorant of Christian truths as taught in the Bible. Spiritual life was dormant or dead; religious work was artificial and party-spirited; education was superficial and sectarian; morality was at a low ebb. The country was nominally Roman Catholic but the majority of the people never availed themselves of her services. Many thousands were free thinkers or infidels. Such was the situation before the war.

What Belgium needs today is a *new Reformation*, a true revival of spiritual religion. The Church of Christ must declare in clear, unmistakable terms the doctrine of justification by faith; in the atoning work of Christ; the private study of the Bible as the inspired Word of God. The Christian Church, through humiliation and prayer the witness of earnest Christian living, may, in the mercy and grace of God, bring a revival of religion that would bring new life to the Belgian people.

There are already signs of improvement in the minds of the people as the direct consequence of the war. The priest has lost very much of his power over the people, while contact with the Protestants has enlarged the minds and changed the views of many Belgian refugees with regard to the Protestant religion. The people have become much more serious minded and Bible colporteurs declare that they have never distributed so many Bibles and religious tracts as at the present time. Many evangelical churches and chapels, which have been destroyed or damaged by the war, should be rebuilt as centers of evangelical influence.

A. WELLESLEY FRATER, M. A.,
Pastor of the Protestant Church at Courtrai.



A STREET SCENE IN GUAYAQUIL, ECUADOR

The Garden Republic of South America

A Picture of Ecuador and its Needs

BY REV. W. H. RAINEY, CARACAS, VENEZUELA

THE traveller, weary of the parched, sandy, coast line of northern Chile and Peru, is charmed at the sight of the shores of Ecuador, covered with an exuberance of tropical vegetation. At the estuary of the river Guayas, the pilot is taken on board. As the ship ascends the stream, dense forests are observed on either hand; a little later on, some tracts of cleared land are passed, dedicated to the cultivation of the cocoa bean, one of the principal products of Ecuador. On the left we pass the forest-clad island of Puná, famous in pre-hispanic times as the abode of a proud and vicious king named Tumballa, who, in the words of the historian, "possessed many women and children, and offered blood and human hearts to his gods."

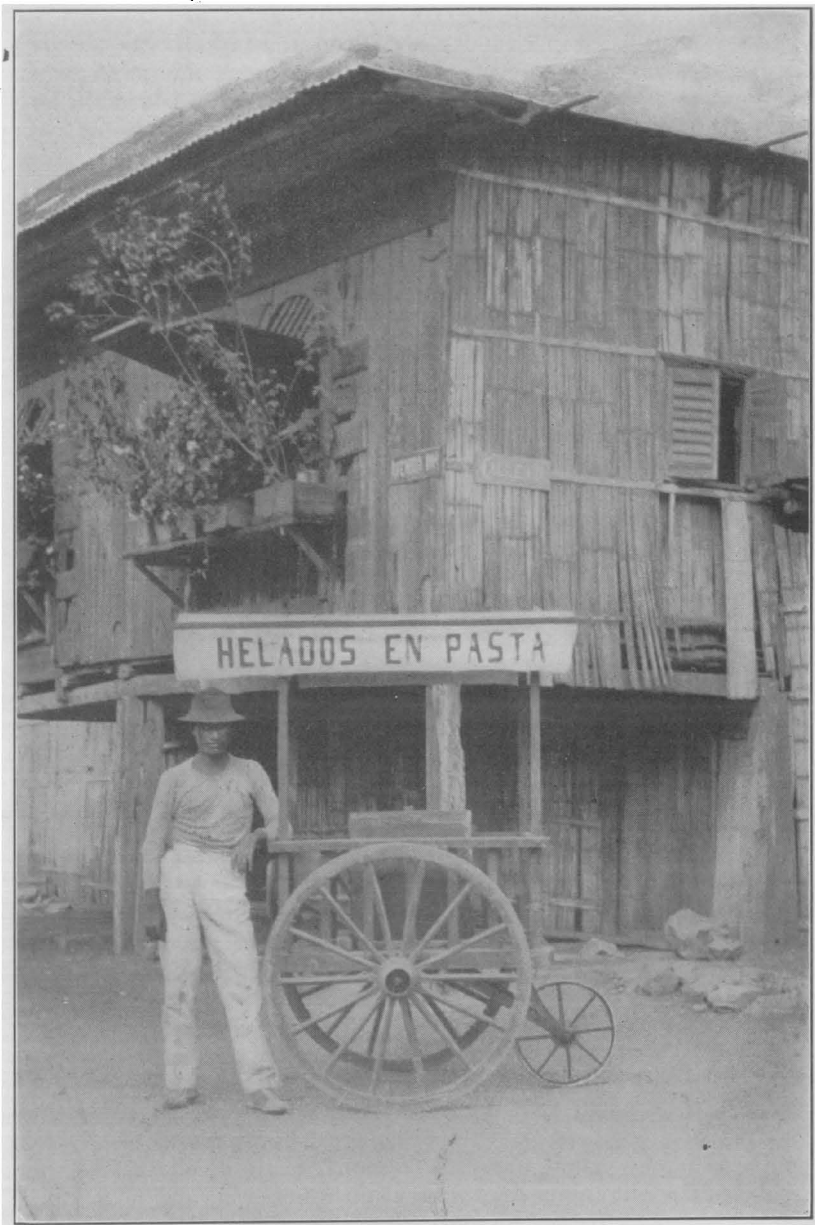
Two hours later our vessel let fall her anchors in front of the port of Guayaquil. The first view of the city is picturesque, with clusters of houses along the front, backed by verdure-clad hills and the broad surface of the river beneath. The long series of white buildings, with curtained balconies, looking upon the water, give what may be described as a Venice-like aspect to the port. The town stretches for about two miles along the low banks; and the harbor, two and a half miles in length, exhibits considerable com-

mercial activity. Quaint looking narrow canoes and broad rafts bring down produce from the rivers, and mix among the steam-launches and sea-going steamers. From Guayaquil steam-boat connection is regularly maintained with the rich, agricultural districts of the Guayas fluvial system, the boats running up as far as Bodegas, eighty miles up the river of the same name. For smaller boats the aggregate length of navigation is about two hundred miles.

The population of Guayaquil is about 60,000, of which about 5,000 are foreigners. The principal articles of export are cocoa or chocolate beans, followed by rubber, coffee, tobacco, and "Panama" hats. The principal streets are broad and handsome thoroughfares, lined with brick buildings of three and four stories in height. However, outside of this small area the state of the city is lamentable; the buildings are flimsy structures of bamboo, often the canes are not placed closely together giving the place the appearance of a birdcage rather than a human habitation. In the houses of the poorer people there is usually but one room, the family sleeping on the floor or in hammocks slung from the roofs. In the wet season, and here it rains torrentially, the streets are converted into rivers, and in some districts the water covers the lower floor of the houses. It is these unsanitary conditions that have given Guayaquil a world-wide reputation as a yellow-fever center and as a death-trap to Europeans.

Two missionary societies are working in Guayaquil—the Ecuador Coast Mission, represented by the Rev. W. Reed; and the Kansas Gospel Union, under the charge of the Rev. W. Woodward. Unfortunately both these missions are poorly equipped, and have their halls in suburbs remote from the center of the city. Thus they have been able to reach but a small part of the population.

Guayaquil is also the center of the Ecuador work of the British & Foreign Bible Society. From here, the colporteur, Señor Zoilo Irigoyen, reaches the towns on the Guayas river system, and on the Guayaquil-Quito Railway. For many years he has done faithful service and has circulated a good number of Scriptures in spite of the pestilent climate and the illiteracy of the people. His special field is the "malecon," or system of docks along the river front. Here he boards daily the steamers that leave for the interior, visiting the numberless villages along the banks of the rivers which flow into the estuary of the Guayas. Moreover, beside the regular traffic of the steamers, there is a large floating population on the river, living in canoes and on rafts, many coming from the far interior for trading purposes. Some of these primitive craft return, bearing a copy of the Word of God to give light in deepest darkness to some houses in the crocodile and fever-haunted marshes of central Ecuador.



AN ICE CREAM SELLER IN GUAYAQUIL,

During my stay in Ecuador Mr. Reed and myself accompanied Sr. Irigoyen on a journey up the river Guayas as far as Bodegas. On another occasion I accompanied Mr. Reed to Duran, where the workshops of the Guayaquil-Quito R. R. are situated. After a preliminary open-air service, we adjourned to a little hall, which the workmen had rented and fitted-up at their own expense, and preached the Gospel to some seventy persons. Quietly and reverently they listened to the Good News, and we felt that here were those who fulfilled the condition of the fourth Beatitude.

It was now my desire to make the journey across the Andes to Quito, the capital, but I found it no easy matter to leave Guayaquil. Yellow-fever was rife in the town, while bubonic plague had broken out in the interior and the people were panic-stricken, and it was not easy to get the sanitary pass without which travel was impossible. However, a few days later, all difficulties overcome, I found myself sitting in a carriage of the Quito train. I was now on historic ground, full of interest to the student of missions, following in the footsteps of David Thomson, Luke Matthews, and other heroic pioneers.

On leaving Guayaquil the train follows the windings of the river, on the banks of which crocodiles may sometimes be seen basking in the sun; then it turns north and traverses a dense tropical forest where the humming of myriads of insects amounts almost to a roar, and brilliantly colored butterflies and birds are seen fluttering from palm to palm. Then the train begins to ascend and by mid-day we arrive at Huigra, 4,000 feet above sea-level, and therefore above the yellow-fever zone. The progress is now continually upward, through ever changing belts of vegetation. By 6:30 the convoy pulls up at Riobamba, (9,020 feet), where we spend the night. Riobamba is a dreary little town of about 12,000 inhabitants, surrounded by barren grey hills, and presents no animation except on a Sunday when thousands of gaily dressed Indians flock in from the surrounding country to sell the products of their farms. Missionary work is represented here by two lady workers of the Kansas Gospel Union, who frequently take their stand in the market-place and sell copies of the Scriptures. Frequently they are insulted; several times they have been stoned; but they persist in their endeavor to make Christ known. At night I addressed a small gathering at their house, and, as I left the meeting, one of the great volcanoes which surround the town, Tungurahua, by name, suddenly became active. All through the night at frequent intervals, the volcano thundered, and next morning the sky was darkened and ashes began to fall over an area of nearly one hundred miles.

The following morning we were astir early, for the train left at day-break. From Riobamba right to Quito, a distance of

180 miles, there is no mission work at all, the population being entirely dependent on the visits of peripatetic Bible-sellers, who are to them true messengers of the Word of God. At 11 o'clock the train draws up at Latacunga, where we alight and lunch under the shadow of giant Cotopaxi. Evidences of volcanic activity are everywhere visible; even the houses are made of pumice stone, which gives the town a sad grey appearance. In pre-historic times Latacunga was a great city and possessed a celebrated temple to Suq, as well as a royal palace. It is said to be near here that the Indians hid the remainder of the gold which had been gathered to complete the ransom of Atahualpa, when the news arrived of the tragic death of this unhappy monarch. In recent times many expeditions have set out in search of this hidden treasure but have in every case returned quite unsuccessful.

By 3 o'clock we were in sight of Quito—Quito the Beautiful—as it is called by its inhabitants. One who has seen other cities can hardly call Quito “beautiful,” although it contains buildings worthy of any modern city. It is illuminated with electric light and has a good service of street cars. The capital of Ecuador has been called the city of “seventy churches and one bath,” but although sanitary conditions have been improved during the last few years they are still far from ideal. Quito is situated at an altitude of 9,500 feet, and the climate is “perpetual spring,” yet the death-rate reaches 36 per thousand. In the evening the temperature is rather low than high, and overcoats, or “ponchos” are extensively worn, the former being a sign of social distinction.

Quito is full of churches. Some of them have beautifully carved facades, and are filled with gold and silver ornaments. The most beautiful is that of the Jesuits, which is also notable as containing the tomb of General Flores, “the Father of his Country,” as the Ecuadoreans love to call him.

The Christian and Missionary Alliance of New York has a work in Quito in charge of the Rev. Charles Polk. On Sunday night I addressed this congregation, together with that of the Seventh Day Adventists, who combined for the occasion. The congregation, although not large, was very representative of the different grades of society, varying from the newspaper editor, to the little ragged Indian child. For in Quito “all sorts and conditions of men” may be seen, from the gentleman in frock coat and silk hat, to the stolid Quichua in his multi-colored “poncho,” and the almost naked Indian from the hot forest region of Archedona. It is in its people that the chief interest of Quito consists, rather than in its buildings, or geographical situation.

During my stay in Quito I visited all the principal booksellers to ascertain if they had the Bible on sale. At last I found a shop that had on its shelves one copy of the Scio version in

Spanish and Latin, price 58 sueres, nearly \$30 gold, and two copies of the New Testament in Greek and Spanish, for which they asked \$2.50 each, and I have no fear of falling into error when I say that in all Quito, a town of 80,000 inhabitants, there were on sale only these three copies of the Word of God, apart from the stock of our Bibles in the hands of the evangelical missionaries. If it were not for the Bible Societies, the Bible would be even less known today in South America than it was in Europe in pre-reformation times.

The total number of foreign missionaries working in Ecuador is stated by the Panama Congress statistics to be twelve, with an additional force of seven native workers; but evidently the missionary force in the country has been sadly depleted since the figures were collected, for the total force of Christian workers is today very much less than the figures given. However, presuming them to be correct, how insufficient is a staff of nineteen workers among a scattered population of one and one-half millions, not including the numerous forest tribes of Indians inhabiting the vast territory to the east of the Andes.

During my twelve years' missionary service in Latin America, I have obtained at least some first-hand knowledge of conditions in all the South American republics—except Paraguay, and of all these varied lands, Ecuador appeals to me as the most needy, the most difficult in which to work and yet not the least open to the Gospel message. The Constitution guarantees religious liberty, the power of the Roman Catholic Church is curtailed, and, on the Coast, a fine liberal spirit prevails. The "sierra," with Quito the capital, is still under the shadow of a corrupt and mediaeval form of Catholicism, but even here there are signs of progress, and at least the intellectual classes are willing to listen.

Quito badly needs at least two married Protestant missionaries, and a primary school. Native pastors should be placed at Latacunga and Ambato, towns of from 10,000 to 15,000 inhabitants on the Guayaquil-Quito Railway, and supervised from the Capital. Guayaquil also needs two missionary families and a school. Many river-side towns and villages, could easily be worked from here. Then Cuenca, the intellectual center of the country, with a university and a population of 30,000, should be occupied by at least one foreign missionary with special gifts for work among the cultured classes.

"The harvest truly is plenteous but the laborers are few."
"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words seem to me to apply with special force to a country such as Ecuador; open to the Church of Christ, yet neglected and unoccupied.

A Non-Denominational Community Church

Amherst Community Church, College Hall, Snyder, New York

This church was started four years ago.

The Pastor and Director is the Rev. R. Carl Stoll.

There are about 1,200 in the community, and the Church, started with a membership of 100, has now 300 members.

There is only one other church (a Lutheran) in the community.

The membership of the Amherst Church includes Methodists, Baptists, Congregationalists, Presbyterians and fourteen other denominations.

The basis of fellowship is not a creed but a covenant, which reads as follows:

"Thankful for God's abundant goodness and for His great gift of salvation through Jesus Christ our Lord, we covenant and agree together to seek to know and to do His Will, and to promote, as far as we can, the interests of Christ's Kingdom.

"Accepting the Bible as our supreme standard of faith and duty, the Holy Spirit as our Guide and Comforter, and heartily believing in the province of private judgment in the interpretation of the Scriptures, we covenant together to recognize as Christians and worthy of our fellowship all who devoutly love the Lord Jesus Christ and accept His standard of teaching and conduct as set forth in the New Testament.

"Realizing that the success of the Church depends upon the consecration of its individual membership, we covenant together to attend the services of the church, to contribute according to our means for its support, to labor together to maintain its peace and harmony and, as far as possible, in every way to promote its temporal and spiritual welfare."

The mode of baptism (sprinkling, pouring or immersion) is left to the choice of each candidate. The Lord's Supper is open to all who have a desire to follow Christ.

The church services include a morning preaching service, a church school and an evening service of song and social fellowship for young people. This latter service begins with religious music and ends with popular songs.

The annual budget was last year about \$7,000. The salaried workers include the pastor-director and the office secretary who is also gymnasium director.

Gifts for benevolences are appropriated to any object in which the people take an interest. The aim of the church is to give as much for others as is spent on the community work.

The Church serves as a community center to furnish wholesome recreation for the people, and about 90% of the community are touched in this way.



SOME MISSIONARY EXHIBITS AT LANCASTER, PENNSYLVANIA

BEST METHODS



A WORLD MISSIONARY EXHIBIT AND HOW WE DID IT

Time: Three days (Nov. 6, 7 and 8.)

Place: Lancaster, Penna.

Setting: Y. M. C. A. Building.

Participants: Representatives from every Evangelical Church in the City.

Organisation: Chairman. Secretary. One key-woman appointed for each denomination. Key-woman Committees; as large as they saw fit.

Working Funds: None.

Object: Missionary education, (not entertainment).

Exhibits: An exhibit represented a mission field or nation; and was assigned to the respective denomination who had attained considerable success therein.

Curios: Solicited through the medium of local papers and personal visits. A unique collection. (Not one item of the entire fifteen hundred and eighty-six exhibits or curios was secured outside of Lancaster County.)

Free Literature: Supplied by the various denominational boards and generously distributed.

Expenses: Paid from free-will offerings made at the evening Auditorium events.

This entire affair was planned and executed within the brief period of three weeks. It was the special missionary feature of the Religious education Committee program for 1919 and 1920 of the local Y. W. C. A.

Nine rooms and one large hall, also the Auditorium were utilized for the exhibits and programs. The exhibits occupying the rooms represented the following fields: China, Africa, India, North American Indian, Mexico, South America, the Moslem World, Japan and Medical Missions.

Five adults and five children, returned missionaries on furlough from Persia, India, Japan and China were in constant attendance at their respective exhibits, lecturing, explaining, instructing and demonstrating.

A representative of the National Y. W. C. A. Commission, who recently toured the Orient in the interests of women and children, was also in attendance and imparted valuable information in this line.

Exhibits were open and free to the public during the day until eight-thirty, at which time the Auditorium program of lectures, pageants, lantern slides and missionary hymn singing was presented.

Some of the distinctive features were as follows:

Tea served by a native mother and child in the China exhibit.

Japanese national airs and songs by a native, in Japan exhibit.

Serving of native breakfast dish in Africa exhibit.

Real Japanese rice served with chopsticks in Japan exhibit.

Camouflage prescriptions distributed in medical mission room.

Zenana scene at frequent intervals in the India exhibit.

Striking posters, presenting concrete mission facts and information were everywhere in evidence.

Through the medium of impersonations, short talks, dialogues and demonstrations the many and great needs of mission work in all fields was most strikingly portrayed, and the visitor in going the rounds was edified with a constant succession of features and facts as they passed from one exhibit to another.

In the medical exhibit room one of our townswomen told the story of leprosy in such a compelling manner that a small bowl placed on a table contained at the end of the third day enough money to support one leper for a whole year.

The entire scene was truly cosmopolitan, for despite the fact that various countries had their respective locations in the building, a Mexican beggar was seen at times rubbing elbows with Chinese maidens, in their bright-hued coats, while a shy Moslem woman conversed with a dark-skinned native of India and a Japanese lady was paying her respects to an Indian squaw.

The exhibit was developed for the community, and was strictly inter-denominational. That it accomplished its object seems evident from a remark made by a local divine, who stated as he left the building, "that enough mission facts, conditions and needs had been presented to him during his brief visit to supply him with data for six months of sermonizing."

Missions have had a new interpretation to this community and we hope that many other communities will try to use the same medium.

MRS. C. N. MCHOSE,
Chairman.

MISSIONARY EDUCATION AND THE LOCAL PARISH

John Clark Archer

Department of Missions, Yale University

Missionary education, from the local point of view, should include the whole parish. A program of studies and methods should not be of so rigid a character as to deprive local users of their own initiative or prevent the full use of home resources. One of the chief merits of any program must be its adaptability to local situations.

In the plan suggested here the initial point of view is the whole local parish. This plan calls for an inventory of resources and then seeks from outside sources whatever is available to supply its needs.

The following plan has been carried out under various conditions in the past five years, and is now in operation in a New Haven parish.

Scope. The whole parish is included with particular attention to young peoples' organizations, the mid-week meeting of the church and with special emphasis on the Sunday-school. Place is left for the co-operation of the missionary societies and for the formation of mission study classes.

Study Themes. The best results come from a concentration on one

field for the year, e. g., China, Latin America, Negro Africa; or, on one topic, e. g., Islam, Hinduism, Industrialism, the Conservation of Human Life (Medical Missions).

Operation. The full schedule runs for eight months—usually from October 1st to June 1st. On the first Sunday the pulpit deals with the year's theme in popular introductory fashion. At the close of the year of study an appropriate pageant of two or more days' duration is presented.

Preliminaries. To save space, we will here deal only with one department concerned, that is, the Sunday-school. The various parts of the program are placed in the hands of a competent director, or a committee on Religious Education. Some months in advance of the inauguration of the program a bulletin should be issued to the teachers and officers:

- (a) Setting forth the plan in general for the year.
- (b) Suggesting preparatory reading.
- (c) Indicating methods of class work and ways of coordinating regular Bible lesson materials with materials of missionary education.

The preliminary reading is mainly from books in the small reference library from which most of the instructional matter will be drawn.

Bulletins which are the backbone of the program are issued monthly. The first is ready to present and discuss at a preliminary teachers meeting, or when the plan is actually launched. These monthly bulletins cover all the lessons used by the various classes from the Junior Department up, and furnish illustrative missionary materials for use in the regular Bible lesson. The bulletin references are graded according to the needs of the departments and are of consecutive character, as far as possible. While the missionary materials used in one lesson do not bulk large, the cumulative effect is very marked. The whole school is being directed in several months' study of one theme.

An extract from a department bulletin for one week looks about as follows:

(Dept.) (Year) (Class)
(No.) (Date) (Lesson Title)
(Suggestion of point in lesson at which to introduce missionary materials.)

(An actual paragraph of material, or references to paragraphs, pages or chapters in books or magazines available to the teacher. These references bear in mind the grade of the pupils, or depend on the teachers for proper adaptation.)

(Reference to general or special expressional activity.)

Each teacher is given references for a month or they might be supplied the whole year's at once. The monthly meeting of officers and teachers furnishes opportunity to discuss problems and methods and to improve the program.

Such a plan leaves room—indeed provides a real background—for brief missionary addresses, special programs, and intensive courses of study for stated periods, etc. It is pliable enough for any circumstances, and serves to coordinate the varied methods and materials which rightly fall within the year's effort.

At the very beginning there is need of a survey of the local field, of taking stock of available resources. The coming year's Bible lessons are scanned and brought before each teacher as a unit. A small reference library is acquired. The teachers do some preliminary reading and familiarize themselves with the method of handling materials. All the time, outside resources are used, such as occasional speakers, missionary fiction and missionary pamphlets, programs and pictorial illustrations.

- Aims.
1. Instruction. An adequate knowledge of the field.
 2. Expression. To support missions by various ways, including life service.

Systematic missionary education is a very attractive and profitable un-

dertaking. It is not narrow and dogmatic, but an experience and exhibition of the widest sympathy. Its main purpose, however, is to win the world to Christ.

SUGGESTIONS FOR GROUP ORGANIZATION

The Group Plan of the New Era Movement of the Presbyterian Church offers such great possibilities for every church that the REVIEW has asked Dr. Barclay Atchison to pass it on to thousands of other congregations.

There are two views of a congregation. Some pastors regard their church membership as their field of labor. The New Era organization within the church should transform the membership from a drain upon the pastor's energy to an organization led by him, capable of carrying Christ's Message to every individual within the parish.

There are at least two great reasons for organization within the parish. In the face of the great world crisis of today, in the face of the challenge before us, the Church needs all of its resources. The difference between a reeling, emotion-driven mob and an efficient army is organization.

The second reason for organization is the need of the church members themselves for an outlet or opportunity to express their religious lives. We cannot grow spiritually any more than we can physically without exercising our faculties.

As to the methods of organization, only a word can be said.

- I. We approach a church through the regular channels. The program is first prepared by the presbytery in its general scope, then remodeled and adapted by the presbyterial committee, and in this final form brought by the pastor before the session for consideration.

We recommend that the session call the trustees and deacons into a council and if thought advisable, that the matter be laid before the whole congregation.

II. After this careful consideration by officers and congregation, the first step is the appointment of a committee of seven. This is a functional committee carrying down to the various organizations within the church the suggestions that originate with the seven functional departments of the *New Era National Organization* that have been channeled down through the district secretaries, presbyterial committees and then to parish committees, for the sake of adaptation to peculiar local conditions.

III. The whole parish should next be divided into areas. In the case of a city or village a certain number of blocks can be apportioned to the group leaders. In rural communities, certain areas.

Group leaders are appointed for these areas for the sake of supervision. A first-class group leader may become almost as valuable as an assistant pastor. His duties should be

- a. To know every church member living within his area.
- b. To know every member of the congregation within his area.
- c. To know every unchurched man, woman or child within his area.

He (the group leader) should be chiefly a man who can deal with people, furnishing in the councils of the church that intimate knowledge of the parish that is needful for the execution of any plan.

IV. This simple organization, if it would be successful, must have monthly round table meetings. These round table meetings are opportunities for reports, thus fixing the responsibility for the laying and making of plans, thereby bringing all of the organization resources to bear upon their execution and for mutual exchange of ideas and understanding.

Just as fire burns when the sticks are brought together, so the organization takes life from its monthly gatherings.

What the plan is accomplishing in local congregations is suggested by the following letter from a Montana pastor:

You asked me to write about our progress in New Era Work. May I put it briefly in statistics?

1. Church additions will total 100 for this year: 100 per cent increase.
2. New Era benevolence will total \$1,400: our quota \$400.
3. Twelve men and fourteen women studying "Money the Acid Test."
4. Men's Bible Class. Never had one before.

5. Twenty copies of "Day by Day" distributed and Family Altars established.

6. Sunday-school greatly enlarged: fifteen teachers, all members.

7. Young people's conference in mountains: thirty-six attended for ten days.

These are some results. But look here! Next year we will pay \$500 toward the support of an associate minister who will handle our outlying work in the county. We will probably also undertake to support a missionary.

Tonight we "kick off" on a drive for \$10,000 to build a community house with playroom, reading room, gym and swimming pool. It is sure to go through in fine shape. Have three \$1,000 subscriptions and six or eight for \$500. All this in a town which had a damaging flood last year and has had three crop failures in succession to contend with. Our church will direct and own the Community House.

I feel next year will be one of great blessing for us. I am finishing my fifth year here next month. Found twenty-nine members who paid \$1,000 salary. Have now one hundred forty-one who pay me \$1,900.

I am a New Era enthusiast.

PRAYER AND CONVERTS

By George A. Huntley, M. D., Oberlin, Ohio

During the Christmas vacation, 1886, I was preaching at a small Baptist Church in the West of England. At the close of the morning service, a young school teacher, who was aware of my keen interest in foreign missions, requested me to join with her in praying that God would give a hundred converts on the Congo before mid-summer day.

I reminded her that that was a big prayer, for although the Baptist Missionary Society had been working on the Congo for fully ten years there had been practically no visible results. Many lives had been laid down, Hartland, Doke, Butcher, Comber and others had made the supreme sacrifice, but converts were practically nil. To pray for one hundred converts within six months seemed like praying for the impossible, but "all things are possible to him that believeth" and with Matthew 18:19 before us we covenanted together to pray thus definitely for

God's blessing upon the work up till then attended with so much danger and discouragement.

Long before mid-summer God's Spirit was outpoured upon the Church at San Salvador and there was a great ingathering. I believe the actual number baptized was one hundred and one.

It is significant that when Elijah on the top of Mount Carmel prayed for rain, after many intercessions and much waiting there came "a little cloud out of the sea, LIKE A MAN'S HAND." Why like a man's hand? I do not know, unless it was to show that man had a hand in the coming of the showers which were so soon to fall upon the parched land.

We need more *pair meetings* which become prayer meetings. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven."

PRAYER AND MISSION FINANCE

In the early days of the China Inland Mission, Mr. Hudson Taylor, its founder, was asked to address a large missionary gathering at Exeter Hall, London. The invitation was accepted on the distinct understanding that no collection should be taken.

The historic hall was packed with keenly interested hearers who were stirred to the depths as the speaker pleaded China's spiritual needs and claims.

At the close of the address, the chairman of the meeting insisted that Mr. Taylor forego his condition that there should be no offering. He went on to state that the people were so moved that some would be glad to give even their jewelry for so great a cause. It would be a mistake not to give opportunity at so psychological a moment.

Mr. Taylor, in his quiet, inimitable way insisted that the condition should be observed, was glad that the people were stirred about their responsibility to Christ and to China,

but considered that it would be wrong to take a collection at such a moment. Some with emotions deeply stirred may perhaps give more than they ought, while others may give less than they ought. He gave the Mission's address and requested his audience to go home and pray, "Lord, what wilt Thou have me to do?" If after that they desired to contribute to the work they could use the mail or call in person.

Next day there came a letter to the office of the China Inland Mission from the chairman of the meeting, admitting that on the previous evening he was inclined to be irritated at Mr. Taylor's persistence, but as requested he went home and prayed about it and now enclosed a check for one hundred pounds; and added that if the collection had been taken as he desired his contribution would have been a five pound note.

I heard Mr. Taylor relate this incident at a small gathering of missionary workers in London many years ago.

TITHING METHODS

First Methodist Episcopal Church, Cleveland, O., Dr. E. L. Waldorf, pastor, has a notable record in the stewardship of service, life and money, covering the past four years.

The membership has increased from 600 to 2,100 members, with accessions each Sunday but three during the entire period.

The benevolences have been multiplied by five. Five hundred tithers have been secured. The Centenary quota of \$95,000 for the next five years was over subscribed, and reached a total of \$207,000 for that period.

Thirty young people offered themselves for specific Christian service. Two of them are now on mission fields and four are ministers of the Gospel.

These results have been made possible by creating a growing atmosphere which is more powerful than argument, by a recognition that life

is not in compartments but must be served as a whole; and by careful organization, so that no one in the church is overfed and underworked. The membership is divided into forty groups of fifty members each. Each group serves a mid-week supper once during the year at 25 cents per plate. The supper is followed by study classes.

Each group is divided into four committees, with twelve members on a committee. The forty Intercession Committees develop Intercession plans for the church and are responsible for the personal workers' training class. The forty Tithing Committees inspire the people to tithe and are responsible for the Mid-Week Bible Study Class. The forty Education Committees circulate the church literature and maintain a Current Events Discussion Forum in an effort to apply the Gospel to present day problems. The forty Life Service Committees, secure the enrolment of young people for special service and help them to invest their

lives wisely by holding before them in a study class the world needs, the home needs, and the qualities essential for Christian service.

This four-fold program underlies the multifarious activities of the church and has resulted in quickening the people mentally and spiritually, and in making it possible to mobilize quickly any of them or all of them for concrete service.

Could the story be told of particular incidents showing the beneficent working of this program on individual lives it would furnish wonderful inspiration and reveal victories and triumphs most beautiful and worth while. We must mention the man who was dividing a one dollar gift each Sunday between the current expense and the benevolence sides of his church envelope, who now puts \$20 a week on the current expense side and \$60 per week on the benevolence side. And the young idler who was shirking every responsibility who is now an enthusiastic minister of an active church in a difficult field.

Eternity Longer Than Time*

SELECTED BY MISS BELLE M. BRAIN

In 1896 Doctor Ida Kahn and Doctor Mary Stone, two young Chinese girls were graduated from the University of Michigan and soon after began their work for their sisters in China, pointing them to the Great Physician who is able to make them every whit whole.

"I am glad you are going back as a doctor," said a lawyer in America to Doctor Ida shortly before they left. "Doctors are more needed than missionaries."

"No, sir," she replied, "I do not think so. Eternity is longer than time."

Though zealous in their profession, these Chinese Christian doctors feel that the soul is even more important than the body, and the great purpose of their faithful ministrations to the sick and weary bodies of their sisters in China is to lead the sin-sick soul to the Great Physician.

* Adapted from "China's New Day," by Isaac Taylor Headland. The Central Committee on the United Study of Missions. West Medford, Mass.

Woman's Home Mission Bulletin

Edited by Florence E. Quinlan, etc.

DAY OF PRAYER FOR MISSIONS

February 20, 1920

TOGETHER" is the keyword of the present area. We have witnessed nations accomplishing mighty things together,—things impossible if attempted separately. We have also seen the conquering power of a united front attacking the citadels of sin. Councils and federations have been born and waxed strong. An international mind and interdenominational vision have come into being. The line of demarcation between Jerusalem, Judaea, Samaria and the uttermost part of the earth is fast ceasing to be a line of cleavage.

For many years, missionary societies have been observing, interdenominationally, a Day of Prayer for Foreign Missions and a Day of Prayer for Home Missions. Now, at last, *together* the thanksgiving, petition and intercession for home and foreign missions will arise. The first Friday in Lent has been chosen by the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for the annual observance of this united Day of Prayer.

Together these two organizations have prepared a program for February 20, 1920, based on the happily-inspired theme "The World to Christ We Bring." Copies may be secured, one cent each, from the various denominational women's boards, home and foreign, the Council of Women for Home Missions, 156 Fifth Avenue, or Miss M. H. Leavis, West Medford, Mass., agent for the Federation. This program will be ready and on sale January 1. "A Call to Prayer," a two-page card, contains topics for preliminary, preparatory prayer. This card, a portion of which is given below, fits an ordinary correspondence envelope, and should

be widely distributed. They are now ready and may be secured, free, from the denominational women's boards.

A CALL TO PRAYER

"The World to Christ We Bring

Will you Pray

That all Christian women may respond to this Call to Prayer and meet in cities, towns and villages, "morning, noon, or in the evening," to ask God's mercy upon the troubled and confused nations and His blessing upon His servants as they seek to bring the world to Christ;

That the women who have in their care the preparation and plans for the meetings may have clear vision and loving zeal as they confer together;

That all the Christian women of our land may strive to promote all agencies and organized effort looking towards the development of the spiritual resources of the Church of Christ and the purification of our national life.

Prayer

"Behold what manner of love Thou hast bestowed upon us, our Father, that we should be called Thy children. We thank Thee for this precious relationship. We thank Thee for the sense of pardon, for the peace and power and joy and knowledge of Thyself which comes to us when we walk as Children of Light and remember our Father's commandments to do them.

"Forgive us, O God, that we so often and so easily forget. Forgive us if the memory of the great war fails to lead us to a deeper devotion to Thy service. Save us, we beseech Thee, from falling back into easy and trivial ways of living when the needs of a suffering world cry to us for help.

"Lord, touch my heart and the hearts of hosts of women who claim to be Thy children with the same divine pity which moved Jesus with compassion for the multitudes. Let these coming weeks for us be a time of preparation for a united effort to make this a better world at home and abroad. Bless especially all missionaries of the Cross of Christ and give unto them their heart's desire.

"Remind us daily of Christ; assure us that nothing is impossible to faith. Keep

up prayerful and obedient. Show us the shame and folly of living unto self, and the joy of being laborers together with our risen and glorified Lord. So bless us and make us a blessing, for His sake, Amen."

All boards are urged to bring the matter before their constituencies as widely as possible; speakers and leaders are asked to announce the united Day of Prayer for Missions, and to impress upon women everywhere that each feel a responsibility, if no one else is taking the initiative, to call together women of all denominations in the local community by January 15 to plan for the observance of the Day of Prayer; and pastors are requested to insert a notice in church bulletins and to call attention from the pulpit for at least two Sundays before the Day of Prayer, that we may all be together "with one accord in prayer and supplication" on that day.

SUGGESTIONS ON THE BOOK

"Christian Americanization, A Task for the Churches"

By Eva Clark Waid

Chapters V and VI

Progress and Purpose of Christian Americanization. Thus may we characterize the last chapters of our Home Mission textbook, and, as we have studied in previous articles the perception of our task and the difficulties of our task, we may in Chapters V and VI, study the performance of "a task for the churches."

Each chapter may be considered from three standpoints: the *pictorial*, the *program*, the *practical*; and thereby a variety of uses is made possible.

Chapter V—"The Path of Progress"—could be considered pictorially as follows:

- I. Place upon a burlap screen or against a wall three groups of pictures showing the development of the immigrant from his landing at Ellis Island to his present position as an American. "World Outlook," Women's Home Missionary Magazines, "Everyland," and "National Geographic Magazine" will supply material.

- II. A poster bearing the title of the paragraph on page 108, "Enrichment of America," may show a list of illustrious names of our foreign born citizens with photographs of some notable ones. "World's Work" and "Review of Reviews" will be found helpful in preparing such a poster.

- III. A demonstration—"Path of Progress"—may be shown on a raised platform or long table, each helpful agency being represented by a miniature brick of paving stone placed by one who describes the work of that organization. "The Americanization Bulletin" gives such information.

- IV. A chart called "Rules of the Road" could summarize the guiding principles of Christian Americanization, such as:

1. Turn to the right when meeting traffic. (Don't turn away from the crowds of foreign born.)
2. In case of accident stop and secure facts. (If there is trouble in a foreign community, try to understand the reason.)
3. Drive with special care in crowded thoroughfares. (Study racial animosities and their remedies.)
4. Blow your horn at church corners where the view is obstructed. (Awaken the church to her duty in Americanization.)
5. Clearly display your license numbers. (Have churches opened and lighted, and a welcome ready.)
6. Use special care in school streets. (Realize the value of public schools and help in their enterprises.)

This chart could be explained with illustrative incidents or the "Rules" could be interlined.

- V. A map of the local community or a copy of the Interchurch Survey map of the region could be displayed and explained, showing the agencies of help and progress.

The program treatment of chapter V might well take the form of *analysis, argument, anecdote*. Give a clear view of the whole chapter in a concise analysis, preferably placed on chart or blackboard. Follow with arguments for and against certain points suggested in the analysis; for instance, "Is discontent a hopeful symptom of progressive Americanization?" "Are public forums a help

in Americanization?" "Can foreign language churches assist the progress of Americanization?" "What agency does most for Americanization?" "Is religious tolerance needed in our newer immigrant communities?" "What signs of progress in Americanization have you noted?"

Close the program with a well-planned series of incidents and anecdotes of Americanization, drawing material from daily papers, the "Saturday Evening Post," "Survey," the denominational weekly papers, "Christian Endeavor World" and the "Americanization Bulletin." Ask a number of people to tell these incidents, and arrange them in such order that they carry out the idea of progress in Americanization.

The program might also center on some one theme of the chapter, since the field of study is so extended, and be built up from such suggestions as these: Progress in Industrial Americanization; The Public School as an Interpreter of America; The Immigrant's Contribution to America; Music, an International Interpreter. Trades journals, educational magazines, the "Etude" and "Literary Digest" will give material.

The practical treatment of Chapter V should include visits to citizenship classes, clubs, churches, institutes, patriotic meetings where the actual results of Americanization can be seen. It should also include efforts to hold exhibitions of foreign handiwork and art, or special musical programs by the foreign-born. The neighborhood pageant and the playground celebration, the closing exhibit of the Vacation Schools and the opening of American homes to groups of foreign born men and women are all practical methods of studying the Path of Progress.

Chapter VI—"The Price of National Unity"—could also have its pictorial study.

- I. Use the Liberty Loan posters and other war material. The poster, "Americans All" can be secured in the set of six posters furnished by

the Council of Women for Home Missions for 50 cents. This set of posters can be used to illustrate the paragraph on page 134, "New national morale."

- II. Secure original posters by a contest, asking for an Americanization illustration of the theme: "Who is my neighbor?"
- III. Present before the study group a recruiting poster for Christian service or send a post card invitation with an illustration or sketch calling to service for the foreign-born. For instance, a group of Italian children sketched on a postcard stretch out their hands and say, "Meet us at the Italian mission, 24 Genoa place, next Sunday morning at 9:30 and tell us a Bible story." Such a poster could be hung in the church vestibule or on the bulletin board.
- IV. Make a large circular frame modeled after a penny, with "E Pluribus Unum" at the top. Within this frame exhibit foreign types making up America.
- V. At least a dozen simple charts, made on manila paper with crayons, could bring to the eye great patriotic sayings as to the price of national unity:

"The virtues of our mingled blood
In one new people blend."—*Van Dyke.*

"They must upward still, and onward,
Who would keep abreast of truth."

—*Lowell.*

"* * * From sun to sun
That clarion cry, 'My country' makes men
one."—*Burton.*

The program treatment of Chapter VI should summarize the study of the preceding chapters and bring some clear conclusions. *Definition, Development, Duty* might be the divisions of a program, using the material of the earlier chapters for the first two and basing the third division upon pages 135-137, 154-156. Three speakers could thus give a complete analysis of the chapter.

A quiz could follow, each person writing the answers to the following: "Define Americanization in a brief paragraph." "What signs of development in national unity can you mention?" "What are your ideals for America?" "What special thing can the Church do in Americanization which no other agency can accomplish?" "What do you

think you can do?" "What connection is there between Americanization and an international mind?" "Explain the real motive of Christian Americanization."

ECHOES OF THE WICHITA INDIAN CONFERENCE

By Mrs. John S. Allen

A Conference of Christian Workers Among Indians held at Wichita, Kansas, September 24-26, attested this growing breadth of interest. To this conference came Indians and whites, field workers and secretaries, women and men, from the Sioux, the Kiowas, the Winnebagoes, the Apaches, the Navajos, the Pimas, the Nez Percés, the Crows, the Osages, the Cheyennes, the Cherokees, * * * Baptists, Congregationalists, Disciples, Friends, Methodists, Presbyterians, Episcopalians, Reformed, Lutherans, Indian Rights, the two Home Missions Councils, and the two Y's, out of their respective corners to join hearts, hands and voices, to pray and plan for the whole task of saving the American Indian for Christ, for America, for himself and for the world. Since the Indian boys lie in Flanders Field, Indians are members of the United States Congress, and other Indians are producers of music and literature, it is not too much to claim for them a world reach.

While it might not be objectionable to review in detail the scope of the Conference program and discussion, it would be a needless repetition of an effort already worthily and adequately performed. (Send for free pamphlet, "Cooperation for Indians," Home Missions Council, 156 Fifth Avenue, New York City.)

One of the many satisfactions of the Conference was the fact that those actually doing the work, those who daily meet the Indians and their problems were the chief participants in all of the discussions. Such questions as the following were among those receiving especial emphasis:

The social, physical and religious

effect of the use of the peyote.

The paramount need of native Indian Christian leaders, to interpret Christianity according to the racial soul of the Indian.

The urgency of a unified program of religious education, with trained religious work directors in the government non-reservation, and other government and mission schools.

The need of Christian education for children under twelve years of age, in order that a basis may be laid for Christian ideals.

The inappropriateness, if not the illegality, of assigning funds from the United States treasury for the education of Indian children in sectarian schools.

The desirability of permitting competent, restricted Indians to contribute reasonable amounts of their own property or possessions to religious and benevolent purposes for Indian welfare, if properly safeguarded.

The need of an adequate social and health program and propaganda among Indians.

The Conference urged appropriate action on all of these matters, adding a number of valuable general findings concerning the desirability of conferring immediate citizenship on all Indian soldiers and sailors enlisted in United States service during the last war; concerning provision for native-born Indians being merged into the citizenship of the State, being given the protection of, and being subject to the State laws.

The Conference also reaffirmed its belief in the primary importance of a native Indian Church, with an organization of life and worship developed under competent native leadership. It reaffirmed the necessity of a thorough-going policy of comity and cooperation between Christian evangelical agencies that will secure the largest measure of efficiency, economy and success, and will provide adequate care for every tribe and every group of Indians within the national domain.

NEWS FROM MANY LANDS



GENERAL

Missionary Possibilities

FOR less than the cost and equipment of a single battleship, the following work was conducted last year in foreign lands:

Thirteen hundred and sixty-six missionaries and 6,870 native workers were employed during the entire year in spreading the Gospel.

Four thousand four hundred sixty-seven congregations, with 172,325 communicants and 406,587 adherents, were kept at work.

Two thousand and sixty schools were conducted for twelve months, training 777,680 young people in Christian character and good citizenship.

Eleven printing presses threw off 59,740,420 pages of Christian literature.

One hundred and seventy-five hospitals and dispensaries treated 704,714 cases. The missionaries ministered to lepers, sheltered insane, cared for orphans, taught the blind, the deaf, and the dumb, promoted moral reforms, and made the Gospel of Christ a living force among multitudes of people.

Arthur J. Brown.

Fellowship of Reconciliation

THE Fellowship of Reconciliation is a Christian world movement within the churches, seeking to put emphasis upon the necessity of uncompromisingly following the ethical standards of Jesus Christ. It believes that a social and industrial evolution of wide sweep is now in progress. A national conference was held at Highland, New York, and an international conference in October in Utrecht.

The Hebrew Christian Alliance

AT A recent meeting of the Alliance it was voted to set about

immediately to raise \$1,000,000 in the next five years for the purpose of establishing a Hebrew Christian Headquarters and Training School for students preparing themselves for Christian service among Jews at home and abroad. They also wish to send out Jewish Christian evangelists, and to render practical and spiritual help to Hebrew Christians everywhere, but especially those in Russia, Poland and Palestine. Rev. H. L. Hellyer of New York was elected president of the Alliance and Rev. S. B. Roheld of 165 Elizabeth Street, Toronto, Canada, Secretary-Treasurer.

What the American Red Cross Did

SINCE the memorable day in 1917 when the United States entered the war of nations, the American people have either pledged or paid into the treasury of the Red Cross in money or materials a net total of \$325,000,000. This general response to the call of service for suffering humanity has been accompanied by a devotion and enthusiasm in the doing, and a spontaneity in the giving which cannot be measured in terms of dollars or time. Up to July of last year, the Red Cross work rooms of the United States turned out 490,120 refugee garments; 7,123,621 hospital supplies; 10,786,489 hospital dressings. Subscriptions to the first garments and 192,748,107 surgical war fund amounted to 115,000,000, and to the second, \$176,000,000. To this is added \$24,500,000 from membership dues.

The figures showing expenditures are equally interesting. In France, \$36,613,682 were spent for military activities and civilian relief. In Italy, more than \$12,000,000 were set aside for service work up to January, 1919. \$11,989,097 have been expended for various activities in connection with camps and can-

tonments in the United States, and a considerable sum was used in caring for Americans imprisoned in Germany and Austria.

Health and the Rockefeller Foundation

THIS philanthropic organization was established by Mr. John D. Rockefeller to promote public health and medical education in many lands. Last year the various departments conducted the following activities with an expenditure of \$15,000,000, a campaign against tuberculosis in France, for malaria control in Arkansas and Mississippi, to check yellow fever in Guatemala and Ecuador, to root out hookworm in the United States, and encourage sanitation, to improve public health in Brazil and Australia. A school of hygiene was opened in connection with Johns Hopkins University, Baltimore; fifteen buildings were pushed toward completion in Peking, China; twenty-four missionary hospitals and schools were aided in China; South American institutions were aided in establishing research departments in South America; maintained sixty-eight fellows and scholars in American medical schools; supported studies in mental hygiene; made appropriations for the care of infantile paralysis and for medical research, made surveys for the Red Cross and contributed largely to various war-work agencies.

Advertising Mission Work

A NEW YORK business man who had crossed the Pacific many times visited a missionary friend in Tokyo and remarked that mission work ought to be better advertised.

"Why shouldn't mission work be advertised the same as Buddhist temples and pagodas and all that stuff? You read up in the guide book about Kobe, for instance, and you find everything mentioned except the fact that it has two of the finest Christian schools in the Empire, Kwansai Gakuin and Kobe College."

The missionary ventured that the average tourist would not spend any

time on such places, even if they were mentioned in guide books. The business man admitted that this was partly true, but offered a few suggestions in line with business efficiency, among them: up to date guide books; attractively illustrated, cleverly written circulars giving information about schools, kindergartens, and other places of interest in Christian work, which might be distributed to San Francisco, Seattle and Vancouver, in the cabins of outgoing ships; nicely bound books illustrating the usual places of interest to tourists, but also prominent missionary institutions, churches, schools, etc., to be placed on the tables of ship libraries.

Japan Evangelist.

NORTH AMERICA

The Decalogue to the Fore

THE practical character of the Christian work being put into effect by the young people of a Methodist Church in Charleston, W. Va., is shown by four hundred posters, displaying the Ten Commandments in conspicuous type, which they have placed on the walls of schools, stores and public offices of the city. To offset objections by Jews or Catholics, the paragraphs of the text are not numbered. Those who find themselves obliged to face the Ten Commandments at every turn will find less excuse for violating them.

Missionary Education Movement Absorbed

THE Missionary Education Movement, which was founded in 1902 by the Mission Boards of the larger Protestant denominations, and which has done a vast service ever since in publishing interdenominational literature, and holding summer conferences and classes, has now been taken over by the Interchurch World Movement and will hereafter be known as the Missionary Education department of that organization. Dr. Miles B. Fisher, formerly secretary of missionary

education for the Congregational Education Society, is the new director.

"Everyland," the children's missionary magazine, will be published as before.

The Continent.

Inter-Church State Conferences

SXTY-SIX state conferences were held in December under the auspices of the Interchurch World Movement. These were planned to present the program of the Movement to the "key" lay and clerical leaders of the United States. Each conference extended over three days and was addressed by one of twelve "teams" of National leaders, trained in a Special Conference in Atlantic City last November. Those attending the State Conferences are to carry back the inspiration and information to their local churches. A Speakers' Bureau has also been organized to send speakers to business men's conventions, civic clubs and other gatherings. Another plan is the organization of many thousands of "minute men" who will be ready for service in every town and city in the country.

Student Volunteer Convention

THE Eighth International Student Volunteer Convention, which holds a session every four years, will meet in Des Moines, Iowa, December 31, 1919, to January 4, 1920. It is expected that the attendance will include six thousand students and professors from more than a thousand educational institutions. There will also be present missionary leaders representing various lines of Christian work in foreign lands.

"Wayfarer" in New York

THE pageant of "The Wayfarer," which was the outstanding feature of the Methodist Centenary Celebration at Columbus, is being given in New York City daily for five weeks, (beginning December 15) under the auspices of the Interchurch World Movement. The

musical and dramatic spectacle will be staged in Madison Square Garden, with soloists, costumed participants, and a chorus of 1,000 voices.

War Recruits for Missions

THE Presbyterian Board of Foreign Missions reports that more than 500 young men and women who have served in the war have, since the signing of the armistice, applied at Presbyterian headquarters for service in the foreign mission field.

In addition, fully 1,000 young people have sent in applications to be considered as candidates for the missionary force. This in spite of the fact that the largest missionary reinforcements in the history of the denomination are being sent out this year.

The Christian and Missionary Alliance

DURING the four years of war the Alliance received gifts amounting to \$954,701.22 for foreign work—over twenty per cent more than in the preceding four years. The missionary work abroad is conducted in sixteen fields and twenty-two languages—in India, China, Tibet, French Indo-China, Japan, the Philippines, Palestine, West Africa, the Sudan, and South America. It was not interrupted and the missionary staff increased from 259 in 1914 to 300 at the close of last year; there are also over 600 native workers. The baptisms on the field numbered 5,630 during this period and the mission stations and out stations increased from 271 to 497—a gain of 83 per cent. One missionary in India reports having preached the Gospel to over 20,000 people during one touring season. Congo native mission workers conducted 23,370 Christian services in villages. Schools under the care of the Alliance number 261 with 5,878 pupils.

This organization has a parish of over 40,000,000 heathen souls for which it is exclusively responsible. It is looking to God for an increase of its missionary income during

1919 from \$300,000.00 to \$500,000.00, to cover its program of reinforcements and projected advance.

New Temperance Board Program

ON ACCOUNT of the adoption of national prohibition in the United States, the Board of Temperance of the Presbyterian Church has changed its program to emphasize other phases of moral welfare. These include social hygiene, amusements and recreation, delinquent and defective classes, the family, and juvenile welfare. They are giving publicity to the effect of cigarettes on youth, and other lines of physical and moral education. They hope to help bring young people into closer relation to the Church, and to promote high ideals of marriage and home-making. The headquarters are Columbia Bank Building, Pittsburgh, Pa.

Y. M. C. A. Activities Transferred

IN COMPLIANCE with government orders the War Work Council of the Y. M. C. A. on November 1st transferred its welfare work activities as conducted in the temporary buildings erected during war times, within the camps in the continental limits of the United States. The Y. M. C. A., also at the request of the Government, will transfer, without reimbursement, its 593 temporary huts within the Army camps, together with their complete equipment valued approximately at \$4,500,000, for continued use by officers and men.

At the time of the signing of the armistice, the Y. M. C. A. was operating in the United States 1171 huts, with 5717 secretaries and other workers.

Permanent buildings of the Army and Navy Y. M. C. A. which will continue to operate include the following; Brooklyn Navy Yard, N. Y.; Newport, R. I.; Norfolk, Va.; Charleston Navy Yard, Boston, Mass.; Vallejo, Cal.; at the Presido, San Francisco, California; at Bremerston, Washington, D. C.; at Forts

Monroe, Slocum, Jay, Tilden, Hamilton, Hancock and Leavenworth; and at Honolulu, Hawaii and Fort William McKinley, Philippine Islands.

The Lumberjack and the Church

THE lumbermen of the Pacific Coast have some picturesque opinions upon things spiritual, as discovered by the recent Interchurch Survey of the lumber regions.

One man gave as his reason for not attending church that preachers "never preached any more about sin, evaded the truth, and were too anxious to please people." He added that he knew that he himself was a sinner and would be lost without Christ. A woman in one of the camps declared all the denominations were putting from six to nine preachers in small towns, while people in remote sections were being allowed to "go to the devil," the little children particularly growing up as godless as heathen.

Education for the Southern Negro

THE greatest cause of unrest among the colored people of America is probably the social and industrial limitations that face them. An indication of the failure of the South to deal fairly with the Negro is seen in the inequality of educational privileges. The per capita expenditure for white and for Negro children in public schools varies from \$14.29 for white and \$9.96 for colored children in Oklahoma, to \$10 for white and \$1.44 for colored in South Carolina. Only in Kentucky does the allowance for Negroes equal that for white children. In most of the states Negroes have only a per capita expenditure of from 14% to 50% of the amount allowed for white children.

What the Negro Needs

1. Equal educational facilities with white children up through the grammar school.

2. Suffrage rights on the same basis as that adopted for white people.

3. Equal justice in courts of law, and protection from mob violence.

4. Opportunity for employment in government positions and in all forms of industry, skilled and unskilled, with wages and opportunity for advancement according to ability.

5. Protection of colored women from insult and wrong on the part of white men, with diligence equal to that used to protect white women from wrongs perpetrated by Negroes.

6. Opportunity to travel and live in accommodations in harmony with cleanliness, good behaviour and ability to pay. Nothing less is democratic or just.

7. Adequate welfare work for Negroes to promote physical, moral and religious health among Negro men and women, boys and girls. Nothing less is Christian.

LATIN-AMERICA

Newspaper Evangelism Needed

REV. John Ritchie, for a number of years editor of a South American religious periodical, writes in *The Biblical Review*, that while the large percentage of illiteracy in South America raises a question as to the value of the religious periodical, persons in almost every community can be found who will read aloud in the family or in groups; and the very scarcity of reading matter whets the appetite for more. Railroads are few, the era of good roads is not yet, and the people are too scattered to be reached by the force of missionaries now available; so that only meager results can be secured from large expenditures of time and money in itinerating. The prejudice against Protestantism prevents many from entering a church, whereas the printed message quickly gains a hearing. The relation between Christian principles and civic justice, the counter-acting of false teaching and the building up of Christian character are some of the aims that may be realized through an extension of the

Christian press. Practical printed hints for successful farming do much to break the force of superstitious ideas about the failure of crops, and thereby win an open-minded attitude for the Christian viewpoint expressed in the same publication.

The Committee on Cooperation in Latin America, under the auspices of the Interchurch World Movement, is issuing a new magazine in Spanish for Latin America, *La Nueva Democracia*, which purposes to fill this need. The price will be \$3.00 a year, and with each new subscription is given a dictionary or a choice of some educational book.

A Vindication of the Golden Rule

MR. Benjamin P. Clark, Vice-president of the Plymouth Cordage Company, cites his experience for ten years with a mining company in Mexico, as a testimony to the loyalty and reliability of the Mexicans. The danger of supposing that all Mexicans are brutal and treacherous, and that it is useless to expect reasonable dealings with them is apparent in our present relations. Mr. Clark says:

"We have tried to treat the Mexicans as human beings. We told them that in all ways we should respect them and their wives and families as we would our own. We went to it as a human proposition. The effect was prodigious.

"This attitude brought out the best there was in those people and the best there was in us. For eight years and a half of revolution the roar of our mills never stopped. Today, 7,000 men operate them, of whom 57 only are Americans, (less than one per cent.). We have fed them, fought typhus and influenza with them, fought everything with them, and they have done their part like men. Two things I must say. After Vera Cruz we insisted that all our Americans leave Mexico. The properties were left in absolute charge of Mexicans for eight months. They stole nothing; they allowed no one

else to steal anything; they operated the plants successfully, and returned them to us in as good condition as when our Americans came out."

Is it inconceivable that a similar confidence between employer and employed in our own country, a corresponding application of Christian principles, would prove the solvent of our present labor unrest?

New Woman's Organization in Chile

THE "Club de Senoras" in Santiago, Chile, attests the awakening social consciousness among South American women. It is a purely cultural organization in its aim, but is the only organization for women of the better class in South America, and is typical of the growing desire for a broader horizon for women.

Child Mortality in Chile

THE Childhood Conservation League for Mexico, Central and South America, under the auspices of the Methodist Episcopal Church, plans to strengthen missionary work by means of the hospital and dispensary, especially adapted to the needs of women and children. A beginning is to be made by establishing a hospital in Santiago, with branch dispensaries in outlying territory, in the hope of diminishing the present appalling death rate. It is estimated that 75% of the children in Chile die under two years of age.

—W. H. TEETER.

Religious Freedom in Uruguay

SECTION I, Article III of the new constitution for Uruguay declares that all forms of religious worship are free, that the state sustains no religion, and exempts from taxation all houses of religious worship. It concedes to the Roman Catholic Church all temples and chapels built totally or partially by public funds, except such chapels as form part of public asylums and hospitals.

But this religious freedom does not mean religious equality. Catholic mass is still said in the chapels

specified, and the Bank of the Republic, a government institution, closed in honor of "Virgin's Day." Atheist newspapers continue to denounce proselytism. The number of those who seek true liberty is slowly increasing, and only when the masses obey this higher call will the republic be free indeed.

EUROPE

African Races Association

GLASGOW has an "African Races Association," organized to promote closer union of Negroes and Negro descendants in the British Isles; to discuss topics affecting the welfare of the Negro race, and to present papers from time to time upon some particular colony of Africa. The Association also offers to supply information regarding suitable places of study, cost of living, conditions of life and such other information as may be required by African students planning to take courses in Great Britain.

General Assembly of French Protestantism

THE Federal Council of the Churches of Christ in America sent representatives to the General Assembly of French Protestantism which convened at Lyons, France, November 11-14. The significance of such a meeting will not be lost on those who are familiar with the history of French Protestantism, and are in sympathy with the desire to aid it in assuming a more influential part in the life of France.

Protestant Efficiency

Les *Nouvelles Religieuses*, a Catholic publication of Paris, voiced a tribute to Protestantism, not to say a reflection upon the fruits of Roman Catholic training, when it said:

"The most cultivated Italian families apply to Protestant pastors for servants because of the reputation these have for honesty, industry, and courtesy. The royal family, though Catholic, intrusts its little ones to the

care of Protestant nurses and governesses. All doors open to Protestants."

—*Record of Christian Work.*

Methodist Church of France

AT the French Methodist Conference, held recently in Paris, representatives from the Wesleyan Methodist Conference made arrangements to assume part of the direction of the work, in view of the increased need of the French churches. The arrangement has been accepted, and it is hoped that a new era of reconstruction may now set in. The Methodist Church of France has developed from the missions established by the Wesleyan Missionary Society, though, since it began its separate career in 1852, it has never been entirely self-supporting.

The Christian.

Protestant Missions in Bulgaria

CHRISTIAN Missions in Bulgaria were conducted under great difficulties during the war. Touring was impossible. Nothing was kept up but the mission schools and the native pastors' work in the churches. There were many times of perplexity, especially when the missionaries had great difficulty in finding supplies for the boys and girls in their schools. Living was very expensive and there was no way of communicating quickly with the American Board headquarters in Boston. Since the truce was signed teachers are in great demand.

American missionaries kept aloof from the political embroilments of the war, since America did not declare war against Bulgaria. Dr. H. B. King, a missionary in Samokov, declares that there is no vestige of truth in the statement that the American missionaries showed pro-German sympathy. The Bulgarians who have no sympathy with the mission work feign to believe that the Protestants are trying to undermine the faith of the people so that American missionaries generally are not popular in the Balkan Penin-

sula and they have been imprisoned, their work has been spoken against, they have been stoned in the streets. They, however, continue to work tirelessly to build up Christian character in the people.

Missionaries at work in the Balkans hope that the government and political parties in that part of the world will sometime get rid of some of their selfish ideas and learn to live together peaceably without hate and avarice and envy one toward another. "No American missionary of Bulgaria, Greece, Albania or Serbia," writes Dr. King, "wishes to see any injustice done to any Balkan state or section and Bulgarian Protestants often times pray for those who are considered Bulgaria's enemies. There never will be any olive branches picked off a bramble bush and there never will be a real peace for the Balkan states until they lay aside their hatred one toward another and come together with a determination to maintain order and see that each tribe respects the rights of life, liberty and conscience of all the others. The missionary work in Bulgaria, in Greece and in Serbia is seeking to correct the undesirable conditions of character and living that obtain in those countries and the work deserves hearty sympathy and support of all Christians.

Salvation Army in Czecho-Slovakia

ALTHOUGH the people of Czecho-Slovakia are intelligent and industrious, their moral standards are low, and the country offers wide scope for social and spiritual work. During last year in Prague alone 913 children have been arrested for thieving. There are also 5,000 friendless, degraded girls in Prague. General Booth recently commissioned Col. Larsson to open up Salvation Army activity in this country, and the government has agreed to be responsible for the rent of all buildings needed for the Army's work.

Budapest Mission to Jews

NOTWITHSTANDING the fact that Bolshevik authorities in Budapest addressed a communication to the Director of "the late Scottish Mission," the grave has not closed over this Free Church Mission to Jews, and it manifests many signs of life. Between January 1st and July 31st no fewer than 224 Jewish people—114 men, 63 women, and 47 children have been baptized. For months on end the principal native missionary has been occupied from early morning till late at night instructing inquirers. The trials of the workers have been severe. Many times the Communists essayed to lay hands on the Mission property, but every attempt was thwarted by the staff. Food, fuel and clothing have been unbelievably difficult to obtain, but the Hungarian workers have faithfully upheld the cause.

—*U. P. Record.*

MOSLEM LANDS

Constantinople During the War

ELIZABETH Dodge Huntington, who was in Constantinople during the war, tells of great suffering among its more than one million population of Moslems, Greeks, Jews, Armenians and Europeans. The city was full of German officers and their families who lived extravagantly, but most of the others were obliged to sell all they had to buy bread. Even then they became emaciated and ill from want. Oppression from the Turkish authorities was everywhere apparent, and bribery was almost universal. Multitudes of women and children were destitute.

The brighter side of the situation was seen in the efforts to relieve suffering. Some Germans, Turks, Greeks and Americans conducted soup kitchens at great expense. American missionaries continued their educational work. Robert College, Constantinople College and Gedik Pasha School were kept open and the students did good work. After the armistice was signed many Constanti-

nople Armenians organized relief work for their destitute fellow countrymen and started orphanages for over 2,000 orphans. Homes for Armenian girls rescued from Turkish Arabs have been started by the American Young Women's Christian Association workers.

Importance of Aleppo

THE Syrian missionaries have adopted resolutions calling for the immediate acceptance of Aleppo as a mission station.

(1) It is a city of 250,000 inhabitants, with a large adjacent territory.

(2) It occupies a strategic situation at the junction of the Syrian railway with the Bagdad-Constantinople line.

(3) It is the most northern center of Arabic-speaking people.

(4) It is now occupied only by small, weak missions.

(5) There are indications of special preparedness on the part of the people.

The missionaries of the various societies hope to carry out a co-operative program for the occupation of Aleppo. This will include schools for boys and girls; a church building suitable for use of foreigners and for Arabic-speaking peoples; evangelistic and educational missionaries. Medical work is already provided through an excellent hospital.

How America Cares for Orphans

CAMP Wilson at Derindje near Constantinople may be taken as typical of hundreds of others which the Near East Relief has organized to care for orphan children in Armenia and Turkey.

The camp has a population of 400 boys and they are divided into three groups, consisting of Armenian boys who speak only Armenian, Armenian boys who speak only Turkish and Greek boys who speak only Greek. Several native workers who have been educated in American colleges, act as interpreters for the groups.

Camp Wilson is located in a building which was once a palace of the Turkish Sultans. The grounds stretch from the hill down to the shore of the Gulf of Ismid, where the boys swim. The pupils are enthusiastic about their work and learn quickly. Instruction is in charge of Americans and is carried on by native teachers who received their education in American missionary schools in Turkey.

Of children alone in this stricken land there are a quarter of a million, many of whom, having lost both parents, do not know their own names.

American and British officers, thoroughly familiar with conditions, estimate that not more than twenty-five percent of these refugees can survive through the winter except as help is given by the Allies.

Sunday Schools in Asia Minor

THE Sunday-schools of twenty-six Protestant churches of the Aintab station, with a membership of more than 8,000, as well as the Gregorian schools were literally shattered by the deportations. In Aintab all the Sunday-schools and day school buildings were wrecked by the Turks' wanton destruction, sacked and torn down for the value of the desks and window frames, floor and roof beams. What is far more serious, nearly all the teachers, men and women, were put to death or died of disease and exhaustion in the deportations. In some large churches, such as Urfa, where there were at least thirty Sunday-school classes before the war, no Sunday-schools are left, and only four or five of the old teachers. This coming year is an all important period. A good strong start will restore the courage and faith of the churches.

The Armenians in Aintab have sent a request to the World's Sunday School Association that Rev. Stephen Trowbridge be appointed to direct the Sunday-school reconstruction work in that part of Asia Minor.

INDIA

Christian Education in India

TIDES and currents of new thought and life are sweeping through India—political, social, economic, moral and religious. The problem is baffling. With nine-tenths of the people in blank illiteracy and India divided into a dozen faiths, 147 languages, as many races and over 2000 different castes, the educated leaders are demanding self-government and home rule. The problem is, can the non-Christian faiths produce the honesty, efficiency, unity, and leadership necessary for responsible government? Great Britain is committed to a large advance in self-government in each Province. India must now face the terrible strain of responsible government under present day conditions. Her hope will lie largely in the Christian Colleges which are centers of Christian liberty in the darkness of illiteracy, superstition, idolatry and poverty.

G. S. EDDY.

Sudras Look for a Saviour

THE Sudra or farmer caste of India expect a Saviour of the world to appear in the near future. They say that He is now doing penance in the Himalaya Mountains and that accomplished He will reign for a thousand years, when tiger and lamb shall eat from one rice bowl. Somehow the Christian hope has permeated the life of this caste.

German Missions in India

THE government of India has made permanent arrangements for the future conduct of German missions in India by creating intermediary Boards of Trustees to which the property in each Province will be conveyed. This provision includes the property of the Basel Mission and Trading Society. The properties are to be held until such time as these trustees can transfer them to any Protestant mission or missions, church or churches that may be approved by the Governor-General or

Council. The intermediary Boards of Trustees shall be constituted with a chairman and two non-official members, nominated by the National Missionary Council of India; also, two official members nominated by the local government.

With regard to the Gosner Mission of Chota Nagpur, a commission of inquiry has been appointed to visit the field and ascertain whether the Christians wish to become independent and self-sustaining, to be in charge of American Lutherans, to be supervised by the National Missionary Council or to unite with the Anglican and Lutheran Missions.

Hindu Missionary Organization

A HINDU Missionary Society was formed in Bombay in 1917, for the purpose of building up Hinduism. Its weekly paper, the *Hindu Missionary*, tells us that "Hinduism is great and noble and true. In the bosom of Hinduism is the perfect expression of the science of the divine."

According to its own confession, the Society came into existence through fear of the influence of Christian missions, and with this motive underlying it the prime object has been to induce Indian Christians to return to Hinduism; and they claim that in this work of recovery they have been very successful. However, in the annual report of the Society, issued last July, three such instances only appear.

The headquarters of the Society are in Bombay, with branches in Poona, Nagpur and Bagdad. It also operates in South India. Their magazine is published in both English and Marathi.

CHINA

Christian Commissioner of Police

A CHINESE official, Mr. Wang, attended Dr. Sherwood Eddy's meetings in Nanking a few years ago, and sat in the front seat with fifty other Confucian officials. At the last meeting he left the other officials to come to the platform as the Christian

chairman of the meeting, boldly announcing to the audience of a thousand non-Christians that he had accepted Christ as the only hope of saving China. **W. Wang contemplates resigning his post to enter Christian work.**

An Official Enters Y. M. C. A. Work

EIGHT years ago Mr. Wen, a Chinese official and adviser to the Governor of Foreign Affairs, came to Shanghai as a Confucian official to meet Dr. John R. Mott and Dr. Sherwood Eddy to request a Y. M. C. A. building for his city, Nanking. Four years later when Dr. Eddy visited his city, at a banquet given by the governor and after an address on "Christianity, China's Only Hope," this man made a decision to enter the Christian life and was baptized the following Sunday. He then stated his position boldly before a theatre crowded with students. Last winter Dr. Eddy went to Nanking to ask Mr. Wen, at great sacrifice, to give up official life, forego his large salary, his chance of promotion and a possible governorship in order to enter Christian work as a Y. M. C. A. Secretary. He accepted the call, and Dr. Eddy went with him to the Governor to obtain his release. After an hour's interview on the present crisis in China, and the need of developing the moral character of China's young men for future leadership, the Governor gave his consent.

Chinese Increase Contributions

THE increased liberality of the Christian Church in China is most encouraging. Taking into account the present difference of exchanges, last year's total contributions were more than five times the amount reported before the war, or five years ago. The question of self support is before the Chinese Church as one of its chief problems.

China's Millions.

Student Conference in Shantung

IN Shantung, focus point of present world interest, the Grinnell College group held their first summer con-

ference, gathering their preachers and teachers for three weeks of close study and inspiration and inviting workers from the neighboring missions, including the London Missionary Society. The list of topics discussed furnish answer to the query sometimes raised as to whether missionary methods are interesting. They included: How Psychology Helps the Preacher—How May a Church Get to Work—The Function of a School as a Social Institution—China as a Teacher of Nations—How Reform Movements Develop, including prohibition, political democracy, and industrial democracy in series—Modern Views of Heredity—The League of Nations—Home Hygiene—and all of these in addition to steady daily work in Bible Classes and conferences on church methods and high purpose.

Presbyterian Church in China

VARIOUS Presbyterian organizations have united to form *The Presbyterian Church in China*. This church will prepare its own Confession of Faith and Book of Church Order, which will probably be based upon the standards of the churches represented by the missionaries who have built up the Chinese churches. Representatives of the churches of the London Mission and of the American Board have requested that they and their churches be permitted to join in the organization of the General Assembly. There are twenty-five presbyteries in China.

The Presbyterian.

For the Family Altar

THE following suggestions for family prayers were recently made by Chinese Christians and adopted in Kchow-Youngkong:

1. A quiet retiring place shall be found in the house where the family may be by itself. (In the Chinese household to find the "place" for prayers is a real problem.)

2. A fixed hour should be set aside; preferably 7 o'clock, or just before going to the day's work.

3. A hymn should be sung and a prayer offered, also at least one verse of Scripture read. The use of the "True Spiritual Food" calendar with its verse for every day is recommended. Where no member of the family can read, repeat whatever Scripture can be remembered.

4. Before "eating rice" a blessing should always be asked. Where there are children a verse of a familiar hymn may be sung.

5. Remembrance of God's mercies should be made. In times of special difficulties special prayer for help should be offered.

The Continent.

Phonetic Script Wins Favor

THE new Chinese phonetic script is sweeping every thing before it. The Governor of Honan has sent two representatives to Peking to learn the system and to come back to teach it in the normal schools. The Governor of Shansi requires that one person in each family be able to read the phonetic script. Over 5,000,000 pages were printed in less than six months. The Gospel of Mark is finished and is being sold at four coppers; the Gospels of Luke and John are half through the press. 70,000 New Year folders in phonetic script have been printed. At Chefoo the Chinese cooks put phonetic symbols on the pies. The Governor of Shansi is issuing a newspaper in phonetic script. The slogan "The Chinese Church a Bible reading Church within the next two years throughout China" has been taken up.

It is estimated that China's non-Christian illiterates number 324,000,000, and Christian illiterates, 188,000; while the non-Christian literates are given as 36,000,000 and Christian literates 125,000.

JAPAN-CHOSEN

Emergency Call

THE Japan Mission has sent a circular to the American Board constituting an "Emergency Call to Prayer." They ask for missionary reinforcements, for additional native

workers, for financial aid and for spiritual awakening. Japan's need for the Gospel and for spiritual guidance is emphasized in a few admonitory "don'ts."

DON'T turn down Japan because she has shown a selfish spirit in dealing with China.

DON'T turn down Japan because she has committed atrocities in Korea. Turkish atrocities against Armenia never stopped missionary effort in that land.

DON'T turn down Japan because of her militarism. Her struggling democratic spirit needs as never before the friendship of the American Republic.

DON'T turn down Japan because (you think) she is already Christianized. Japan is still essentially non-Christian. The Church within her is fighting against fearful odds.

Missionary Herald.

Religion and National Life

THE Japanese Minister of Home Affairs, Mr. Tokonami, feels greatly concerned over the social and economic upheaval occasioned by the War, and recently called into conference the heads of local governments, requesting their support in an effort to strengthen the moral character of the Japanese people.

He invited religious leaders representative of Hinduism, Buddhism, and of Christianity to a conference for the same purpose. At this gathering there were present, besides various Government officials, representatives of thirteen Shinto and fifty-eight Buddhist sects, and six Christian denominations. The Minister stated that he had come to feel deeply that legislation and economic regulations were of no avail in strengthening national character, and he begged religious leaders to add to their sermons words that would awaken the consciousness and guide the people at this critical moment.

A similar meeting was held in Osaka, under the auspices of the Mayor, which was attended by several other representatives of the city

government, and of the Christian denominations in the city.

Life of Faith.

Work for Women in Japan

FOR every ten factory laborers in the United States, two are women and eight are men. In Japan, seven are women and three are men. In most of the factories in Japan, apprenticeship, low wages and dormitories are in vogue, with twelve to sixteen hours in a day, seven days to the week. A third of a million girls and women pour into the factories every day. Because most factory owners know nothing of the value of human life, the employees are used full speed with insufficient food and no care, then tossed aside and new material taken on.

Japanese leaders, realizing that the strength of the nation is being sapped, are inducing factory owners to offer unlimited opportunity to the Y. W. C. A. to come in and set up welfare programmes. Because of the unfit condition in which these girl workers in the factories are housed, the secretary of the Y. W. C. A. in Kobe is planning a Christian dormitory, with Japanese men and women ready to cooperate. Tokyo has 30,000 young women away from home. The Y. W. C. A. has dormitory space for eighty. The plan includes beside accommodations for Japanese business girls, a few bedrooms for missionaries and rooms for some of the five thousand Japanese wives who leave Japan each year to make new homes in the United States. It will cost \$25,000 to carry out the plan, but the value is permanent and far-reaching, and deals with "life eternal."

Japanese Make Observations of Christianity

BISHOP Tucker, of Kyoto, Japan, writes that the special Japanese commission sent to the United States to study the influence of Christianity on American life reported that "While education, commerce and industry have been developed to a wonderful

degree, there is little evidence that the Christian religion is regarded as important by most of the people."

It is in accordance with the Nipponese turn of mind to wish to reach an accurate estimate of the practical working value of Christianity in national development, and if the report had been favorable, it is reasonable to suppose that missionary effort would have received material encouragement. The Commission was presumably an honest and thoughtful group of observers, but the question at once arises as to where their observations were made, and how extensive was their investigation.

John Jackson Memorial

NEGOTIATIONS are proceeding toward the establishment of a Home for Untainted Children of Lepers in Tokyo as a memorial to the late John Jackson, but the chief difficulty lies in acquiring a suitable site. The need of such a home in Tokyo is greatly urged by missionaries, who suggest that a moderate beginning be made with funds at present available, trusting that as time goes on the means for enlargement may be secured.

Bibles for New Year Gifts

IN the Island of Formosa, a prominent Japanese official not as yet a professed believer in Christianity, spent the sum of 50 yen (about \$25) in the purchase of Bibles and New Testaments to give to his friends as New Year gifts. "The entrance of Thy Word giveth Light."

A Japanese View of Korea

THE Commission on Relations with the Orient of the Federal Council of the Churches of Christ in America recently received a letter from Dr. K. Ibuka, President of a Christian College in Tokyo, in which he referred to Japanese administration in Korea as follows:

"In annexing Korea it was our purpose to better the condition of the people without any idea of discrimination. To my thinking, it is wrong

to use the word colony for Korea, since it is a country with its own special historical development. The recent unfortunate disturbance in Korea, which was due to a lack of understanding, will turn out to be a great blessing to us, because it has aroused in us a renewed purpose to do our best for the improvement of Korean affairs. I assure you there will be a remarkable change in the administration of Korea."

Korean Missionary Society

NATIVE Korean women show themselves to be very capable in conducting the business of their missionary societies. The explanation is that the Korean woman is nothing if not practical, and is naturally evangelistic in spirit.

The women of six Presbyterian churches in Pyeng Yang have been united in one society for a number of years under the leadership of the first woman to receive baptism in that city.

The society employs eight women to go out two by two to villages and districts where there are no churches. Four of these women are engaged in preaching and teaching all the time. The other four are sent out on special trips, one trip lasting perhaps three or four months. A church recently organized largely owes its existence to the faithful work of one of these women.

Korea Mission Field.

AFRICA

The North Africa Mission

DURING the past thirty years the North Africa Mission has been working in Morocco, Tunis and Algiers. They have now 64 missionaries who are loyally seeking to win the Moslems to Christ. The force has recently been depleted while opportunities have increased so that there is a strong call for reinforcements. The work includes Bible depots, evangelistic meetings, schools, medical work, and training of converts. The address of the secretary

is 18 John St., London, W. C., England.

Egyptian Life Unified

THE Egyptian uprising against England in the summer of 1919 involved great loss of life and property—there were nearly three thousand casualties on all sides, one-third being fatalities—and many barriers to mission work were raised. Politically, the revolt sealed Egypt's fate, since England will hardly consider a nation ready to govern itself, which has exhibited such riotous tendencies. Many Egyptian leaders who in good faith contributed funds toward the movement as a righteous and worthy cause, deplored it when they realized its true significance.

On the other hand, the ill-fated movement has not been without hopeful portent. Apparently it has united Moslem and Coptic in the country's cause, and has demonstrated that, with a motive, the Egyptians can act concertedly. It has brought Egyptian womanhood out of orientalism into active life and has given all Egyptians a new sense of responsibility which is the foundation of real progress.

Prohibition in French Colonies

THE governor-general of French Equatorial Africa, who is also governor of all French colonies in West Africa—from Senegal to the Congo—has decreed that after January 1, 1920, the importation of alcohol is prohibited, as well as the sale or distribution to the natives of spiritous liquors. From the same date all drinking places kept by natives are to be closed.

Liquor on the Gold Coast

IT is reported that the Accra chiefs, when asked their opinion about the liquor traffic, replied that the white men had imported spirits from time immemorial as an article of trade. If they had now found out that the stuff was poisonous, and wished to stop its importation the chiefs were ready to accept the situation. They were willing to accept

a better substitute. On the other hand, if the white men stopped the importation altogether, so much the better.

C. M. S. Review.

Barotseland's Christian King

LITIA Yetta, Barotseland's Christian king, appointed a day of humiliation and prayer before choosing a new prime minister. The man selected was Tawila, baptized with the name of Abraham in 1899. At his investiture, King Litia caused all the people to assemble and addressed them in remarkable terms. "Tawila," said he, "What I say to you I say to my whole nation. What was our country? A little unknown land given over to disorder and anarchy, rushing to its ruin. If we have not perished, to whom do we owe that? To the missionaries. You have been instructed by them. What is important, above all, is to cling to what has saved us, to the Gospel, to God. It is He who has given us peace. You have to make the nation live, and in order for that you must lead it to *Life*. It is the Gospel that has made us live."

Life of Faith.

Tribes Becoming Independent

IN the Bechuanaland Protectorate, where fifty years ago all mission work was supported by outside agencies, there are now many native colored churches, quite independent of foreign aid. The Tiger Kloof Native Institution is sending out a succession of well trained native pastors and teachers who are taking increasing responsibility for the evangelization of South Africa.

Samoans Believe in Prayer

THE Prayer Union of Samoa has been of immeasurable value in educating the natives in Christian service. Its membership has increased tenfold during the past nine years. The Union is equivalent to an information bureau, as the following summary of its activities will show. Paragraphs requesting prayer on

social, political and missionary matters are inserted in the monthly magazine of the Samoan Mission. During the annual missionary conference, united prayer meetings are held. Nearly 800 persons were present in 1919. An annual booklet is published in Samoan, describing missionary activities, not only in Samoa, but on the Gilbert Islands and those in Papua and northern New Guinea. Fifteen hundred copies of the 1919 edition had to be printed to meet the demand.

The Prayer Union is a source of help and encouragement to the native Samoan pastors.

Queensland Aborigines

TH**ERE** are, it is estimated, 17,000 aborigines in Queensland, grouped in three settlements. Ten mission stations, subsidized by the British Government, are engaged in educating and uplifting these aborigines. The system aims at settling the natives on small holdings of their own, with a view to their becoming self-supporting. Surplus produce is disposed of at cooperative stores, each settlement having one of these under supervision of the government.

OBITUARY NOTES

Arnold Foster of China

TH**E** death of Mr. Arnold Foster, missionary to China of the London Missionary Society since 1871, took place at Kuling, China, July 30, 1919. Mr. Foster's field of service was in Hankow until 1899 when he was transferred to Wuchang, and there he served until his retirement

in 1911. In the years between his withdrawal from active missionary service and his going to Kuling, Mr. Foster acted as honorary pastor of Hankow Union Church. He was in the fore front of the many social and moral movements in China, and had a prominent part in the fight against the opium traffic.

Baron Nicolay of Russia

BARON Paul Nicolay, whose death occurred at Wiborg, Finland, early in October, was one of the contributors of this REVIEW. He carried on an important work among students in Russian universities and at the time when students were forbidden to hold public meetings, was in the habit of inviting small groups to his home, to bring them under the influence of the Gospel. When Dr. John R. Mott visited Russia, and held large gatherings of students, Baron Nicolay acted as interpreter.

The war compelled Baron Nicolay to leave Russia, and his last two and a half years were spent quietly in Finland.

Frederick N. Jessup of Persia

A cablegram received on December 9th announces the death of Frederick N. Jessup, an American Presbyterian missionary in Persia. Mr. Jessup was the son of the late Henry H. Jessup of Beirut, Syria and was graduated from Princeton University in 1897. He has been in Persia for nearly twenty years where he has been one of the most highly valued workers. He died of pneumonia after a brief illness.

The Christian Movement in the Japanese Empire. Edited by Edwin Taylor Iglehart. 12mo. 450 pp. + xxvii with charts. Conference of Federated Missions. Tokyo, Missionary Education Movement. New York. 1919.

This new volume of a valuable year book is packed full of information in regard to Japan, Korea and Formosa. While chiefly concerned with Christian missions and viewing all matters from a Christian viewpoint, the authors and editors contribute much general information. There is a general review of the year in Japan, written by the editor, and a history of sixty years of Christian progress by Rev. H. S. Wainwright. The evangelistic, medical, educational, literary, social service, young people's and union work are described by various authors in an illuminating way. Here we learn for example of the institutional church work in city evangelism, the recent labor movements in Japan, and the Chosen Christian College. There are also missionary directories and statistical tables of value. There is almost nothing on the Korean Independence Movement.

A Labrador Doctor. By Wilfred T. Grenfell. Illustrated. 8vo. 441 pp. \$4.00. Houghton, Mifflin Co., Boston. 1919.

Many friends of Dr. Grenfell, the picturesque and heroic missionary to Labrador, will welcome his own story of his life and work. It is a book of facts, of confessions, of adventures, of hardships; it describes the home life and the training of school days, the young doctor's experiences in East London, the influence of D. L. Moody's preaching, the work for North Sea fishermen, the lure of the Labrador, the tours and lectures, the ice-pan adventure, the unique courtship and marriage, and the war work. Dr. Grenfell closes his

story with a statement in regard to his religious life. This is characterized by service for mankind and by the will to do God's will. There are statements and positions in this chapter that may be misunderstood and misinterpreted, but they are the honest statements of a useful Christian man. Dr. Grenfell seems to believe in a religion of good works, not only as a test of true Christianity, but as the basis of salvation. He says that what Mr. Moody did for him at his "conversion" was "just to show that under all the shams and externals of religion was a vital call in the world for things that I could do." A man's intellectual attitude toward Christ does not now trouble Dr. Grenfell, and his own theological views seem to be hazy. Nevertheless he says: "Christ now means more to me as a living presence than when I laid more emphasis on the dogmas concerning Him."

While we cannot agree with Dr. Grenfell in minimizing the importance of what a man believes, the truth for which one stands and the authority on which he bases the convictions that determine conduct, nevertheless we fully agree with his emphasis on the necessity for a Christlike life and in good works as an evidence of living faith. No doubt Dr. Grenfell really gives a larger place to creed than he acknowledges.

The book is written in the charmingly informal style that is characteristic of Dr. Grenfell. It is entertaining and stimulating—a book which men especially will enjoy.

Christianizing Christendom. By Rev. S. L. Morris, D. D. 12mo. 206 pp. Presbyterian Committee of Publication, Richmond, Va.

This text book, by the Executive

Secretary of Home Missions of the Presbyterian Church in the United States, is an able exposition of Home Missions. Dr. Morris starts with the teachings of Christ as the basis for his study on Christendom, cooperation, unity, American churches, the present crisis, race problems and the new era. As a study of principles and problems it is naturally less picturesque than some other studies of peoples and places, but the arguments are convincing and the principles enunciated are fundamental to a right conception of missionary responsibility.

Dr. Morris uses telling facts and charts to show that Home Missions in America constitute a large factor in world evangelization. He defines Christianity as "the Spirit of Christ in action" and differentiates between evangelizing and Christianizing. He makes the arresting statement that "America is being paganized faster than the world is being evangelized" and shows conclusively that while some towns may be over-churched, America is not over-churched. Those who come to this land must be brought under the sway of Christ and this country must become Christian or she will be a menace to the world.

Social Christianity in The New Era.

By Chaplain Thomas Tiplady.
12mo. 190 pp. \$1.25. Fleming H. Revell Co., New York. 1919.

The author of "The Cross at the Front" has written a new message to explain the lessons he has learned from the war. Mr. Tiplady describes some things he saw and draws his conclusions as to the state of society, the needs of men, and the opportunity and responsibility of the Church. He calls for a practice of Christian idealism in business, in the State and in social life; in the relations of capital and labor, the relations of the sexes and the training of children.

Chaplain Tiplady, who is a Wes-

leyan Methodist, first takes up the necessity of girding ourselves to a new battle—a battle at home for righteousness and brotherhood. If the world is to be saved from disaster, the Church must keep her soul awake. He calls for a league of churches to promote unity in Christian work. He asks for a new test of a Christian—namely, the likeness of the individual to Jesus Christ. He emphasizes the need for Christian ideals in social and industrial relationships. Here are chapters to stimulate thought and life and to furnish material for sermons.

The Social Gospel and the New Era.

By John Marshall Barber, Ph. D.
12mo. 232 pp. \$1.75. The Macmillan Co. 1919.

The Church, on the one hand, and society, on the other, are the two chief factors considered in this well balanced study of the "Social Gospel." It is a comprehensive and careful presentation of the subject from the Christian point of view of a professor in Boston University. He treats of the Kingdom of God as "a subjective state of the individual, * * * a present objective state in society * * * and a future event," emphasizing the social idea of the Gospel rather than the more fundamental relation of the individual to the Kingdom of God. Both phases of the subject need to be emphasized, for while the basis of all Christian social service is a right relationship to God, through Christ, this must produce a right relationship between man and man. Granted that men agree upon an ideal, the one thing needful is power to realize that ideal. Here is where many preachers of the "social Gospel" fail. They try to change men's lives before they change their hearts.

Dr. Barber gives some very practical suggestions for the promotion of organized Christianity, the development of Christian leadership,

the relation of the Church to social and economic life and the religious education of children. He rightly defines religious education as "the effort to impart a knowledge of the ideals and teachings of Jesus Christ and to develop such loyalty to them as will induce the individual to maintain a conscious fellowship with God and to practice Christian helpfulness." He voices the need for a high order of Christian teachers and of Christian leadership in our churches and other educational institutions. He quotes Professor Athern who says: "15,000,000 children in America receive no religious guidance whatever" and that "over 35,000,000 people over ten years of age are outside the membership of any church."

In view of these and other facts it is essential that Christians take up more seriously the task presented in the unchurched or overchurched rural communities and in the congested and foreignized cities. The volume is worthy of careful and discriminating study.

Our Italian Fellow Citizens. By Dr. Francis E. Clark. Illustrated. 12mo. 217 pp. \$1.50. Small Maynard, Boston, Mass.

The national life of America will be profoundly affected by the admixture of Italian blood, and the interests of this country demand that the Italians who come to our shores be Americanized and Christianized. Dr. Francis E. Clark, the founder of the Christian Endeavor movement, has written this book for the purpose of creating a sympathetic attitude toward these Italians. This sympathy is an essential prerequisite for the success of Christian work among them, and is born, not of mere sentimentality, but of a better acquaintance with the people themselves. The author visited the districts and towns whence our Italian immigrants have come, and there had opportunity to study at close range their

racial characteristics and the political, economic, social, religious and educational phases of their life. These factors must all be taken into account in order correctly to analyze and to understand the problem.

The book is well written and is pervaded by a spirit of fairness and by a wholesome optimism. It suggests plans which are constructive and practical, though there is no attempt to outline a comprehensive program for a complete solution of the problem.

Ruling Lines of Progressive Revelation.

By Rev. W. Graham Scroggie. 12mo. 144 pp. 4s. 6d. Morgan and Scott, London, 1919.

Dr. Scroggie, a reverent and conservative Bible student, has written several helpful books on Bible study and prayer. His latest volume is a series of studies to show the unity and harmony of the Bible. These studies include, besides an introduction on the unity of Scripture, The Dispensations, the Advents, Prophecy, The Types and the Kingdom and Church. They are brief outlines with many quotations from Scripture which offer an excellent basis for more complete investigation and for addresses on these subjects.

The Soul of America. By the Rev. Charles L. Thompson, D. D. LL. D. 12mo. 251 pp. \$1.25. Fleming H. Revell Co. 1919.

Home Missions have been a mighty force in the development of America, and the one agency that has prevented America from losing her soul. Dr. Thompson, who was for some years secretary of the Presbyterian Board of Home Missions, gives in this volume the main contributions of Presbyterian Home Missions to America's present strength. He goes back to the early days of the Puritans and guides us along through the years of growth and progress as the representatives of the Church swept westward, touched the In-

dians, entered the Yukon, endeavored to regenerate the immigrants, to rejuvenate the country churches and to reach Spanish speaking peoples. Dr. Thompson is a lucid and forceful writer, a statesman whose view point is to be sought.

The Foundations of Mormonism. By Wm. E. La Rue. Illustrated. 12mo. 243 pp. \$1.25. Fleming H. Revell Co. 1919.

Mr. LaRue writes as only one brought up in the Mormon church could write. He has brought together facts from original documents and from first hand knowledge that will greatly strengthen those who wish to combat the Mormon propaganda. The book contains a challenge to Mormons and a warning to those who are indifferent to the Mormon menace.

After a brief description of the character of Mormonism, Mormon history, Joseph Smith and the Mormon sacred books, Mr. LaRue (who is now a Baptist clergyman) explains clearly Mormon doctrines and institutions. The book is not as extreme in its denunciations as are some other anti-Mormon writings, it is not so entertainingly written as Mr. Cannon's or so full as Mr. Linn's volumes, but it makes an excellent practical and authoritative handbook on the subject.

Intervention in Mexico. By Samuel Guy Inman. 12mo. 248 pp. \$1.50. The Association Press, New York. 1919.

Mexico is a live topic today in political, in business and in religious circles. It is a thorn in the side of Uncle Sam, and of the Roman hierarchy. Few Americans understand the Mexican people or the Mexican problem. They only know what some of the newspapers print, and that is either wholly false or only part of the truth.

Looking at Mexico through Mr. Inman's eyes we see the country, the people and the Carranza government very sympathetically. He

speaks from knowledge gained by residence in Mexico as a missionary, by travel in these troubled days, by study and by interviews and correspondence. He is now secretary of the "Committee on Cooperation in Latin America."

Mr. Inman reviews the various aspects of the Mexican problem, and gives facts with which we ought to be familiar. There are many conflicting reports and opinions, and a layman needs a guide to find the way out of the intricate maze of the puzzle. With many illuminating facts and fitting incidents Mr. Inman shows the need for reliable sources of information. If this is true of Americans, it is much more true of Mexicans. With less experience in international relations, with few reliable newspapers, and with multitudes unable to read, it is little wonder that they misjudge American intentions and are easily led to believe that the United States wishes to swallow up their fatherland. Mexico is emerging from autocracy, and has not yet learned self-control and enlightened self-government. Mr. Inman assures us, however, that order is coming out of chaos, and that the Carranza government will make good if America will be patient. Already Mexico has won in its contest for the breaking up of landed estates, for a readjustment of taxes, for the right of suffrage and for the elimination of the Church from politics. They now need education and self-control.

The progress made in the past decade is clearly outlined in Mr. Inman's volume, and the character of Carranza is held up for admiration. On the other hand the faults of the United States and of Americans in dealing with Mexico are exposed, and many acts of injustice are rightly condemned.

"The Americans who have remained in Mexico," says Mr. Inman, "are the ones who now seem

to have the most hope for the country," and he backs up this hope with concrete facts. He also gives us his program for the solution of the Mexican problem. It is worthy of careful consideration. In a word, no one who wishes to judge Mexico fairly, and to speak with a knowledge of facts, can afford to overlook Mr. Inman's valuable contribution to the discussion of the question. "Shall America Intervene in Mexico?"

Ruling Lines of Progressive Revelation. By Rev. W. Graham Scroggie. 12mo. 144 pp. 4s. 6d. Morgan and Scott. London, 1919.

These studies in the unity and harmony of the Bible as a divine revelation, will be helpful to ministers and missionaries who wish to be strengthened in their confidence in the Bible and to study the Advents, Dispensations, Prophecies, and types of Scripture. The book strengthens belief in the authority, practical value and uniqueness of the Bible.

The Gospel and the New World. By Robert E. Speer. 8vo. 313 pp. \$2.00 net. Fleming H. Revell Co., 1919.

This volume presents no new Gospel for the old world as so many others profess to do. It is the world and not the Gospel that changes and there is no new remedy for the disease that has always affected mankind and appears in different forms.

Dr. Speer describes some of the signs of change, especially those wrought by the war. He points out some evidences of the new age—physical solidarity, economic unity, and political rapprochement. He shows that the Church of Christ has today a great task and responsibility as a witness to the truth, to God's love, to man's humanity, to righteousness, to service and to the power of God to transform the world.

The author deals with some great facts, principles, problems

and forces. Among these are the influence of foreign missions on the war and vice versa; the relation of Christianity to the race problem; the relation of medical work and education to evangelism; western civilization and theology and eastern life and thought; missionary life and ideals and the relation of the Church to present day problems.

The battle that is still being waged all over the world is the old battle between selfishness and service of others, between worldly ideals and Christian ideals, between shortsighted human ambition and the all-inclusive Divine program. But as Dr. Speer says, "If ever there was a time when selfishness in individuals or in nations appeared mean and insufferable, that time is now." There are however, still multitudes of men, who claim to be Christian, who are distinctly provincial, for their practical interest in humanity extends only to their own nation. Jesus Christ came to save the world, and men today are in as much need of His atonement, His salvation, and His Lordship as they ever were. The great need today is for the Gospel of Jesus Christ.

The Christian Life and How to Live It. By W. H. Griffith Thomas, D. D. 12mo. 127 pp. 75 cents net. B. I. Colportage Ass'n. Chicago, 1919.

These practical studies in Christian life will appeal to many who would not be helped by controversy or apologetics.

The Modern Conflict Over the Bible. By G. W. McPherson. 12mo. 214 pp. \$1.25 net. Published by the author. Yonkers, N. Y.

This volume deals simply and directly with the inspiration of the Bible, the evidence gathered from experience, from science, from the Bible itself; touches briefly on the Second Coming, the Resurrection, the Judgment, and opposes the attacks on inspiration waged by new theology, rationalism, etc.

MISSIONARY PERSONALS

HON. ROBERT LANSING, Secretary of State, has accepted the chairmanship of the General Committee of the Interchurch World Movement, succeeding Mr. F. W. Ayer.

* * *

REV. MILES B. FISHER, D. D., has resigned from the Congregational Education Society to become Missionary Education Secretary of the Interchurch World Movement.

* * *

BISHOP CHARLES SUMNER BURCH was installed as head of the Protestant Episcopal Diocese of New York, to succeed Bishop Greer, on October 28. Representative clergymen of the Presbyterian, Reformed, Methodist Episcopal, Congregational and Lutheran churches were present.

* * *

REV. W. C. WILLOUGHBY, the first principal of the London Missionary Society at Tiger Kloof, South Africa, has been appointed professor of African Missions in the Kennedy School of Missions at Hartford, Conn.

* * *

REV. C. A. R. JANVIER, D. D., President of Ewing Christian College, Allahabad, India, is spending his first furlough in America since he accepted the presidency.

* * *

REV. K. UZAKI, President of the Methodist Episcopal Mission School "Chinzei Gakuin," at Nagasaki, Japan, has been elected Bishop of the Methodist Episcopal Church of Japan, to succeed Dr. Hiraiwa.

* * *

MISS REN HAMAGUCHI, who exerted a wide influence on the life of Japan as Bible woman, died August 15. Miss Hamaguchi's varied service covered a period of almost twenty-eight years, and included that of Sunday School Superintendent, worker among women, pastor's assistant and interpreter for missionaries.

* * *

PROF. MARAIS of the Theological Seminary at Stellenbosch, South Africa, died at the end of August. Prof. Marais helped to found the many educational institutions which have made Stellenbosch a center of learning for South Africa.

* * *

MR. BASIL MATHEWS, editorial secretary of the London Missionary Society, has been invited by the Conference of British Missionary Societies to establish a missionary press bureau, including the founding of a general British missionary magazine.

(Continued on page xi)

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Approaches Toward Church Unity. By Newman Smythe and Williston Walker. 12mo. 170 pp. \$1.25. Yale University Press. 1919.

Living Christ and Some Problems of Today, (The). By Charles Wood. 12mo \$1.25. Fleming H. Revell Company, New York. 1919.

Manual of American Citizenship. By E. N. Hardy. \$0.50. American Tract Society, New York. 1919.

The Negro: An American Asset. By S. J. Fisher. 12mo. 186 pp. \$0.60. Board of Freedmen. Pittsburgh, Pa. 1919.

Winning the Jews to Christ. F. B. Solin. 108 pp. \$1.00. Christian Mission to Israel, Chicago. 1919.

6000 Country Churches. By Charles Otis Gill and Gifford Pinchot. 12mo. 237 pp. \$2.00. The Macmillan Company, New York. 1919.

Your Study Bible. By John Weaver Weddell. 12mo. 184 pp. \$1.00. The Sunday School Times. Philadelphia. 1919.

The Ministry of the Word. By G. Campbell Morgan. 12mo. \$1.25. Fleming H. Revell Company, New York. 1919.

The Acts of the Apostles. By T. Walker. 12mo. 586 pp. \$1.60. The Macmillan Company. New York. 1919.

Progressive Ideals of Christian Work in China. Edited by Frank Rawlinson. \$0.60. Edw. Evans & Sons. Shanghai. 1919.

New Missionary Map of China. \$1.00 (Mex.) Kwang Hsieh Publishing House, Shanghai. 1919.

New Life in the Oldest Empire. By Charles F. Sweet. 12mo. 185 pp. \$1.25. The Macmillan Company. New York. 1919.

O Hana San, A Girl of Japan. By C. C. A. Hutchinson. 12mo. 160 pp. 2s. net. Church Missionary Society. London. 1919.

Africa—Slave or Free. By John H. Harris. 6s. net. Anti-Slavery and Aborigines Protection Society. London. 1919.

Conscripts of Conscience. A Plea for Medical Missions. By Caroline Atwater Mason. 12mo. 156 pp. \$1.00. Fleming H. Revell Company. New York. 1919.

***Korea's Fight for Freedom.** By F. A. McKenzie. Fleming H. Revell Company, New York. 1919.

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MISSIONARY PERSONALS

Continued from page IX

S. EARL TAYLOR, FRED B. FISHER and CHARLES H. PRATT, who sailed for Europe late in October on a mission connected with the Interchurch World Movement in Great Britain and the Continent, have recently returned to America.

* * *

MR. FRANK L. BROWN, general secretary of the World's Sunday School Association, has recently returned from a brief visit to England. He went to confer with British representatives of the Association concerning the Sunday-school work in Europe, and to discuss plans for the World Sunday School Convention in Tokyo next October.

* * *

MR. CHARLES ROBERTS, Under Secretary of State for India in Mr. Asquith's cabinet, has accepted the presidency of the Anti-Slavery and Aborigines Protective Society.

* * *

REV. ARTHUR J. BROWN, D. D., has returned from a two months' trip to Europe where he served as chairman of several committees on foreign mission work and Protestant relief work.

* * *

DR. BORCHGREVINK, a distinguished member of the Norwegian Mission in Madagascar, recently passed away, after more than forty years of medical mission service.

* * *

BISHOP WILLIS, of the C. M. S., Uganda, has received the Order of the British Empire in recognition of his missionary service in East Africa during the war.

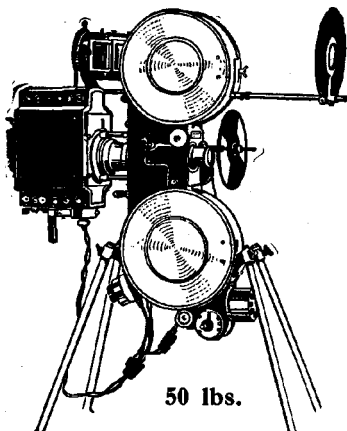
* * *

MR. FLETCHER S. BROCKMAN, of the International Y. M. C. A., and Mrs. Brockman have recently sailed for China on a five months' tour of inspection of Y. M. C. A. work in that country. Mr. Brockman is one of the great spiritual leaders at the headquarters of the International Committee.

* * *

REV. A. W. HOWELLS, an African pastor in the Niger Delta, has been selected to succeed Bishop James Johnson in the diocese of Western Equatorial Africa. Mr. Howells has done valuable work as a translator, and has issued several publications in the Yoruba language.

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her old subject peoples turn to America, begging us to bring order and construction out of chaos and decay. But in constantinople seethes Imperial intrigue, and the Allied powers allow no American news to be published. Yours is the responsibility to decide. Shall America hold out her hand to the Turk and the Armenian, the Arab and the Jew, or shall America turn over these peoples once more to be the plaything of European diplomacy? There's oil, and coal, and the great highway of the world in Turkey. Italy, Greece, England and France all demand a slice. You can learn the reality—in the December

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Chinese National Sentiment.....By John Dewey

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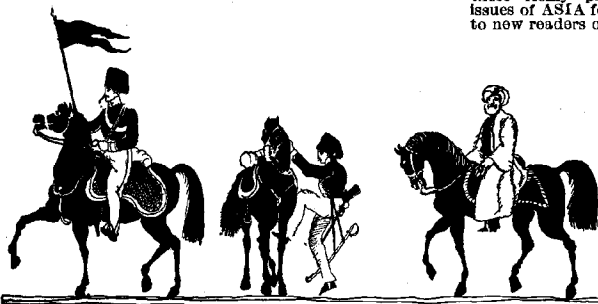
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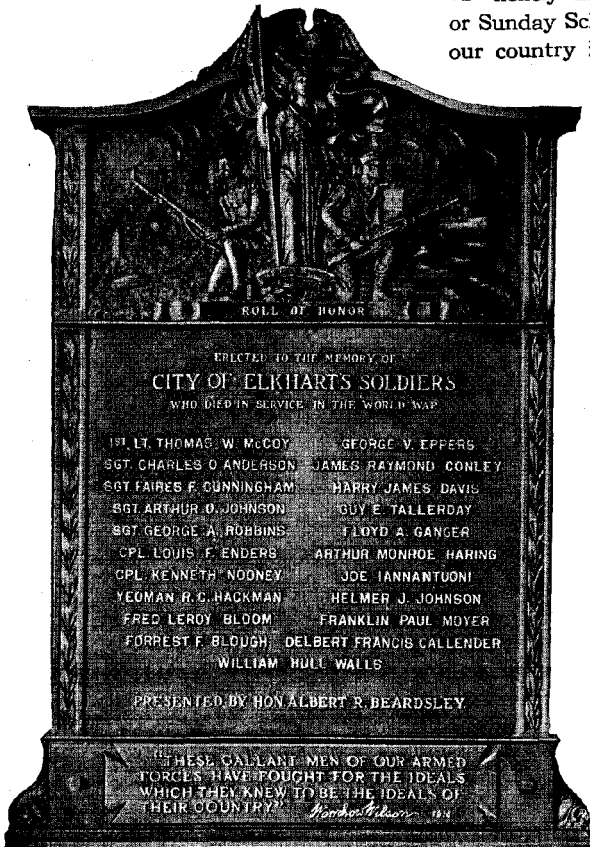
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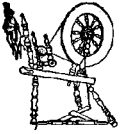
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DELAVAN L. PIERSON, *Editor.*

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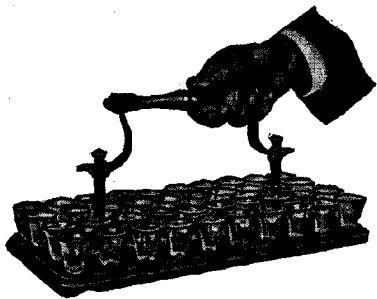
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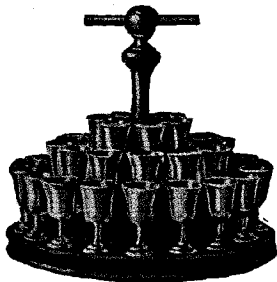
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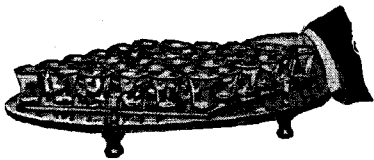
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Perhaps you feel isolated even from our thoughts of you—you may think that here in our office we cannot appreciate the kind of man or woman you are; how you feel and what your desires are, the aims you have in life. But we know you better than you may think, and we want you to feel that you know us. After reading the Review year after year you must have some conception of the people who edit it—the kind of folk who have a part in producing it. Sometimes you write us of your hopes and ideals or ask our advice and this draws us nearer to you. Again you may have a suggestion to give us and once in a while you complain about this or that, and often you send words of encouragement which help to brighten the day.

Each day's correspondence makes stronger the link between us, gives us a fresher insight into the hearts of our friends. How then can we fail to understand the people who are interested in the things the Review stands for—the cause which binds us close in fellowship?

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MISSIONARY PERSONALS

REV. SAMUEL M. ZWEMER, D. D., of Cairo, in response to an urgent cablegram from Dr. John R. Mott, returned to America in December to speak at the Student Volunteer Convention in Des Moines, Iowa, December 31 to January 4.

MILE JULIA MERLE D'AUBIGNÉ, youngest daughter of the Genevese historian, is now in America for the purpose of raising funds for the families of French Protestant pastors.

FLEMING H. REVELL, the publisher, has been elected to represent the American Committee of the Mission to Lepers at the All-India Leper Workers' Conference to be held at Calcutta in February.

DR. CORNELIUS H. PATTON, after an absence of over six months in China, Korea and Japan, has returned to his Boston headquarters, having gathered much valuable material for surveys of the Interchurch World Movement.

REV. E. M. POTEAT, D. D., formerly President of Furman University, South Carolina, has been elected executive secretary of the department of promotion of religious life in the Baptist General Board of Promotion.

MRS. WILLIAM H. FARMER, Director of Women's Activities of the Interchurch World Movement, is preparing a plan to enlist women in the Ten Million League of Christian Stewards.

MR. W. R. LANE, Y. M. C. A. worker among soldiers in Egypt, is spending the first three months of 1920 in cooperation with all Christian agencies which are working among imperial and colonial troops in Egypt.

REV. STANLEY JONES, of India, will visit Siam to assist in a special evangelistic campaign. Bangkok has an estimated Indian population of 5,000, and it is hoped that much will be accomplished among them by the visit of a missionary from their home land.

GUY W. HAMILTON, M. D., of Shuntefu, China, has been appointed a delegate to the post-war conference of Presbyterian missionaries, to be held in Princeton, N. J., June 19-27, 1920.

REV. GEORGE L. DAVIS, Methodist missionary in Peking, and DR. MARK S. HOPKINS, of Shansi, have been awarded the decoration of Chiao He, third rank, for work in flood and famine relief.

(Continued on page VI)

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- List of Chaplains in Army and Navy
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MISSIONARY PERSONALS

Continued from page v

REV. PAUL KANAMORI, Japanese evangelist, has come to America to equip himself for still greater service in his own country. He has established his headquarters at Hartford, Conn., and expects to visit many sections of the United States during 1920.

MISS HELEN McDUGALL of Edinburgh, associate of the late Dr. Elsie Inglis in the famous Scottish Women's Hospital Unit in Serbia, has gone to Peru to take up medical mission work under the United Free Church of Scotland.

MISS HERMAINE DAKESIAN, a twenty-year-old Armenian, who survived four years of Turkish cruelty, has entered Oberlin College, Ohio.

DR. T. JAYS, missionary of the Church Missionary Society and a former secretary of the Student Christian Movement, has accepted the post of Vice-Principal of Livingstone College, Leyton, England.

REV. CHARLES M. SHELDON, D. D., author of "In His Steps" and other volumes, became Editor-in-chief of *The Christian Herald*, on January 1st.

DR. FRANCIS E. CLARK sailed January 10 for a Christian Endeavor journey of three or four months in France, Switzerland, Jugo-Slavia and Finland.

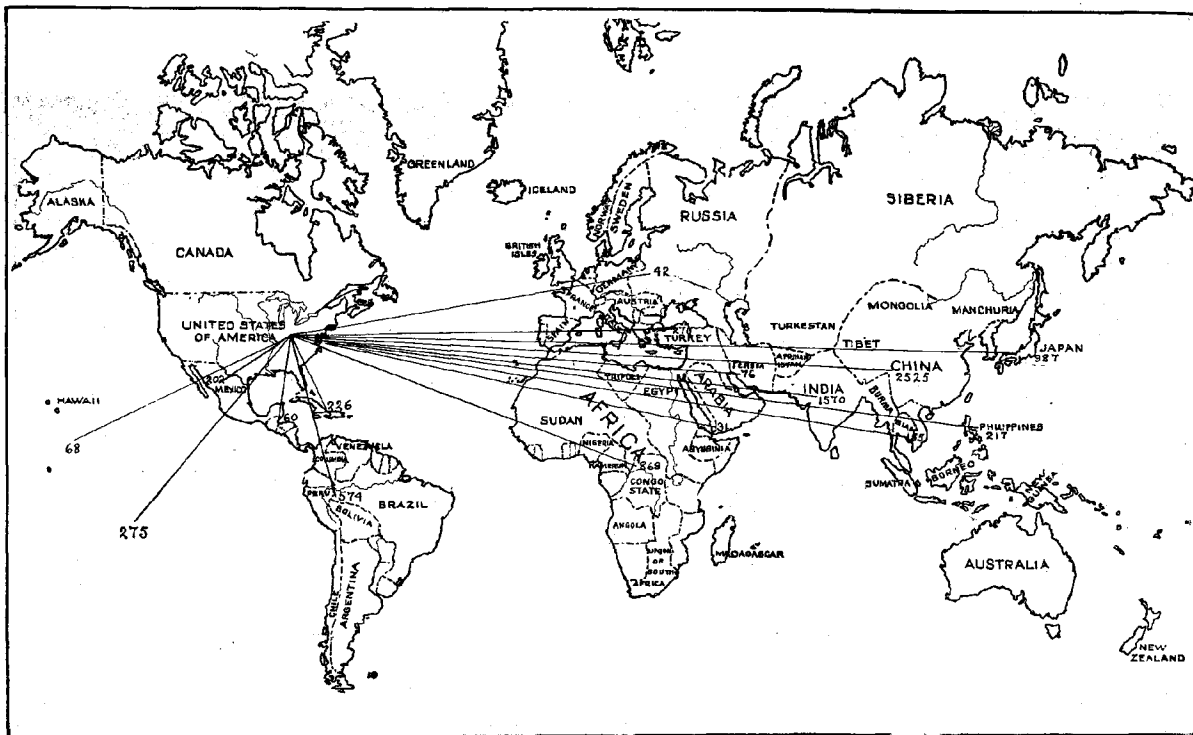
REV. M. ELI BERTALOT, head of the Waldensian chaplains and a knight of the crown of Italy, has come to the United States on a speaking tour in behalf of the Waldensians.

MR. WILLIAM T. ELLIS, journalist and lecturer, who was accused by the British government of making seditious speeches in Egypt last year, has been completely exonerated from all such charges by the State Department at Washington.

DR. ALBERT CARLESS, a famous English surgeon and author of a *Manual of Surgery* which is known in Europe and America and has been translated into Chinese, Arabian and other languages, has decided to devote the remainder of his life to work as medical director of the Bernardo Homes in England.

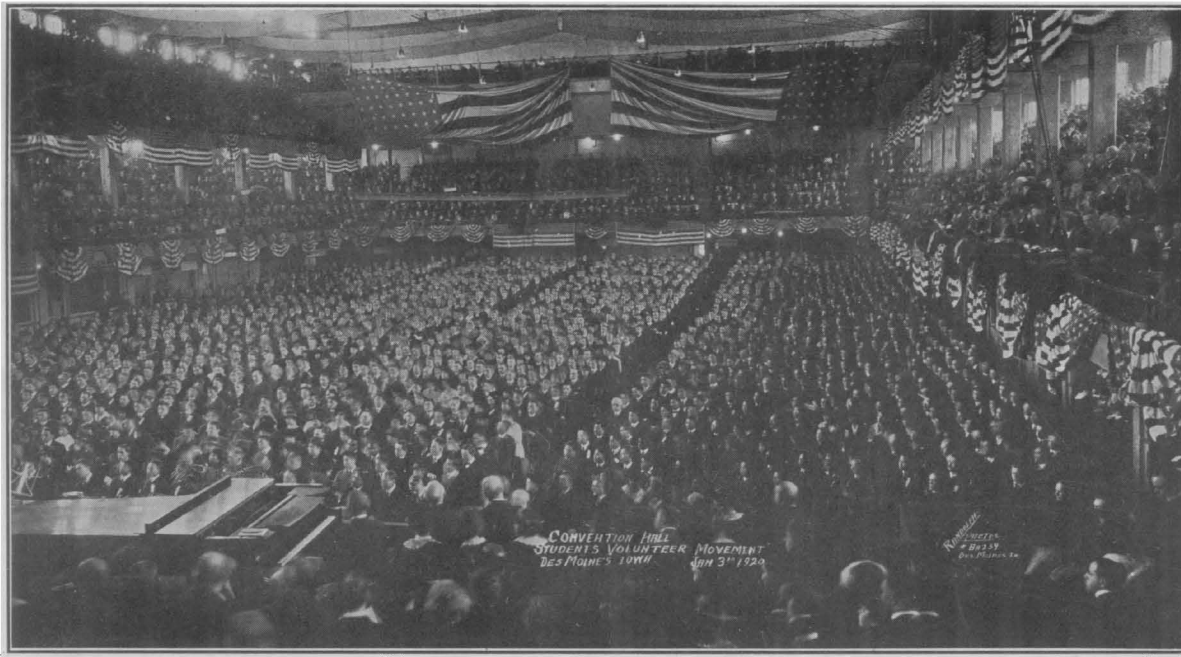
MISS CAROLINE C. BUSH, missionary of the American Board in Harpoot, Turkey, for thirty-eight years, died in Aurburdale, Mass., November 26, 1919. Miss Bush was the youngest and last of the group of eight missionaries who built up the Harpoot station.

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THE GREAT AUDIENCE OF SEVEN THOUSAND STUDENTS AT THE VOLUNTEER CONVENTION IN DES MOINES, IOWA
The delegates included nearly five hundred foreign students from various mission fields

THE MISSIONARY REVIEW *of the* WORLD

Vol.
XLIII

FEBRUARY, 1920

NUMBER
Two

AN EPOCH MAKING CONFERENCE

IT is difficult to estimate the positive or relative importance of contemporaneous events. A seemingly insignificant occurrence may, in the light of subsequent history, prove to be the means of turning the world upside down. Few, if any, who lived in the days of the Apostle Paul, or of Savonarola, or of William Carey could have foretold the train of events that were to follow from movements initiated by them. "Behold how great a matter (for good or for evil) a little fire kindleth." Two years ago the REVIEW published an address delivered by Mr. James M. Speers, of New York, at the Foreign Missions Conference. This was one of the forerunners of what has now become the great "Interchurch World Movement." This Movement has now an employed force of nearly fifteen hundred men and women, has united in a common task over thirty denominations and nearly a hundred Protestant missionary organizations, and proposes to appeal to American Christians for over one billion three hundred thousand dollars in five years for Protestant benevolent work at home and abroad! The conception is tremendous and inspiring.

The Interchurch World Survey Conference met in Atlantic City, January 7 to 9, under the auspices of the Interchurch World Movement to present to leaders of the various denominations the facts revealed by the surveys thus far completed, showing the magnitude of the task before the Christian Church, the resources available and the need for immediate, united and harmonious action to win the world to Christ. It was an inspiring and remarkable conference and one that may well be regarded as epoch making to the Church and the world. Nearly fifteen hundred delegates came together from all parts of the United States. For three days they met in almost continuous session from 9:15 a. m. until 10 p. m., and in addition many were engaged in conferences at breakfast, luncheon and dinner, and far into the nights.

The conference was planned and conducted in a masterful way. The ground floor of the steel pier was filled with a striking exhibit of charts, mottoes, maps, photographs and books to show the results of the surveys at home and abroad. The sessions were first devoted to a graphic presentation of the results of the surveys of the home fields and problems, the religious educational institutions, hospitals and benevolent homes, and the needs of people in foreign lands. Then followed the presentation of the vast resources of the Christian Church in spiritual possibilities, in money and in men, and the plans for marshaling these in a united effort of evangelical Christians to obey the commands and follow the lead of Jesus Christ for the redemption of mankind. One very telling address was that given by Dr. S. Earl Taylor, in which he showed how the Centenary Movement of the Methodist Episcopal Church has increased the income of the Methodist Boards from a little over three million to over twenty million a year.

Carefully chosen committees studied the program of the movement, the proposed budget and the plans for a financial campaign and presented their recommendations to the conference. These reports were fully and freely discussed, questions and objections were answered and as a result the conference heartily approved of the plans of the Movement and set the date for the simultaneous financial ingathering for April 21st to May 2nd, of this year. January will be devoted to Spiritual Resources, February to Stewardship and March to Life Service Campaigns.

The result of this conference is to make the Interchurch World Movement an accredited organization and to set the approval of leaders of most branches of the Evangelical Christian Church in America on the plan to cooperate in a world wide survey, a nationwide presentation of the needs of men and a simultaneous effort to enlist Christians in the effort to supply the men and money needed for the speedy evangelization of the world.

THE STUDENT VOLUNTEERS IN DES MOINES

SUPPOSE that the seven thousand students at the recent Student Volunteer Convention in Des Moines had all volunteered in a body to go to the foreign mission field. Would it be an advantage to the missionary cause to send them? The need of the various fields was powerfully presented and many moving appeals were made for immediate reinforcements. If such appeals had been made for soldiers, doctors and nurses during the war, no doubt a very large proportion of the students would have offered themselves, for they were a splendid, earnest body of young men and young women. But it would be little short of a calamity if all the students at Des Moines were to be sent to the

field. It would be as foolish and as disastrous as it would be to send volunteers promiscuously to represent the American government in foreign lands. That is to say—these young men and young women are not ready. The most important thing in missionary work is not workers, nor is it money. The thing of first importance is that those whom God calls for His work, respond by yielding themselves fully to Him, and that they go where He would send them—here or there is of secondary importance!

That the Des Moines Convention had some practical results of the right sort is shown by the remark of a Princeton man at one of the delegation meetings, who said: "Well, fellows, I know what this means for me. It means that I must go back home and evangelize my own father in this generation." If such a spirit and practical fruitage could come to each of the seven thousand students it would mean the speedy evangelization of America and of the world. These students came from over one thousand educational institutions and represented the 300,000 members of the student bodies in the 3,000 colleges, universities and professional schools of North America.

The gathering of such an immense number of young men and young women as crowded the Coliseum of Des Moines, Iowa, for four days (December 31st to January 4th) was in itself an inspiration. One could not fail to be thrilled by the possibilities wrapped up in such a host of young lives if only they could be vitalized, directed and empowered by the Spirit of God. The volume of song as seven thousand voices joined in singing "May Jesus Christ Be Praised" or "The Son of God Goes Forth to War," stirred one's heart as did the addresses from such leaders as Sherwood Eddy, from missionaries like Dr. Samuel M. Zwemer, from Board Secretaries like Dr. John W. Wood, from teachers like Dean Brown of Yale, public men like Dr. George E. Vincent of the Rockefeller Foundation, from church leaders like Bishop W. F. McDowell of Washington, from women like Helen Barrett Montgomery of Rochester, and from the products of missions like Paul Kanamori of Japan.

A most impressive sight was the gathering of young men and young women of other races from all the great mission fields—the living products of Christian missions. These included 153 Chinese, fifty-five Japanese and eighteen Filipinos, as well as nearly two hundred from some forty other lands, such as Korea, India, Africa, Mexico, South America Europe and Hawaii. It was like a visit to the mission fields to go from one of these foreign delegates' conferences to another, hearing the discussions of the problems of non-Christian religions, politics and religion, social and industrial welfare, education, medical work and evangelism in each separate country. The eloquence and earnestness of these foreign students

was an example to the American college students, too many of whom come without serious purpose or interest in Christian missions. Here also was a concrete example of the unity of all races and classes, and types of thinking in the one family of Jesus Christ.

The tide of interest rose as the days progressed, and many who had come from curiosity, for social reasons, or because they expected merely a great student rally, were captured for Christ and His service. The effect of the war was evident in the mental attitude of the students. There was a demand for facts and for open discussion of problems rather than a desire to listen to the statements of ideals and exhortations to follow them. Nevertheless many delegates were led to the point of surrender of their lives to Christ and saw a new vision of the need of the people untouched by Christ. The 1,500 student volunteers present were a noble band whose influence permeated the convention. This is twice the total number of the delegates who met in the first Volunteer Convention in Cleveland in 1891. They were the crusaders already committed to serve in the great campaign to reclaim the world for Christ.

The volunteer Movement has had an incalculable influence in the world since it was founded thirty-three years ago,—already over 8,000 volunteers have sailed. In addition to this 47,000 students are now enrolled in mission study classes; colleges and seminaries have established missionary lectureships, students are themselves giving over \$300,000 a year to missions; the World Christian Student Federation has been formed, enrolling Christian students in all lands and untold influence has been exerted on churches and colleges at home and on the mission fields. Among other out-growths of the Volunteer Movement are the Laymen's Missionary Movement and the Missionary Education Movement.

What the recent convention will mean to the delegates, the Church at home and to the cause of Christ at home and abroad, it is too early to form an opinion. It is not to be judged by the \$45,000 per year that was subscribed in a few minutes on Saturday evening for the expenses of the meeting, nor by the expressions of approval of the meetings nor even by the number of young men and women who signed Volunteer declaration cards—it might be a calamity in some instances to have them take up mission work. The student leaders adopted a resolution (proposed by the New York delegation) recommending that all the delegates, on returning to their universities, devote January to reporting the convention to their fellow students and to the churches; February and March to the study of the teachings of Christ and their application to present conditions; April to recruiting for service at home and abroad and to the pressing of the claims of community betterment

and Christian internationalism and that during 1920 an effort be made to raise at least \$1,000,000 from college students for Christian work abroad.

The real value of the convention is to be judged by the number of lives that have been brought into vital touch with God through surrender to Jesus Christ, that have brought their lives and ambitions into harmony with His program and that self-forgetfully devote themselves and all that they have to the service of men wherever God may direct them. The leaders who have received the vitalizing influence and the vision at this convention may be the means, under God, of changing the destinies of mankind by "the evangelization of the world in this generation."

THE NEW CHRISTIAN UNIVERSITY AT PEKING

CHRISTIAN education in China has been marked by three distinct tendencies; a movement toward union of various denominations in higher education, an increased effort to develop types of education which may be of practical service in China, and a new emphasis upon education for women. These three tendencies are embodied in a unique way by the recently reorganized Christian University of Peking. This unites the Methodist University of Peking, the Union College at Tungchow supported by the Presbyterians, the Congregationalists and the London Missionary Society, and two theological schools in which the same four denominations have been represented. The University expects to include departments of arts and sciences and theology, schools of education, of journalism, of agriculture and forestry, and of vocational and industrial training. With it is to be affiliated the Womans Union College at Peking.

Among the leaders called to the University from other parts of China are a president, Dr. J. Leighton Stuart formerly of the Theological Seminary at Nanking, a vice-president, Henry W. Luce, formerly of Shantung University and a secretary, Mr. W. Reginald Wheeler, formerly secretary of Hanchow Christian College. A site for the University has been chosen, and a campaign for \$2,000,000 for buildings and equipment is being conducted in England, America and China, under the leadership of the University Board of Trustees.

The plan of a great Christian University in Peking has developed by a resistless evolution in the minds of the members of the missions in China, after the complete destruction of every mission plant in the Boxer cataclysm of 1900. There should be at Peking one of the strongest Christian universities, not only in China but in Asia, because in all human probability Peking will continue to be the capital of the most populous nation of the world.

Not only has the university been thus welcomed by recognized

Christian leaders, such as Dr. Arthur H. Smith and Dr. John R. Mott, but it has also received support and help from representatives of Chinese business and political leaders.

Mr. Julian Arnold, American Commercial Attaché at Peking expresses the opinion that since the China of fifty years hence will be directly influenced by the character of education given Chinese sons and daughters during the next ten or twenty years, men and women must be trained to meet the needs of a modern industrial, commercial, agricultural and economic society, but unless great care is exercised in planning the sort of education for these needs, this education may fail utterly in giving to the people those ethical conceptions of the relations of man to man essential to their success and happiness. In a word, the leaders of the new China must be men and women of strong Christian character, if China is to be a blessing to modern civilization.

THE SITUATION IN KOREA

A CORRESPONDENT in Seoul writes that since the new Japanese administration came into office (September 1st) some minor reforms have been announced and a promise of self-government has been made—to come into effect “when the time is considered opportune.” The government is undoubtedly more disposed than formerly to consider the feelings of the Koreans, but with no idea apparently of granting them independence. No general amnesty has been granted to those imprisoned on political grounds, nor have flogging and torture been abolished.

The Koreans on their part are bitterly opposed either to extermination or to absorption. They will be satisfied only with autonomy. Some are inclined to compromise and to take what they can get. They have adopted a policy of watchful waiting and have declined, in spite of warnings, to display the Japanese flag before their shops on holidays. The students have returned to school and educational work is returning to normal conditions. Students in the higher grade schools refused to attend the ceremonies on the Emperor's birthday on October 31st, when all students are required to bow before the Emperor's picture. Suspension for this rebellion has been threatened but no action has been taken by the authorities. The Christians are naturally very much disturbed, and the work in mission schools and churches is greatly hampered because of the general unrest.

There is hope that the Japanese will conciliate the Koreans and will grant many liberal reforms, such as the repeal of the ordinance requiring the use of the Japanese language in schools, giving equality before the courts, enforcing social justice, granting political amnesty and abolishing all forms of torture in the examination of prisoners. Korea is still at a critical stage.

EDITORIAL COMMENT

A CHANGING APPREHENSION OF CHRIST*

CHRISTIANITY is not the unchanging apprehension of Christ. While He is the same yesterday and today and forever in Himself, woe to the Christian, if Jesus Christ is only the same to us today that He was yesterday and is to be the same to us tomorrow that He is today. Christianity is the apprehension of the unchanging Christ.

Our great need in personal religious experience is the discovery of the as yet unapprehended resources and gifts which are available for us in the exhaustless and illimitable Lord. In one sense, it is a new discovery that we need; in another sense, it is only a rediscovery of that which was apprehended by men long centuries ago. We must find, somehow, a way to expand our conception of Christ, so that we can recover that early apostolic belief in Him not only as the Divine Saviour of man, but as the complete revelation of the ideal character of man and of the true spirit of human society. When individual character stands in the illumination of Christ's own presence, men get their first startling apprehension of how absolute and commanding and complete is the figure of our Lord Jesus Christ. Let any man bring his character or his ideals of character into that light, and something speaks to him at once that ranges beyond all that he has ever known or been.

Horace Bushnell wrote a chapter on the character of Jesus in which he showed the impossibility of His classification with men. He called the chapter "The Character of Jesus" but any man who reads the chapter sees that it ought to bear the title "The character of Horace Bushnell revealed by his capacity to estimate the character of Jesus Christ."

Just in proportion as we bring our lives into the unclouded scrutiny of the presence of Christ, we see a vision looming above us, and realize that there is a call to enlargement of human character, to great ranges of human hope and faith, the possibilities of human friendship and affection, revealed in Christ, only on the threshold of which Christian men have ever dared to begin to stand.

But it is not only that larger apprehension of Christ as the revelation of individual character that we need today, it is the revelation of Christ Himself as the new and authentic spirit of human society. Men on every hand today are making a claim

* Notes from an address given at the Y. M. C. A. Convention in Detroit. R. E. S.

for a partisan Christ. The whole movement of Bourbonism in our economic life has tried to shelter itself behind the figure of Christ as the justification of an economic, static order in human society. On the other hand, the whole body of wild radicals who would surrender the priceless traditions of the past and all the slowly accumulated gains of our age long struggle are trying to thrust their banner of radicalism into the hands of the Carpenter revolutionist.

Christ will be made the head of no faction, the leader of no party. Christ stands for the spirit of absolute, sacrificial and unselfish ministry in the whole of human life, and society will continue just as we see it today, a great welter of conflicting interests across the chasms within a nation and across the gulfs that lie between the nations, until that larger Christ comes in, who shall lay His standards of character on every man and the spirit of His broad love on all human life.

In the second place, we need the enlargement of our apprehension of Christ to recover the old apostolic faith in Him, as the limitless, all-powerful Saviour. The impress that He made on His time was the impress of power, of fortitude, of limitless courage, of faith in the unseen: no impression of weakness in that great Spirit that had burst in revolt against all the limitations and the bounds of life in the years gone by!

The great outstanding word of the New Testament is the word "power." In the Concordance it occurs nearly three times as often as the word "hope" or the word "prayer" and twice as often as the noun "love." The great note of Christ's work in the world, the great note of His perpetual eminence in humanity is the note of power. He was "declared to be the Son of God with power by His rising again from the dead."

We need that larger view of Christ that will not abridge or limit His power. We need His power of fearless and penetrating diagnosis of moral and spiritual need. We need that power released upon our life in larger volumes today, to break the shackles of all our old habits of acceptance of what was practicable, our habits of acquiescence in moral achievement in life, our habits of surrender to defeat and shortcoming and moral delinquency. We need to realize that there are no psychologic laws that can abridge or limit or hinder the power that raised Jesus Christ from the dead. There are no limitations around the power of God. A God who was able to conquer death by the resurrection of His son is able today to slay any foe that needs to be slain, to do any work that needs to be done, to build in our own generation the walls of the Kingdom of God upon the earth.

We need a larger thought of Christ's power, as unhindered, as

revealing the real modern need of humanity, to accomplish today the work that our day needs.

Once again we need the expansion of our thought of Christ to understand Him in the sense in which the New Testament conceived Him. It is the wonder of all time that the Holy Spirit was able to expand the mind of that generation so it could apprehend Christ. As Somerville has put it in his great book on St. Paul's conception of Christ, we need to conceive Him now more than ever in human history as the Head of all humanity.

Of course, we can say that we will shelter ourselves within the boundaries of our own nation, but we can only say it, we can never do it. We never can deny the absolute and irresistible facts of the world today. Life the whole world over is all one life now, and you can never tear the interests of the nations asunder again. Any one nation, of course, can deny itself the gains of acknowledging the facts of human life and relating itself to the rest of the world, but can never escape the penalties of that relationship, nor ever again in human history dissociate its interests, even the least of them from all the interests of mankind everywhere.

We need to pass out not only into the larger thought of Christ as the revelation of personal character and the spirit that ought to pervade human society, as the fountain of power and the revealing of God's will which He would like to achieve through man; we need to let into our lives the thought of Christ in the relationship which He sustains to you and to me, because potentially He sustains that same relationship to every man. We must lay hold on Him and let Him lay hold on us, as the light of all the world today, and interpret the character and obligations of Christian manhood in terms of thought characteristic of Christ and be ourselves the bearers of that light to all the darkened sections of the world.

The trouble of mankind today is no mere ethical trouble; it is a biological trouble. We have not the energies of life within us and we never can draw out of our tepid wills and our moral feebleness the great energies that alone can remake the world. We must tap the new Fountain of life, the great Fountain of God's own life, unsealed in the Cross and the open grave of Christ. We must take Him not only as the Light of the World and as the life of man, but we must take Him as our Head, and, because our Head, the Head of all humanity.

Christ came to be not the Head of us, one by one, in our churches, in this brotherhood alone, but He came to be the Head of all mankind. No religion of social methods, of political systems, of moral ideals, has the flexibility and the adaptation and the power to make it fit the needs of the living world. Only the personal faith, behind which lies the infinite Person, our Lord

Jesus Christ, is adaptable to the needs of all men in all lands, in all times. He is sufficient, this greater Christ, for all the world now!

But our problem is not about Christ; our problem is about ourselves. Do we conceive Him in truth or have we emptied Christ of His greatness? Have we been satisfied with some small, partial figure, when the infinite and inexhaustible Lord was calling us; have we failed Him? Are we afraid to let Him make us great? Are we so little and so content in our littleness, that we dare not pass out of it at His call, who would bid us walk with Him in the great free ranges of the unmeasured power of His Father? Are we timid to make this known to men; to go out into the world and tell men Who has the remedy for human sickness? We live today in a practically unevangelized world; and yet we have a Christ adequate for every man, and He is asking us, not do we think that He is sufficient, but how far we have fallen from being even the men that He has a right to expect us to be. Is it not time that we began now to be that kind of men; to believe in the Christ of the New Testament; today, when He laid hold upon us in our weakness and our loneliness, became our strength and our friend?

MISS ANNA T. VAN SANTVOORD

ONE OF THE members of the Board of Directors of the Missionary Review Publishing Company, Miss Anna T. Van Santvoord of New York, fell asleep in Christ on the evening of December 23rd. The loss to the REVIEW and to the missionary cause is most keenly felt as Miss Van Santvoord had, by her fidelity, her high ideals, her wise counsel and her generous gifts helped to direct the policies of the REVIEW for the past year and she had made it possible for many missionaries to receive the benefit of the monthly visits of the magazine. For many years she had been vitally interested in all forms of Christian work and was a generous supporter of missionary and benevolent enterprises.

The many devoted friends of Miss Van Santvoord have suffered an unspeakable loss, but the memory of her Christlike character and radiant life, her loving service, her sympathetic and helpful comradeship, will never pass away.

Miss Van Santvoord was the daughter of the late Commodore Van Santvoord, the founder of the Hudson River Day Line, and was an active member of the Reformed Church in America. Her many natural gifts and graces were crowned by a deep spiritual life so that all her talents were used in the service of her King and of His children. Her liberality extended her ministries not only over America but to far distant lands, so that her influence was in reality world wide.



A GLIMPSE OF THE TIBETAN TABLE LANDS AND MOUNTAIN PEAKS

Unoccupied Fields in Central Asia

BY JOHN R. MUIR, PENGSHAN HSIEN, SZCHUAN

Missionary of the China Inland Mission

GREAT CRISES produce great heroes. Now that the world war has come to an end what will become of the martial spirit that has spent itself in military campaigns? Let us hope that the spirit of service and sacrifice will manifest itself in hard and dangerous tasks undertaken for Jesus Christ. One such task that calls for volunteers is to enter those fields now without a knowledge of Christ, and none of these is more in need of pioneers than the great unevangelized stretches of Central Asia.

A glance at the map is sufficient to show that there is still much land to be possessed. Practically the whole of the mountainous region of Asia lies in utter ignorance of Christ. "This mountainous country (from 120° E. 50° N.) stretches in a south-westerly direction and is fairly continuous all the way from Manchuria (across Mongolia and Eastern Turkestan) to the

Tianshan Mountains of Turkestan.”¹ South of this is an immense depression, in places lower than sea-level and as far as the Kwenlun Mountains, where the rise commences to the level of the Tibetan Plateau. It is bounded by Kashmir on the west, India on the south, and China on the east. This enormous mountain region is to Asia what Switzerland is to Europe. From these mountains flow the great rivers which bring life to the fertile valleys of Siberia, China and India.

These mountainous wastes are not uninhabited, for men have chosen to live there. Many tribes live in Central Asia under varied conditions. There are the Tartar hordes who overran Asia and part of Europe, and the Manchus who went to China. The histories of China are full of references to the Man and the Meng, the Miao, the Yi, and the Tih—all fearsome tribes who were with difficulty kept beyond the frontiers. The Great Wall stretching across the northern boundary of China tells the story.

Not all of this territory of Central Asia is habitable. There are great deserts, as Gobi in southwestern Mongolia and Taklamakan in Eastern Turkestan. Portions of Tibet are masses of eternal snow and ice. Some districts are arid and unproductive, and many rivers flow into lakes to which there is no apparent outlet. It would not be an exaggeration to say that fifty percent of the two and one half million square miles will not support a permanent population.

But not all of the territory is a desert. There are rolling grass-lands where the shepherd nomads of Mongolia and Tibet feed their flocks. There are well-watered valleys where the peaceful Uriankhai of northern Mongolia and the warlike Nepali and Bhutanese gather rich crops. There are centers of population where the Turki traders hold their markets. These fifteen millions of people need Christ’s message of salvation.

The following countries are included in our survey:

	AREA	POPULATION
Mongolia	1,367,953 sq. miles	3,000,000
E. Turkestan	550,579 “ “	1,200,000
Tibet	463,320 “ “	6,000,000
Nepal	54,459 “ “	5,000,000
Bhutan		
	<hr/> 2,436,311 “ “	<hr/> 15,200,000

With the exception of Nepal the entire field is very sparsely populated. In some districts people may be found by the thousands while in others there are no dwellings.

¹ Quoted from “Unknown Mongolia” Carruthers.



A GATHERING OF TIBETANS AT A RELIGIOUS FESTIVAL

Whether we approach this field from the east, the west, north or south, the same difficulties confront one due to the mountains and the absence of railways. There are no easy routes to Central Asia nor will there be till we are able to travel by air. Travelers who encircle the globe in yachts and cross continents in palace cars would marvel at the slow-moving caravans of awkward looking yak, ungainly camels, or obstinate mules, that cross uninviting mountains by roads of indescribable roughness. Many of the roads reach altitudes of 17,000 feet and the average day's journey is about twenty-five miles.

There are, of course, no continuous water routes. Occasionally there is a river where light craft may go down stream over dangerous rapids. Navigable lakes are almost unknown. Therefore the saddle is the traveler's seat month after month. There are no well built highways and many of the roads are mere caravan trade routes. The traders do not stop to repair the roads and the government is indifferent or helpless. The monotony of such traveling is happily relieved by the grassy steppes on which one finds herds and flocks under the care of the shepherds; other days are passed without a sign of any human beings.

In these regions there are whole tribes of which we know little more than the name; and others still unknown in Europe and America. Missionaries, explorers and travelers have crossed and recrossed these mountains from the time of Marco Polo or of

the earliest Nestorian evangelists, but they have usually followed the main highways, so that the country to the right and left still lies in obscurity. Generally speaking, the people of Mongolia, Turkestan and Tibet have many kindred characteristics, though they may not be of kindred races. Mountain conditions have combined to produce similar types in the Tatars, Turkis and Tibetans. The people of Nepal and Bhutan though similar, have been influenced by the Aryan civilization of India.

In the main, the people of Central Asia are primitive children of nature. Their arts are among the crudest known in the world today, though they have borrowed much from their more civilized neighbors. Living much in the open air they are vigorous and athletic. Were it not for their uncleanly habits they would be healthy; but as it is, filth and immorality produce many diseases. As they have lived long under the authority of a superior government they have learned to be amenable to a degree. They are, moreover, open-minded and inclined to listen to new ideas. Being accustomed to the servitude imposed upon them by the Chinese overlords, as well as their own feudal masters, they are psychologically fitted to embrace a faith that will give them liberty. They have not yet, however, begun to realize the meaning of freedom in Christ Jesus.

The social conditions in Central Asia vary considerably according to the location, race, tribe, or religion. Most of the Mongolians and the Tibetans are nomadic shepherds, and are akin religiously. But in northern Mongolia the Uriankhai are farmers and settled in villages. The people of Turkestan are roving Mohammedan traders, following the ancient trade routes between western Asia and China. The Ghoorkhas of Nepal are a warlike race who follow agriculture for a livelihood, but ever ready for the warpath.

Mongolia may be divided into four zones:

Southern zone	Cerdos tribes, etc.	Pop. 1,000,000	Pastureland
Desert zone (Gobi)	One fourth of whole area	No pop.	Waste
Central zone	South of border ranges	Small Pop.	Pastureland
Northern zone	Uriankhai, Tartar tribes	2/3 of Population	

Most of the country is pasture or desert. Recently a British traveler, Douglas Carruthers, has given us additional light on northern Mongolia, and has introduced us to the interesting peoples of that region. He says that two-thirds of the Mongolians live in the northern zone, so that if our previous estimate of 3,000,000 for Mongolia accounts chiefly for the southern tribes, the total number may be considerably larger.

In this part of "unknown Mongolia" are to be found the remains of those Tartar tribes which once overran the world. Kublai Khan almost accomplished what Napoleon and others have sought to do. With his capital in a remote corner of Mongolia,

where once his ancestors dwelt in humble tents, he fixed his magnificent court from whence he ruled the world. The children of his shepherd warriors still live there, but the world is unknown to them and they are unknown to the world. To the northward beyond the ranges of the plateau in the upper basin of Siberia's great River, Yenisei, are people called Uriankhai and Kalmuk. They are still nominally a part of Mongolia, although under a strong Russian influence.

Eastern Turkestan is called by the Chinese Sinkiang, and is sometimes also called Chinese Turkestan. In common with Mongolia, Manchuria and Tibet it has been a dependency of China. It was not one of the provinces but a subject territory. Eastern Turkestan, the most western of China's territories, is divided into three zones:

Southern	Kashgaria	Mohammedan
Central	Taklamakan	Desert
Northern	Zungaria	Mohammedan

In Kashgaria nine-tenths of the people are said to be Sarts, or villagers of mixed Turki extraction. Of the remainder only a very small percentage are of Chinese blood, although the country is ruled by Chinese. Zungaria shows a great admixture of tribes, including Mongolians and Tibetans.

In Tibet we find similar conditions without the vast desert areas, such as are found in Mongolia and Turkestan. The country is divided into several main divisions:

North East	Kokonor	Pastureland
South East	Khams	Pasture and farming
South Central	Tsang	“ “ “
Western	Ngari	Pastureland

Between these, and among them, are the waste places. No part of Tibet is under 10,000 ft. in altitude and the average is between 12,000 and 14,000 ft. The people consequently live in the lower valleys, but in summer the nomads may be found on the higher steppes wherever they find pasturage.

Many of the social conditions of Tibet are found in the other regions of Central Asia. Practically none of the Chinese going into these territories take Chinese wives with them. The result is temporary marriages, with abandonment of wife and children when a change of location becomes necessary. Mohammedans of Kashgaria and the Mongolians and Tibetans live very immoral lives. Polyandry, such as exists in Tibet, is not so much a system of conjugal relationship as the result of utter lack of restraint in sex relations.

This custom gives woman a unique position in the household. Her male associates come and go. They may be brothers of a family, or Chinese traders or more transient visitors. She always represents the "home," such as it is, and as such is the "head of the house." The children born under such conditions live no better than their elders. Virtue according to Chinese standards is unknown, and youth is blighted early.

While much of the population is nomadic and moves about as shepherds, or traders, small communities are found in places where more permanent abodes are possible. The nomads have their centers where all gather for mutual protection and assistance during the winter months. They generally live in tents, even in these temporary villages. A Chinese generally builds a house and even the frontier guards and minor military officers live in block houses. Where traders congregate, especially if they are Chinese, shops are built which grow into "streets." These centers are found everywhere. More permanent villages are found where mountain streams permit irrigation. The fields become very productive and as many farmers as possible locate in the surrounding valleys.

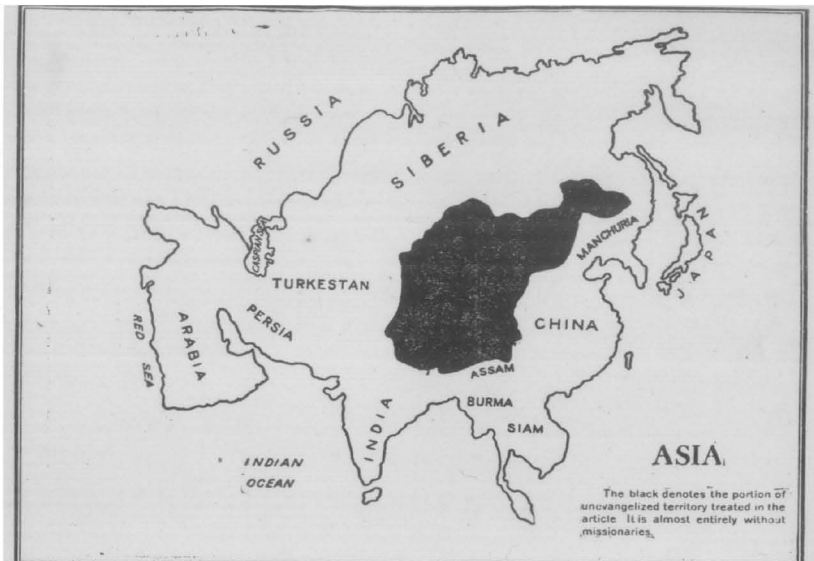
Two religious systems are found among these tribes. In Turkestan the people are Sunni Mohammedans and show the characteristics of the Moslems of other lands. Their worship of the "one true God" is incompatible with the lives they live in public and in private. They are very bigoted and cannot readily be turned from their errors.

Mongolia, Tibet and Bhutan are solidly Lamaistic. This system, recognized now as distinct from Buddhism, has spread over Central Asia and has resisted the encroachments of Indian, Chinese and Mohammedan cults. Many Buddhistic ideas are found in Lamaism, but it is difficult to tell where they originated.

Lamaism is a system built upon an original Animism that was probably indigenous to Tibet or to Mongolia. It recognizes the direct influence of spirits which do good or evil to those they love or hate. Sacrifice and devotion are required to ward off evil and to secure favorable ministrations from the demons. Even the Mohammedanism of Turkestan has not freed the Sarts from this demon-worship, nor has the Buddhism adopted from India done more for the Tibetans and Mongolians.

The lamas may have taken their belief in transmigration of the soul from the Buddhists, or Gautama may have learned much of his philosophy from Tibetans.

The Tibetans are essentially a religious people, but as so often happens among Orientals, religion and virtue are not synonymous. From dawn till dark the Tibetan cultivates religious habits. His belief in the supernatural is profound, and he wor-



A PORTION OF UNEVANGELIZED CENTRAL ASIA

- A Irish Pres. M.
- B Plymouth Brethren
- C B. and F. B. S.
- D Swedish Mongolian M.
- E Swedish Alliance (C.I.M.)
- F Scandinavian Alliance
- G China Inland M.
- H Svenska Missionsforbundet
- I Moravians
- J Church of Scotland
- K Northern Baptist
- L Pentecostal (British)
- M Ch. Missionary
- N Christian and Miss. All.
- O Foreign Christian M.
- P Canadian Methodist
- Friends
- Methodist Ep. (North)
- Am. Baptist F.M.S.

C, D, E, F. Work for Mongolia
 G, H. Work for Turkestan
 G, I, J, L, M, D. Work for Tibetans
 A, E, H, N, P. Chinese work only



ships everything in heaven and earth. The forces of nature and the powers of reproduction are worshipped and figures to represent such are made for idols. As a final pinnacle to their elaborate system they have deified men who are supposed to be possessed with the spirits of deities that pass from one generation to another. The Tatar Lama is the greatest of these "divine" beings, but there are scores of others, called hutukehtu throughout the lamaseries of Tibet and Mongolia.

The lamasery, or monastery, is generally the center of every large settlement. Fully thirty per cent of the men of Tibet are priests. They control everything from finance to religion. The circumstance which has brought the former world conquering Mongolians to their present position of inactivity and poverty is the religion of the lamas. It has robbed men of all independence, and sooner or later all the fruit of their labors finds a resting place in some huge religious institution.

Bhutan has now been reestablished as a kingdom with a recognized king. Nepal has had her Maharajah and has learned readily from India, but has not permitted the missionary to become established there. Under the Republic all that the changes may mean for China's territories no one at present can tell.

Since the establishment of the Chinese Republic the Mongolians and Tibetans have demanded autonomy, claiming that they were subjects only of the Manchus. Contiguous foreign countries will probably welcome the principle of autonomy throughout Central Asia, using these smaller kingdoms as "buffer states" between themselves and China. Stable governments will be infinitely better than the old tribal systems, and foreigners will be treated with more consideration.

Large parts of Central Asia are still inaccessible to us. Into these forbidden districts the missionaries of many societies have attempted to enter during past years. The reasons for failure are many, but none of them ought to be sufficient to keep the Gospel out entirely. Isolation, scarcity of supplies, hard traveling, rough living—these are to be expected.



A TYPICAL TIBETAN

The following societies are now most directly interested in Central Asia. With the exception of one station in Turkestan, at Urumchi (Tihwafu), all of the other occupied places are on the borders.

I IN MONGOLIA

<i>Society</i>	<i>Nationality</i>	<i>Station</i>	<i>Workers</i>
Scandinavian Alliance	American	Patsibolong	2 Married
Swedish Mongolian Mission	Swedish	Halong Osso	2 (?)
British and Foreign Bible Soc.	British	Kalgan	3

ADJACENT TO MONGOLIA

The Brethren	British	{ Jehol	?
		{ Pakow	?
		{ Tuchiaopu	?
Irish Presbyterian	British	Manchuria	2
Swedish Alliance (C. I. M.)	Swedish	North Shansi	3

II IN TURKESTAN

Swenska Mission	Swedish	{ Kashgar	6
		{ Jarkend	6
		{ Jengi-Hessar	1
		{ Hancheng	3
China Inland Mission	International	Urumchi	2

III WORK FOR TIBETANS, IN INDIA

Moravian Mission	International	{ Leh	10	
		{ (Kashmir)		
		{ Kyelang		1
		{ Poo		1
		{ Kalatse		1
Scotch Presbyterian	British	Kalimpong	1	
Scotch Presbyterian	"	Darjeeling	2	
Scandinavian Alliance	American	Kalimpong	?	
Sikkim Mission	Independent	"	1	

WORK FOR TIBETANS, IN CHINA

Christian and Miss. Alliance	American	Taochow	7
		(Kansuh)	
Pentecostal Mission	British	{ Kweitech	2
		{ (Kansuh)	
		{ Likiang	
China Inland Mission	International	(Yunnan)	4
		T'chienlu	
		(Szechuan)	
Christian (Disciples) Mission	American	Weikiu	2
		"	
		Batang		10

Other societies located near Tibet, but having no work among Tibetans, are the Church Missionary Society (India and West China), the American Baptists (Burma), the American Methodists

(India), the Canadian Methodist (India) and the British and Foreign Bible Societies (itinerant workers.)

In Napal and Bhutan, no direct missionary work is being done by foreigners, but various societies located in India near the borders of these lands are working through native Christians. Traveling missionaries also come in contact with some of these peoples.

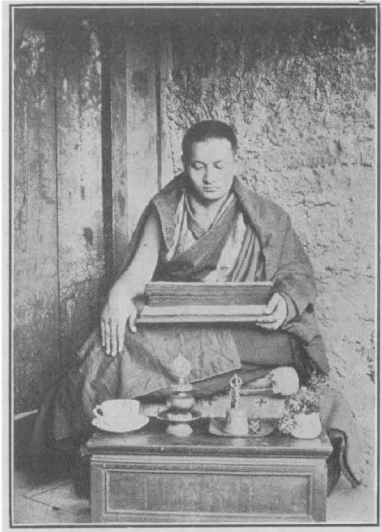
Work has been developed by ten or twelve societies that are now in a position to push their work farther afield. There are other smaller societies and some organizations interested in work among the Chinese and Indians who could take a share of this neglected work, and would make

it necessary for any new organizations to enter the field. But if the Lord cannot induce His servants already equipped to enter the new fields it may become necessary for Him to create a new force which will accomplish His purpose. His work *must* be done.

All of the workers interested in the Tibetans agree that there has been as yet no decided movement among them toward the Gospel. The Christian and Missionary Alliance of the East report that only about six or eight Tibetans have been baptized in the last nearly twenty years, but the missionaries have gained a standing and influence among them which cannot be estimated. Prejudice and hatred have given way to friendship and confidence. The Moravians on the western side of Tibet report that the great hindrance to the work lies in the fact that Buddhism (Lamaism) seems to have dulled the conscience of the people, so that an actual sense of sin seems scarcely to be present; and therefore they have no desire for God's pardoning grace.

Influences have, however, gone forth from all the stations on Central Asia. Gospels and tracts have been distributed and some of the people who live on the borders or have traveled into China, India and Persia have heard the wonderful news of salvation.

The plans of the Svenska Missionförbundet in Turkestan may be highly commended. One of their workers writes: "When our mission first occupied this field it was with the intention of establishing a long line of stations straight through Asia



A TYPICAL TIBETAN PRIEST

from Tifis, along the Trans-Caspian Railway, and so farther east along the main road from Kashgar to China proper." These plans have been simplified till now they have four well developed stations and contemplate entering a fifth. No less admirable is the good work done by the Moravians in western Tibet. But in spite of the large and more spectacular calls from other fields they have carried on their Tibetan work with admirable courage.

The work carried on by the societies interested in Central Asia should be extended. Arrows on the map show the anticipated line of advance of each one of these societies. Only lack of workers and funds prevents most of them from meeting the demands. A far more difficult task is to point out the districts in which there are no workers at present. These are indicated by a ring around the name of the district tribe, or center where work might be started. The governments of Bhutan, Nepal and Tibet should be prevailed upon to allow missionaries to reside within their borders. Some possible locations for stations are:

<i>Neglected Country</i>	<i>Area for location</i>	<i>Stations Suggested</i>
Mongolia	Heilungkiang, Manchuria	Khailor
"	Eastern Mongolia	Urga
"	Siberia (for Buriats)	Kiakhta
"	Western Mongolia	Uliassutai
"	"	Kobdo
"	North Mongolia	Uriankhai
"	"	Kalmuks
Turkestan	Northwest Sinkiang	Ilifu (Kuldja)
Tibet	Kansuh, China	Hsiningfu
"	Szchuan, China	Sungpan
"	"	Mowkung
"	"	Ningyüan fu
"	Assam (Burma)	Sadiya
"	North India	Darjerling
"	Western Tibet (Ngari)	Gartok
Nepal	Nepal	Khatmandu
"	"	Gurkha
Bhutan	Bhutan	Punakha

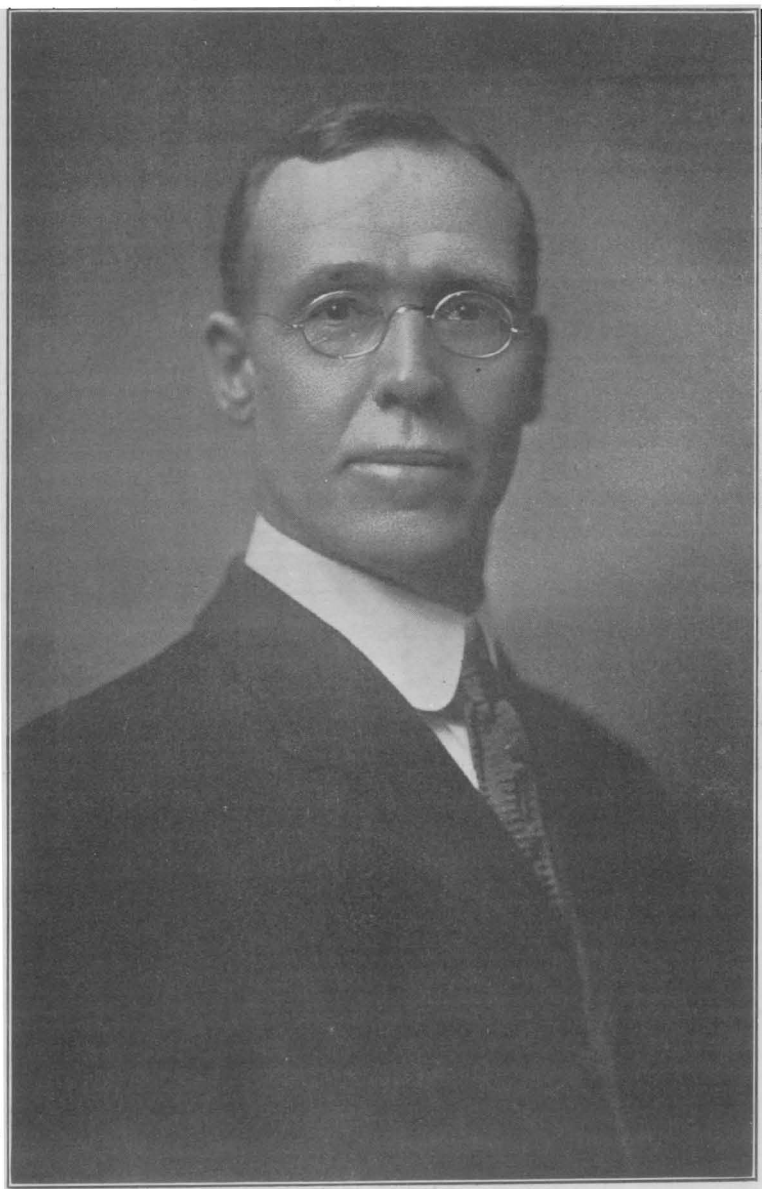
The immediate need is for a new and deeper interest among God's people for the evangelization of Central Asia. There is a large unoccupied area and an opportunity, accompanied by the most strenuously adverse circumstances. To take advantage of such opportunities as are now presented, men and women must be willing to devote themselves to the accomplishment of these great tasks; and others at home must be ready to consecrate their money to support the work. Above all there is the need of prayer to the "Lord of the harvest to send forth laborers into His harvest;" and that He will open the way and manifest His power by spiritual signs and wonders.



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REV. WILLIAM CLIFTON DODD, D. D.

William Clifton Dodd, Apostle to the Tai

BY PAUL M. HINKHOUSE, NEW YORK

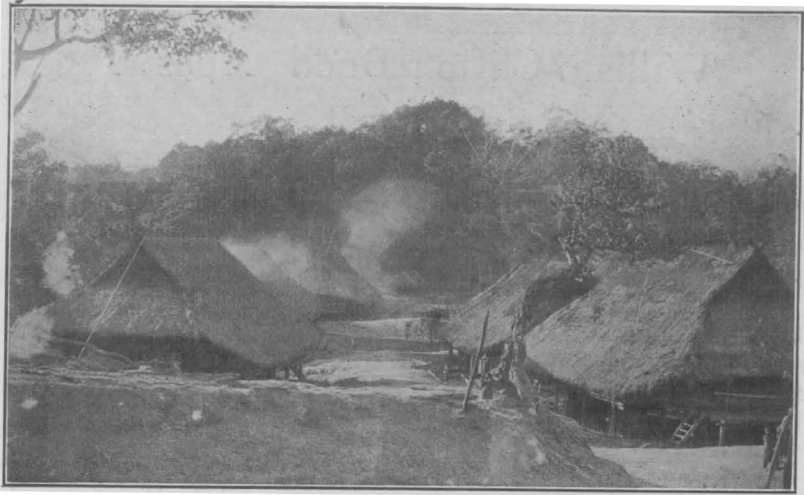
IN THIS twentieth century, with the missionary movement gaining momentum, and looking back over a century of ever-expanding, successful missionary activity, we are apt to think of pioneers as in the distant past.

One of the missionary pioneers of recent years was Dr. William Clifton Dodd. For about thirty-three years, in far-flung out-stations, hundreds of miles from the fringe of civilization, he labored among the representatives of the great Tai race, first in Siam, then in Burma, then again in Siam. Finally, after twenty years of yearning and pleading, he was permitted to labor, for one short year, in the newly opened station of Chieng Rung, China. He was in every sense a *great* missionary, looking forward and pressing onward, not backward, full of great plans for the future, expecting great things from God and ready to attempt great things for Him. He built well on the foundation of others, but with that he was not content. He saw rich harvests in regions beyond and he longed to preach Christ to the millions of unreached Tai.

The missionaries of today are building on the foundation of the pioneers who have gone before. Starting from central points, missionaries, year by year, have established new stations and have lengthened the frontier of missionary activity. Out-stations a few days journey from the nearest station are formed as opportunities and workers permit.

Who and where are the Tai? The Siamese call their country, "Muang Tai" or "The Land of the Free." The word "Tai" means free and is taken by a race which is of equal antiquity with the Chinese. If we may trust ancient Chinese records as containing even the outlines of veritable history, it is found that the Tai race is mentioned as living in the western part of Szechuan Province, China, as early as 2200 B. C. The inference is that the Chinese found the Tai in China when the former first came into the country, some twenty-three centuries B. C. The pressing hordes of Chinese pushed the Tai farther and farther south. When they reached the region now included in the southern provinces of China, and northern Burma and Siam, they set up a Tai kingdom in 629 A. D. which lasted for over six hundred years. This was overthrown when the Mongols under Kublai Khan conquered Tai and Chinese alike, in 1234 A. D.

Since their defeat by Kublai Khan, the Tai have not been

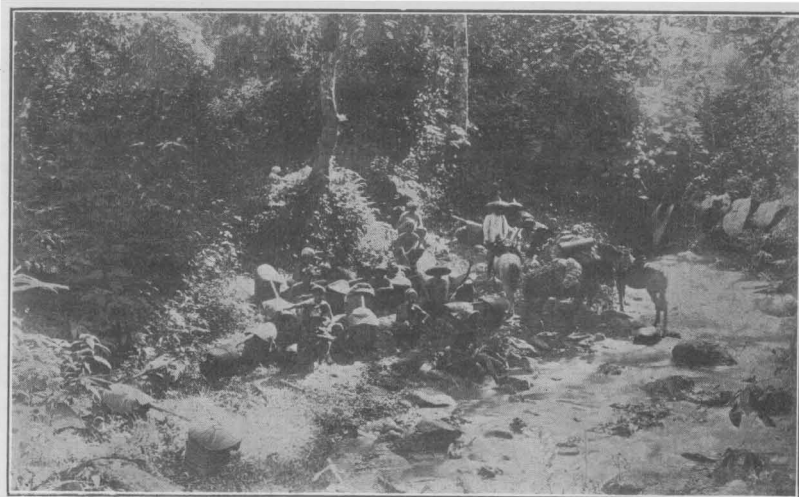


SAM TOW A MOUNTAIN VILLAGE, CHEUNG TUNG

regnant in any part of China, but they have had flourishing kingdoms in regions to the south. Those living in China have not lost their language or customs and the Tai language is spoken with dialectic differences by more than twenty million people. In round numbers, Siam furnishes about eight million, China from seven to ten million, French Tonkin two million and Burma a million and a half.

The Tai are of Mongolian origin and closely resemble the Chinese of Kwangtung and Kwangsi in appearance. They are even more agricultural than the Chinese. There is not the assumed superiority over foreign races which the Chinese had in the early days of their contact with the Occident, and the entire race has shown itself open and receptive. There is every reason to believe that they are undeveloped rather than decadent. The Tai are among the few primitive races left in the world, and as such were singled out for special attention by the Missionary Conference at Edinburgh in 1910.

In sending its representatives seventeen days from its northernmost station to begin work in a new field and in another country, the North Siam Mission of the Presbyterian Church in the U. S. A. made a pioneer move. When Dr. W. Clifton Dodd and Dr. C. W. Mason pushed their way into the great province of Yunnan in southwestern China to carry the message of Christ to the unreached millions of the Tai race, they were making missionary history. One cannot but feel humbled, when he reads the letter from Dr. Mason telling of the first Communion Service in that newly organized station, submerged in the darkness, ignorance and



TOURING IN NORTHERN SIAM—REST BY THE WAYSIDE

superstition of an Oriental jungle, and then ponders but a moment upon the courage which Christ instils into the hearts of His missionaries.

Under date of Jan. 29, 1919, Dr. Mason writes:

"We had our first Communion Service and there were four adult baptisms, so you see we are already beginning to see results from the seed sowing. As you remember, Dr. McGilvary first sowed seed here twenty-six years ago. Then Dr. Dodd had made several tours through this region. * * *

"I feel that Sunday, January 19, 1919, is such an historical day that I will take time to describe it to you in some detail. In January Mr. Beebe gave refuge to an old couple who were accused of witchcraft. I have never seen a man who seemed more sincere than this old man. He and his wife were the first two baptized here. Then two of the illiterate Tai boys of Yunnan province were also baptized, making four. These two boys have been believers for over five years but have had no one to teach them in their own language. Counting ourselves, there were sixteen that partook of the Lord's Table. And it was a very solemn occasion, for the very presence of the Holy Spirit could be felt. We all felt that surely Dr. McGilvary must be permitted to be with us on this occasion in spirit, as he so much desired to see the Gospel given to the Tai wherever they are found."

Dr. Dodd was a man of vision. After spending his early life on an Iowa farm, he was graduated from Parsons College in 1883 and from McCormick Theological Seminary in 1886. A college and seminary classmate and a life long friend of Dr. Dodd writes:

"We recognized him as our superior along intellectual and spiritual lines. We felt that he had a superior personality and were confident that in the future he would hold a much larger place than any of us. In this judgment we were not disappointed. * * *

"On his way to Siam, he wrote a brilliant series of letters for the *Mid-Continent*, published in St. Louis. But once on the field he became absorbed in his work and his facile pen was laid aside except for things which had to do with his work for his chosen people—the Tai race. For thirty-three years he was permitted to labor with a consuming zeal and an outstanding ability which put his name to the fore of the American missionary force of the twentieth century. He was by nature and desire a missionary of the pioneer type * * * and thus stands related to them as Livingstone to Africa, Judson to Burma, Morrison to China, Underwood to Korea and Hepburn to Japan."

Dr. Dodd reached Chieng Mai, the center of the North Siam Mission (formerly known as the Laos Mission) on February 17, 1887, and expressed a preference for work along the line of a Training School for Christian workers.

About four months after his arrival in Siam Dr. Dodd wrote his impressions following his first missionary tour with Dr. McGilvary.

"We arrived at the first station about the middle of the afternoon, and before bed time held religious conversation with as many enquirers as time would permit. * * * Our 'outward and ordinary means' of attracting an audience were a watch, two mariners' compasses, a magnifying glass, a stereoscope with an assortment of views and a violin. * * *

"The religious attitude of the people was a revelation to the newly arrived missionary and doubtless would be to most of God's people in the United States. Nearly all these people had heard of the 'religion of the great God' but had never been visited by a missionary. * * * But their reception was marvellous * * * Without exception these Buddhists confessed at the outset, or were brought to concede, the immeasurable superiority of Christianity.

"The results we cannot measure. We were absent about two weeks. Religious service or conversations were held in more than twenty homes, and in some of these several times. Audiences varied from a single enquirer to fifty. Thus hundreds heard the Gospel for the first time."

The Training School which Dr. Dodd organized was such an important part of his early work that when he was transferred to the Lampun station, south of Chieng Mai, the school was moved with him and some twenty students accompanied him. He early showed great facility in the use of the language and his trips into the country districts were always used as opportunities of getting a foundation in the dialectic differences so common in the language of that country. By 1894, the Training School had grown to fifty students and Dr. McGilvary wrote:

"The year of our absence had been almost a banner year as regards successful evangelistic work. Mr. Dodd's Training School had furnished a larger number of fairly well prepared evangelists than we had ever had before. Between forty and fifty of these had been actually at work on the field for longer or shorter periods during the year and their work was very successful."

In February, 1888, Dr. Dodd was one of a party of three who investigated the feasibility of starting a station at Chieng Rai,



TWO PRINCESSES AND THEIR BABIES IN MUANG LAAM

in the extreme north of Siam, about ten day's journey by caravan from Chieng Mai. The Chieng Rai station was not opened until seven or eight years later, but he had received his first great vision of the shepherdless sheep beyond. Dr. McGilvary who always had before him the vision of future work among the Tai of Burma, French Indo-China, and southern China, wrote that this station was founded "in the conviction that it would prove a stepping stone to the large northern section of the Tai race, established in territory which is now English, French and Chinese." Dr.

Dodd in due time was permitted to open the Chieng Rai station and from it, as a center, toured all the great section visualized by Dr. McGilvary.

The work of the missionary in Siam is essentially one of touring and teaching. Conscious that missionaries are but passing helpers and that the work of evangelization must in its finality be done by native workers, Dr. Dodd's efforts were along the line of teaching. At the same time he used his great literary ability to put Christian literature into native dialects.

He felt that if the people were to be adequately reached, they must have a teacher closer to them than one who could come but once a year. He saw from his frequent tours among the Tai outside the borders of Siam, that the Siam missionaries had a distinct and very definite problem in presenting the Gospel to the millions of unreached Tai, for they were the only ones who had any knowledge of the Tai language. For a time he was located at the station of Keng Tung in Burma, and when that was closed he returned to Chieng Rai, more than ever convinced that the responsibility for the Tai could not be shirked. He had the vision of the whole Gospel to the whole Tai people and in one of his letters pleading for permission to advance, he says, "Millions who have grown very dear to us hang upon your decision and action."

In order to determine the strength and location of the Tai race in South China and elsewhere, he made a tour in 1910 which lasted for five and one-half months. As a result, he proved what he had long believed that within a territory nearly half as large as the United States east of the Mississippi, the predominant element in the population was Tai and that no mission was working among them.

The report of his tour reads like pages from a vivid romance. Though a man of great physical vigor, Dr. Dodd was attacked by muscular rheumatism and when his pony was unable to carry him up the mountains he had to drag his left leg painfully after the other; and night after night he made his way into camp almost exhausted. Like Paul, he was in journeyings often and in perils often.

Nothing touched him so greatly on the entire trip as the faithfulness of the Siamese cook he had brought with him from Chieng Mai and who accompanied him during his entire journey.

"Ai Fu kept faithful all the way with me—not a grouch or a grumble. Much as I loved and respected the great historic Tai race before, I confess that my appreciation of them as a people was heightened by this day-by-day, wilderness contact with Ai Fu. When all the others, after faithful service, had gone back to their homes and rice fields, my heart was touched in our morning and evening devotions together, when Ai Fu would say, 'We two servants of God.' God bless the dear fellow! What

possibilities of fortitude, faithfulness and fervor in a race which has produced a man like that!"

The problem which Dr. Dodd saw before him was one that would tax the strongest hearted. He wrote, "A field 400,000 square miles in area, a population between twelve and sixteen million, a common language, a race with a history over forty-one centuries old, and still a growing people, a race strategically related to three great world powers (England, France and China) and interrelated with the destinies of nearly a half billion Asiatic neighbors, a race providentially endowed and shaped and conserved, so that even the Providence which has rendered the field difficult to be manned with mission workers has also served to preserve



A BIG BAZAR SCENE IN KENGTUNG, NEAR SITE OF A PROPOSED MISSION CHAPEL

this great race free from the vices of the Occident, the most receptive of Buddhist peoples, a people one cannot help but love—this is the groundwork of the task."

The strenuous trip of 1910 was taken on his way home from Siam for his furlough. At home he plead for permission to open a new station among the people whom he had so much at heart. He plead as if for his life, and returned to Siam heavy hearted because the time did not seem opportune. One wonders what might have been accomplished had his work started then. But his last term spent in the station of Chieng Rai was a preparation for the opportunity which he felt must soon be realized by the Church at home. He made frequent tours into the region, earnestly preaching the Gospel and gathering the enquirers into temporary

training schools, always longing for the time to come when he might be as one with them rather than a traveler from a far land. He improved every opportunity to secure information about the dialects of the great race he wanted to help. He had a larger first-hand knowledge of the field and probably knew more concerning the language, history and customs of the Tai race than any other man.

During his furlough of 1917, the long expected advance into the Tai region of China became a reality. He was to return to the field of his choice and he went back to the field light in heart at the thought of spending his future years of usefulness among the Tai of Yunnan. On his way to the field he widened his contact with the missionaries in China and enlisted their support for the work. Being delayed for three months by the monsoon, he spent that time with the missionaries of the China Inland Mission in the north of Yunnan. Fourteen Tai families in that region had been converted through the medium of the Chinese language, but the Tai of that region clamored for hymns and literature in their own language. He immediately set to work, securing a vocabulary from the people and before long he had mastered the dialectic differences. While Mrs. Dodd taught a school for young Tai women, Dr. Dodd wrote the first book that had ever been written in that dialect, using the written character of North Siam. With the aid of a manifolding machine an edition of three hundred copies was printed.

No sooner had he reached Chieng Rung, than the need of work in other places appeared to him. He wrote:

"If the Lord keeps us here the rest of our lives, we shall stay contentedly. The evangelistic opportunity is immense—practically unbounded. But we feel called to promote other stations for the as yet unreached millions of Tai. We are six days from a telegraph office here and our recently established post office is very irregular as to its service. Our two families are over half a month distant from another medical family. We live in temporary houses—the best obtainable with funds provided and the men and material available. Our lives are exceedingly primitive and isolated. When we think of the work we ought to be doing for the Tai elsewhere, we feel that we are in a pocket."

Shortly after his arrival at Chieng Rung he once more commenced his touring among the groups he had previously organized. He started January 25, 1919, and wrote that his Tai boys and one of the evangelists became very interested in visiting some Tai Yah villages. The villagers were shy and suspicious at first, but the boys seemed to win them over to confidence and friendship. Comfort was brought to a bereaved father and mother who had recently lost an only son. This son had carried Christian literature around with him everywhere, and had tried to get them to come into the Christian faith with him.

The Tai people are in the main animists. A great many of them are nominal Buddhists, but spirit worship and belief in spirits causes them great concern. The population is chiefly rural and there is a simplicity of character and life which one would naturally expect from such people. The Tai are all their lives in bondage to the fear of demons—spirits of the family, of the earth and sky, of fire and water, or rock and forest, of the teacher, of the home, of the village and of the whole land. They have a universal love for flowers, music and hospitality and have great respect for women.

Of the hold that spirits have upon the people, Dr. Dodd wrote:

"We have peculiar hindrances to the spread of the Gospel. Only yesterday, I was soundly berated for not 'binding' the witch-spirit of one of our Christians. It transpired today that the heathen believe that we are Great-Demon Media: that I could, by incantation, have invoked and secured the services of a great demon who would have restrained the witch-spirit of the Christian old lady which was tormenting a young woman whom they brought to the old lady's house and who was suffering from fever. And the heathen were indignant because I refused to entertain the charge against our Christian woman and did not do anything to secure her victim against her witchery.

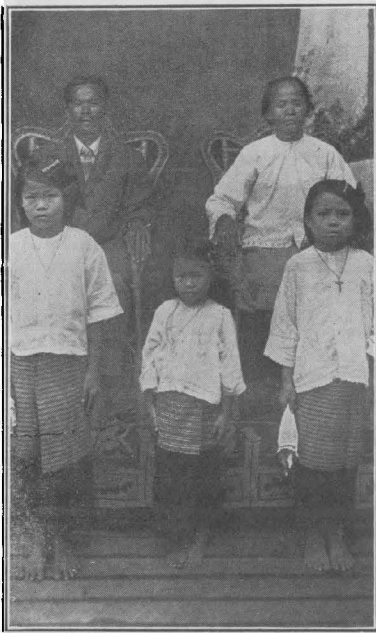
"People in this region are apparently more ready to listen than people in Siam. But to listen is one thing; to believe and accept another. The Lü tribe, whose capital is Chieng Rung are very loyal to those whom they love and 'good haters' of those who cross them unintentionally. And Satan has blinded their eyes for lo many generations. Only the Holy Spirit can deliver them from the foul spirits. God has set before us an open door and there are many adversaries."

The last letter received from Dr. Dodd, dated Aug. 26, 1919, shows that he felt his work was drawing to a close and, like Paul of old, he spent much time in writing from the jungle prison. He challenges the Christian Church as he pleads for workers, in order that the gains already made may be consolidated. At the same time he characteristically planned for further enlargement of the field, for more stations, for permanent stations and for closer contact and cooperation with the missions of Yunnan. He believed that the best thing he could do in the remaining time was to put as much of Christian literature into form for use among the yet untouched millions of non-Buddhist Tai as possible. He put the Apostle's Creed and John 14: 1-7 into prose form and composed in rhyme a form for a morning prayer and grace at meals. He also translated the Ten Commandments in full.

For the use of the China Inland Mission, the Pentecostal Missionary Union, the Christian and Missionary Alliance, and the Presbyterian Mission, Dr. Dodd felt a great need for literature to instruct the converts among the Tai of Yunnan, Kwangsi (and possibly Kweichow) and the non-Buddhist portions

of the Tai in French territory. He was then the only man in the world who could create that literature. He kept up evening classes twice weekly, preached on Sabbath and directed the four evangelists during the week. But he felt that it was most important for him to stay as long as possible in the Chinese Tai field in order that he might do all he could toward that literature for the unreached millions of non-Buddhist Tai.

Dr. Dodd was an inveterate tourer. Being anxious to reach as many of the Tai people as possible, he spent nearly half his time on the field in missionary work away from his home station. He did not like to use the word "field" with reference to the territory assigned to him, but always spoke of it as a "circle," and his efforts to expand this "circle" led him on and on.



A CHRISTIAN FAMILY IN CHIENG RAI

By caravan and by crude native boats, by chair and by elephant, by horse and by mule and by bicycle and on foot, he covered much territory in the unknown jungle. Delays in reaching destinations were not a source of irritation to him for when he was held back by high water, by reports of robbers, or by sickness, he took the opportunity to start work in the untouched villages in which he rested. One Sunday seven or eight men, strangers, came into the little church service that was being held in a jungle village. When the offering was taken they were passed by, but each rose in turn, came forward and with a native obeisance dropped in his coin. When questioned why they as strangers and Buddhists should make an offering at a Christian service, the oldest of the party answered by opening a small parcel

and taking out several portions of Scriptures which had been given to him by Dr. Dodd on a journey two years before.

Dr. C. W. Mason wrote that on October 9, Dr. Dodd showed signs of acute peritonitis and it was decided to perform a colostomy operation. This was done in order to give the patient some relief. He rallied from the operation but soon suffered a relapse and passed away on October 18, 1919.

Stewardship and Redemption

BY REV. EDWIN M. POTEAT, D. D., BROOKLINE, MASS.

THERE IS an interpretation of stewardship which lays the obligation upon all—non-Christian as well as Christian. If only one acknowledge God, life itself must be conceived as a trust from Him. The other alternative is atheism; the atheism which sees only self and selfish interests and which has held the field for generations with its smug and comfortable dogmatism; “What’s mine is my own, and I’ll do what I please with it.”

The argument in reply to this atheism of selfishness has in recent years grown to great volume and cogency, and it has carried conviction to wide circles and through high ranges of intelligence. The selfish capitalist is doubtless still with us, but he has seen a great light. Generally speaking he knows perfectly well that wealth must serve society or society will confiscate it. Industry is a form of social service, not a device for private gain. The factory must help men; this is its primary function. To conceive it as a means of piling up dividends to be hoarded in miserly selfishness or to be squandered in enervating luxuries is to acknowledge that one is hopelessly behind the times.

The appeal rings through the halls of Legislation:

“*Public office is a public trust.*”

It rings through Commerce:

“*The only justification of profits is service.*”

It rings through Industry:

“*The surplus for the Common Good.*”

The struggles of the present hour are struggles incident to the rearrangement of our total life in conformity with these principles; they are the birth pangs of a new social order in which, when it arrives, the love of money will be acknowledged to be a root of all kinds of evil, and in which the ambition to be rich will be displaced by the ambition to serve. Worth will no longer be estimated in terms of money but in terms of helpfulness, as when a young woman said: “I would rather marry a man who was worth a million and didn’t have a cent than to marry a man who had a million and wasn’t worth a cent.”

All this is part of the social philosophy now already widely current and sure to win its way everywhere. This appears to be what John Galsworthy means when he says: “Education is the most sacred concern, indeed the only hope of a nation.” People of education see that cooperation is necessary to social order and well-being; that in a society as complicated as ours, dependent as it is on a vast machinery of cooperation, a spirit

of cooperation on the part of all is essential. As Henry Adams put it: "The world becomes daily a vast powder plant, a power house of stupendous forces wherein a few selfish fools may at any moment bring on irretrievable disaster." Invoking the aid of science, we may organize what Henry M. Alden called a sociological millenium, a perfect ethical system of adjustments, so beautiful in its proportion as to counterfeit the effects of Grace, deceiving even the elect.

One is loath to point out the defects, the inevitable inefficiency of such a scheme. But at its best, it is only an educated selfishness which is enthroned over this artificially constructed commonwealth. The most enlightened self-interest is inadequate for the task of conceiving and building a permanent society, precisely for the reason that selfishness is not made unselfishness by being refined. Accordingly the best social order it can build waits only a supreme test, when, lo! its most loyal citizens will desert the state in concern for self, and then the deluge!

This does not mean that it is useless to teach stewardship, the stewardship of life—with all its powers and resources—in the most general way. It is in every way important to say that all men are trustees on behalf of their fellows of whatever capacities they possess. The more generally this view of life is adopted the better. It will prepare us for the revelation, already plain to many, that every program of social reconstruction waits for a *certain kind of person*; and it will open the way for a new proclamation of Christianity, whose main task and achievement is the reproduction of the Jesus type of man all round the globe.

THE REALM OF REDEMPTION

Here we pass into a wholly new realm, the realm of the redeemed, the twice-born, the children of the Spirit. Indeed these two words may stand for the two realms—*Enlightenment* and *Redemption*. There is here no intimation that enlightenment is antithetic to redemption or that redemption is antithetic to enlightenment. But from the point of view of Christianity redemption is fundamental, primary; enlightenment is superficial, secondary. Gautama, Voltaire, Goethe; Paul, Augustine, Bunyan—these two groups of names will serve to point the contrast, and they enable us to see the contention of Christianity that not education (à la Galsworthy) but the absolute salvation achieved for men by our Lord Jesus Christ is the only hope of the nation and of the world. It is this because it provides for and secures the type of person we now see we must have if society is not to dissolve in a ruck and welter of putrescent selfishness.

No one who knows the history of the vernacular schools in the

Western world will need to be reminded that Christianity has been a nursing mother to education; nor will need to be told that there is no conflict between the truth of religion and the truth of science. It remains true that men who have been saved by faith in the forgiveness of sins through our Lord Jesus Christ, and who have accepted the will of God as the law of their life—even without the enlightenment of the schools—such men know the ultimate secret of unselfish service; and no matter what the provocation they always stop short of rebellion against the will of God, and so also short of the violation of the rights of others. Thus restrained by grace from violence against others, they are constrained by grace to serve others; and this is to the ends of the earth.

Christianity predicates and produces this difference in persons irrespective of all other disciplines whatsoever. It bases its program on the saved man, in whom self-interest has been slain, but who is alive forevermore. Egoism crucified, he lives in Him who died and rose again. His heart trembles and is enlarged with an immeasurable gratitude for this gift of new life, and what is impossible to the natural man—*pure disinterestedness*—is natural to him, now that Christ lives in him to renew, to energize, to direct.

At the Cross—the symbol of death—he passed out of death into life, and there learned the law of the new Kingdom of Love. Beyond that no further sacrifice is possible. The giving of life is now the joy of life. Here is the explanation of a man like David Livingstone, who protested that he had never made a sacrifice in his life. Lt. Dawson in "Out to Win" writes of the spirit of the American soldier in France: "When one has faced up to an ultimate self-denial, giving becomes a habit. One becomes eager to be allowed to give all, to keep none of life's small change. The fury of an ideal fevers us. We become fanatical to outdo our own best record in self-surrender. Many of us, if we are alive when peace is declared, will feel an uneasy reproach that perhaps we did not give enough."

"Hereby know we love, because He laid down His life for us; and we ought to lay down our lives for the brethren—" (I Jno 3:16). The logic of this appeal is irresistible for those who accept the first half of the proposition. Compare II Cor. 5: 16-21, where the Apostle Paul grounds his whole career on the reconciling love of God in Christ, and conceives of his life as an ambassadorship on behalf of Christ to all the world. Purchased unto God in the blood of Christ he is bound in the same bundle of life with his Redeemer; and the life that he now lives is not his but Christ's who lives in him—(Galatians 2: 19-20). Possessing Christ in this way, he possesses all things in Him, all things except his very

self; that is possessed by Christ—(I Cor. 3: 22, 23). He could say as his Lord had said in Jno. 17: 10, "All mine are thine, and thine are mine." And in this abounding riches his poverty was transmuted into infinite wealth—"as having nothing, yet possessing all things—" (II Cor. 6: 10).

STEWARDSHIP IN REDEMPTION

What becomes of stewardship in such an interpretation of redemption? It is swallowed up in a blessed partnership and comradeship of service. "No longer do I call you servants, because the servant knoweth not what his Lord doeth. But I have called you friends, for all things that I have heard from my Father I have made known unto you—" (Jno. 15: 15). Here a trusteeship faithfully fulfilled passes through fellowship into a community and identity of interest in which all inferior relationships are transcended in a blessed oneness of life and love and labor.

Accordingly, it is to the redeemed that stewardship, in the New Testament meaning of the word, is wholly congenial. They are ready; and they quickly acknowledge its sway in all their life. My life, my health, my intelligence, my character, my truth, my children, my time, my property,—all these have been redeemed in the precious blood of Christ, and they are mine only as a trust from God, and are to be administered in His will for the benefit of every member of the race.

A SUMMARY

What has been said may be summarized as follows:

1. SOCIAL PHILOSOPHY TEACHES STEWARDSHIP.
2. ENLIGHTENMENT CAN NEVER GUARANTEE THAT MEN WILL WALK IN THE LIGHT.
3. THE KIND OF PEOPLE WHO MUST INSURE SOCIAL ORDER ARE PRODUCED BY CHRIST.
4. CHRISTIANS ALONE CAN BE RELIED ON AS TRUE STEWARDS OF THE GIFTS OF GOD, THAT IS, FOR DISINTERESTED SERVICE ON BEHALF OF ALL MEN.

Unless our conception of stewardship is grounded on the fact of Redemption, it is built on sand, and we are sure to see our house tumble about our heads when the floods break loose!

"One more revival is needed—the revival of Christian stewardship, the consecration of the money power of the Church unto God."—HORACE BUSHNELL.

"When a man begins to amass wealth it is a question as to whether God is going to gain a fortune or lose a man."—J. CAMPBELL WHITE.

The Missionary Outlook in Korea

BY REV. JAMES S. GALE, SEOUL, KOREA

THIRTY YEARS ago the outlook for Korea was unpropitious. The little nation was quite by herself, differing from China on the one hand and Japan on the other. She had drunk deeply of Confucian waters and was conservative to a degree. Still, in the old teachings of the East she had imbibed much that prepared her for the coming of the missionary. God was ruler over all; His voice sounded forth from the sacred books calling men to listen. "Honor thy parents;" "Cease to do ill, learn to do well." The customs and habits, the joys and sorrows of the men and women of the Bible, were found to be one with her ancient people. Scarcely yet have they learned to know Dante, Shakespeare, Napoleon; while Peter, James and John have walked with them arm in arm for a quarter of a century. It was indeed a famous victory, this invasion of the Bible. The people of Korea who go to church are but a small fraction of those who have read and pondered over its sacred pages. As old Korea moved out of the 20th century B. C. into the 20th A. D. this Book of books, as on a journey to Emmaus, has been flashing its light into her wondering eyes.

But thirty long years have passed and much water has run under Korea's stone bridges. Instead of the backward look towards the ancients, her men now look forward. Old ideas are gone and with them the spirits and dream lands of antiquity. Smallpox is no longer to be warded off by incantations, but to be stamped out by Dr. Jenner's vaccine. The individual has come to his own, with every man a king.

With this awakening, however, the Government has not kept pace, but has fallen on sad experiences. Korea remained a single undivided kingdom from 669 A. D. till August, 1910, twelve hundred and forty-one years. Only twice in all that time did her ruling House change, once in 918, and again in 1392, and never did she have any internal wars as great as those of the Roses of England. Scholars and writers lived and flourished, an army of them, when our fathers had only Chaucer. In 1600 an assembly of as brilliant literati as the world has ever seen, gathered in Seoul, unconscious that on the other side of this little planet Shakespeare was writing Hamlet.

The works of one great scholar crossed the path of the writer recently and he offered twenty-two yen (\$11.00) for it, but a Japanese bought it over his head for forty-four. The Japanese fairly worship the literature of this little kingdom and long that they may write such lines as these.

Great in letters, great also was she in porcelain, in paper, in printing, in brass and iron work—a highly gifted people, untouched by the outer world. True, she was nominally under the suzerainty of China, but that was only a gentleman's agreement between the Imperial and Royal Houses. The Chinese never thought of interfering with Korea's internal affairs for all these fourteen hundred years.

In 1910 Korea's independence was lost, not by conquest, but by half a dozen officials handing over the State to Japan. They were liberally pensioned off and today enjoy the fruits of their labors while the awakened people behold their land in bondage.

Still we must speak a word in behalf of Japan. While balance of power ruled the world and Korea was free to coquette with Russia, the Tokyo Government saw in the peninsula to her safety. At once she struck and made it fast by annexation. The misfortune really came about by misgovernment on the part of Korea herself, by her misguided king and corrupt officials, but that makes the present distressing situation none the less bitter.

Korea and Japan find it impossible to live together in harmony, so different are they. The Japanese are worshippers of the Emperor and count him semi-divine. The Koreans laugh at the idea. To them the only ruler who could ever claim divine right of kingship was the defunct Emperor of China. The Koreans, even the lowest classes, are all more or less gentlemen imbued with the saving truths of Confucianism, while the lower class Japanese are closely allied to the naked South Sea Islanders.

The Korean guards his person and his women-folk from the public eye with the most rigid exactitude. The Japanese on the other hand goes nude without any thought of obscenity, and his men and women bathe together in a public bath with all the innocence of Botticelli's Eve. This to the Korean is the limit of indecency and renders him wholly incapable of ever understanding the Japanese point of view.

The Korean is a man of the pen while Japan is a nation of warriors. Military officials in Korea have always been rated second class, while Japan is ruled by the sword, and admires beyond measure the Hohenzollern with his clicking spurs.

The Japanese loves infinite detail while the Korean loathes it. Rules and regulation that require one to prepare in triplicate details that run into rates of half a farthing are as natural to the Japanese as the goose-step to the German. Such exactness is an abomination to Korea, and when its system is put upon her by force it becomes a straight-jacket impossible to endure.

Korea is Chinese at heart, and while Japan also received her

civilization from China, she has been touched only superficially and is still a people from the islands of the sea.

Japan is clean and neat in many ways in which Korea is disorderly; the Japanese is hard-working while the Korean is a gentleman of leisure. The former is effusive in manner and makes much of ceremony, while the latter is wholly undemonstrative and counts effusiveness as insincerity.

The prominence of the prostitute in Japan is shocking to Korea. When a candidate for Parliament can issue a manifesto as proof of his worth and fitness for office, stating that he is backed up by the lawyers of the town, by the rice merchants, and by the heads of the prostitutes' guilds, without giving any offense or calling forth any remarks, we can judge of the peculiar view Japan has as to the "strange woman." Korea's view of her is just what the American view is, or should be. From these illustrations it will be seen how difficult it is for Korea and Japan to walk together.

It is perfectly true that Japan has given good roads, hygienic benefits, has brought order out of confusion, has made the desert to blossom as the rose; and yet Japan has not begun to win the Korean. It begins to look as though she had on her hands an Ireland of nearly twenty millions of people, and no Ulster. Ireland has never had an undivided, independent kingdom, but Korea has had one for thirteen hundred years and knows what independence means. Today Japan sits upon the safety valve while the boilers beneath her crack from expansive pressure.

Consider missionary work under these conditions. Many sympathize with the Japanese in his fear of Christianity. Here is a propaganda that brings the foreigner into intimate relation with the Korean, his life, his inner heart, his soul. The missionary is in the land to comfort, to guide, to help onward and upward. How will this appeal to the Japanese who holds the sword that rules, who wants the Korean to be a loyal subject of the Mikado, but cannot win him over? At once he becomes sorely offended at Christianity which forms a link between the Korean and the foreigner such as the Japanese can never hope to forge. If Christianity must exist in Korea, the rulers would wish it to be of a Japanese type, where the worship of the Emperor and the worship of Christ go side by side.

The upper officials and Japanese of the better sort accept the situation and are willing in a kindly spirit to make the best of it, hoping that the missionary will aid them; but the lower officials and the military have no such idea. To them Christianity is a nuisance and must be suppressed. This too has been the tone of the average newspaper since annexation.

The result of this conflict of ideas was the agitation. The

cause of it was the weariness and exasperation felt by the Korean at all things Japanese. In the forefront of the agitation were many Christians. Ere March passed nearly all the leaders of the Church were locked up. Immediately the prison walls began to echo with singing, and the cell became a house of prayer. Judging from results one might say that the prison outside the west gate of Seoul is the greatest revival center in the country, a true theological hall in fact. Many who enter in darkness come out believers in Christ. Here again the Japanese see Christianity persistently on the side of the offending Korean. They feel that since persuasion is of no avail and all public benefits done are regarded as nothing, there remains but the use of force, and so force in every conceivable way has been used. This only hardens the Korean in his determination to ride out the storm.

One result of the agitation in which Christianity is indirectly involved is that the whole Government has been changed. It is doubtful, however, whether this will bring any real respite. The Koreans will probably become a sullen, dogged nation, biding their time. Women too are active in the uprising as well as the men, noble lords as well as simple folk. Those who face the fury of it are heroes, be they Christian or otherwise. The women who thirty years ago were prisoners in their homes, unseen by outsiders, are now out in the open, sharing with husband and son the fortunes of the day. Women form the larger proportion of those in the Christian congregations, and remain our hope for the future. Today many of them are in prison and have been subjected to unspeakable insults at the hands of the police and gendarmes. Their courage has been a wonder.

Will the agitation cease? We think not. The very efforts of the Japanese to instil patriotic ideas into the Korean students, that is ideas of loyalty toward Japan, is only firing his soul the hotter for his own country.

In order to show the missionary outlook more clearly we may summarize the situation under the following headings:

1. The thought of independence occupies the Korean's entire mental horizon. Can we get Christian truth home to the heart under these conditions? It is very difficult. There have been years when political fermentation had much to do with filling the churches but with very little result spiritually. The Korean is essentially a man of one thought. If it be a large thought it fully occupies his mind to the exclusion of all others. Accompanying present conditions, however, is the consciousness that God lives, that He is on the side of right, and if they but do the fair and honest part He will swing the fortunes of the day in their favor. They have no fire-arms; they have always discountenanced violence. What is there left for them but prayer to God? Since,

in the minds of many, Christianity may contribute something towards the desired end, they will take an interest in it and listen.

2. The present generation of Koreans is no longer imbued with the old Confucian tenets that prompted their search for Christian truth. School and newspaper and modern books all incline them toward materialism in which there is no God. The first joy of the Christian faith has worn off and the Koreans are out on an uncharted sea, where the peering eye and questioning soul takes the place of old-fashioned simple faith. In a word this is not as favorable a generation to work upon as the last.

3. The Japanese Government, however courteous and just it may be—and the high officials have always been most courteous—will never view with favor the present Christian propaganda. While they may not forbid it, they so easily throw out hints concerning advantage, safety, security, and prosperity outside the Christian propaganda that many will conclude that the advantage is on the other side. In fact during recent years there has been a marked falling off of attendance at church on this account. If the Koreans are inclined to move along lines of least resistance we can see how a little police pressure will have much to do with the size of a congregation.

4. The Korean estimate of the foreigner has changed. In old days Americans and Europeans were sages in possession of the Book. Today we are but ordinary Westerners, survivors of the great war. The real rule of the Church has passed from foreign hands and more and more missionaries recede into the place of quiet counselors. This is really good for the missionary as it throws him back on personal character and makes inner worth his chief asset.

5. The world has swung on into a new center where everything is out of date, Christianity as well as civilization in general. "Cease to do what the fathers did and strike out into something new. We of the new generation are the people. Let all old fogey notions go to the winds; eat, drink and be merry." There is much of this madness in the air of East Asia today. "Who would think of sitting down and droning over a worn-out hymn in Church? Away with it!" Like the miasma of the "flu" this spirit more or less encircles the whole earth and takes in Korea also.

From this brief discussion it will be clear that we have a great task before us, the outlook being somewhat like what it was in days of trench warfare. A united effort, however, when denominational differences cease to hinder and denominational unity increases, with the blessing of God will win and He will make His presence and power felt. May God guide us so that the days of faith and hope and love may not be lost to poor old Korea!

Reconstruction in West Africa

BY EDWARD A. FORD, LAMBARENE, GABON, WEST AFRICA

ONE OF THE important mission fields, which the conquest of German colonies by the Allies for a time left unoccupied, is the northern part of Kamerun, West Africa. Missionary work in this region was begun by English Baptists in 1843, and one of them, "Father" Saker, first reduced the Duala language to writing and began the translation of the Bible. A German naval force took possession of Kamerun in 1884, and in 1885 a conference of missionary societies, held at Bremen, appealed to the Basel Missionary Society to begin work in that country. This was done the following year.

The English Baptist missionaries turned over their buildings to the Basel Society, together with the care of those native Christians who were willing to accept the change. Later, German Baptists from America began a separate work, which was eventually taken over by a Baptist Society founded in Berlin. Before the war a third Society was preparing to enter the field.

The extent of the work appears from the following statistics of the two Societies, (Basel and Berlin) taken from their reports for 1911, and in 1914 the number of stations was considerably larger. In 1911 there were 17 stations, 308 out-stations, 112 missionaries, 287 native helpers, 211 churches and 6149 communicants, 193 schools and 11,057 pupils. There were two hospitals and four dispensaries. Roman Catholic missions were also established but had fewer missionaries.

When the French and English forces landed in Duala in September, 1914, the missionaries were taken away as prisoners and for over two years the eastern section of the field, comprising eleven stations of the Basel Mission, was left without a Protestant missionary. The Roman Catholic forces replaced their German missionaries by French as soon as the French administration was established. The "Journal of Catholic Missions" did not hesitate to say that the French government intended thus to "do away with the foreign influence of the German and American missionaries in Kamerun."

The Paris Evangelical Missionary Society was also awake to the responsibility of shepherding these 6,000 Christians and of providing educational advantages for the 11,000 pupils, in order that those who wished to learn French need not be compelled to enter the Roman Catholic Schools. They sent a delegation, headed by Monsieur Allegret, who had been for many years a missionary

of the Ogowe. Landing at Duala in February, 1917, the deputation found the conditions so favorable that they concluded that their coming was "divinely arranged in every detail."

The Protestants had feared that under the French government they might not have liberty of worship, but were now reassured. The native Christians had suffered much and "word had been spread through the towns that the Mission was dead, and that God's work was destroyed." Three native pastors of the Basel Mission, Ekolo, Kuo and Modi Din, had done nobly amidst the general collapse and had replied, "If Basel is dead, God is not dead!" Patiently and faithfully they toiled to conserve the work.

Along with the reorganization of the churches, ecclesiastically and financially, and the providing for placing and supporting catechists and for training others, there was the urgent need of immediately giving them and others a working knowledge of the French language. Two normal schools, each with 60 pupils, were opened on either bank of the river by the two other missionaries and in addition night classes were formed, which quickly had an enrolment of 250, comprising the choicest of the young men of the place. When a commission of the government made a preliminary examination of 80 out of the 120 pupils, they were amazed with the progress made in five months.

M. Allegret itinerated in every direction, bringing comfort and assurance to the Christians of all the tribes, helping to gather and reconstruct the native churches, whether Basel or Baptist. Everywhere there were fresh evidences of the Providence which brought them to the rescue of the work at the critical moment. At Sakbanyeme, on the Sanaga river, nearly all the work was destroyed during the war. Here M. Allegret found a chief to whom it had been said: "The Basel Mission is finished. Now every one at Duala is French and Catholic: you must all become Catholics." He replied: "I am first going to send two of my sons to Duala to see how it is." These messengers brought him the news of the arrival of the Protestant missionaries.

An important feature of the situation has been the opportunity to meet and, to some extent, to forestall Islam in its southward march. More than a hundred miles to the north are the Bamoum, whose king or sultan is a man of remarkable character. The Basel missionaries had established a station on the outskirts of his territory, and had a number of converts from among the Bamoum; but they denounced him as having joined the conspiracy of King Manga Bell Duala to massacre all the Germans. During the war the Sultan has become hostile to Christianity, but notwithstanding this a number of Christians remained faithful, while those about them were turning Moslem.

M. Allegret was able to stem the tide and had the satisfaction of reopening schools and installing teachers. To the exhortation of the missionary after the communion service, showing them that they bore the responsibility of the Kingdom of God in their country, these Christians replied: "We were lost in the bush, you came and we have emerged. You have made a garden, the corn is growing, do not let it die!"

Thus a barrier is established, feeble though it be, to stay the advance of Islam, and not a day too soon. The Sultan, at the beginning of the war, proclaimed himself a Moslem in order to secure Moslem support. The Hausas helped him to regain his throne and his ministers are Moslems but the country as a whole is not. At Fumban and the two out-stations there were two hundred children and youth in the schools, with a class of eleven men who wish to become catechists.

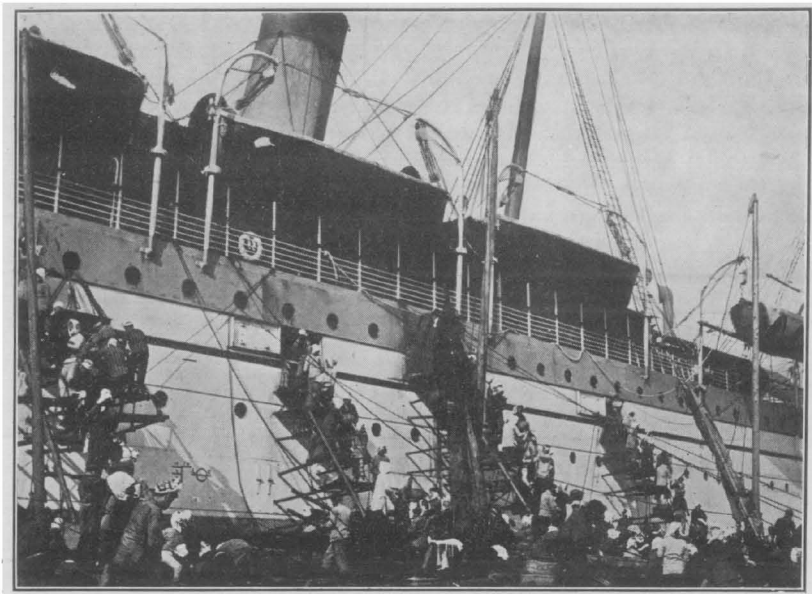
The Sultan of Bagaute, a very intelligent and open minded man, has asked for Christian teachers and agreed to build a chapel and a pulpit in the market place. Another catechist was placed with the Sultan of Bangalap, who also had begun building, and was well disposed toward the Evangelical Mission.

Thus the occupation of the country by a Protestant Christian Mission has been established, and another field reclaimed that had once been occupied by the Basel Mission, but from which the Christians had disappeared almost completely. Furthermore, the placing of the catechists prevented the establishment in one of the towns of a group of Hausas, and another obstacle was opposed to the Moslem invasion.

Within a year after landing, the four missionaries of the commission had rescued and reorganized fifteen mission stations of the two Societies formerly at work, putting them practically on a self-supporting basis. America has had her part in this work of conservation, for it has been financed almost entirely by special gifts made to the Paris Society through Dr. John R. Mott. In this way it has not been a charge on the general budget, which the Christians of France are striving to meet nobly and with great self-sacrifice.

Alexander the Great had a famous, but poor, philosopher at court. Being pressed for money he made application for relief to his patron who, commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for £10,000. The treasurer refused to honor it until he consulted with his royal master, adding that the amount was exorbitant. Alexander replied, "Pay the money at once, the philosopher has done me a singular honor. By the largeness of his request he shows the high idea he has conceived both of my wealth and munificence."

We honor God by believing what He says.



HUMAN MACHINERY—JAPANESE COOLIE WOMEN COALING STEAMER

Japan Working Out Her Problems

BY REV. GEORGE W. FULTON, D. D., OSAKA, JAPAN

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

MOVEMENTS of the greatest importance, not only to the Orientals themselves but to mankind at large, are rapidly going forward in the Orient, as those nations work out the problems affecting their relations with the world.

Japan is the leader of the Orient, and that progressive people, under a stable government, have been inaugurating changes that are very significant. Having embarked on a career as a world power, the Japanese people are facing fundamental problems, which they are trying to work out.

1. THE PROBLEM OF DEMOCRACY

The early Japanese were essentially democratic. Later, militarism developed, flowered into feudalism, and became autocracy run wild. The restoration of the Emperor to his throne in 1868, and the abolition of feudalism, were the first steps toward a return to their original democracy. The nation had to be unified, organized and made fit for democratic institutions. We know that the same patriots that overthrew the shogunate and put the Emperor on his throne, also procured from their Emperor a national consti-

tution in 1889. The determination of the people to rule was evinced in the first parliament assembled in 1890, and the fight for this divine right has continued for twenty-eight years against a self-constituted oligarchy, which grew up around the throne, and which threatened to perpetuate a form of autocracy. The battle has at last been won by the representatives of the people, and the fall of 1918 witnessed the installation of a cabinet responsible to a majority in the lower house of parliament. This significant event was scarcely noticed in the daily press of America, and yet it is of vast importance to the cause of democracy in the world.

Mr. Hara, the present premier, is an untitled man, who has risen from the ranks of the common people, and who still identifies himself with them. The members of the cabinet, who share with the premier the responsibility for ruling the country, are of the same democratic bent. Unless these representatives of the people fail in the performance of their task, the way is now clear for the perpetuation in Japan of democratic institutions, such as have long operated in Great Britain.

2. THE LABOR PROBLEM.

After several centuries of feudalism, Japanese laborers were reduced to a condition of submission and subservience from which they are only now beginning to rebound. Twenty-five or thirty years ago labor organizations were attempted but their mismanagement caused their failure and, because of the evils and practical dangers connected with them, they were prohibited. Today Japan has no labor organizations similar to those in America and Europe but strikes have been occurring with terrible frequency within the last two or three years. In 1917 there was an average of more than one a day throughout the year. The rice riots of August, 1918, were of the nature of a demonstration of massed labor against the powers that be for permitting the markets to be manipulated so as to cause the price of rice to go soaring beyond the reach of the common people. The riots not only resulted in the destruction of several hundred thousand dollars worth of property in the leading cities of Japan but caused by the Terauchi military cabinet to give place to a democratic, civil regime. This popular demonstration of spirit and power on the part of the labor masses has also wrought changes in public sentiment hitherto undreamed of in Japan.

The "Friendly Society" for mutual aid, education, and general welfare of the laboring classes, is spreading rapidly through the country, and is helping toward improving the conditions of labor as well as putting it on an intelligent basis. This society has the moral support of many leading business men and statesmen of Japan. Its leader is a Christian man.



THE INTERIOR OF A HOME IN THE SLUMS OF TOKYO

The central government also has recently established within the Home Department, a "Bureau of Local Affairs" whose chief aim and purpose is to guard and improve the conditions of working people in the different localities. Some of the leading officials in this bureau are Christian men, who are endeavoring to apply Christian principles in the work under their charge.

For a number of years, a factory law has been in process of formation in parliament, and in 1916 was put into operation. Factory laborers in Japan are now numbered by the millions, and a vast number of women and children are employed. Largely through Christian agitation, factory conditions had been exposed, and the situation called loudly for reform. The new law provides some relief, but it is confessedly inadequate, as there are so many loopholes of escape for unscrupulous employers and superintendents of labor.

However, the important thing is the recognition that labor problems exist, that their satisfactory solution is vital to the welfare of the nation, and that a good beginning has been made. Now that the employees have a taste of the good things possible, and public opinion has begun to take notice, agitation is sure to continue until satisfactory amelioration has taken place.

3. THE PROBLEM OF EXCESS POPULATION

It is difficult for an American to realize the congestion of population, and the living conditions in a country like Japan. There

are a little less than 150,000 square miles of territory, or about the size of the two Dakotas, and only one-seventh of the total is arable or habitable. Within those narrow bounds a population of approximately 58 millions are compelled to eke out an existence, since the doors of most western countries have been practically closed to Japanese immigration; while towards the East there is scant opportunity for expansion.

Twenty-seven hundred people cannot well subsist on a square mile of ground without intensifying somewhere. Since her territorial borders were not elastic, and her family was increasing at



COOLIE WOMEN WORKING IN A LUMBER YARD IN JAPAN

the rate of three-quarters of a million a year, Japan found it necessary to foster industrial enterprises in order to enable her people to live.

The wonderful development of industry in Japan during the last two decades has not been merely a vain ambition, but has been a necessity. It was a matter of life or death for her rapidly increasing population. Her resources in soil and natural products were limited, but her resources in men and women were abundant. The intensive cultivation of these produced the present remarkable growth in the number and variety of factories, as well as of people working in them.

In Tokyo, 3,600 new factories sprang into existence during 1917, and the rate of factory increase in that city for the last three

years has approximated two hundred a month. In Osaka, the increase has been equally as great, or greater, while other cities have shown results scarcely less striking. These factories located in or around the leading cities of Japan have been drawing the population away from the country districts in a drift estimated at 300,000 a year, so that already far inlands are beginning to feel its effects.

There can be no question that Japan's new industries have helped wonderfully toward the solution of the problem of her excess population, though how long this will prove effective is uncertain. The cost of living has more than doubled since the beginning of the war, according to government figures, and doubtless many of the new enterprises will suffer, following the termination of the war. But there can be no question that the Japanese are henceforth to be reckoned an industrial people and are to have a large share in the world's business and commerce.

Moreover, it is desirable that their entry into this new sphere should be recognized as entirely legitimate. They should not be decried as usurpers, supplanters, nor should the bogey of the "yellow peril" be raised, inasmuch as they are simply working out the problem of national subsistence to which they have as good a right as any other people of the globe.

4. SOCIAL PROBLEMS

The place of pre-eminence among social problems in Japan just now belongs to the position of woman and her relation to the other sex.

Advance in education and the example of the West have conspired to produce a dissatisfaction with the conditions forced upon womanhood by the teachings of Buddhism, reinforced by Confucianism, during a period of a thousand years or more. Women are not any longer content to marry any husband that may be picked out for them, to revere him regardless of his moral qualities, and render an abject obedience to his slightest whim, without any recognition of her own rights and social claims. During the past decade, Japan has been flooded with the light literature of Europe, particularly from Russia, in which the problem of the relation of the sexes is given radical treatment. Ibsen's "Dolls' House" was translated and almost universally read, producing something like a furore in Japanese society. Very radical movements were initiated in some quarters, and the question of the new woman was the leading topic of discussion in papers and magazines. This agitation has moderated somewhat, but it has had its effect, and the movement for the emancipation of woman to a position of social equality, once started, will undoubtedly move forward to final realization.

As is well known, Japan was slow to encourage higher educa-

tion for women. It was only after mission schools had been successfully carried on for a decade or two that the Government finally was compelled to yield to a demand more or less general for the establishing of girl's high schools throughout the country. There are now 350 of these institutions with an enrolment of approximately 100,000 girls. Again, the mission schools are in the lead with college departments for women of two or three years, and recently a Union Christian College, fully equipped, has been established in order to provide full college courses for the graduates of high schools. The remarkable initial success of this college will doubtless furnish an incentive for the government also to enter this field. The point is this higher education, and especially its Christian form, creates standards and ideals for women which cannot but revolutionize Japanese social life. An educated Japanese woman is fitted to become more than servant-in-chief of the man's household. She seeks the place of companion and helpmate. And fortunately the better class of Japanese men are beginning to see the advantage of this new relation and to welcome it.

Also educated young people are chafing under the restraints which prohibit social mingling of the sexes, and are calling for a freedom similar to that of the West. Doubtless the suggestion would be to let them have such freedom and not resist the demand which is according to nature and for the good of society. But social customs cannot change so rapidly, and it must be said that neither the young men nor the young women have as yet been educated to the responsibilities of social intercourse. The young women have not reached that self-respect and strength of character which would enable them to protect themselves, and the young men have not attained that self-control, that chivalry, which in all circumstances would qualify them as protectors of the opposite sex.

It is a fundamental problem of social life which is claiming insistent attention in Japan, and it is questionable whether it can safely be solved any more rapidly than Christianity can spread to provide the atmosphere and the sanctions under which social intercourse between the sexes may unhesitatingly be encouraged.

5. THE RELIGIOUS PROBLEM

Japan has been gradually shifting from an atheistic position to one of recognition of religion as vital to the welfare of her people.

On the one hand there is evidence of pessimism among the educated youth, leading frequently to suicide; on the other hand there is excess and riotous living, linked with dishonest and shameful practices among the people at large. These have awakened widespread fear that the foundations of their national life were being undermined, and a conviction that religion must be encouraged and cultivated as a practical necessity. The conference of representa-

tives of Buddhism, Shinto and Christianity, convoked by the government a few years ago, and urged to exert themselves to the uttermost for the social and moral welfare of society, marked a distinct change of front on the part of the government towards religion.

Shinto's answer has been an attempt to persuade schools, from primary upward, to escort the pupils to shrines of famous heroes, to hear anew the story of their illustrious deeds and to make their obeisances to the spirits of the departed.

Buddhism's answer has been a campaign for the establishing of Sunday-schools, in imitation of those conducted by Christians, with the result that the temples over the country present the new spectacle of groups of children assembling for singing, memorizing Buddhist texts, receiving reward cards and listening to talks from the priests concerning ancient Buddhist heroes.

Christianity has answered not only by renewed effort along ordinary lines of work, but by inaugurating and carrying through a stupendous program of evangelism calculated to reach the whole country with the gospel message in some form. This national evangelistic campaign, a union effort of all denominations and extending over a period of four years, has been a unique demonstration, not only of the unity but of the power of Christianity in Japan. It stirred the churches. It awakened widespread interest among non-Christians. It gave the impulse of new life to thousands of men and women who had been in search of the real religion for mankind.

In recent years, the non-Christian religions in Japan have been awakened to new exertion to save themselves from collapse and ruin, but Christianity has not wavered in its onward march toward final victory.

The Japanese realize their religious problem as one of many which they are working out, and the most thoughtful are keen enough to see that its solution rests with Christianity, toward which the drift is marked from every side of their life.

"ONLY THROUGH ME"

By JOHN OXENHAM

"Only through Me can come the great awakening!
 Wrong cannot right the wrongs that Wrong hath done;
 Only through Me, all other gods forsaking,
 Can ye attain the heights that must be won.

Only through Me shall Victory be sounded;
 Only through Me can Right wield righteous sword;
 Only through Me shall Peace be surely founded;
 Only through Me! * * * Then bid Me to the Board!"

A German Plea for German Missions

"WHAT WILL HOLD US FAST TO-DAY TO FOREIGN MISSIONS?"

Translated from a letter issued by the German Missionary Society, Berlin

THIS question certainly arises from the souls of many. It sounds as if there were nothing more to impel us to continue after the conclusion of peace to offer gifts, prayers, work, and love to missions among pagans and Mohammedans. And many will even say that there is nothing more. That is chiefly due, however, to the fact that today there are even more incorrect views in currency concerning foreign missions than in the period before the war. One often hears the question today: "Is there still any German missionary work? Have not all missionaries been driven out by the English? Why do we continue to go to the aid of the heathen now that we no longer have any German colonies? Shall we still work in behalf of the blacks after they fought so savagely and so wildly against us in the English and French armies? Have we now, when our enemies are trying to draw the last farthing from our pockets, money left for foreign races? Have we still any right to bring the Gospel to the heathen when our own people is often enough conducting itself as though it were heathen?"

In such questions many errors lie concealed. Those who do not wish to cling capriciously to preconceived opinions, however, but who wish to see the truth, we can convince, we believe, *that there is much to say to hold us still to German missions and that God's will more clearly today, and even really beginning only from today, demands that we think with undiminished loyalty of the heathen.*

1. It is not true that German mission fields represent only a great waste. Missions in the Dutch colonial empire, or, in other words, a sixth part of the former German Protestant missions, have been practically untouched by the war. In wonderful revival movements God has richly blessed in several of these fields of labor, particularly on the island of Nias, the work of German missions even during the years of war. Furthermore, in the former German colonies of the South Seas the majority of the German missionaries still remain successfully engaged in their activities. The Boer Republic, both in German Southwest Africa and in South Africa, allowed the German missionaries, for the greater part, to continue their work. Neither Japan nor China has expelled German missionaries. In spite of the peace treaty, in spite of the attempt of the English to deal a death blow to German missionary work in all parts of the world, *the Berlin Mission has thus a well*

founded hope that it will be able to continue its work in South Africa and, of still more importance, among the four hundred millions of the Chinese.

2. To be sure, there is at the present time no longer any German colonial mission. Germany has indeed been robbed of all her colonies, but were we friends of missions only on account of the colonies? The first German colonies were won in 1884. The birth of German missions, however, dates back more than a century. Our Berlin Mission has been sending its emissaries of the Gospel out among the heathen since 1834. Then the will of our Saviour sufficed to make missions a duty and a joy to believing Christians. Is the command of the Lord, "go into all the world," "proclaim the Gospel to all creatures," not to continue to have force today? If German Christians should cease to carry on missions because of the lost colonies, they would have to become subject to the reproach that they had carried on missions, not for the sake of God, but in order to bring their colonies to a flourishing condition, or, in other words, out of a motive of selfishness, refined though it might be. No, even now let us show that we have still remained disciples of the Lord who gave His life for *all* mankind, and children of God who wills that *all* men be helped. *Only so much the purer and more beautiful will our missionary work become when the appearance of national selfishness cannot be ascribed to it.*

3. But have the races out there deserved it of us? Have not many of our dead fallen on the battle-fields, victims of the knives of inhuman blacks? Well, and even if this were true, we should exercise that Christian revenge which has so often given to missions the consecration of a true work of God. The Christian churches of Samoa, in time gone by, avenged the murder of their missionaries on the New Hebrides by sending out constantly new missionaries until the murderers and cannibals had become Christians. Should not German Christians be able to exercise such magnanimity in the spirit of Christ? Besides that, however, the war has not seen the blacks on the side of our enemies alone. Among the bravest deeds of German troops in this war was the heroic fight of the little band in German East Africa under Lettow-Vorbeck. But for the unparalleled loyalty with which the black soldiers stuck to their German leaders and to the German Empire they would never have been able to hold out until the armistice against the ten-fold superior forces of their enemies. *Do we German Christians want to be less true than these blacks?* Or who was it who protected our missionaries in China against being driven out of their stations and being sent back home? It was the Chinese, heathen as well as Christian, who by a storm of indignation compelled their Government to defeat the will of England and to allow the German missionaries, already assembled in the

harbor cities for embarkation, to return again to their fields of work. *Can we ever forget this of the Chinese?* They declared that the German missionaries were their friends and had given unselfish aid. Shall this judgment later be brought to shame through the indifference and the little faith of the Christians in the homeland?

4. Primarily, however, we are held to missions by the loyalty of the *Christian bodies* brought together by our missionaries. In German East Africa, in South Africa, in Kiaochow, and in the Province of Canton, they have given our missionaries countless proofs of their loyalty, their confidence, their respect, and their love. Teachers and preachers have often carried on their work with half their meager salaries, or, indeed, without any remuneration, instead of looking about for other better paid positions. The churches have increased their free-will offerings in order to make up for the falling off of gifts from Germany. In public service and in the closets the prayers of our black and of our yellow Christians during the war have mounted up to God for us. If only we could thank them all without exception! If we could only re-assemble our far-scattered churches in German East Africa! But if that should be forbidden us, one thing is certain, our missionary work has stood the test of fire. In the homeland we have to weather the storm against the Church and religion, but on the mission fields God shows us *that the Gospel is still a vital force and that our Church has brought forth living issue in the churches on the mission field.* Do we want to destroy this same comfort and this means of strengthening of our faith by replying to the faith and confidence of our black and of our yellow brethren with lack of faith and with indifference?

5. Missions, of course, cost money, and money will soon be scarce enough in Germany. But as yet it is not. And is the work which we do in God's cause the first which must feel the pinch of poverty? So long as the crowds go to the cinema and the theater, and so long as we have money enough left for thousands of hobbies, German Christians cannot say with a good conscience that it is our poverty which prevents our making any offering to missions. What we formerly gave to missions we gave in most cases out of our abundance. Oftener than formerly our missionary gifts will now have to represent *real sacrifice.* Will they really have less value in God's eyes for that reason? Love is resourceful. If we give up missions, we do it, honestly, not fundamentally from *lack of money* but from *lack of love.*

6. Must love really cross land and sea in order to find sufferings to alleviate? Or to find unbelievers who need the Gospel? We have, to be sure, at the present time need enough at home, and the worst need of all arises from the fact that our own people

know the Gospel so little. That is all very true. Our nation must again become a Christian nation or we are lost. Our nation needs the Gospel as urgently as it needs daily bread. But who can bring it to them but Christians who themselves possess a living faith? But *there is no longer any living faith where the clear will of our Saviour is not regarded*; where there is denial of his world-embracing love; where one turns indifferently away from the need of the foreign nations with their millions of souls. God has in many places blessed the work of our German missionaries and with it the love of missions of Christians in the homeland, even during the war, beyond our prayers and beyond our understanding; and should our gratitude for this be shown in withdrawal of the daily bread from this work? God helped the Christians of the black and of the yellow races to perform their miracle of loyalty, and should there reverberate to them from the Christians of the homeland in return for this an echo of disloyalty? God has thwarted in many ways the counsel of our enemies so that the English have not been able to eradicate German missions everywhere in their world dominion; and we should be showing little faith if in answer to this we had only to ask if German missions were not at an end. No, here is a question of doing one thing and not omitting another: We must with all our forces strive to the end that in our nation the Gospel should again become a power; but at the same time we must show that for us God's name, God's kingdom, and God's will really extend over *all*. And therefore we must remain active and self-sacrificing friends of missions.

These are the causes, in a word, that hold us to foreign missions; the love and loyalty which echo to us from Africa and China, the blessing and the protection of God which we are experiencing, the wish to show our own people the vital force of the Gospel, the need of the heathen, and the holy will of our God which remains ever the same, on whose aid we rely for ourselves, for our missionary work, and for our fatherland.

THE CENTENARY OF MEDICAL MISSIONS

In 1820 Rev. John Scudder, M. D., began his work as a medical missionary in Ceylon. Fifty years later Clara Swain, M. D., went to India to begin medical work for women and children. The Committee of Reference and Counsel of the Foreign Missions Conference of North America has appointed a special committee of one hundred to arrange a suitable celebration of the one hundredth anniversary of the establishment of Medical Missions. The celebration will be educational, and the printed program will include valuable historical material arranged by Mrs. Caroline Atwater Mason; an interview with Dr. C. H. Patton who has just returned from the Orient; a dramatic presentation entitled "The Doctor's Dilemma," by Mrs. E. C. Cronk; and an appeal to young men and women by Mrs. Helen Barrett Montgomery. (Write to Mr. F. P. Turner, 25 Madison Ave., New York.)

“A Foreign Devil of The Second Degree”

A Picture of Chinese heathenism as it really is

BY REV. CHARLES E. SCOTT

Author of “China from Within”

A gift from America enabled me not long ago to open a girl's primary school in a certain mountain village. That village had never seen a school, either for boys or girls. One of our Girls' High School graduates was sent there to teach. Being vastly beyond any of the villagers in education, not to speak of the gulf that separated her from them as a Christian, her intelligence and attractiveness, along with her modesty, speedily won the hearts of some of the women, and made the village men take note that a girl could attain such heights.

Among those who came to see her was a young woman, an only child, whose mother died soon afterward. Her father was a headman of the village, a rough, coarse, brutal fellow, who blamed the death of the mother on the ill-luck that resulted from the daughter having any intercourse with a Christian teacher. They call a Chinese Christian disciple of a missionary a “foreign devil of the second degree.” The daughter was charmed with such a Christian teacher and found her sympathetic and loving in her sorrow as no one else could be.

The girl began to learn of Jesus, the Rest Giver, and learned that there was a better way than the time-honored heathen custom of betrothing a baby girl to a baby boy. From babyhood, she had been betrothed to a country boor, whom she had never seen, and who had become an idiot through his unbridled excesses. An engagement is as binding among the Chinese as a marriage with Americans, and the time was fast approaching for her to wed. Practically everybody in China marries. An unmarried woman! Whoever heard of such a strange and disgraced creature! But the girl had been absorbing ideas from her teacher friend. The teacher did not tell her not to wed; but the Gospel which promotes true liberty began to work in her soul. She realized that the living death to which she was bound was unnatural, outrageous; and what little of the Gospel she had absorbed caused her nature to rebel and gave her will strength to resist the demand of custom. She told her father that she would not marry the young man. In a rage, he beat her and then in disappointment and anger went off and got drunk. He came back and abused her more, taunted her with unfiliality and laid her new and unexpected stubbornness to the “foreign devil” religion. He blamed her mother's death on her turning away from the good old customs of the ancestors to listen to the foreign religion. There is no law in China to curb such a parent's brutal authority.

Disgraced beyond measure in the eyes of all, the girl awoke in the night from her stupor of pain; she soaked Japanese match heads in water and drank the poison. The result was another woman's heart broken by heathenism; another life sacrificed to the Moloch of “honorable custom”; another one of the myriads of inarticulate women sufferers strangled by the heartless system in which they are enmeshed. A little gleam of the Gospel she had, but too late, and not enough. Whose fault? This is another of the multitudinous cases referred to in Ezekiel 6:33.

Woman's Foreign Mission Bulletin

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

A NEW WAY FOR A NEW DAY

THE EDITOR'S MESSAGE

THE Interchurch World Movement is a product of the age in which it has been born. Although it is an incorporated body, it is not so much an organization as an ideal, an emphasis, a way and an atmosphere in which to carry out the program of Jesus Christ. It has come out of the great tribulation of war. It seeks to capitalize some of the experience of the war for the Kingdom of Love. It faces an over-organized world, in need of bold reconstruction, suffering from a starvation that is mental and spiritual as well as physical.

Viewing the critical situation in every country, many have asked whether the Church had no solution for the problems. Christianity has the message—who will make it known? Is the voice of Protestantism strong enough to be heard above the swirl of the rapids in which humanity is caught? Not unless it be a unanimous, consentient voice. Years ago Dr. John R. Mott said, "An unconvinced world is the price we are paying for our divided Protestantism."

There are more than a billion people in the world (two-thirds of the population of the earth) to whom the truths of Christianity have not yet been brought home. We stand, and with difficulty maintain our balance in a flood of problems—industrial, political, religious. Men, women, and children are all affected. No class is exempt, no country, no race.

We face tasks immeasurably greater than the task of the war. The Church and its agencies may make this day more glorious in opportunity than any preceding epoch. But in order to measure

up to the tasks there must be a League of Churches as well as a League of Nations. Cooperation is in the air. The genius of the Interchurch World Movement is found in the weaving together of forces with an emphasis and efficiency never before realized.

It will furnish what Tyler Dennett calls "a new definition of what the Church can do." In the past there has often been a waste of effort, both spiritual and material, because churches did not cooperate in America even as much as on the foreign mission field. All of them were doing many things of the same character, such as developing intercession and mission study, furnishing literature and publicity, making surveys of fields at home and abroad, and raising money through special drives; but they had no plan for unified and cooperative effort, such as achieved extraordinary success in the publicity and drives of the various war relief funds.

To centralize all this denominational activity within the space of a year would have seemed frankly impossible before the war. But the church world is wiser to-day than it was five years ago. Leaders of all communions have endorsed the Interchurch idea from the first presentation of its aim and scope. Scores of organizations have officially approved. Training conferences have been held, and soon a great series of campaigns and conventions will reach states, counties, and local churches with definite plans.

Much depends upon the extensive surveys of home and foreign mission fields. The basis will be geographical, not ecclesiastical, and, in endeavoring to include the

whole body of facts there will be presented an entirely new study of the present situation.

The total budget to be raised in the campaign of April, 1920 will be computed after these needs have been tabulated and presented to the General Committee in January, 1920. All the funds contributed, except a small percentage (probably under 5 per cent) taken for overhead expense, will be administered by the cooperating boards. The running expense is being met now by extension of credit offered by some of the missionary boards, the banks requiring neither cash nor collateral, for, they say, "The Church is the best credit in the world."

A Bit of History

The genesis of the Interchurch ideal cannot be discovered. It was enshrined in the prayers of many until the war made united drives seem both practical and spiritual. The first public utterance was probably the answer to the question "How can we maintain, develop and direct the new measure of beneficence which has come to the front in the war?" This was at the Garden City Conference, January, 1918.

Mr. James M. Speers said, "There must be a far larger measure of cooperation among the denominations than ever before if we expect people to give liberally. We shall get all the money we need for foreign missions when a united Church presents its united appeal. * * * Why should we not assign to Montclair, for example, where I live, and to every other town and city in the country its portion of that budget and have the Christian men and women of each community, without regard to their denominational affiliations, undertake to raise their quota? The money thus raised could be apportioned to each organization cooperating in accordance with the

number of workers on the field, and other details could be easily worked out."

Within eleven months Dr. Vance of the Southern Presbyterian Board had called to New York the representatives of home and foreign mission boards to pray and plan for an Interchurch World Movement.

That was in December, 1918; the following month saw rapid development. Various conferences, councils, federations, boards and other groups heard of the idea, learned the name, and endorsed both. The general committee of 150 and the executive committee of 21 members, of which Dr. John R. Mott is chairman, held meetings, chose temporary headquarters, and began the selection of a staff.

Would you like a glimpse of the departments? The task of making a survey of world needs, with all the necessary maps, graphs, pictures, lantern slides, statistics, research, publicity and literature requires a carefully chosen and well organized personnel, and much persistent development of responsibility among clergy, laymen and women for intercession, life service and stewardship. Stirring all church members into a burning desire to evangelize the world would justify the existence of the Interchurch World Movement even if there were to be no financial campaign. But to find the needed funds in April, 1920, will call for tremendous promulgation through campaigns in all parts of the country to be instituted by the field department, whose offices are on the twelfth floor of 222 Fourth Avenue, New York.

On the sixth floor of the same building are the publicity and literature departments. Other branches of work are in the Greenhut Building, New York, while the executive force and personnel division are at 111 Fifth Avenue. When all the varied forms of activity can be

housed under one roof much time and effort will be spared, and the remarkable effectiveness of the steps taken thus far will be better appreciated.

Relating the Women

And what of the part women may play? Are they factors and coefficients? Instead of a separate "woman's department" we have in the Interchurch World Movement a "department of women's activities." This is a distinction and a difference. As a policy, it recognizes the remarkable achievements of the past fifty years of woman's organized work for home and foreign missions, provides for their conservation and development, and hopes to make the advance of all Protestant woman's boards more effective than ever. At the same time it declares that the day for the segregation of women is past and gone, that a woman's ability should be recognized as that of a church member without regard to sex. This policy offers a great field for initiative and should result in mobilizing the largest possible number of those whose sympathies have not yet been roused to meet the needs of the womanhood of the world. It also calls upon women to cooperate with men without sacrificing individual opinion upon the altar of superselfconsciousness. In this new era we should be able to march together, as we did in war activities.

The Interchurch World Movement aims not so much to set up new machinery as to furnish a great belt by which many important and well oiled wheels in various places may be geared on for greater efficiency and production.

To interpret in concrete terms with reference to some of the departments and divisions of the movement it means:

I. Surveys as regards work for women.

Personal research on home and foreign fields. Important deputations have already gone to the Orient, women traveling at their own expense, and investigating the interests of women and children in seven commissions on—

Primary and secondary education for girls.

Collegiate education.

Religious education and evangelism.

Social service.

Christian literature.

Medical work for women in China and India.

Problems in administration.

II. Spiritual Resources.

Women already form one-third of the list of special intercessors, and are helping give this important emphasis to all the activities of the Movement. Volunteers are being sought for state and county directors of spiritual resources.

III. Industrial Relations.

Women are serving in this department in research and service. They are helping to shape a program that shall bring Christian principles to bear a significant part in settling social unrest, in bringing justice to women and children who are the greatest sufferers in war and its aftermath, and in educating church members to adopt the program of Jesus Christ in national and international justice and good will. Valuable correspondence courses will be offered about January 1.

IV. Life Service and Stewardship.

There can be no sex line in these departments, for women are being challenged to-day quite as much as men to give themselves and their property to Kingdom tasks. The success of "Rainbow recruiting" in many cities has proved the

value of that bit of womanly initiative.

V. Missionary Education.

In this field women have made important contributions both at home and abroad. Such an expansion of mission study might be assured as would stir all Protestantism to meet adequately every need presented in the surveys. It cannot succeed unless a large volunteer force of women who have a genius for teaching and organizing can be mobilized. In the paucity of hospitals, nurses, doctors, school facilities, means of self-support and self-expression in the lands of pagan faiths can be found a strong appeal to women of America that justice may be granted—a fair chance given—to *all* women *everywhere*.

Plans are now underway subject to the approval of the Federation and the Council that should result in the organization of many more local Federations for women, an effective education in Stewardship principles through reading contests on the topic in churches of all denominations, and a great series of Conferences for women in which the entire program and message of the Interchurch World Movement may be presented by women trained to speak on the subject.

The County Conferences (3000 in number) will call for 700 women speakers who should devote two weeks after February 16th to volun-

teer service near their own homes. Before that date the Budget of needs to be presented in the financial Campaign will be closed, and the Board of Review will hold its first meeting since the World Survey Conference.

There are no adjectives strong enough to convey adequately the quality of enthusiasm and faith evidenced in that Atlantic City gathering. It will go down in history as an epoch-making event. With many it will mark the passage from distrust to confidence, from narrow views to broad, from separation to cordial cooperation.

The Interchurch World Movement does not intend to commission any missionaries or to dispense any missionary funds. Such duties will still be in the hands of the boards. Organic union or the doing away with denominational lines, is not being considered. It is a line-up and a forward march of Protestant evangelical churches, in which each communion maintains its own banners, traditions and responsibility, but in a spirit of united prayer and study, cooperative effort and sympathy, take pride in the success of all, and honors with unified devotion and adoration its one Lord and Master Jesus Christ.

Send to.

Women's Activities Department, Interchurch World Movement, 111 Fifth Avenue, New York City for free literature on *Stewardship*.

1. February Stewardship Period.
2. A True Story of a Live-Wire Reading Contest.
3. A Catechism of Christian Stewardship by Ralph S. Cushman.

NEWS FROM MANY LANDS



CHINA

Princeton Center in Peking

SEVERAL American colleges have planted centers of Christian influence which have cultivated a sympathetic understanding between the countries they bring together. One of the most active of these is the Princeton University Center in Peking, which is organized under the Y. M. C. A., with Bible discussion groups, classes in economics, business methods and foreign language; and especial stress laid upon evangelism. Much interest has developed in prison work, and prison conditions have been greatly modified. In one of the large prisons is a chapel, in which the pulpit is surmounted by pictures of the five religious leaders who have exerted the largest influence on the Chinese,—Confucius, Mohammed, Buddha, Laotse and Christ. Priests of all five preached on successive days, but gradually the first four religions fell into disuse, and an open field was left for the teaching of Christ.

A summer conference is conducted in North China at an old temple of "the sleeping Buddha," now become the temple of the living Christ, and many have been won to lives of Christian service there.

A Prison Transformed

WORK for Chinese prisoners in Hwangpei Hsien is carried on jointly by the London Missionary Society and the American Church Mission, each being responsible for one visit a week. Beginning with individual talks, and tract distribution, the work has now expanded to include teaching organized classes, and regular preaching. The Magistrate, although not a Christian, is in hearty accord, and shares the work by giving occasional lectures. He is of the opinion that "one bad man

made good is worth more than ten good men made better."

Gradually the whole prison atmosphere has changed. Dormitories have taken the place of cells, a lecture hall has been built, and definite work is provided for the men, on which they receive a percentage of the profits. One man has, since his release, found employment with the Yangtse Engineering Company; and sent a letter to his prison associates, urging them to heed what the missionaries teach, since it has the power to change lives as proved by himself.

Results from an Industrial Experiment

THE Jenshow Industrial School of West China is in the center of an agricultural section comprising nearly 5000 square miles, and has been blazing a new trail in the Christian development of West China. When it was found four years ago that twenty-five of the thirty-two boys who had completed the lower grade were unable to continue in school unless some scheme could be evolved to supplement their funds, and therefore would be lost to Christian influences, it was decided to challenge the time-honored prejudice of the Chinese scholar against manual labor, and to introduce farm work as a self-help opportunity for the boys. Further opportunity has been offered by the introduction of certain types of industrial work, such as weaving, wood-carving and some manufacturing.

As a result of this experiment, out of twenty-nine graduates fifteen have professed faith in Christ, having entered the school non-Christian, and all but five have entered work under Christian auspices. Two only have so far been impervious to Christian influence. *Chinese Recorder.*

Work of a Chinese Woman Doctor

ABOUT twenty years ago a Chinese woman doctor went with a

foreign missionary to a large interior town to attend a patient. While there she was stoned and driven into a house for refuge. This incident so impressed her with the need for Christian work in that heathen center that a few years later she came, with one nurse and no financial backing, to start work there.

What are some of the results after a few years of service? She has the finest property and hospital in her Mission in Central China, and not only that but the land was given to her almost entirely by the people of the city, and she has a yearly grant from them as well. When the local Red Cross Hospital gets a cut-throat case from the police court which they dare not tackle, they send it over and in a short time the patient has recovered.

When a woman in the country over forty *li* distant cuts her throat in most ghastly fashion, the doctor is sent for, and arrives on the sixth day with her nurses, after braving a winter sleet, in order to succour the sufferer. Not only does the doctor go forty *li* into the country, but she has been known to go over four hundred and fifty *li*, and patients come to her from a radius of over nine hundred *li*.

This Christian hospital furnishes an example of what a mere handful of Chinese Christian women can do for their community.

Chinese Recorder.

Attempt to Reorganize Chinese Jews

IN MAY, 1919, the Rev. J. H. Blackstone, with a band of workers, held a series of meetings in connection with the Kaifeng Church of the Canadian Anglican Mission for the Chinese Jews of Kaifeng, with a view to bringing them back to a realization of their position as a part of the "chosen people" of God. Most of the Jews, it was found, have dropped all Jewish customs, being practically idolaters.

The first meeting served to introduce the Jews to each other, and to

outline the objects of the series which were:

1st—that these Jews might band themselves together into an organization, so that they might not be utterly absorbed by the Chinese round about them, and lose their identity as Jews; 2nd—that they might hear the wonderful history of their forefathers, that it might stimulate them to hope in the purposes of God, and that they might determine to constantly bear in mind how God dealt with their own people; 3rd—that they might understand the foundation truths of the Jewish religion which for centuries had been witnessed to by their fathers here in Kaifeng, and that they might return to the One True God of their ancestors, and to His Word; 4th—that they might know something of the great movement Zion-ward that is taking place today, and that in this return of Israel, some of these "from the land of Sinim" might have their allotted place; 5th—that they might know that Jesus Christ was a Jew, and that He came to save the world.

The Missionary Touches Silk Industry

A NOVEL means of spreading the Gospel was employed in South China, where an association has been formed for the improvement of the silk industry. The first aim of the Association is to rid the country of diseased silk worms—a serious undertaking. The Chinese are naturally suspicious of being duped, and are wary of new methods. This is where the missionary's chance comes in, for the Chinese know the Church is there for no other reason than to help them. Accordingly, the missionary pastor posts advertisements of the new method, and Rev. E. C. Howe writes that recently he made a trip, carrying with him 120,000 silk worm eggs which had been microscopically examined, and found that he could create an interest in following instructions, where business men could not get a hearing. Those who bought the healthy eggs were so

elated over results that immediate requests came in to the Association for more—what the Society desired, but could not bring about.

The Coolie Women Left Behind

WHEN the Chinese coolie transportation to France began, some misgivings were felt by missionaries as to how their work would be affected. Time proved, however, that instead of being a hindrance the movement served to bring Chinese women, left behind, nearer to the missionaries. In the personal work following tent services, often the first point of contact was the fact that a husband or son had joined the Labor Battalion.

"This is the first time I have heard the Christian doctrine," one would say, "but I have a husband who has gone to your country, so I thought I would like to come and hear your teaching."

The women were told how their absent ones were hearing the same Gospel, and that they ought to learn it so that when they returned they might be Christians together.

Mission Hospital in Manchuria

THE St. Andrew's Hospital of the Canadian Mission, Manchuria, found its In-Patient Department taxed to its utmost last March as a result of the Korean independence demonstrations. Dr. S. H. Martin, the Superintendent, in his report of six months' work, says that of the patients who were discharged cured all returned home Christians. The men came in with terror-stricken faces and left with smiling countenances, and the light in their eyes revealed the new hope that had come to them in Christ. More than half the dead died non-Christian, yet their friends all asked to have the Christian burial service for them.

The great handicap is the lack of adequate hospital staff. At present there are two Korean surgical assistants, one druggist, one preacher and secretary combined, two pupil nurses,

and one Bible woman. A one-doctor hospital means: 1, that the doctor has to do all the administrative work to the detriment of his missionary and professional work; 2, that the doctor has no time for personal work along Christian lines; 3, that the patients will not get the scientific treatment that his medical ideals tell him they should have; 4, that hospitals are closed when the doctor is at annual council, medical conference, or on furlough; 5, that some doctors give up vacation and annual meeting to keep institutions open in the summer months, when the population is depending so much on the hospital for help. Dr. Martin hopes that the Forward Movement or the Interchurch World Movement will make possible an addition to the staff.

JAPAN-CHOSEN

Parable of the Seed Illustrated

MR. YI KAI O, of the village of Unmooruni, Korea, was, about five years ago, the reluctant host of a Bible colporteur, who succeeded in leaving a copy of the Gospel. For four years the book remained unnoticed, then suddenly the desire to study it became a passion with Mr. Yi. His son was despatched to the nearest town where a "Jesus preacher" lived, with orders to bring him home. Here the Bible teacher was received with the utmost respect, and remained several days, explaining the Way of Life.

Mr. Yi was anxious to know how to worship God as he ought, how to pray, how to induct others into the fellowship, and many other sundry questions had to be answered. He had seen sacrifices to spirits of mountain and sky; he had seen the worship of sorcerer, but how to worship the true and living God was his chief concern, for he had never seen a Christian church. Arrangements were made for regular visits of a circuit preacher, and today there is a church of fifteen members, with a congregation increased to fifty or

more when the missionary goes to the village.

Industrial Help for Koreans

TO TEACH industrial methods among the poorer Christians of Southern Korea the Australian Presbyterian Mission employs a man who organizes cooperative societies. One especially successful experiment has been to purchase machines for rope making and lend these to Christian people in various places. Once having learned to operate them, they soon earn enough to support themselves and pay for their machines. It follows also that the churches are enabled to cancel debt.

Country Evangelism

JAPAN delights in expositions, historical or industrial, and such an occasion provides an opportunity to carry on an active campaign of evangelism among the visitors. A tent is pitched in a convenient location. Volunteer workers are always present to welcome, to serve tea, to check parcels for the day, to advise or entertain, to answer inquiries of every sort. Room for rest and reading is provided in the cool tent. Each afternoon hymn singing, crisp preaching, liberal tract distribution and advertising are the order—hard work but far-reaching.

A special literature is produced for the country evangelist—up-to-date, for even in the country in Japan, new things are sought after. A loaning library reaches the rural districts by post,—books of Christian biography, expositions of the Sermon on the Mount and autobiographical sketches of well known Japanese who have found the Way of Life. Growing out of this distribution of literature is a little monthly of four to eight pages, "The Northern Brotherhood," whose columns answer questions, and record the experiences of the inquirers.

By the use of all these methods, five churches have been planted, a

large number of smaller congregations gathered, a few ministers and other Christian workers discovered and fitted for a life of Christian service, a still larger number of isolated and scattered Christian brothers won; and a Christian public sentiment has been fostered.

Christian Community at Pompira

TWO or three Christian families of Sapporo, an island of Japan, united with three or four more families from Japan proper and pushed into the remote and undeveloped region of Pompira, where they drove their stakes in the forest and founded new homes. Among the company of pioneers was a young man who had been a Bible student in Sapporo. No sooner had the little colony formed in Pompira than this young man began to organize the children into Sunday-school. A year or so later a church was founded and a meeting house built. All this was accomplished without a pastor—in fact they have had no minister except a theological student in vacation.

Japanese Christian Laymen

ONE of the hopeful indications that Japan will some day measure up to the idealism of the new era is the fact that Christian business and professional men are taking the lead in important undertakings. Mr. Suzuki, the Gompers of Japan, is a Christian, and is the head of a Society numbering 30,000 working men. He was technical advisor to the Japanese delegates at the Paris Labor Congress. The Japanese chief engineer cooperating with the American engineer in charge of operating the Siberian Railways is an earnest outspoken Christian gentleman. The efforts of such men supplement the direct preaching of the Gospel, and have a vital influence in interpreting the spirit of Christianity; and because of the prominence and ability of these Christian leaders, the newspapers are eager to give full publicity to their activities. Thus the rural

districts are impressed, and encouraged to attempt reforms in their own communities.

Impressions of an American in Japan

DR. CORNELIUS H. PATTON, Home Secretary of the American Board, who visited Korea, China and Japan in 1919 to gather material for Interchurch World Movement surveys, found heathenism a staring reality everywhere in Japan; and this in spite of her modern educational system, with a high degree of literary and scientific learning among her people. The word heathen is supposed to be taboo in cultivated, beautiful Japan, one of the five great powers, but the denunciatory Psalms which inveigh against idolatry might apply there with startling vividness. In Tokyo, Dr. Patton witnessed two temple processions. In one of them the god, of hideous form, was being carried on a platform by a company of sake-filled youth, who transported the deity from side to side of the street, alternately lifting it up and down and all the time yelling like demons. At Kobe there is a Shinto shrine devoted to the rice god, guarded by two foxes; a very popular deity, where worshipers are to be found at all hours, pilgrims, farmers, and especially the rice merchants of the city, who seek the favor of the god in their transactions of the day, and go through their rigmarole with great assiduity.

But Dr. Patton is convinced that this is not the Japan which is to be. Two great movements are sweeping across the land, and the people of Japan are discovering their close relationship. They are Democracy and Christianity, and they are taking possession of the Japanese mind.

INDIA

Resolution on Prohibition

AT a meeting held at Calicut in October, the South India United Church passed the following resolution which was communicated to the Government of India through the Government of Madras:

In view of the fact of the great movements against the use of intoxicants in various countries of the world, the General Assembly of the South India United Church, in meeting assembled, requests the Government of India to place such restrictions upon the importation, manufacture and sale of intoxicants as will lead to the total prohibition of the traffic.

The South India United Church has nearly 200,000 members, and representatives came to this meeting of the Assembly from all parts of Madras Presidency, Mysore, Travancore and Ceylon.

Dnyanodaya.

Problems Revealed by Eddy Meetings

A HINDU leader said to an Indian Christian not long ago:

"Christianity has conquered China and Japan, but these are only primary schools; India is a college and here you must do much more to conquer."

Rev. H. A. Popley, in summarizing the lessons which emerged from Dr. Sherwood Eddy's tour of India in 1919, says in the first place that India will never be won by giving to evangelism only a little spare time now and then. In many places it was found that neither missionaries, pastors nor church members had time for definite, personal evangelistic work. A second impression was the need for continuous, follow-up work; a campaign covering several years, and not merely a few months. Third, the value of evangelism in promoting union was made clear. The first Conference on Unity of Indian pastors was held in connection with Dr. Eddy's campaign in Tranquebar. Another need revealed in the campaign was that of outstanding Indian workers, whose word carries authority. Such a one was Mr. N. V. Tilak, who died since the series of meetings.

Commission on Village Education

LEADING missionary organizations of Great Britain and America have appointed a Commission to look into and report upon the problem of village education for In-

dia, and all branches of work for depressed and backward classes. The central purpose of the Commission is to advise concerning the best means by which a truly strong Christian Church may be established in India, and made a power for good in that country. This will carry the inquiry beyond questions of curricula and school management, and will lead to a study of political changes and their probable bearing upon economic, social, moral and spiritual life. Plans will be built, as far as practicable, upon work already done, and every effort made to cultivate sympathetic understanding with Indian Christians.

Members of the Commission include among others Rev. Alex. Fraser, Principal Trinity College, Ceylon; Prof. D. J. Fleming, formerly of Forman College, Lahore; the Bishop of Dornakal; K. T. Paul, General Secretary of the Y. M. C. A. for India and Ceylon and Rev. J. H. Maclean of the United Free Church Mission.

Social Work for Factory Employees

INDIA is falling in line by organizing social work for factory employees. A large shoe manufacturing concern at Cawnpore has agreed to station a missionary and his wife in the factory to ameliorate the condition of their 4000 workers. Cawnpore is one of India's largest manufacturing centers, and practically all the employee class are illiterate. They need to be taught to keep flies off the babies' faces, to find amusement in something more exalted than the nautch and to send their children to school at least a few hours a day. One advantage is in the fact that 900 of Cawnpore's working class are living in a model self-governing village adjacent to the city, where it is vastly easier to begin work.

Need for Central Language School

THE American Presbyterian Mission in India in May, 1919, sent a circular letter to other Missions in India inviting an expression of opin-

ion in regard to the establishment in India of a Central Language School for Missionaries. It was pointed out that the average efficiency of missionaries as regards language is below what it ought to be, and that the general knowledge of the people, religions, government, etc., of India, which a missionary needs to begin his life work, is usually acquired only after many years of service. Because of the enormous expense of properly equipping a dozen or more language schools throughout India, the advantage of one central School is obvious.

A Christian Steward

MR. E. W. FRITCHLEY of Bombay was, as a boy, poor, unschooled and handicapped socially, being an Eurasian. But under the influence of Bishop William Taylor he gave his life to Christ; and with an income amounting to \$20 a month he set apart a tenth, saying:

"Lord, if Thou wilt bless and help me, I will give Thee a tenth of all I make; later I will give a fifth; and later I'll give Thee everything I earn to help build the Kingdom."

He is now one of the leading architects of India. Splendid buildings in that city and in many parts of India bear the marks of his rare skill. In all his life and business he recognizes he is first a steward of the Lord, and has been untiring in planning buildings, holding conventions, distributing tracts, fighting the liquor traffic, encouraging worthy undertakings and even serving the Church often as lay preacher. The splendid building for the Poona Orphanage, costing \$25,000, and a new church at Kalyan are results of his energy, generosity and Christian consecration.

Record of Christian Work.

Race Lines Disregarded

FOR a world in bondage to race prejudice, here is an example of mutual confidence. The University of Cambridge Mission at Delhi has

made an Indian Christian the Principal of the Mission College, and the English missionaries, all of whom are graduates of Cambridge University, serve under him. The Mission school with its 800 Hindu and Mohammedan boys and large staff of teachers is now under purely native supervision, save in matters in which English and Indian alike are bound to submit to the Mission Council. An atmosphere of mutual helpfulness has resulted.

Preaching in the Telugu Area

THE American Baptist Mission in India supports a group of twelve native itinerant preachers, who, in 1918 pitched camp in 31 different centers, visited 194 villages, and in addition made four long tours averaging ninety miles each.

These twelve men, in addition to their primary education, have been trained four years in the Ramapatam Bible School. In preaching, they use illustrations very close to common life, as the following will show:

"The house-fly differs wholly from the honey bee. The one frequents filthy places, the other loves the fragrance of rose and jasmine; the one takes for its food decayed life, the other the sap from life's bloom; the one eats and dies, the other lays up store for others. Those whose natures are unchanged are like the fly; those that are reborn become in nature like the honey bee.

Record of Christian Work.

An Incident of South India

IN a village of South India the educated high caste women became interested in Christ, and fearing that their husbands might not consent to their being baptized, fifty of them decided to be baptized and tell their husbands afterwards. On hearing of this, the men met together to decide what they should do. After consultation, in which they stated that they found their wives just as they were before, except more loving, kind and gentle, they decided to say nothing

about it. One of the wives could not rest until her husband joined her in her new found joy, and by prayer and persuasion led him to Christ. Then the Hindu leaders became greatly stirred. They gathered the Bibles of the women and burned them, beating the women and forcing them to sign a letter to the Bishop stating that they were no longer Christians, and asking him to take their names from the church roll. But a little later the women managed to get a letter to the Bishop, telling him that the former letter had been signed under compulsion, and no attention was to be paid to it; that they still loved and followed the Saviour.

The Indian Witness.

SIAM AND THE LAOS

A Siamese Missionary Society

THE first foreign missionary society in South Siam was organized at Petchaburi last July with ten women present. As they have studied about their sisters in Africa, India, Chosen and Japan they have begun to realize what women can do in the way of teaching others.

A Woman's Training School was held in June and continued through July, at which a course was given on the Gospel of John. The women in attendance were especially interested in memorizing Gospel songs.

The White Elephant.

Salutary Discipline

THE official court circular, issued from the palace of the King of Siam, is worthy of emulation by other governments. This circular is published daily in the English newspapers of Bangkok, and not infrequently the frank announcement appears that a titled official had been dismissed for laziness, or that a royal page was discharged for faulty morals.

The Gospel by Way of Medicine

WITH eighty per cent of the Malaysian population suffering from some form of disease, the short-

est route by which to lead them to Christianity is by way of the hospital. Ten new hospitals are accordingly provided in the Centenary program for this island world, one to be at Singapore, the strategic point where East meets West, and the other nine distributed about the islands which make up Malaysia.

Wherever the hospitals are located on Dutch territory, the Dutch Government is paying three-fourths of the cost of building operations, providing for equipment, upkeep and the salaries of one American doctor and a nurse. In addition, the native converts are themselves raising large sums.

Christian Advocate.

Village for Lepers

THE village for lepers at Chieng Mai, Siam, is named for Mary L. Stoner, a Pennsylvania woman, whose gift made possible the erection of ten cottages as a nucleus for the institution. Soon after this beginning had been made a man in Chieng Mai provided the money for three more cottages. Then a well-known physician in Bangkok gave another, and a Siamese Christian followed in the list with a gift of enough money for another cottage. There are fifteen in all. Interest in the endeavor has spread widely, and the viceroy has already told Dr. McKean that he too wishes to erect a building, and that he will also ask two friends of his each to put up a cottage. All the leper people occupying the houses, about 215, are Christians.

MOSLEM LANDS

Persia Still Chaotic

WITH the exception of a small area on the eastern front, Persia is still in chaos. Massacres have begun anew since the armistice was signed, and there is not a single Christian in Urumia at present. Between six and eight hundred went from Urumia to Tabriz. So far, no plans have been made to bring the

Assyrians and Chaldeans back to their own homes. The Peace Conference refused to take this matter up, as all internal affairs were to be decided by the individual countries. Through the influence of a missionary, the sister of the present religious head of the Assyrian people has gone to London to try to get help. The Assyrians are looking to England. A British consul has been appointed to Urumia for the first time. Thousands of refugees have not yet been able to return to their homes, those having done so finding them empty or destroyed. Although \$50,000 a month is being sent for relief work among these people, many thousands more are needed to take care of the Christians who cannot be sent back to their own countries.

The Presbyterian.

A Missionary in Bonds

MR. ARCHIBALD FORDER, a missionary to the Arabs in Palestine for many years, and author of "With Arabs in Tent and Town," suffered long captivity under the Turks, but has finally been able to reach England. Soon after Turkey's declaration of war, Mr. Forder, who was living in Jerusalem, was imprisoned in a stable, and confined four months without trial, or even any intimation of the charge against him. He was then transferred to Damascus, to be court-martialed. His trial, conducted in Arabic, lasted two and a half hours, and each time he answered a question he was bluntly called a liar. At the close of the trial he was offered his freedom upon payment of £200. Being unable to do this, he was dispatched to the criminal prison and a few days later informed that he was to die. For seven months he was in daily expectation of this fate, and no communication with the outside world was allowed him. At length the death sentence was revoked and three years in a dungeon substituted, and for the next nine months he lived underground, with 150 others. Mr.

Forder's next change was to a cell with thirty others, where he barely existed until he was able to smuggle a note to Jemal Pasha, asking for justice, and in due course a discharge was obtained. But although he was at liberty, the Turkish police so harassed him by night and day that he finally begged the officials to take him again into prison. At last Damascus fell into the hands of the British, and Mr. Forder's sufferings ended. His wife had meantime died from cholera, and little of his home was left. For some weeks he assisted in relief work and after his restoration to health he plans to return to Palestine.

Medical Missions in Egypt

DR. F. O. LASBREY of the C. M. S. Medical Mission in Cairo read a paper at the Medical Missionary Conference held in Cairo some months ago, in which he explained the paramount importance of medical work in Mohammedan lands, particularly Egypt, as compared with other foreign fields. Other regions, such as western China, are more in need of medical aid, for the Egyptian government maintains a dispensary in every market town, with one or more well appointed hospitals in every province. While there exists in many parts of Africa a desire for social uplift and an open-minded spirit of inquiry; and in China an excessive curiosity to hear the foreign teachers' doctrine, in Egypt the reverse is true. To the Mohammedan, it is unthinkable that anything could be lacking in the religion of their prophet, or his moral code. Medical help, therefore, opens doors for evangelistic work which would otherwise remain closed, and it is the in-patient and itinerant departments to which the workers pin their faith. Two or three weeks of daily contact bring results, and the ex-patient are particularly accessible when the itinerating doctor follows them up.

Old Cairo Medical Mission has at

present eight converts from Islam at work.

Zionist Plans Delayed

ON THE second anniversary of the day on which the British Government declared in favor of the establishment of Palestine as a national home for the Jews, the Zionists issued a manifesto stating that the time has not yet come when they can begin their work, because of the strain which the sufferings of war has put upon the patience and endurance of the Jewish race. Their claims have meanwhile been confirmed by other governments, and the Zionists hope that it will be a matter of only a few months before concrete promises can be realized.

Scottish Memorial in Jerusalem

IN GRATEFUL remembrance of Scotland's sons who gave their lives for the liberation of the Holy Land from the Turk, a memorial in Jerusalem is planned. It will be erected jointly by the Church of Scotland and the United Free Church of Scotland and will take the form of an Institute for Biblical Research and a Presbyterian Church. It will be called The Scots' Kirk and College in Jerusalem.

AFRICA

Work for Tunisian Jewry

IN a recent number of the *Journal des Missions Evangeliques*, published in Paris, is an account of the Society's work for Jews in Tunis. This work comprises a Book Depot, a Boys' School and a Girls' School. David Amar, a Hebrew Christian, is in charge of the Book Depot. Located in a busy section of the Jewish quarter, the book shop arrests attention with its window display of Hebrew and French Bibles. Many Jews frequent the place to ask questions or start an argument. Mr. Omar also journeys to the interior towns, often encountering sharp opposition, but not infrequently he is aided in the Scripture distribution by the rabbis themselves.

'The Boys' School has an attendance of about one hundred, while the Girls' school numbers one hundred and twenty. The subjects taught are the same as in government schools, but in addition, emphasis is laid upon Bible study. One hundred selected texts, which have the "three R's" (Ruin, Repentance, Redemption) for their theme, are a part of the requirements. Meetings for women and a free dispensary are held in connection with the Girls' School. Thus in a variety of ways, the Gospel is penetrating the homes of Tunisian Jewry.

French Protestant Mission to Basutos

DURING the recent visit to England of a group of Basuto chiefs, a meeting was held in London on behalf of the Société des Missions Évangéliques de Paris in Basutoland. The resident Commissioner of Basutoland was present, and gave cordial testimony to the influence of the mission from an administrative point of view, and highly commended the educational work. Rev. M. Mabile, one of the missionaries, reported that the native church has a present membership of 40,000, and that the contributions last year amounted to £7,000. Although the Mission is French, it has not taught the people that language, but all the work has been conducted in English; and both missionaries and natives are thoroughly loyal to the British regime.

Life of Faith.

Men of Science in Bulund

ON MAY 29, 1919, at Metet, Kamerun District, West Africa, there was witnessed a total eclipse of the sun. It was in the afternoon. All the boys ran to their houses, locked the doors and went to bed. Some were sure they would die if out of doors. An observer for the Carnegie Institute came to take notes on the sun's location, and the inclination of its rays. The natives called him "the man who put the sun out," and were puzzled to know why he took

the trouble to come from America to put it out in Kamerun.

When he commenced to use his instruments, they wanted to know if he was looking at God's town on the sun. What did God's town look like, what did God look like, whom did he see, what good did it do to look anyway, could he see the road to heaven, was it hot in heaven because it was hot on the sun?

Africans' Need of Organized Industry

SO IMPORTANT in character building does the American Presbyterian Mission at Luebo, Belgian Congo, regard steady and regular work, that a man is refused church membership if he does not cultivate a garden of his own, following the Scripture rule: "If any man provide not for his own and especially for those of his own house, he hath denied the faith and is worse than an infidel."

However, the requirements of Christian natives are vastly greater than those of the raw heathen, whose wants do not include houses, clothes, books or postage stamps; and the majority find it a problem to make ends meet. Since agriculture alone cannot be depended upon to support the rapidly growing population, it seems reasonable that the natives should develop along manufacturing lines, and missionary forces are hoping that some industrial corporation may be formed and operated as a Christian business enterprise, safeguarding the natives from exploitation by financial pirates.

EUROPE

Temperance Education in England

UNDER the war-time restrictions of the liquor control board the number of convictions for drunkenness fell from 183,828 in 1914 to 29,075 in 1918. As soon as the restrictions were modified the figures leaped forward again, e. g., in England and Wales there were three times as many convictions in September, 1919, as in the same month

of 1918; and in Scotland the increase was fivefold. The national drink bill has risen to £400,000,000.

The Wesleyan Methodist Church is putting on fresh energy for the task of preparing Wesleyans to do a large share in the work of reform. It is sending out an appeal "(1) To teach the principles of total abstinence to the children; (2) To work for a 'total abstinence' Church: enroll every Methodist in the Abstainers' League, and, (3) To help in a great campaign for a sober Britain." The appeal is being printed as a full page display advertisement in the Methodist papers.

Christian Advocate.

Christian Power House in Paris

STRONG support is being given the plan to put the American Church in Paris in a position to minister more effectively to the permanent and transient population of Paris in the critical years just ahead. Not only have Americans pledged generous support: French Protestants are so keenly interested in the project that many are giving out of limited resources. An expenditure of \$1,000,000 is contemplated for a new church edifice, parish building and pastor's home, to be strategically located only a block from the Champs Elysées. The plans include also the erection of a great social service building, costing perhaps \$500,000, in the Latin Quarter close to the residences of thousands of American students, of whom 4,000 are already enrolled at the Sorbonne, with the probability that several thousand more will soon resort to Paris for architectural and musical studies. This building is to contain living quarters which may be occupied by young women just arriving from America until they can establish themselves permanently.

Conferences of Missionaries

ASERIES of interesting and helpful missionary conferences were held at the Church Missionary House

in London in November and December, under the chairmanship of Mr. J. H. Oldham; one group meeting to confer on China, another on Africa and a third on India. Attendance was limited to missionaries on furlough from the respective countries, and the discussions centered around the effect of constitutional changes upon missionary work, together with the relation of the Church at home and missions.

Irish Evangelization Society

AN OLD and honored society, the Irish Evangelization Society, which has worked successfully in Ireland for many years, is about to take on new life. After prayerful consideration, it has been mutually agreed to start a Northern branch of the Society; while the Dublin committee has carried on a part of the work of other days in the center and South of Ireland, the Northern committee is to concentrate on Ulster.

The Society has taken offices at 61 Royal Avenue, Belfast.

George Muller Orphanage

THE eightieth report of the George Müller Orphan Homes is a triumphant record. The total receipts for the past year are larger than ever before. After all needs have been met, a balance of £6,000 remains.

There are day-schools, eight entirely supported or assisted by the Orphanage, in this country as well as in Italy, Spain and British Guiana; thirteen Sunday-schools have been helped; Bibles, Testaments, and Scripture portions have been sold or given away, and tracts and books in various languages have been freely distributed.

During the past year 1,467 little ones have been cared for, educated, and brought under the influence of Gospel teaching. Seventy-one boys and seventy-eight girls have been admitted during the year, at ages varying from seven months old and upwards; and sixty-nine have left, fitted to earn their own living.

An Appeal for Prayer

THE National Committee of the Italian Student Federation issues an appeal for sympathy and prayers. The General Secretary is now traveling through Italy, with a view to reestablishing work disturbed by the war. Intercession is asked especially for the instituting of student homes in Italy; for the success of the bureau for foreign students in Naples and Florence, established with a view to facilitating for these foreign students life in a foreign country and offering them help, sympathy and familiar surroundings; for a greater interest on the part of students in social activities; for the raising up of a special literature of the movement, almost entirely lacking in Italy; and for women students, that they may become associated with the movement in the right spirit of consecration.

LATIN AMERICA

Seminary Opens in Porto Rico

THE Evangelical Seminary of Porto Rico, representing seven denominations, opened its doors at Rio Piedras last fall, with twenty-four students in attendance. The course offered by the new institution includes the essentials of a regular seminary course, with provisions for those who can take only a partial course. Friendly relations have been established with the nearby University of Porto Rico, and arrangements made by which students can secure the B. A. degree from the university and the diploma from the Seminary in six years. Dr. J. A. McAllister is head of the institution.

Mexico City Association Work

NOT only has the Y. M. C. A. in Mexico City assumed a place of leadership in physical education, but it has come to be known as the one out-standing organization that is doing constructive work for young men along moral and religious lines. It has a membership at present of over 1,700, including the young men in

its educational department and the students of the Commercial School. Its Sunday afternoon meetings are well attended, where messages of vital educational, moral and religious worth are presented. It has a Life Study Club of 28 young men, who study from week to week economic and sociological problems from the Christian standpoint, and an Inner Circle group of about 20 men who are gradually coming to exert a powerful influence on the whole spirit of the Association movement in Mexico City. Membership in this Inner Circle group involves the making of the following public declaration:

"I accept Jesus Christ as my Lord and Saviour, according to the Holy Scriptures, and desire to be His disciple in my doctrine and in my life and to unite my efforts with the other members of the Triangle Club for the extension of His Kingdom among young men.

"I hereby pledge that I will abstain from the use of intoxicating liquors of any kind as a beverage.

"I pledge myself to respect at all times the innocence and purity of womanhood and to abstain from all habits and associations which in any way violate these virtues.

"In order to hold true to the ideals of the Young Men's Christian Association I shall seek to understand the teachings of Christ by reading and studying the Bible and by communicating with Him in prayer.

"Recognizing the fact that Christ came to minister and not to be ministered unto, I will endeavor to serve my fellows in His spirit whenever the opportunity presents itself."

Mexico Suffers From Volcanic Disturbance

ASERIES of violent earthquakes and volcanic eruptions began in Mexico on January third and continued for more than a week. The city of Jalapa, half way between Vera Cruz and Mexico City, reports fifty dead and more than 200 injured. At this place, the Presbyter-

ian Church and Mission House were entirely destroyed by one of the earthquakes. Rev. Charles Petran, treasurer of the Mission, reports that the contents of both buildings were being salvaged. No resident missionary is at present in Japala. San Joaquin, a village of 3000 inhabitants in the Jalapa district, was wiped out by a fresh earthquake on January 13.

Several towns in the state of Puebla were entirely destroyed, but the Methodist Board of Foreign Missions which has charge of that field has had word that none of their property in Puebla has been damaged.

Institutional Work in Yucatan

PRESBYTERIAN work was begun in Merida, Yucatan, in 1915, and has grown steadily in spite of disturbed political conditions. A definite work for men, students, business and professional men, was soon found to be imperative, but scant funds made only a limited equipment possible. English classes, enrolling over 100 students helped support the work; friends donated furniture and books, and a piano was loaned. A physical culture club for boys was added. One man after another has expressed his appreciation of the help he has received, spiritually and morally, and particularly of the higher and more generous outlook on life he has been taught and the higher ideals set before him. Practically every one remarks: "Unless you have had to live without these things, you cannot comprehend what this place means to us." Many of the regular frequenters have formed the habit of attending church services.

NORTH AMERICA

New Chaplains' Corps

THE war has brought out the importance of an Army and Navy corps of chaplains, with the result that a recent bill has been introduced in the Senate and House to provide in the new regular army a permanent corps of chaplains. This bill pro-

vides that the corps "shall be administered by a staff of three chaplains fairly representing the religious forces of the country."

The bill further provides that chaplains shall be appointed in the proportion of one to each 1,200 commissioned officers and enlisted men, defines their rank, pay and allowances from colonel down to first lieutenant, and restricts the commissioning of chaplains to those under thirty-five years of age.

The South Awakening

THE campaign which Julius Rosenwald of the Sears-Roebuck Company, Chicago, is backing has already resulted in the erection of 609 new schoolhouses for Negroes in the rural South. The Negroes themselves raise a portion of the amount needed and Mr. Rosenwald donates the rest. The money is gathered in community meetings in which nearly every family of the neighborhood is present. Pledges are made in cash, labor or material.

Educational authorities of the South manifest a changed front in the matter of Negro education, as evidenced in North Carolina, where the Department of Education proposes to provide a good high school in every county for Negro boys and girls; South Carolina has appropriated \$74,000 for a colored agricultural College and Louisiana the funds for a new state normal school for colored youth. These advances promise to have a bearing upon the missionary educational problems of Africa.

Disciples Unto in Mission Work

THE most significant action taken at the General Convention of the Disciples of Christ, held in Cincinnati, Ohio, October 13-20, was the organization of a United Christian Missionary Society which is to absorb the Home, Foreign, Women's Benevolent, Church Extension and Ministerial Relief organizations,—in fact all except the Board of Educa-

tion. It is believed that this unification will preclude overlapping of effort, and bring more closely together the 9,000 churches of the denomination. Dr. Frederick W. Burnham, president of the Home Missions Society, was chosen as head of the United Society.

Buddhism Grows in U. S.

SINCE the Panama Exposition, Buddhist aggression in America has been marked. The fact that there are seventy-four Buddhist temples in the United States should cause more concern than the industrial competition. California has twenty-four of these temples, with a membership of 10,240. Every large city on the Pacific Coast has its places of heathen worship. But the converted Orientals are fervent Christians, and are not only a challenge to greater activity on the part of American Christians, but their return to the Orient means a multiplication of Christian influence there.

Mohammedan Challenge in U. S.

MOHAMMEDANS are to be found in almost all the big industrial centers of the United States, particularly in Detroit, Mich., Chicago, Ill., Milwaukee and in Racine, Kenosha and other cities of Wisconsin between Milwaukee and Chicago. No missionary effort of any kind is being made to give them the Gospel. They are in touch with only the worst side of American life, and some of them have expressed the opinion that it was impossible to live a religious life in their environment.

Club for Foreign Students

THERE are one hundred and twenty foreign women students studying in New York City, who are in touch with the Young Women's Christian Association. South American and Mexican women students are constantly arriving. Eight French students are coming soon. Among the sixteen nationalities represented are Chileans and Argentinians, while

an Ecuadorean girl recently received her Master's degree. Many are here as an indirect result of the war. Their fathers have been shut off from business dealings in Europe, and hence the daughters no longer go to that continent for study.

Because of their ignorance of living conditions and legitimate prices, many of these students have formed false impressions of the United States; and it is to provide attractive Christian surroundings for them that the Y. W. C. A. has opened a Foreign Women's Students Club on 74th Street, under the care of Miss K. B. George.

Council of Organic Union

DELEGATES from Methodist Episcopal, Protestant Episcopal, Presbyterian, Congregational, Reformed, Disciples and other Evangelical Churches are called to meet in Witherspoon Hall, Philadelphia, February 3-6, to discuss organic union. A year ago, representatives of eighteen denominations met in the same place to consider this question, and the sentiment for union was so strong that an ad interim committee was appointed. This committee has held several meetings and will submit a plan of federal union at the council called for February 3d.

National Council of Women's Societies

THE first meeting of the Episcopal National Council of the Church Service League was held at the Church Missions House, New York City, on Friday, December 12. This Council was called into being by the Woman's Auxiliary at their meeting in Detroit last October. It consists of three members from each of the existing national women's societies of the Church, elected by their respective organizations; and of nine members at large. The aim of the Councils was outlined as follows:

"The purpose of the National Council of the Church Service League shall be to federate existing national women's societies of the

Church for mutual understanding and coordination of effort and further to give such publicity to work already undertaken and to develop such new opportunities for work to be done that it will attract the attention and enlist the sympathy and receive the response of every woman in the Church."

Conference for Colored Women

THE fourth annual conference for Colored Women was held at Stillman Institute, Tuscaloosa, Ala., in September. Work for rural communities was a live topic under discussion; classes were conducted in practical nursing, sewing, home making and Bible study. Seventy-four delegates from fifty-five churches were in attendance, representing seven denominations in eleven states, and the mutual exchange of experience was a matter for much satisfaction.

ISLANDS OF THE PACIFIC

Philippines Decide for Prohibition

THE Council of State of the Philippine Islands has memorialized the Congress of the United States to permit the Filipino people to decide the question of prohibition for themselves. Acting Governor Yeater has announced that the question of prohibition will be considered in his message to the special session of the legislature; and it is reported that, in the event that the national prohibition amendment is held not to apply to the Philippines, the Philippine Legislature will itself enact a prohibition measure for the islands.

National Advocate.

Filipino Pagan Becomes a Soul Winner

AN OLD Filipino who cannot read was, before his conversion, known as the king of the *dewatahan*, or worshipers of an old system of idolatry in vogue before the Spaniards came to the Philippines. He officiated, as a kind of priest, sacrificing pigs at night on the mountainside

in order to bring rain, and practicing all kinds of charms to drive the evil spirits out of sick people. Since his conversion he has memorized great numbers of texts, in fact, whole chapters of the New Testament; and the pivotal texts and chapters of the Old Testament, so that he understands God's plan of the ages as revealed in Scripture. As the old man cannot read he has learned most of these passages at the quarterly conference for Bible study when he pesters everybody who can read, to read the lessons to him over and over again. He spends days soul-hunting, usually after one at a time, with great success.

Record of Christian Work.

MISCELLANEOUS

The Y. M. C. A. Abroad

AS THE agent of the Christian Churches," says Dr. Sherwood Eddy, Secretary of the Foreign Department of the International Y. M. C. A., "the Young Men's Christian Association is called upon to render a definite and unique service in the present periods of world wide unrest.

"In Japan it is reaching the leaders and affords a practical demonstration of united Christianity. In China it has an unprecedented access to students, officials and commercial classes.

"In India its field includes some 60,000 English speaking students in the colleges, the million English-speaking leaders of the great cities, and nearly 300,000,000 scattered in rural India, which it is beginning to reach through its rural department and agricultural banks. Many among the one million returning Indian soldiers are asking for the Association in the villages of India.

"In the Near East it furnishes a common platform and rallying center for the graduates of the Christian colleges, both Christians and non-Christians. It can make a practical demonstration of Christianity which is absolutely essential for the winning of prejudiced Moslem leaders.

The Queen of Roumania has earnestly asked the Y. M. C. A. to open permanent work in her capital. The Metropolitan of Athens has asked the Association to enter Greece, not to proselytize but to vitalize. In Russia and other countries where Catholic and Oriental Churches are found, the Y. M. C. A. has a unique opportunity to win for Christian leadership the masses of young men in these great national Churches.

Lutheran Council and German Missions

ARTICLE NO. 438 of the Peace Treaty provides that "the properties of former German Mission Societies shall be continued to be used for religious purposes, and therefore handed over to Boards of Trustees of the *same faith* as the mission whose properties are involved," thus imposing upon the Lutheran Church outside of Germany the duty of taking over the support of the various German Lutheran Missions, wherever the former workers are not allowed to continue.

With this understanding of Article No. 438 of the Peace Treaty, the National Lutheran Council has expressed as its opinion that the Lutheran Church of America should in so far as possible be ready and willing to assume the support and control of former German Lutheran Missions in territory now under the control of the Allied Governments. Foreign missions conducted by the Germans include Lutheran, Reformed and Catholic.

OBITUARY NOTES

Dr. Neve of Kashmir

DR. ARTHUR NEVE, medical missionary to Kashmir of the Church Missionary Society, died on September 5, after a brief illness. Dr. Neve was born at Brighton, England, in 1858; was educated at Edinburgh University, and while a student decided upon missionary service in Africa. But the Church

Missionary Society was suddenly confronted with the need for a medical man in Kashmir, and Dr. Neve accepted the call, going to Srinagar in 1881. He was joined by his brother, Dr. Ernest Neve, in 1886. As long ago as 1912, it was said that more people came to their hospital for help than there were inhabitants of all the valley of the Kashmir. It was not uncommon to find patients from more than a hundred villages in the hospital at one time.

Bishop Camphor of Liberia

BISHOP Alexander Priestly Camphor, the only active Negro bishop of the Methodist Episcopal Church, died December 10, in South Orange, New Jersey. He was fifty-four years old. Bishop Camphor was born of slave parents in Louisiana, was educated at New Orleans University and at Gammon Theological Seminary, and held pastorates in Germantown, Pa., and Orange, N. J. In 1897 he carried out his father's dying request by going to Africa, and until 1907 served as president of the College of West Africa in Monrovia, Liberia. He was for five years Vice-Consul General of the United States to Liberia.

C. L. Ogilvie of China

REV. CHARLES L. OGILVIE, a missionary of the Presbyterian Board in Peking since 1911, died of pneumonia early in January, soon after his return to China from his furlough in America.

Dr. Hunter Corbett of China

REV. Hunter Corbett, D. D., a former Moderator of the Presbyterian Church, and missionary to China for fifty-seven years, died at Chefoo during the second week of January at the age of 84. Of Dr. Corbett's children, four are missionaries in China, one a missionary in India, while two others represent the Standard Oil Company in China.

THE MISSIONARY LIBRARY



Some Aspects of Chinese Life and Thought. 12mo. 186 pp. Kwang Hsueh Publishing House, Shanghai, 1919.

Those going as missionaries to a foreign land must not only learn the language but must also learn to know the people before they can be effective missionaries. The Peking Language School, therefore, arranged for a series of lectures during the winter of 1917-18 and a number of well known and well informed speakers lectured on China, the Chinese Religions, Education, Conservation, Tibet, the Roman Catholic Church in China and other topics. Among the lecturers were Hon. Paul S. Reinsch, Dr. Arthur H. Smith, and C. L. Ogilvie. The information is valuable to any student of things Chinese.

Light in Dark Isles. Compiled by Alexander Don. Pamphlet. 2s 6d. Presbyterian Church in New Zealand, Dunedin, New Zealand. 1918.

The story of Christian work in the New Hebrides is full of wonderful evidences of divine power and of human courage. Dr. John G. Paton made the islands famous, but many others also have contributed to their Christian progress. Mr. Don, the secretary of the New Zealand Society, has given us in this Jubilee Record a valuable but somewhat scrappy history of the work, an interesting study of the people and their religion, and fifty-two brief stories to illustrate the twelve chapters.

New Life in the Oldest Empire. By Charles F. Sweet. 12mo. 185 pp. \$1.25. The Macmillan Company, New York, 1919.

Japanese believe that their land and the goddess of the Sun were both born from the same parents, the two self-generating creative deities. Therefore their Empire is considered the oldest in existence and the country and the Emperor are inseparable.

The author of this illuminating little volume has been for twenty years a missionary of the Protestant Episcopal Church, and describes life and mission work in the islands in a delightful way. His work would be improved with chapter titles and an index.

Light and Shade in Sarawak. By R. B. Dawson. Pamphlet. Illustrated. 36 pp. 6d. net. S. P. G. London, 1919.

Few Americans know much of the Dyaks of Borneo. They have been chiefly famous as "head-hunters," but today many in Sarawak are Christians. This little pamphlet tells the story of the S. P. G. mission work which was founded seventy years ago. The story is a conclusive argument for foreign missions.

Moung Tin. The Story of a Burmese Boy. By Mary C. Purser. 12mo. 112 pp. 2s net. S. P. G. London, 1919.

This story, founded on fact, shows the kind of education received by Burmese village boys, at home and in the monastery. The story has atmosphere and the descriptions of the Christian hermit, the false prophet and the white missionary are illustrative of the religious forces at work in Burma.

Conscripts of Conscience. By Caroline Atwater Mason. 12mo. 156 pp. \$1.00 net. Fleming H. Revell Co., 1919.

The story with a purpose has a distinct place in literature and in religious life. Too often the purpose is good but the literary quality is lacking. Mrs. Mason combines literary ability with inspirational idealism and her former stories have won for her a place in literary and in mission circles. The present narrative illustrates how the spirit of heroic sacrifice developed in the late war may be turned into the channel of medical mission service.

Stories of Medical Missionaries

Selected by Belle M. Brain

ETERNITY LONGER THAN TIME *

In 1896 Doctor Ida Kahn and Doctory Mary Stone, two young Chinese girls were graduated from the University of Michigan and soon after began their work for their sisters in China, pointing them to the Great Physician who is able to make them every whit whole.

"I am glad you are going back as a doctor," said a lawyer in America to Doctor Ida shortly before they left. "Doctors are more needed than missionaries."

"No, sir," she replied, "I do not think so. Eternity is longer than time."

Though zealous in their profession, these Chinese Christian doctors feel that the soul is even more important than the body, and the great purpose of their faithful ministrations to the sick and weary bodies of their sisters in China is to lead the sin-sick soul to the Great Physician.

THE CROSS IN THE SNOW **

In the report for 1912 of Doctor Martha Sheldon, who spent twenty heroic years at Bhot on the Tibetan border, we find the following:

"Again medical work has opened the way for me to spend two weeks in Tibet. I was called to Lake Manasarowar to operate for cataract upon women living near the monastery, and performed the operations in the stone house built for pilgrims and traders outside. Just before reaching the Lakes we saw the symmetrical Kailas Pahor Mountain. The snows had so melted as to cut a huge, black cross upon its white surface. The effect was wonderful.

"It seemed as if the Christ had gone before us, as indeed He has. I am reminded that fair, wooded Nepal and bleak, wind-swept Tibet lie almost wholly unevangelized. Right here in Bhot, which with Tibet is the tramping place and trading place of nations, there are indeed souls to conquer for Christ's Kingdom.

"As we walked slowly over the mountains up and down, I

* Adapted from "China's New Day," by Isaac Taylor Headland. The Central Committee on the United Study of Missions. West Medford, Mass.

** From "A Crusade of Compassion." Compiled by Belle J. Allen, M. D. Edited by Carolina Atwater Mason. The Central Committee of the United Study of Foreign Missions, West Medford, Mass.

pondered whether I was living out of touch with the world in thus traveling so slowly in these days of lightning speed. I decided it all depended upon one's life work. Mine is to reach and to win the Bhotiyas, and those allied to them, to Christ. They travel with their great flocks of loaded sheep slowly. I, in traveling thus, come more in touch with them. So I content myself with a very humble work, in a very humble corner, in a very humble way."

WHY DOCTOR SHEPARD CAME*

In 1882, when Doctor Fred Douglas Shepard and his wife who was also a physician, arrived at Aintab, Turkey, they found multitudes of sick persons awaiting their help, suffering from all manner of diseases.

At first the Mohammedans said Doctor Shepard had come to Turkey because he could earn more money there than in America; that he must be very rich, too, since he owned a fine horse and lived in a large house.

A Mohammedan priest, however, argued that, had the doctor remained in America, he would have earned ten times the amount of his salary as a missionary. He explained the doctor's hard work in Turkey on the theory that he was seeking to save his own soul; that he had made a vow, or had committed some sin for which he sought to make atonement by leaving his native land.

A patient who had just been treated by the doctor then spoke up and told the priest that he and the others were mistaken; that an inmate of the hospital that had been there two months had explained it all in these words: "These Americans and their Armenian helpers have a strange way of talking about *Haereti Eesa* (Jesus of Nazareth). He seems to be their master and they act as if he cared for us."

The patient also said that while his wife was at the hospital, he went there every day and found out something for himself about *Haereti Eesa*. He had been given a copy of a Gospel which explained Doctor Shepard's motive. In conclusion he gave his audience this advice: "If you want to know the real reason why Doctor Shepard and these other Americans come to Turkey, you must read that book."

In 1907, at a great gathering held in honor of the twenty-fifth anniversary of the coming of Doctor and Mrs. Shepard to Aintab, the doctor himself told why he had come.

"If one who did not know me had listened to what has been said about me during the last two hours, he would think that Doctor Shepard must be some great man; but you and I know that it is not so. A farmer's son, I grew up an orphan. I finished school

* Condensed and adapted from "Ministers of Mercy," by James H. Franklin. *Missionary Education Movement*, 1919.

with great difficulty. I have not marked intellectual ability. Yet this great gathering on a busy week-day afternoon must have a reason. I know that this reason is not myself. It is one greater than I am—God and His love. For one who knows how God loves men and how Jesus has saved us, not to tell others about His love is impossible. Because I have understood a little about this love, I try to let others know about it. This is the purpose of my life. I did not come to this country to make money or to win a reputation. I came to bear witness to this, that God is love. And if, by my work or life, I have been able to show this to you, I have had my reward, and for it I thank God.”

Medical Missions in China—A Contrast

ONE HUNDRED YEARS AGO

Less than one hundred years ago, China, with one-fourth of all the people in the world, was

1. Without a physician, foreign or native, who had ever seen a medical college, or had medical training of any description.

2. Without a surgical instrument of any description other than needles.

3. Without an anaesthetic of any description.

4. Without one dispensary or hospital.

5. Without one trained nurse.

6. Without a medical school or class of any grade.

7. Without any knowledge of scientific or research work.

8. Without any knowledge of quarantine, or how to prevent the spread of contagious diseases.

9. Without any true knowledge of anatomy, physiology, hygiene, surgery or sanitation.

10. Without a Red Cross of any nationality.

TODAY

Turn from that picture to see the improvement today.

1. Medical missionaries and trained nurses from America and Europe, native physicians and nurses; educated in America, Europe and China, healing the bodies of men and women, have gone to every section of China, and show forth the benevolent side of our Christian religion.

2. Surgical instruments and apparatus are available.

3. Anaesthetics, serums and modern medicine are available.

4. Modern hospitals and dispensaries are in many sections.

5. Many Chinese have been trained as physicians, surgeons and nurses.

6. Medical teaching is conducted in well equipped colleges.

7. Scientific and research work is being done in every important center.

8. Quarantine is being enforced to prevent the spread of contagious diseases.

9. Some of the latest modern text books are available for Chinese study.

10. A well organized national Red Cross has been established.

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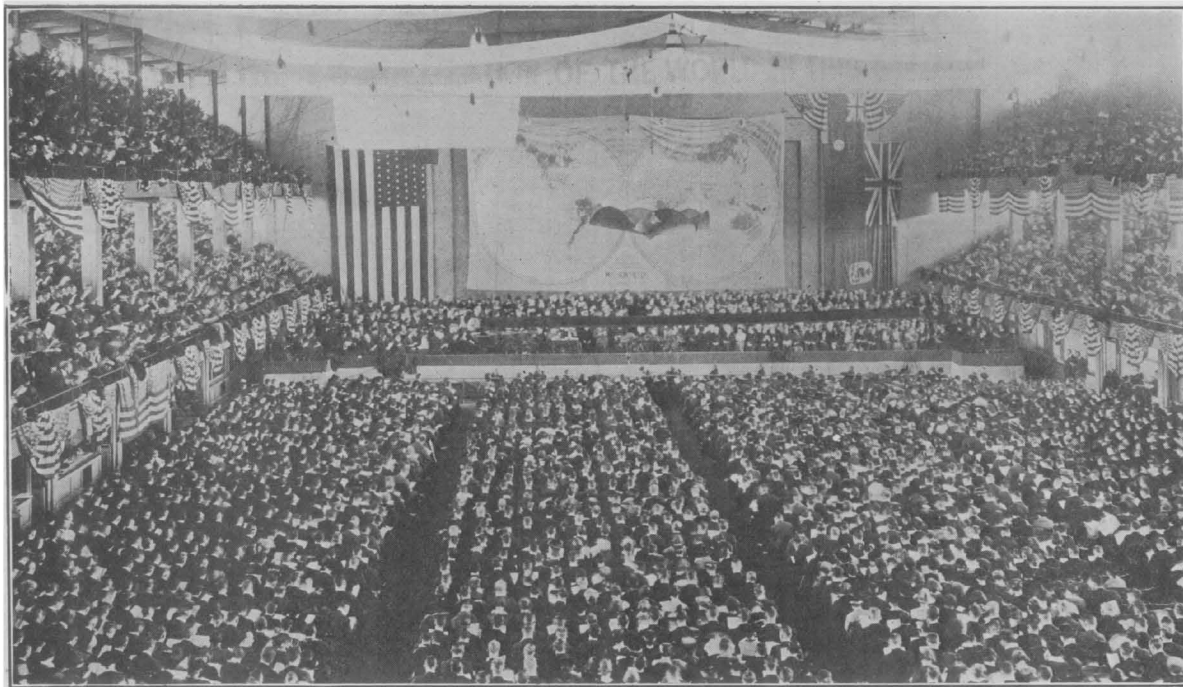
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His shaggy white head was the head of a prophet and a seer. To the darkest corners of the earth his vision—his genius—has brought joy and that deep

peace that comes of understanding. But to us—the plain people of America—he is something more precious, something more rare and beautiful than just a genius. To us he is the simple, unassuming man who never for a moment forgot that he was once a boy—the boy who knew what it meant to yearn and to struggle. That is why Tom Sawyer and Huck Finn are the two most human—most popular—best beloved boys in all the world. That is why there is no other man of whom Americans are so proud—no other man whom we love so much to have for our own—near at hand to take us back to the golden days of long ago—the days that no one else can show us how to recapture.

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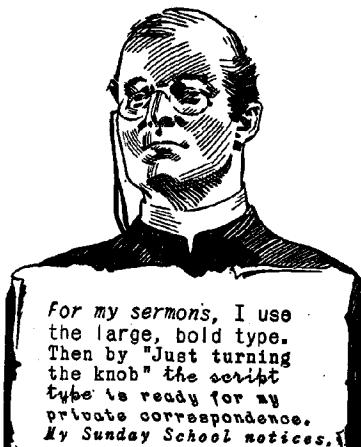
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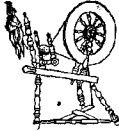
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DELANVAN L. PIERSON, *Editor.*

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INTERCHURCH Facts for You

What It Is. The Interchurch World Movement has been called into existence for the purpose of developing a plan whereby the evangelical churches of North America may co-operate in carrying out their educational, missionary and benevolent programs at home and abroad.

Origin. It had its beginning in a meeting held in New York City, December 17, 1918, in response to a call of the Foreign Missions Board of the Presbyterian Church South. The 135 persons in attendance unanimously agreed that the times demand a degree of efficiency and power on the part of the evangelical churches, which can be effectually secured only by the cooperation of all.

The Plan Formed and Received. A Committee of Twenty was created to report a plan of organization and procedure. The report of this committee was received, and approved in turn by the Foreign Missions Conference of North America, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions, and the Council of Women for Home Missions. Each of these bodies heartily pledged its cooperation in making the plan a reality. Nearly eighty denominational and interdenominational agencies have endorsed the Movement.

Announced to the Country. The plans of the Movement were presented widely by means of a series of regional conferences, and much helpful criticism and many constructive suggestions were called forth. One hundred leading pastors, after a two days' conference at Pittsburgh, in April, 1919, enthusiastically and unanimously approved the Movement. An Interboard conference of 500 men

and women from twenty-eight communions and largely representative of the official denominational boards and societies, was held in Cleveland, April 30-May 1, 1919. Here the idea of the Movement received the most careful consideration, and the conviction was unanimous that it was providential, timely and imperative.

Education. The "Interchurch Bulletin" informs workers in the churches and in the Movement of the latest developments in the program of the organization. Several periodicals—"World Outlook," "Everyland," "La Nueva Democracia"—are published by the Movement for the dissemination through the churches of information concerning the Kingdom. Literature explanatory of the Movement and designed to develop the spiritual resources of the churches, Christian stewardship and life-work, is widely distributed by the Movement.

Scope. The Interchurch World Movement, in order to promote an intelligent and effective co-operation of the various educational, missionary, and benevolent programs of the evangelical churches, set about to discover and group the facts concerning the World's need. These facts are being graphically presented to the country, and on the basis of these needs an effort will be made to secure enough men and money to meet them.

Survey. At the Atlantic City World Survey Conference, January 7 to 10, 1920, the facts so far determined and tabulated were presented. Although the surveys were incomplete, the facts revealed were sufficient to convince the Conference, composed of over 1700 men and women representing forty-two denominations, that the time had come to call out all the forces of the evangelical churches to meet the challenge.

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Budget. On the basis of the needs revealed by the Survey made at Atlantic City, a preliminary budget for five years amounting to \$1,320,214,557 was proposed. This budget is not for the maintenance of the Movement, but to meet the needs as disclosed by the Survey. While it is large in amount, it was declared by competent judges, in view of the facts presented, to be quite moderate.

Training Conferences. During November and December of 1919, sixty-seven training conferences were held throughout the United States under the direction of the Movement. The number of delegates in attendance reached 13,877, representing over eighty denominations.

Pastors' Conferences. The Interchurch World Movement plans to hold Pastors' Conferences in every state, beginning February 16, and closing March 15. All the evangelical ministers of each state are to be invited to come together to receive the report of the world-wide Survey, and to hear leaders tell of the plans for co-operative effort, based on the revelation of the needs of the world. This will be the first time that all the evangelical ministers of all the churches of a state or given area have had the opportunity to sit down together to consider their mutual task.

Enlistment. The Interchurch World Movement has planned a great spiritual campaign for the purpose of enlisting the entire life of consecrated men and women, and of securing sufficient funds to carry the entire World Movement program of the evangelical churches. Arrangements cover four-week periods of emphasis on the work of (1) The Spiritual Resources Department; (2) The Stewardship Department; (3) The Life-Work Department. The World Survey Conference recommended that the whole period from January 9 until Easter be set apart for an evangelistic campaign, co-ordinated with similar campaigns of the various denominations, and emphasizing the work of the departments named above in this general evangelistic campaign.

Financial Campaign. Following the evangelistic campaign and the emphasis upon Intercession, Stewardship and Life-Work, a financial crusade will be undertaken by the Movement. The Atlantic City Conference fixed the dates from April 25 to May 2 as the period for this financial effort.

Contributions. In the financial campaign the funds raised among the several constituencies should be sent directly to the regular treasurers of such bodies. A central treasury however will assemble and report the financial facts of the campaign and will disburse funds for the common expenses of the

Movement. It also will serve as a clearing house for all co-operating agencies, receiving funds not sent through regular denominational treasurers and distributing the same on a pro rata basis as agreed upon by the several agencies co-operating.

Basis of Distribution. The Atlantic City Conference passed a resolution recommending "that all undesignated money contributed to the central treasury be divided among the participating agencies pro rata with the actual receipts from the coming campaign at the end of the year."

Administration. For economy and conservation in the work of the Kingdom, interdenominational cooperation, which has been steadily increasing during recent years is to be carried just as far as the condition of separate organizations will permit. The Movement, however, does not in any way seek to displace or interfere with the autonomy and responsibility of administration of the co-operating agencies.

Expenses. The immediate expenses of the Movement are being met through credits established by the co-operating boards of the churches. These boards do not advance money, but they do provide credit on which the Movement can borrow. The Board of Review, composed of some of the most noted business men of the United States, which met at Garden City, December 20, said: "The expenditures are carefully and judiciously planned, and though amounting to important sums, are relatively small when compared with the results in accomplishment, spiritual, educational and financial, which are justly to be anticipated."

Cost. The cost of the campaign will depend upon the size of the budget. The larger the budget, the less will be the proportional cost. It is expected that the cost of this campaign will be about four per cent. of the total.

Extent of Co-operation. It is left to each denomination to determine the extent to which it will cooperate in the financial campaign. If any denomination has obtained all the money it needs for the next five years it can enter on all the other phases of the Movement, if it so desires.

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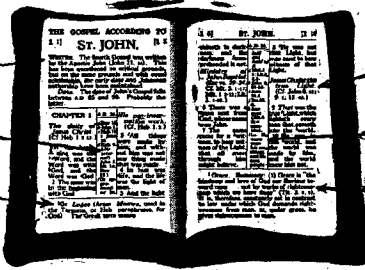
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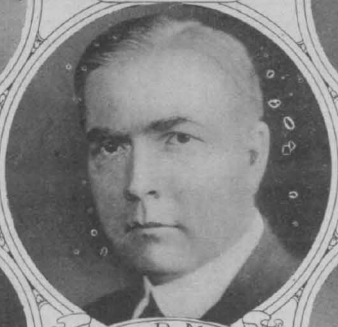
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THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
THREE

A CHINESE INTERCHURCH CONVENTION

CHINESE Christians have been stimulated by the great forward movements in the American Churches to undertake the greatest evangelistic effort in their history. With the watchword "China for Christ," they have launched a movement to take the Christian message and Christian salvation to the last village of that great republic within the next five years.

The Christians of China see that their land is in a very critical period and they believe that only Christianity can save their nation from ruin. The example of faith and courage in America has brought a conviction that now is the time to launch a Christian movement for the salvation of China. Already in cities as widely separated as Peking and Canton spontaneous local movements have sprung up, generally calling themselves "The Christianity to Save China Movement." Cheng Ching-yi, one of the foremost Christian leaders in China, gave expression to the general feeling when he declared, "We are facing an unusual opportunity that demands prompt action. We cannot afford to lose time. Things are moving rapidly, and they call for an immediate movement on the part of all the Christian forces in China."

A national conference of Christian leaders of China was called and met in Shanghai, December 16-20. When 120 delegates came together representing practically every province and every Christian body in China. This make-up of the Shanghai conference was significant as Anglican bishops and Methodist preachers sat together and planned to work in a united campaign. David Z. T. Yui, the national Y. M. C. A. Secretary presided. Among the delegates were such men as the Chinese who invented the 600-character phonetic system, the man who has attempted to introduce Christian treatment of employees into one of the great cotton mills of Shanghai; the man who accepted the ministry of justice in the Canton (revolutionary) cabinet on the understanding that he would

use the position to preach Christianity; the man who had just baptized more than a thousand troops of the best-drilled division in China; the woman who has largely financed the effort to reach one neglected province. The foreigners present included Dr. Beebe, head of the medical missionary program for China; Dr. Rawlinson, editor of the *Chinese Recorder* and Dr. Stuart, president of the Peking Christian University.

The Conference was progressive and businesslike. Its first question was, "What ought to be done?" and the second "How are we to do it?" The China Continuation Committee which called the Conference is gathering the statistics and the maps and the reports that are to make the situation in that country plain to the Christians of North America. This committee suggested a working program. Seven commissions were formed to study various aspects of the situation and each, after long discussion drew up recommendations as to what ought to be done.

The new movement will be known as the "China-for-Christ Movement." And its watchword will be "Christianity the hope of China." Dr. Cheng Ching-yi is to be the general secretary of the new movement. A Chinese, to be supported entirely by Chinese funds, will be his assistant. Rev. E. C. Lobenstine will act as associate secretary. David Z. T. Yui will be chairman of the executive committee. The leaders immediately projected plans for a Week of Evangelism, at the time of the Chinese New Year in February, by which every member of every church is offered a definite task in spreading the Christian message, and hence every Christian lined up with this movement from the beginning.

The movement is particularly significant because it shows that such an effort as the Interchurch World Movement will not only arouse the Church in North America, but may inspire Christians on the other side of the globe, in the midst of a non-Christian civilization, to attempt tremendous things for the advance of the Kingdom of God.

NEW FOREIGN MISSION POLICIES

REPRESENTATIVES of fifty-eight Foreign Mission Boards and Societies met at New Haven for the Annual Foreign Missions Conference January 13-15. The program was unusually interesting to the 288 delegates present. Three points of especial interest should be noted.

1. In the discussion on the *political and governmental relationships of missions*, it was recognized that while missionaries should keep free from political complications, they have a necessary relation to their own home governments and to the governments in the lands in which they work. The work should be carried on with as little personal appeal to governments as possible since mis-

sionaries are supra-national and are guests of the country in which they labor. They should not readily interfere in domestic quarrels and problems but they have first a responsibility to the government of God, and must stand for righteousness and truth under all circumstances. They also cannot but show their sympathy with afflicted peoples, whether in Korea, China, India, Egypt, Turkey or America.

2. The advantages of *uniting Women's Mission Boards with the general denominational Boards* were considered. Some churches have already effected this union. Some advantages are clear, but the great question is on what basis should women be represented on the General Board. The general consensus of opinion was that in case of such amalgamation women members should be selected, like the men, because of their ability to help guide the missionary policies and program of the denominations, rather than on the basis of equal representation or proportionate to contributions. Mrs. Henry W. Peabody was unanimously elected Chairman of the Foreign Missions Conference for next year, but declined the election.

3. The principal interest of the Conference was connected with the *financial outlook for the coming year*. Strong appeals were made by Robert E. Speer and S. Earl Taylor for greater faith and courage in adopting missionary budgets that are more adequate to meet the present needs of the world. John B. Mott offered a resolution, which was unanimously adopted, to the effect that

"it is the sense of the Conference that the aggregate budgets of the Foreign Missionary Societies for the coming year, as presented to the American people in connection with the Interchurch World Movement Campaign should total approximately \$103,000,000. This sum is to include not only \$30,000,000 as heretofore contributions for the year, but in view of the imperative needs of missionary work should include \$31,000,000 additional, necessary for maintaining the present missionary work at a higher degree of efficiency; \$33,000,000 for union enterprises and other unallotted types of work in the foreign field and \$9,000,000 for unoccupied areas."

The Conference felt strongly that the appeal presented to the Christians of North American churches should be based, not on past gifts or on what certain leaders believed to be the giving capacity of the churches, but on the actual present needs to enable missionary forces to carry out the evident program of God.

FORWARD STEPS IN HOME MISSIONS

THE Home Missions Boards of evangelical churches included in the membership of the Home Missions Council sent their representatives to the annual meeting in New York City, January 13-15. Comity and co-operation and how to meet the needs of the national life in America were the topics most fully discussed.

To evangelize and educate Americans and to make America Christian are the aims of Home Mission workers. The various agencies are ambitious to magnify Christ and to promote His Church rather than to promote the work of any particular denomination.

The Woman's Council of Home Missions was in simultaneous session and three days were spent in the presentation of needs, the discussion of programs of co-operation, the reviewing of results achieved, and in the study of the broadening fields of service. The Negro question, which is now a matter of grave concern, is under the special care of Rev. R. W. Roundy, the new Associate Secretary of the Home Missions Council. He will help all agencies doing missionary work for the Negro to obtain a national point of view.

Alaska is one of the most difficult fields on the globe in hardships for the missionary. It was suggested that the Government be urged to establish a wireless system to shorten distances and bring Alaska nearer to the life of the world, and denominational Home Mission Boards were urged to enter at once the field assigned to them by the new Associated Evangelical Churches of Alaska, an organization for cooperation composed of all the Boards doing work in Alaska.

An Interdenominational Training School for Christian leaders among Indians was proposed and plans were formulated for such a school to be presented to Boards working among Indians. The Student Volunteer Movement will be asked to include the home field in its appeal for life service.

The Home Missions Council and the Women's Council for Home Missions are uniting their efforts to make the Interchurch World Movement a success and resolutions were adopted promising assistance in the survey of home mission tasks and in the development and operation of cooperative programs. The unallotted budgets for the various divisions and types of Home Mission work were allotted to the several Boards conducting such work.

The number of denominational Home Mission agencies in the Home Missions Council has increased to forty by the admission to membership of the Board of Home Missions and Social Service of the Presbyterian Church in Canada, the Board of Home Missions of the Evangelical Synod of North America, the Home and Foreign Missionary Department of the African Methodist Episcopal Church, and the General Mission Board of the Brethren. The following officers and chairmen of committees were elected for the ensuing year: President Dr. Charles L. Thompson; Vice-Presidents, Dr. Charles E. Barton, Dr. S. Leslie Morris, Dr. Lemuel C. Barnes; Executive Secretary, Dr. Alfred Williams Anthony; Associate Executive Secretary, Rev. Rodney W. Roundy; Recording Secretary, Dr. Ralph Welles Keeler; Treasurer, Mr. William T. Demarest.

PROGRESSIVE PROGRAM FOR LATIN AMERICA

AMONG THE most neglected peoples of the world are the Indians of South America. Very little Christian work has been done among them, especially by Protestant organizations. In view of the encouragement to all mission work by the Interchurch World Movement, and renewed earnest purpose on the part of all Boards and their missionaries to push the work of evangelization to a successful victory the Committee on Cooperation in Latin America called a conference in New York, January 16th and 17th, to consider the needs of these neglected tribes.

"Missionary work in this field in the past has been done chiefly among those of the lower and middle classes. The time has come when the evangelization of Latin America will be greatly hastened by the adoption of special measures for reaching the cultured and influential classes. The Conference urged the cooperating Mission Boards to provide a fund of \$105,000 to support lectureships on evangelistic and apologetic subjects for these classes of people in appropriate halls in large centers."

A most delicate and difficult part of the program of evangelism is that which must provide for carrying the Gospel message to the women of Latin America. The women of the cultured classes are very exclusive; those of the middle class spend their lives largely in the seclusion of their homes; and the women of the lower class are interested only in the things to which they are accustomed in the daily round of their lives. The majority of the women of all classes are religious, and are a powerful force which is holding many of the men to the Roman Catholic Church. One effective way of reaching these women is through Christian literature.

The churches are under obligation to undertake on a scale never before attempted the evangelization and Christian education of aboriginal Americans of whom there are not less than fifteen million full-bloods between the United States and Cape Horn, to say nothing of the many millions more who are largely of Indian blood. The most trustworthy data available indicate that there are in Latin North America 7,015,800 full-blood Indians and in Latin South America 8,022,000. More than half of these are the direct descendants of Americans who had developed remarkable civilization before the days of Columbus. In spite of four centuries of disinheritance they are an indispensable factor in the final development of most of the Latin American nations. In the next five years 147 workers from the United States ought to be established at 40 strategic centers in Latin America with a considerable number of branch stations and with many cooperating workers born in the countries under consideration. It is estimated that the cost of such undertaking in the next five years would not be less than \$3,419,690.

Medical work in Latin America should be very greatly enlarged and Boards having work in Latin America should be encouraged to study more definitely the need for medical work in their respective fields and begin as early as possible such medical work as may seem to be particularly needed.

In regard to the great unoccupied fields in South America the following Boards were urged to assume responsibility for the occupation of the fields mentioned, along the lines of the Five-Year Program.

For Venezuela, the Northern Presbyterian Board.

For Peru, the Northern Methodists.

For Ecuador and Southern Colombia, the Northern Baptist Foreign Board and the Christian and Missionary Alliance.

For Brazil, the American Board is requested to help the four American boards now in that field.

The following Boards are considering entering the needy fields of Santo Domingo and Haiti: Presbyterians in the U. S. A., Methodist Episcopal, Congregational, and Disciples.

The next step in the program is the Conference in Guatemala City, which is to be held in March.

EFFORTS TO PROMOTE CHURCH UNION

PLANS for interdenominational church union meet as many difficulties and opponents as the treaty for a league of nations.

There are divers forms and divers ways in which the movements toward union are manifested. There is the "Conference on Faith and Order," promoted by the Protestant Episcopal Church; there is the effort to have a conference of the prelatial churches of Christendom, such as was sought by the Protestant Episcopal Church with the Roman Catholic and Greek Catholic Churches; there was the Conference on Organic Union that met in Philadelphia last year and sought a basis for interdenominational union, with one name—"The Church of Christ," one creed and one book, the Bible, and one form of government. There follows the Interchurch Council which met in Atlantic City last June to consider plans for the amalgamation of the 20,000,000 to 30,000,000 Protestants in America. This Council has recently met again in Philadelphia and adopted the name "The United Churches of Christ in America."

Then there are the less difficult and more practical movements for unity and cooperation, such as those that take form in great interdenominational conferences, and the interchurch organizations. These are becoming more important, more practical and powerful every year. Where the spirit of unity is fully developed there will be less difficulty in organic union. Finally, there are the actual consolidations, successfully consummated or contemplated in America and on mission fields. Such are the church union movements in China and India.

EDITORIAL COMMENT.



SHALL WE GO FORWARD

THERE are two easy courses open to every one who faces a new and unusual proposal. One may say "It is better to abide in the old ways of which we have been sure." Or we may say, "The thing should be done. Let us not spend time, then, in scrutinizing the proposals as to whether the methods suggested are wisest and best. Let us go forward without questioning." But neither one of these courses is right. When a new program, such as that which the Interchurch World Movement outlines, is proposed we must face it with just and critical minds, honestly and conscientiously.

If there ever was a time when Christian men and women needed vision, this is that time. We need to listen to those who know the history of the Christian Church, who can show us where the Church has gone wrong in the past so that we may avoid those mistakes. But today we may be called upon not only to describe past Church history but to make present history. Possibly our children in days to come may see that we erred, here and there, in our judgment and acts but we must not for that reason refuse to move forward. A wisdom greater than human wisdom is needed to guide us to better ends than we foresee.

The plans that are set before us in this Movement call us to set aside divisive issues and to set our minds on our great collective treasures: the ideal of cooperation; the spirit of courage and of faith; the sense of brotherly fellowship and confidence; the will to discover our duty in courageous and heroic terms; the purpose to find and bring to the nation and to the world today those great moral and spiritual forces which we know to be the vital need of mankind; our resolute purpose to keep our eyes fixed on our great common interests and not on the separate interest of any individual or any group of individuals. We must find the way to accomplish our great task together. It does not matter how great are the difficulties. They exist merely in order that, by the grace and Spirit of God, we may overcome them.

American Christians have an opportunity to exhibit to the nation and to the world ways in which the great work of Christ can be done in loyalty to higher truths than those with which most men have been accustomed to work. A new standard should be set if a better one can be found. But we ought not to sur-

render to practices, no matter if they have been found successful in other spheres, unless those practices embody the purest ideals as one finds them in the methods of our Lord and in the Apostolic Church.

A financial campaign in behalf of world wide missions is right and necessary. One of the chief engineers of a great railroad was recently explaining the plans of his road to spend one hundred million dollars on improvement in the next six years. Should not the Church of Jesus Christ provide for more adequate facilities and equipment in the great missionary enterprise at home and abroad? But the financial aspect is the least part of it. One St. Paul and what he stood for is worth much more than a billion, three hundred million dollars. The value of one right man is greater than ever can be expressed in figures. We must not distort the ideals and proportions as we go out to do the work that God has given us to do. We must be united in the brotherhood and in the fellowship of Jesus Christ.

THE INTERCHURCH WORLD MOVEMENT

THIS NUMBER of the REVIEW gives as clear, as complete and as compact a story of the origin, purpose and plan of the Interchurch World Movement as is possible to present in the limited space. This is done for the benefit of those who have not been able to keep in touch with the developments of the past two years. The Movement is young and vigorous. No one will deny that it *moves* though some may have questioned whether it is moving in the right direction and with spiritual power. Mistakes have been made—what great enterprise has been without them?—but many errors have been corrected and we may hope that others will be foreseen and avoided.

Three things in the program of the Movement call for hearty cooperation. First is the study of the need of mankind for Christ and His Gospel. It seems inconceivable that, nineteen hundred years after the Saviour of the world came to reveal the Way of Life and commissioned His followers to go into all the world and proclaim His message, there should still be two-thirds of the human race who have practically no knowledge of what He came to do. Scarcely more than one in ten of the world's population can be counted among His devoted, intelligent disciples. There is no question as to the need for a thorough and united study of the world in its relation to Christ. This is the purpose of the various departments of the Home and Foreign Surveys.

Second, all Christian agencies should cooperate to insure a more adequate education of the home church as to world conditions and their own indebtedness. The leaders of the missionary enterprise have studied the facts and principles for many years but the

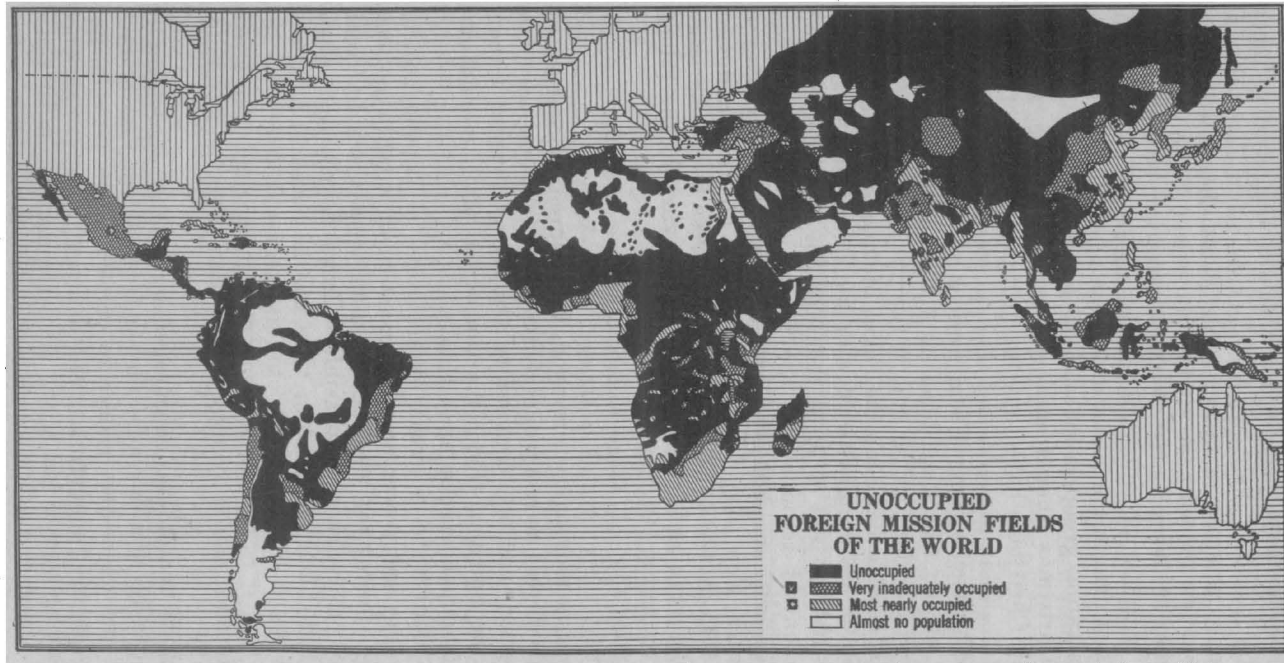
rank and file, even of the pastors, have been in comparative ignorance. Many have studied their own little parish, a few have taken an occasional hasty glance over larger fields where their own Church is working, but few indeed have studied the needs of the world-field with the vision of Jesus Christ, without sectarian or selfish bias. This united program of education of the whole Church to bring before "the last man in the last church" the whole task is the work of the promulgation group in its various departments.

Third, Christians should unite to secure a more adequate response than Christians have thus far made to the call of God to give themselves, their prayers, and their possessions, whole heartedly to world evangelization. From Antioch the Holy Spirit called three sixths of the Christian teachers to pioneer work. In the recent war some nations called one in twenty of the men to leave home and business to fight for the cause of freedom; and yet the Christian Church has been satisfied with one son in two hundred in the ministry and one son in three thousand for work on the frontiers. With untold resources in the hands of the Church vast multitudes of Christians still give little thought and less money to missionary work. Few, very few, have any true idea or practice of stewardship. There is need to mobilize the forces of the Christian Church for the work of Christ. This is the province of the Education and Promulgation Groups.

But suppose that all these things are done, and they cannot be done hastily, there is still a staggering task to be completed. When the field is thoroughly surveyed, the Church thoroughly informed and the forces more adequately mobilized, not one individual can be converted,* nor one community truly transformed without the work of the Spirit of God. We cannot too often remind ourselves that our dependence is upon Him.

Another danger in a great organization is dependence on human machinery and power and the imitation of worldly methods of promotion. During the war the one thing sought was to "complete the job" as quickly as possible. Extravagance and waste were overlooked if only the end in view was accomplished. Great organizations were built up only to disintegrate later. In the Kingdom of God it is *life* rather than machinery that counts and right methods and lasting results rather than large undertakings or quick results.

The greatest reason for encouragement in this Movement is the spirit of prayer that pervades the leaders. Work that is done in the power and under the leadership of God is not in vain, but God's processes are unhurried. The harvest requires patience and self-sacrificing service but above all it requires an understanding of God's program, faithful obedience to His laws and unselfish cooperation with Him.



THE TASK BEFORE THE EVANGELICAL CHRISTIAN CHURCH TODAY

An evidence of the need for Christian cooperation—nineteen hundred years after the Saviour of the World gave His life for the world and told His followers to go into all the world and to preach the Gospel to every creature.

The Need for Missionary Cooperation

BY S. EARL TAYLOR, LL. D., NEW YORK

General Secretary of the Interchurch World Movement

PRESIDENT Wilson has said: "Religion is the only force in the world that I have ever heard of that does actually transform the life, and the proof of the transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

What are the fundamental elements of democracy in America? The Christian home, the open Bible—in a word, the foundations of morality laid deep by our Pilgrim forefathers. But if democracy has been built up in America by these elements of our civilization, what shall we say of other nations of the globe? Almost two-thirds of the earth's population have never even heard of Christ. They live apart from the whole range of influences associated with Christianity; they lack the sense of the value of personality and human rights which work so mightily in a nation's progress. And the nations are telling us about it. The dead formalism of the Far East will not hold the educated classes today. One of the great men of China who passed through America on his way to Paris said: "You have taken away from us our idols and our temples and destroyed our faith in Buddhism and Confucianism. Responsibility rests on you to give us a positive substitute, which we must now have to avoid chaos." Mighty Russia, so vast in size that we cannot comprehend it, sends out this cry: "Russia wants books, not bayonets. Russia needs teachers, not soldiers. Send us farm machinery, not machine guns. And give us help for the four million orphans of our country. Send us men and women to work with us, to live with us in the villages as well as in the cities, to teach us how to be free and to use freedom wisely."

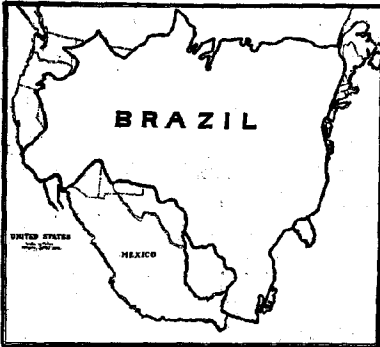
There is Mexico. Four out of five people in Mexico cannot read the Bible. The very name of God is unknown to one-fifth of the population. Rev. S. G. Inman estimates that the first six months of the Mexican border patrol cost the United States government more than enough to build and maintain for ten years a fully equipped college, hospital, social settlement, and church in every town of over four thousand people in the republic of Mexico. A single Christian school, developed in Mexico by one lone American girl with a few native workers and the help of Almighty God, has literally transformed the city in which it was founded, and its whole attitude toward the United States, and especially toward our Christianity, has been changed. If this sort of thing could be

extended, border patrol of Mexico would be unnecessary inside of ten years.

Take South America, made up of republics most vitally related to us, a country so vast we cannot comprehend its size. Bishop Oldham declares that the intellectuals of South America have discarded God from their vocabulary. They hold a position agnostic and openly infidel.

Look at beautiful Japan. A little white square in the center of a map of the island empire represents the Christian poulation. A little larger area shows those in reach of the Word of God, and the vast bulk of the population is still untouched by the Gospel of

Christ. Japan has failed at the point of her greatest success, namely, her educational system, because of the complete separation of education and religion. Today 90 per cent of the graduates of the government colleges in Japan are frankly without religious faith. They are the future prime ministers, cabinet ministers, governors, principals and professors of colleges, doctors, lawyers, and other leaders of Japan. What kind of a Japan can these men be expected to make?



BRAZIL, WITH A POPULATION OF 24,000,000 AND A FEW SCATTERED MISSIONS, IS AS LARGE AS THE UNITED STATES

Is Japan a menace? Only in the sense that America and Europe are a menace in so far as they are not Christian. A Christianized Japan would be a mighty force for righteousness and peace in the Far Eastern world. Twenty-five years ago the missionaries in Japan called aloud to the churches, saying that Japan's redemption was possible at that time, that the opportunity would pass in a year, and the Church must act quickly. The Church did not respond, and the Christian harvest in Japan has been postponed for at least fifty years, possibly a century.

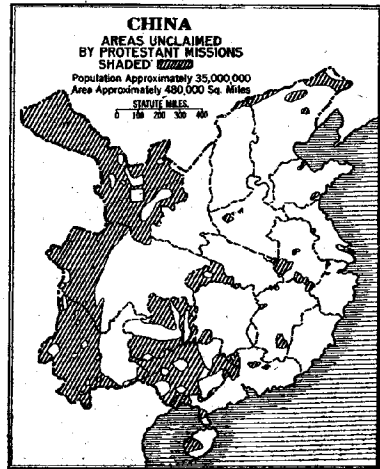
China is better prepared today than Japan was twenty-five years ago. A mighty land is China with her 330,000,000 people, equaling in population all of Russia and Germany and Austria and Bulgaria, Greece, Denmark, Holland, Norway, Sweden, Great Britain, France and Italy. Today we have the opportunity; tomorrow will be too late. Will we take advantage of the present opportunity to win China for Christ?

The program of the Christian Church must at least match the policy of the nation in service to mankind, if the Church is to continue as a world force. Dr. Mott said not long ago: "A practical

plan of cooperation, entered into intelligently by the leaders of the aggressive forces of Protestantism and adhered to loyally without compromise or sacrificing any vital principle, would make possible easy world-wide occupation by pure Christianity of all those fields that now concern us." Now, if that be true, God pity the Church or the Christian that stands in the way of a program like this!

Let us turn from the foreign field to face the problem before the Church at home. I will mention a single phase of the problem,

that of the Negroes of America, and I know of no more difficult task in the home mission field. Illiteracy among the Negroes has been reduced from 90 per cent to 30 per cent. The total property held by them is valued at \$700,000,000. There are 50,000 Negroes in professional service. They print 400 newspapers and periodicals. Their migration from South to North is sending its powerful streams to Chicago, to Detroit, to our great cities. As a result, two hundred and fifty thousand workingmen are located in a new environment. This is their plea: **WANTED:** churches in which to worship (or they are inherently a religious people) decent houses in which to live; fair chances at an honest living; good schools; equal protection to life, liberty and property. In one of their churches in Philadelphia the contrast is alarming between the space for the Sunday-school and the actual school, with its enrolment of 3,800. The church seating capacity is 1,000 and its membership is 3,300! Why not occupy a field like that?



THE CHURCH RESOURCES AND GIFTS

Beyond all question, the Church of Jesus Christ is incomparably the most powerful organization in the world. With such opportunities before us the work can go forward, if the Church will face its task.

Yet a fair study of the Church's latent resources and unused power would probably compel us to conclude that, of all the great organizations in the world, the Church is developed to the smallest percentage of its capacity. When we look at the Church's financial response to the world's need, we find that in one large denomination it took eleven days to give one cent to the Board of Foreign

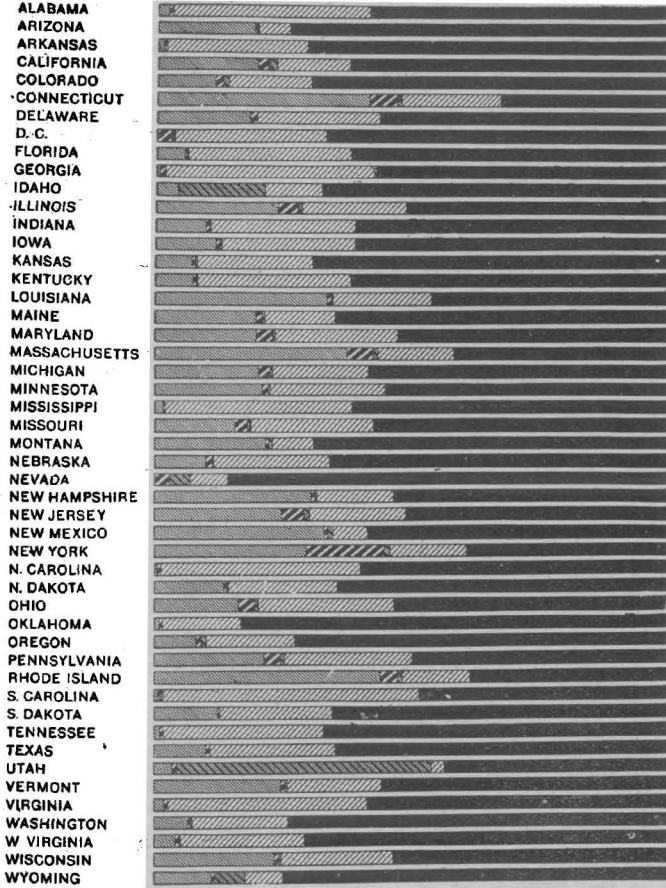
Missions, thirteen days to give a cent to home missions, two months and twenty-four days to give a penny to the Freedman's Aid Society and three months and three-tenth days to give a penny to Sunday-schools. Then somebody discovered that if we gave a two cent postage stamp a week it would increase our offerings a million dollars. A cent a day would make an increase of \$10,000,000; a dime a week, \$15,000,000; a half dollar a month (the price of a very cheap meal these days), \$18,000,000. After fifty years of missionary organization and development in the Methodist Episcopal Church, the per capita offerings for missions, foreign and home, from both church and Sunday-school, including the work of church extension, special gifts, and city missions, are actually less than the per capita for missions fifty years ago; and yet the wealth of the nation has increased from \$7,000,000,000 to \$250,000,000,000 in that period of time, the per capita wealth of the nation jumping from \$500 to \$2,500 per capita in that same period. A typical instance is that of a church, free of debt, well located, with a good building, good parsonage, fine Sunday-school, having the every-member canvass, the duplex envelope, paying the seventh highest per capita offering in the district, and has the following record: 102 give nothing; 31, one cent a week; 57, two cents a week; 58, two and one-half cents a week.

The war cost the world \$450,000,000,000—\$7.41 per second since Christ was born! Interest charges at four per cent for one hour exceed the total foreign gifts of America for 1918. No wonder the commander of the British fleet said: "If half of the zeal and passion, half of the outpouring of life and treasure or organization and efficiency that the state has put into this World War could be thrown into the cause of the Kingdom of God and of the eternal verities, the world would soon be won."

A new day is upon us. If we, as Christians, believe sincerely that the business of God is the most important work in the universe, it is our duty to use every effort in our power to further the interests of that business with all the resources and knowledge and experience we possess. When the director of a large enterprise discovers that time and effort and money are being wasted through lack of coordination in the various departments, he does not rest until he has got the thing coordinated and eliminated the waste. He will call in efficiency experts and reorganize his enterprise from top to bottom, if necessary, until finally, allowing only for human error, he has secured 100 per cent efficiency.

If it is worth going to that trouble to secure the best results from a mere human money-getting business, is it not our sacred duty as Christians to see to it that God's business is made as efficient as human effort, inspired by faith and prayer, can make it? The trouble with our Protestant churches has been that, though

WHERE 58 MILLIONS UNCHURCHED PROTESTANT AMERICANS RESIDE



Totals: Catholics 16,788,214 Jews 3,388,951 Other Non-Prot. 739,709
Protestants 24,354,216 Not members of any church 58,368,241

CATHOLIC
 JEWISH
 OTHER NON-PROTESTANT
 PROTESTANT
 NOT MEMBERS OF ANY CHURCH

individually many of them have displayed a very high degree of efficiency in Christ's service, they have not functioned efficiently in relation to the Church as a whole. It has been like the parts of a machine functioning independently one of another.

The Interchurch World Movement was organized for purposes of cooperation, not union, among denominational agencies. It is a grouping of missionary, educational and philanthropic organizations within the several communions, not to supply the details of a plan of campaign, but to promote cooperation among the churches, so that a unified plan may be evolved and put into operation. The work must be undertaken in no narrow sectarian spirit. It must be the sincere effort of a united Church, if it is to make its full contribution to the happiness and Christian welfare of the new world.

First, however, we must know exactly what our objectives are: what is the strength and position of the enemy. These are the things that the Interchurch surveys are designed to discover. The Survey Department corresponds to the intelligence department of an army. When the surveys are completed we shall know, county by county and city by city in the United States, and country by country in the foreign field, what are the religious needs of the world, and what is America's share in the approximate cost in men and money to meet these needs.

Then it is necessary for the leaders of our various churches or missionary agencies to gather around a common table to consider the facts and figures revealed by the surveys and to formulate a strategic plan of campaign. When they see before them places occupied by Baptists, Methodists, Disciples and Congregationalists, Episcopalians, Presbyterians and others; when they have the outline of all the forces engaged in this great world struggle which we are waging for Christ; and when also they have before them charts of vast unoccupied areas where there are no workers at all—then that Council can agree upon a plan in which all denominations will have their allotted share. The leaders can then return to their own bodies and societies; and while each remains independent and autonomous in its own field, a harmonious plan of campaign may be applied to developing the tactics of their individual enterprises.

It is the promotion of this spirit of cooperation, of Christian brotherhood among the churches, which is the object of the Interchurch World Movement. The broad principles of Christian love and fellowship are the same the world over, and those who come together in mutual harmony to carry the Gospel of our Saviour to the ends of the world will be better Christians, and better members of their own denominations because of the proof they have given of their sympathy with the spirit of Christ, our Master, who prayed that His followers might all be one. -

Growth of the Interchurch Movement

BY JOHN R. MOTT, LL. D., NEW YORK

Chairman of Executive Committee of the Interchurch World Movement

DISCERNING leaders and in fact other discerning members of the churches, for some time have recognized the desirability, indeed the necessity, of a more concerted plan for the expansion of the Kingdom of our Lord Jesus Christ, and for larger unity in action in the carrying out of such plans as may command the united confidence and following of the churches.

About two years ago Mr. James M. Speers, a layman of the Presbyterian Church, in viewing the experiences of the American, Canadian and British people during the war in associating their efforts to conduct a united campaign, asked the question: "Why should we not apply some of these same principles to the affairs of our foreign missionary societies?" He presented this view in a paper at the annual conference of Foreign Mission Boards held that year,* and some who heard the appeal could not get away from the cogency and logic of the arguments. The Chairman of the Executive Committee of the Federal Council of the Churches of Christ in America, influenced by similar considerations, was led to take the initiative and decided that there would be some advantages in calling together representatives of the various foreign mission boards of North America to consider the desirability of a union of effort on the part of the foreign mission boards in attaining certain common ends. That meeting was held in December, 1918, in New York.

A memorable day was spent in Conference and the conviction deepened in the minds of those present that the time had come for our various Christian communions to draw more closely together for investigation of the needs of the world, for interpretation, and then, for action on a united program.

A committee of fifteen was appointed and then enlarged to twenty representatives of foreign and home missionary interests. Later the educational boards of the churches were included, and as the discussion continued the scope of the plan was extended to include other agencies, denominational and even undenominational and interdenominational, of our North American Protestant Christianity.

At the annual conference of the foreign boards in New Haven, in January, 1919, and the annual conference of the home boards in New York the Committee submitted their plans. It was the somewhat remarkable fact that on each occasion substantial unanimity was expressed that the time had come when we should come together and work together so far as we could conscientiously do so, in order

* See *MISSIONARY REVIEW OF THE WORLD* for March, 1918.

that we might more economically, more efficiently and more fruitfully accomplish the task before us.

The plan called for the creation of a General Committee, first of one hundred, which convened at Wallace Lodge and shaped the plans which have guided the Interchurch World Movement.

An Executive Committee was appointed by the General Committee, and the Movement began to function almost immediately. Plans were projected for the surveys at home and abroad, and all the various activities of the cooperating churches or agencies.

The General Committee was called together in Cleveland in the spring of 1919 and at that time the relationships between this Movement and the various agencies of the churches, were defined. At another meeting of the General Committee, held in Cleveland in September of 1919, further commissions carefully reviewed what had been accomplished up to date, and pointed the way for further development.

Intimate conferences were held with the leaders of the Forward Movements of the various denominations which had decided to cooperate with greater or less fulness with the plans of the Movement. Still later, experts or specialists were summoned by the different divisions of the survey to review what had been done and to help give guidance. In some cases radical changes were made in the plans of the Interchurch World Movement, and in the steps to be taken in perfecting the surveys.

An interesting group met in Garden City a few weeks ago, as a Board of Review. This was a group of men of wide outlook, of large experience, of proved sagacity and judgment, and of the finest unselfish spirit. It was also decided to call together a large body of representatives of the various cooperating communions or denominations. This conference met in Atlantic City, January 7 to 9 to view the whole task which confronts our North American Protestant Christianity, as it looks out into the fields on this continent, and as it reaches out beyond the oceans to all parts of the world. The plans of the Interchurch Movement were placed before the 1500 delegates that came together and after free and open discussion accepted the purposes and plans of the Movement and authorized the Executive Committee to proceed.

Napoleon, in speaking of a phase of warfare that has not been much in evidence in the recent war, said: "The time to bring up the cavalry is when the enemy's lines begin to waver, that you may turn defeat into rout." The lines, not only here in North America but on every continent, that oppose the friendly and constructive ministry of pure Christianity are not only wavering—they are breaking. This is the moment of moments for us to find our unity, our spiritual solidarity, in order that we may win world wide spiritual victories for our Lord and Master.



THE CABINET OF THE INTERCHURCH WORLD MOVEMENT AT A LUNCHEON CONFERENCE

The Interchurch Organization

THE ORGANIZATION of such an enterprise should be economical and adequate, capable of rapid expansion or contraction, democratic in its representation of the various cooperating communions and agencies, but at the same time efficient in its methods, giving free play to individual initiative, with proper safeguards against duplication of function.

The "Board of Review," a group of representative leaders of several denominations, reported at the World Survey Conference their approval of this organization, and the expenses incurred. They expressed this approval in the following words: "Had the leaders, through lack of vision or fear of present criticism, dared less, and prepared a less adequate foundation, they would have subjected themselves eventually to far greater censure because of their failure to have constructed a foundation sufficiently broad and strong for the great structure which alone will be in any sense worthy of the united effort of so large an aggregation of the Christian people of the land."

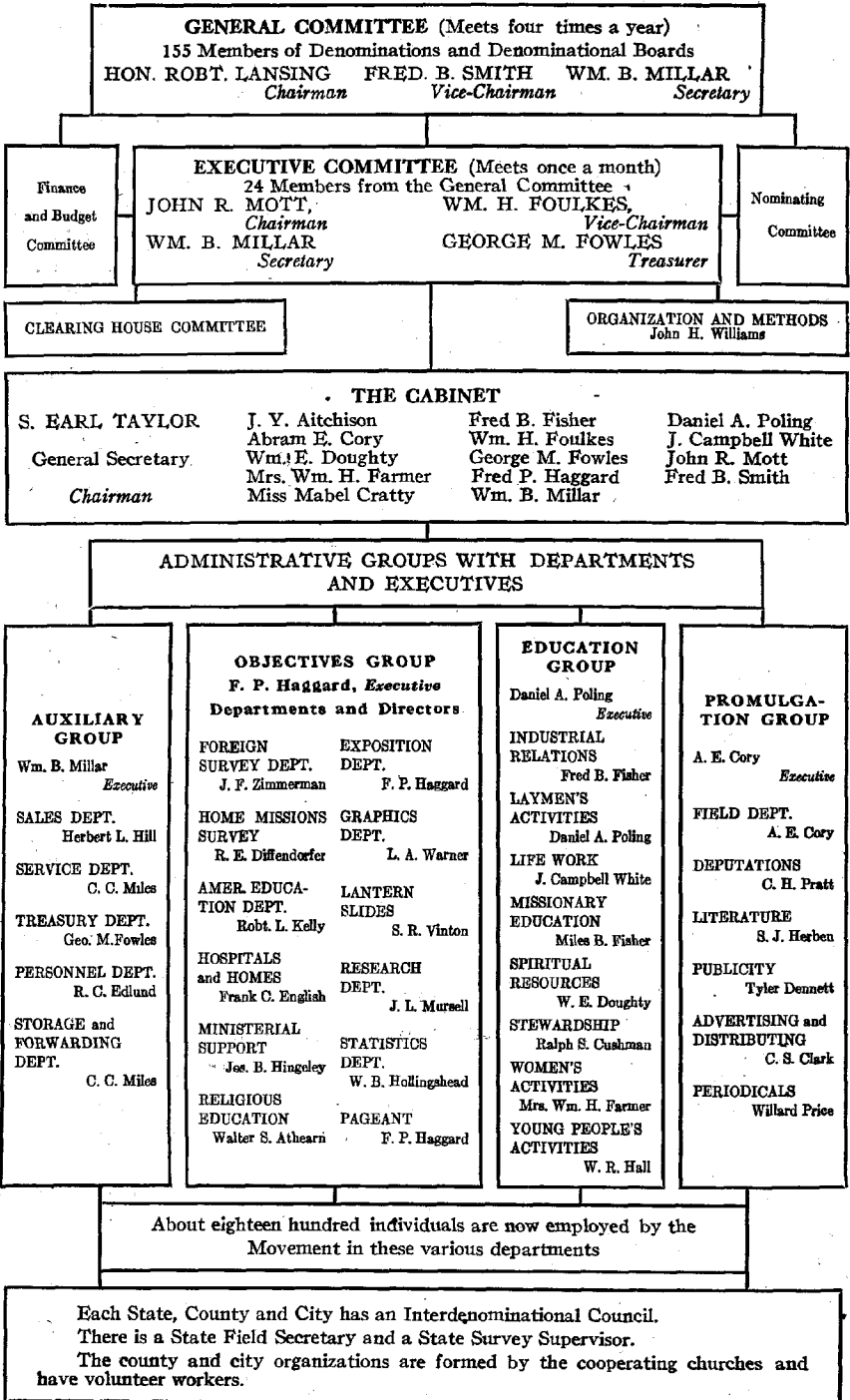
The basis of the Interchurch Movement organization is the constituency of cooperating denominations and denominational Boards that forms the groundwork of the entire plan. Their representative

controlling body is the General Committee of which Hon. Robert Lansing is Chairman and the members of which are nominated by the various communions. This Committee outlines the policies, while the Executive Committee headed by Dr. John R. Mott works out the policies in more detail. The direction of the execution of policies is in the hands of Dr. S. Earl Taylor, General Secretary, and a Cabinet of nine Associate General Secretaries who are chosen for their executive ability, their experience in similar organizations, and their relationships to their denominations. Many of them are also directors of departments of the Movement.

Dr. Abram E. Cory, who headed the Men and Millions Movement of the Disciples Church, is Director of the Field Department. Dr. W. B. Millar, for some years General Secretary of the Laymen's Missionary Movement, is secretary of the Executive Committee. Dr. Fred P. Haggard, former general secretary of the Baptist Victory Campaign, is Director of the Survey Department. Dr. Fred B. Fisher, who was Campaign Director of the Methodist Centenary, is director of the Industrial Relations Department. Dr. Daniel A. Poling, associate president of the United Society of Christian Endeavor, directs the Laymen's Activities Department. Mrs. William H. Farmer, one of the leading women of the Baptist Church, is director of the Women's Activities Department. Dr. J. Campbell White, former Secretary of the Laymen's Missionary Movement, is head of the Life Work Department. Miss Mabel Cratty, General Secretary of the Y. W. C. A., is also an Associate Secretary of the Interchurch World Movement. Dr. J. Y. Aitchison, of the new Board of Promotion of the Northern Baptist Convention, is also on the cabinet. Dr. William Hiram Foulkes, general secretary of the New Era Movement of the Presbyterian Church, is vice-chairman of the Executive Committee.

The expenses of the movement for salaries, rent, travel, printing, supplies and surveys up to January 1, 1920, amounted to \$2,035,000. The amount to be spent up to June 30 next covering the period of intense activity through the United Simultaneous Financial Ingathering, will be based on the principle that the expense should not exceed 5 per cent of the amount of money to be raised. The expenses will be met by advances from banks, which are willing to make loans to the Movement without collateral and secured only by the underwriting of the cooperative agencies. Each cooperating agency is expected to underwrite the expense up to 5 per cent of its own askings. It will not be called upon to pay any expense money, even out of its own receipts in the campaign, however, unless the amount of gifts not designated for any particular denominational agency falls below the total expenses.

General Plan of Organization of the Interchurch World Movement



The Enlarging Definition of Missions

BY TYLER DENNETT, NEW YORK

Director of the Publicity Department of the Interchurch World Movement

LIFE DOES not move forward greatly in advance of its vocabulary. The new world calls for new definitions. In the last three years "democracy" has been the most minted word in the American vocabulary. Indeed, it was minted so often and put into circulation so frequently with less than its face value of idealism and ethical conviction in reserve, that the word has suffered a depreciation equal almost to that of the Russian ruble. Yet no one will deny that the word powerfully affected the wills of a hundred million people, and its constant use through the world is one of the chief factors in creating this present need for the restatement of practically every definition of human purpose and intention.

Is not the missionary purpose of the Christian Church also in need of new definitions? It would be stimulating to the vitality of one's personal religious convictions if, every ten years, he were compelled to write a new definition of why he is a Christian. Words become devitalized with constant usage until at last they lose their power to move the will. The search for new words often stimulates creative thought and leads on to new experience. Any attempt to redefine the purpose of Christian missions, in the light of the newly discovered facts and newly awakened human interests which have been brought forward in the past five years, will have the double benefit of making our purpose more intelligible to others and of stimulating our own personal convictions.

We pass easily from the realm of personal religious convictions to that of missionary purpose because the two are identical. They are as inseparable as the two sides of a Federal Reserve note. It is because in the past we have attempted the impossible task of departmentalizing our religious life and creating a department of missions, as distinguished from departments of Church extension and religious education and theology, that both Christian experience and Christian missions have fared badly. In fact Christian experience is missionary experience, and if the experience is not missionary it is not Christian.

Forty-five years ago a great American poet apostrophized the age as standing "at thy temple door, heart in, head out." The description is now almost obsolete, for while the present age still stands at the temple door, conditions are nearly reversed for millions of people. The head is in but the heart is out. That is to say, vast numbers of people do not understand that what they hear in

the churches, or what they do there, has a very close relation to what is happening each day in the streets of the world. For them the purpose of the Church must be made intelligible, and this involves a restatement of the missionary purpose.

In the second place, we require a new definition of the purpose of Christian missions in order that the missionary worker may not fail to grasp the direct bearing which his labors have on the tremendous issues of international politics, finance, commerce, and trade relations, and also upon restoration of healthy civic and national life, the restoration of goodwill, and the draining off of the vast reservoirs of spiritual poisons which the period of the War accumulated.

Thirdly, we need a new definition of missions as the transcendent purpose of the Church of Jesus Christ in order to preserve for us as individuals the vitality of our convictions and to stimulate apostolic zeal.

Before we are prepared to restate the definition of Christian missions, we must study a host of new facts which the last five and one-half years of upheaval have created or laid bare. We must take into consideration the new political boundaries which have been established, the withdrawal of the rights of missionary liberty from large areas, the economic questions involved in our dealings with the native races. We cannot frame the purpose of missionary work in any land without first carefully studying, in the light of the Gospel of Christ, the needs and privileges of this great hour.

Not only do we need information as to the new conditions; new classifications also are necessary. The classifications, according to which Christian men are arranging their thoughts today, are many of them quite new. Some of these new topics are as follows: the elimination of waste; the increase of production; the conservation of life; the boundaries of religious freedom; and justice for women. Under such classifications as these it is possible, yes, and necessary if the Church would have the attention of mankind, to state the old truths of the Gospel with overpowering force.

With the ascertained facts of the new world situation and a new classification of human interests before the Church, it is now necessary to create an entirely fresh literature, and to devise new measures of missionary and religious education. The work of the home missionary among foreign-born and foreign-speaking groups of people in our industrial centers and agricultural areas assumes new interest and importance when studied in the light of sound ideals of civic responsibility. Never before has the nation been so exposed to the demoralization of materialism, the de-spiritualizing of human relations, and the cheapening of ideals. The nation moves toward destruction for lack of ethical knowledge and

spiritual conviction. It is supremely the duty of the Church of Christ to provide the nation today with an intelligent, integrated, reasoned program of education in which the facts of daily activity are related to the eternal law of life as revealed in Christ.

So much for the realm of thought, for the creation of a fresh vocabulary. Now as to the realm of action. The word must become flesh, action; it must be energized. The consideration of this subject leads us directly into the field of ecclesiastical organization and operation, and in this field there is a lamentable lack of clear thinking and firm conviction. The world is extremely impatient with ecclesiastical organization. It has a vague idea that there are too many churches, that they "ought to get together," that nothing worth while is being conserved by their separation. When one analyzes the attitude of "the man in the street" on the subject of church unity, it is found that it is not unity but united and effective action which he is demanding. He cares very little whether the denominations effect organic unity or not, but he knows that his own heart is haunted by a hundred moral questions which he is unable to answer and to which the churches appear to have no answer. He desires to do something as a loyal citizen and as a friendly neighbor, to help himself and his fellows out of the moral morass into which they have fallen, and he thinks that the Church fails to help him because there is no Church; there are to his eyes only churches. Having approached the moral questions of the day from the daily paper rather than from the study of the Bible, he fails to understand and respect the moral convictions which actually underlie sectarianism. The churchman, approaching the subject from his Bible, with slight reference to the daily news, often fails utterly to respect the moral earnestness of the man in the street who is calling upon the churches to get together. What mankind is really demanding of the Church of Christ today is action,—moral action, spiritualized by the idealism of Jesus.

The Interchurch World Movement of America is addressing itself to an analysis and interpretation of some of these outstanding facts. It is organized for action. It is at the same time engaged in the framing of an enlarged definition of the purpose of the Church itself. It does not claim to have made new discoveries of religious truth, but it is seeking to define the old truths in such terms of action as will make the truth itself intelligible to hundreds of millions of people in America and other countries. It is an effort, viewed from the widest angles, to convert intellectual assent into moral earnestness. It is an effort to mobilize the moral earnestness of mankind for the upbuilding of the Kingdom of God. In so far as the new Interchurch World program is sincere it may revolutionize the attitude of mind and heart of men towards the Church of Christ.



"THEY WORSHIP THEY KNOW NOT WHAT."—NORTH AFRICAN MOSLEMS AT PRAYER

Surveying the Foreign Fields

BY REV. F. P. HAGGARD, D.D., NEW YORK

Executive of the Survey Group, Interchurch World Movement

THE FOREIGN SURVEY is a world survey,—geographically, racially, topically, religiously and interdenominationally. It is the first thorough-going, all-world Christian survey that has ever been made. We need to know the facts, let them be what they may, startling or even overwhelming. We may be so overcome by the magnitude of the needs that we can not do everything, but we will think and work better if we know the facts. With these facts of the situation in hand we can tell what we need in terms of men and money to solve the problem.

The heart and conscience of the Church should be aroused by the survey so that adequate support to the work will be given.

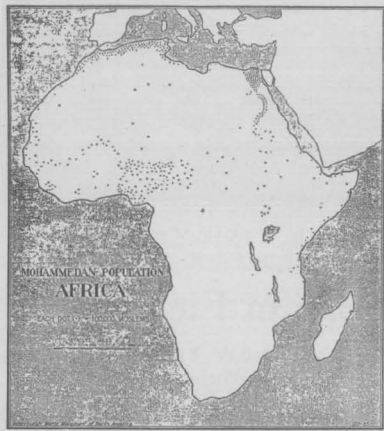
Every phase of the work studied in the American surveys,—education, hospital work, training of nurses, teachers and preachers are included in the Foreign Surveys of each mission field. As a result of this investigation it should be possible for the first time to obtain a clear view of the entire task of every Christian denomination.

The China Continuation Committee has a most remarkable survey already complete, and all of that material is at the disposal of the Interchurch World Movement. The right arm of the survey in China is the Continuation Committee; in Latin America, it is

the Committee on Cooperation in Latin America; in Japan, the Federated Missions and in India, the Continuation Committee there. The crux of the survey is to put before the Protestant churches of the United States a judgment of what is actually needed to do the work in the next five years. The budget that is to be made up is coming from the field. Questionnaires have been sent out to designated men and women representing the work throughout all the field. The askings are sifted down to meet the judgment

of the Missions and of the particular Board that makes up the budget of what is needed.

Take the untouched areas of the world. Start with North Africa and except for a little fringe of coast towns the major part of North Africa, only a few hundred miles away from the land where Jesus Himself lived and died, 2,000 years after He came, is practically without men and women conveying His message. The central part of Africa reveals a situation so chaotic that there is practically no man in the world able to give an accurate estimate even of the population, nor an accurate description of some of the regions in which



FACTS DISCOVERED BY THE SURVEY

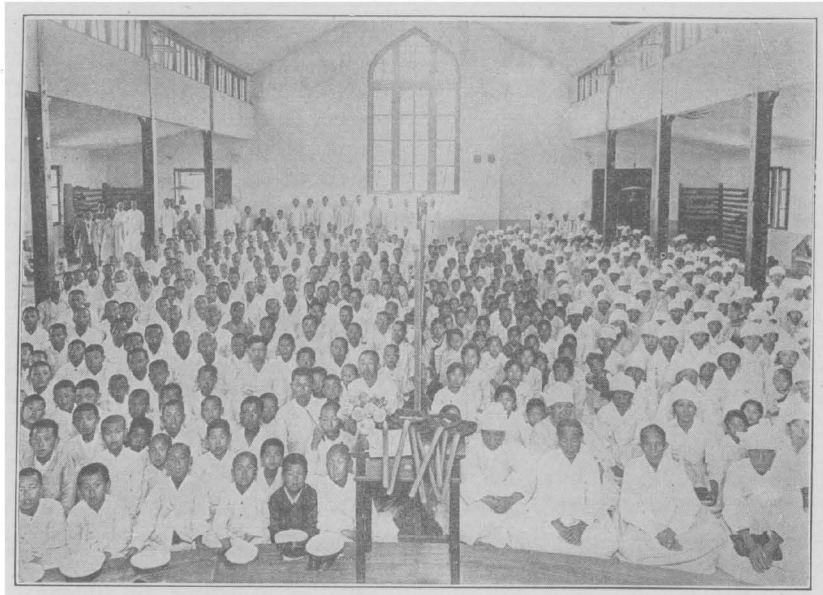
there live tens of thousands, perhaps some millions of men, to whom the same thing has been denied.

Turn to the continent of Asia, start near the western border of China and we cross great areas of Central and Western Asia with approximately 50,000,000 people, who are practically without even the first message of the Gospel of Jesus Christ.

In China, seven missionaries have recently made a journey across an area so great that they were nearly twenty-five days in progress, and found absolutely nothing being done to evangelize the people.

Take one example. One of the Provinces of China, first to open to missionary work within thirty miles of a big city, has a mission station where one of the strongest American Boards has been at work for sixty years, and yet so absolutely inadequate have been the resources of that Board for the work that in an area with a population of 210,000 people there are today only three Chinese evangelists at work.

In all, there are at least 125,000,000 men and women living in



THEY KNOW WHOM THEY WORSHIP—A KOREAN CHRISTIAN CONGREGATION

totally unoccupied mission fields of the world, to say nothing of areas which we regard as occupied so far as the map is concerned, and yet which have in their boundaries thousands of people who know nothing of Jesus Christ.

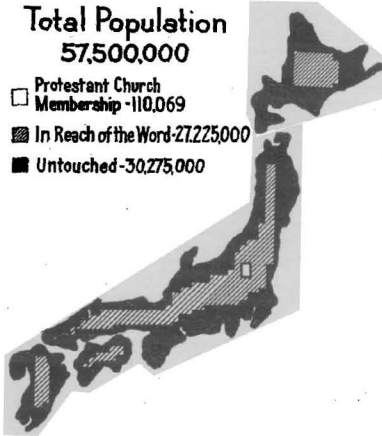
Questionnaires have been sent to every missionary in the field and one thing that these have brought out is that this unrest that is manifest in America and Europe prevails through all Asia and nearly all parts of Africa, until men everywhere are feeling that the foundation of things seems to be slipping. The censored press dispatches from Japan do not allow us to realize the struggle that is taking place there. History may well say that the end of the struggle in Europe against militarism has marked the beginning of the struggle in the Asiatic Continent. There is the beginning of a democratic movement in Japan and at this time, when the better element of the Japanese people is realizing that Japan is in danger of launching herself on a road that has been tried and found worthless in the heart of Europe, they need help. The survey of Japan will also show that the great rural masses, the heart and probably the salvation of Japan, has been neglected.

There are 800,000,000 people in India and East Asia, and in the last five years the number of missionaries we have sent, the current appropriations which we have supplied, the buildings and equipment have practically stood still. In the mean time India has

Is Japan Evangelized?

Total Population
57,500,000

- Protestant Church Membership - 110,069
- ▨ In Reach of the Word - 27,225,000
- Untouched - 30,275,000



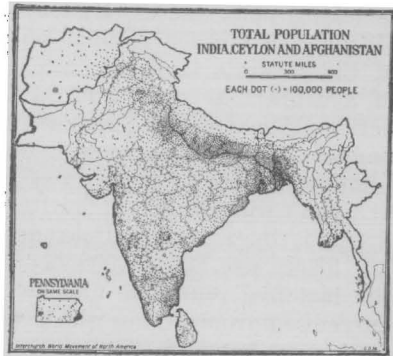
united, even though weak, are capable of exerting an immense influence on public opinion. After the revolution the Chinese took the old Manchu camp and decided to make it a model city. They laid out broad streets and then began to erect a commodious group of houses which was to be the red light district. Hankow had been a city for a thousand years and there had been no such public recognition, nor legalization of vice. The movement had back of it a large investment of capital; it had back of it the Government forces, and unfortunately it had back of it the very shining example of the model city of Shanghai with its foreign government. Yet when the united Christian forces of Hankow appealed to the great guilds of the city, appealed through the newspapers to the public opinion of the city, and then appealed to the Government—in spite of the fact that the contract for the buildings had been signed—the Governor of that province wiped the whole thing out of existence and saved the city of Hankow from that shame and disgrace. To accomplish that in Asia the churches had to cooperate.

The Foreign Division Survey of the Interchurch World

added 30,000,000 people to the population and by 1950 the population of that region conservatively estimated as to increase will be 1,100,000,000.

In Brazil there are 22,000,000 people in areas where there is not a single Protestant missionary and the force of native Brazilians to do the work is so inadequate that there is no hope of reaching these people, at the present rate of progress, for generations. Is it too much to ask for one Christian university in Brazil?

Cooperation is invaluable if we are to overtake this task. In Hankow, China, we have seen that the Christian forces when

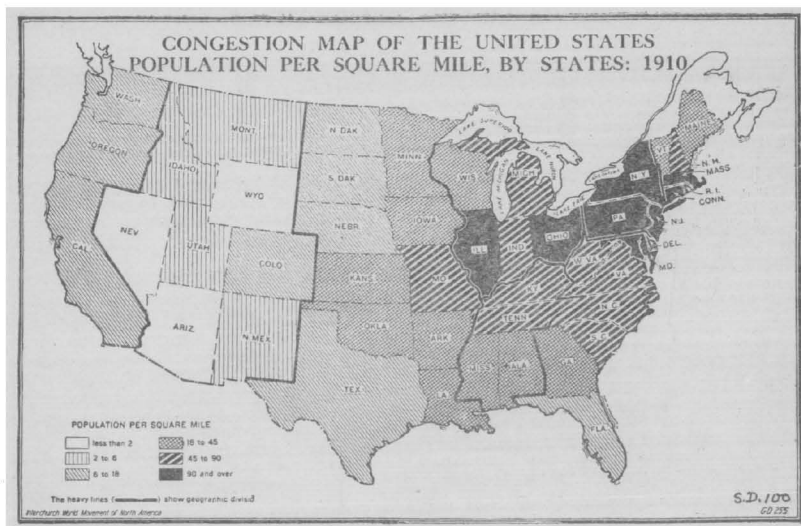




THE HARVEST AFTER THE SOWING—BAPTISMS IN INDIA

Movement is making such a survey of all foreign mission fields as will enable it, in cooperation with the missionary agencies of the United States, to determine the obligations of those American agencies and to formulate a five years' program of advance, which may be budgeted in terms of men and money.

It is of course impossible to make a complete survey in time to render all the facts available in the coming financial campaign, but the survey is being conducted with such thoroughness as to insure the securing of data which will be a trustworthy basis for subsequent surveys. To insure the wisest expenditure of the money made available it will be necessary to furnish the cooperating agencies with the fullest information possible regarding the fields. In view of this fact the Foreign Division proposes to continue the process of survey with all rapidity consistent with thoroughness, completing the surveys as far as possible in the Autumn of 1920, and to furnish the cooperating agencies entrusted with the expenditure of the funds information as it is received.



Surveying the Field at Home

BY REV. RALPH E. DIFFENDORFER, NEW YORK

Director of the Home Survey Department of the Interchurch World Movement

WHAT is this community in which you live?
WHAT forces have made the community as it is?
WHAT kinds of people live in it? What are their relations to you and me in every day life?

Why was the Church planted here—and has it realized its purpose? Is it a vital factor in determining community ideals? Do the Christian spirit and purpose prevail among the people because this Church is in the community?

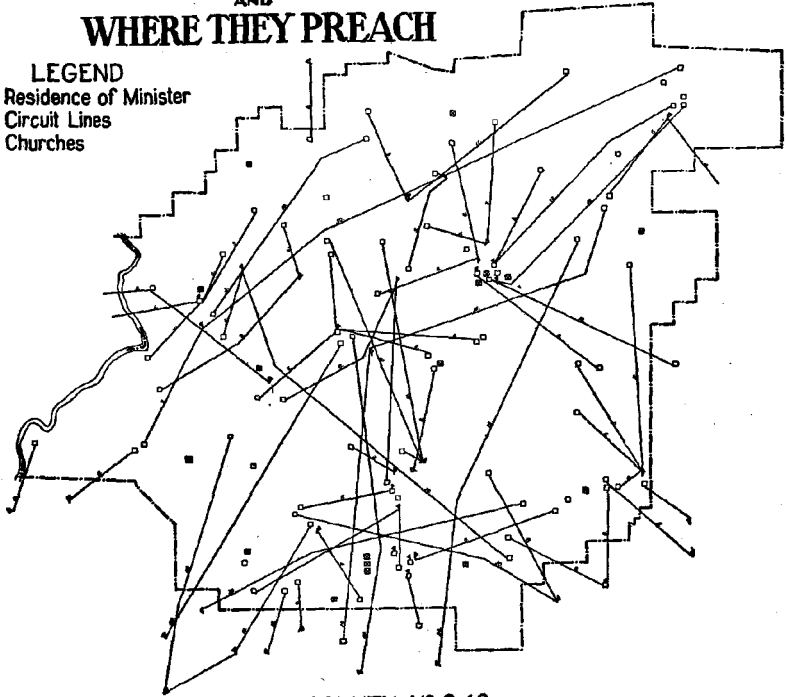
The Interchurch World Movement is seeking to answer these and similar questions for the denominations concerned, by means of its American Survey Department, which deal respectively with Home Missions, Education, Religious Education, Hospitals and Homes, Ministerial Support and Relief.

In making the first approach to a city to make a survey of its population, community life, and the growth and present strength of its churches, prejudice against surveys often rises to block the way, for previous surveys may have exposed the seamy side of the community to the world.

But the Interchurch World Movement surveys are distinguished in method from those usually taken either for academic or exploitation purposes. The churches in the community are to survey themselves. Whatever share evangelical church people may have in the salvation of America will come first of all through self-

WHERE THE MINISTERS LIVE AND WHERE THEY PREACH

- LEGEND
 ▲ Residence of Minister
 — Circuit Lines
 □ Churches



COUNTY No 348

A SURVEY SHOWING THE WASTE OF EFFORT INVOLVED IN SEVERAL MINISTERS TRAVELING FROM FIVE TO THIRTY MILES TO PREACH IN NEIGHBORING CHURCHES, WHEN ONE MIGHT SERVE THE COMMUNITY

examination. To be of value in making a program for the churches, all questions must be answered by the people themselves. Present surveys will do more than gather the facts; they aim to open the minds of the people and stir them to action.

This Home Missions survey will first of all discover the unchurched areas and groups and the unchristian factors in the social life of the United States, Alaska, Hawaii and the West Indies. It will also aid the churches to estimate their own material and spiritual resources and to discover ways and means to develop these to their highest fruitfulness, in order that the Church may shoulder its share of service. Some communities have more churches than they have laymen and ministers to support them, while other districts have no churches at all.

A survey in a southern state shows a cotton mill town where there are 2,000 inhabitants with eight religious organizations, six of which are Protestant. In the same county there is a whole

township six miles square without religious services of any kind and three townships without one resident pastor. The largest denomination in the county has only four pastors serving churches in the communities where they live. Another survey of a mountainous district, where there are five thousand inhabitants, shows a hundred and thirty-five churches, while at the other end of the state, is a county with approximately the same number of people where there are but one or two nominal churches and no resident ministers.

To serve the community adequately and to be most economical and efficient, the Church as a whole must guard against this unequal distribution of her forces. The Interchurch World Movement hopes to stimulate a feeling of common purpose and destiny among the churches by means of a common understanding of common tasks, and by helping the churches of a given community to plan their programs together. In addition to discovering a more scientific method for the distribution of churches and for determining their programs, the Home Mission Survey will make possible an adequate program in terms of money, leaders and policies.

The surveys will involve a study of the needs of a city as a whole, those needs which cannot be met by any one church or group of churches. By mapping those sections of the larger cities that have a life more or less in common, and where the churches are face to face with similar problems, we shall discover the common service to be rendered by the churches. Problems of housing, health, recreation and delinquency, as well as spiritual leadership, are being studied in relation to the churches.

For the first time an attempt will be made to measure the influence of each local church for the moral and spiritual welfare of the community. The growth and present strength of the church will be appraised, the efficiency of its organization, its property, equipment and staff, as well as its service to the community. After all the local and community factors have been taken into account, the needs of each church for property, equipment and staff, over a period of five years, will be set down. The needs of churches that should be classified as Home Mission projects will be admitted to the budget of the Interchurch World Movement.

A population census will also be taken, both for immediate use by the churches of the city and to discover tendencies toward changes in population which may effect the programs of the churches. A like procedure will be followed in the Rural Sections.

Special questionnaires have been provided for negro churches and communities, others for distinctly immigrant communities, small mining and other rural industrial communities, for Spanish-Americans, for Orientals and for American Indians. Special studies are being made of exceptional groups, such as lumberjacks,

migratory harvest workers, and laborers in the small fruit industry and canning factories.

As the churches are questioning themselves, other institutions are also being urged to self examination. A study will be made, in cooperation with the American Educational Institutions Division, of the schools among the Mountaineers, Negroes, Indians, Mexicans in the United States, together with schools in Alaska, Hawaii and the West Indies.

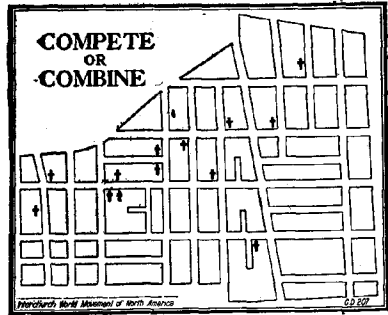
In each rural county a county supervisor and a county survey council are appointed to pass upon the findings. This council is made up of representative ministers and laymen of all the cooperating denominations in the county. Usually, the supervisor is one of the younger trained rural minister whose church is willing to release him temporarily for this service.

A map of the county is made on which is shown the location and denomination of every church. The circuit systems, the residences of the pastors, and the boundaries of each parish are also indicated. This map shows at once all the normal community centers and the unevangelized areas. The supervisor then proceeds to visit each community and each local church and the questionnaires are filled out.

After all information from the county is gathered, the council invites representatives from all the rural churches to receive the tabulated results of the survey. At this meeting the condition of all the churches in all the communities is discussed, and the unchurched areas and groups are allotted by formal action. The needs of each situation are taken up and debated and recommendations are made for a five year program. No recommendation is accepted without unanimous agreement.

Heretofore, the location of churches and the determining of their programs have been decided from the denominational angle, with little or no regard for the plans and activities of any other church.

The Church could not be true to her mission of interpreting Christian ideals to social and community life without trying to understand all the sore spots and points of social strain, the very process of which sets at naught the Gospel of Good Will which the Church proclaims.



Because of the human factors in the industrial situation, and because industry so fundamentally affects the life of the people, it is necessary for the Church to understand all the condition that surround industry and to point out the moral and spiritual factors in these conditions. In all social and industrial organizations of the people there emerges sooner or later the question: What is right? Certainly, any condition of affairs that breeds hatred, strife and violence, any situation where cooperation does not prevail, violates the social order in which men should live in relation to God as sons and to each other as brothers.

It is for these reasons that the Industrial Relations Department of the Interchurch World Movement has undertaken to point out the moral principles involved in all industrial relations and to suggest some methods applicable to the present situation. No attempt is made to deal adequately with either specific or general industrial problems, but rather to indicate the Christian basis upon which these problems can be solved.

It is of the greatest importance that those who are to exercise moral judgment on the premises should know what the exact facts are in order that they may interpret the situation fairly to both parties concerned.

The conduct of our industries is a matter of increasingly intimate concern to every member of the community. Our clothes, our food, our fuel are made for us outside our homes. Heretofore, we have allowed the employers and employees to do work for us without remembering our responsibility for the conditions under which our necessary commodities are produced.

Industrial surveys are, therefore, of the very greatest importance as a means of informing the public of the way in which our basic industries are organized to produce the things that we need in our daily home life. The object of these surveys is not to develop propaganda for any solution of the labor or industrial problem, and not to take sides with employers against labor, or with labor against the employers, but to get at the truth of the situation for an intelligent exercise of judgment with respect to the basic moral issues involved.

More and more we are discovering that all the Christian churches are engaged in a common task—a work of such magnitude and of such complexity that no one church, denomination or institution can conceive of making any impression single-handed. The real needs are only discovered in relation to common tasks and can be fully met only by cooperative effort.



American Religious Education Survey

BY PROFESSOR WALTER S. ATHEARN, BOSTON, MASS.

Head of the Religious Education and Social Service, Boston University

THE AMERICAN Religious Educational Division is surveying religious education in the home, the local church and the community. It seeks accurate knowledge of the religious education in these fields for the country as a whole, for each state and each denomination. The purpose of the survey is to secure a definite body of facts, upon which to base a program of religious education which may be budgeted in terms of men and money, and with which to persuade the people of the country of the wisdom of such a program. It will establish standards and norms as a basis for measuring religious educational methods, processes and institutions. It hopes to lay the foundation for a uniform system of statistics and measurements in the field of moral and religious education that will establish scientific methods of approach to school problems for the guidance of local leaders in the building of programs and budgets. Finally, the survey will interpret the data secured in terms of the standards adopted and present results.

Thus far the survey has revealed some very interesting and very startling things. We find four definite tendencies in the field of secular education: First, a tendency toward emphasizing physical education. The curricula of public schools is being rapidly modified in the direction of introducing compulsory physical training.

Second, there is a re-emphasis of vocational and industrial education. We are preparing our people for an industrial conquest of the world.

The third and most significant change is a tendency toward socializing the curriculum. Old courses of study were built around the physical sciences. We are now to build courses of study around the social sciences. We have taught about the stars in the heavens, about the crust of the earth—but we have not taught the youth sufficiently about the people whom they meet. The very kernel of the course of study in the public schools in the future will be sociology, ethics, economics and human relationships. This will necessitate a laboratory, and that laboratory will be the American community. The motto already adopted by the National Board of Education is: "Every community a little democracy; and every schoolhouse the capital of the democracy." If that time comes the Boy Scouts, the Campfire Girls movements, and other similar social movements will be taken over by the public school. The secular state will be undertaking to determine the basis of conduct and the basis of social solidarity of our people on the basis of a theory of society which has been adopted by the public school teachers and officers, and which may leave Christianity out of account.

There is, in the fourth place, a tendency toward building a great national program of education. The Smith-Towner Bill, which is being so vigorously fought by the Roman Catholic Church, is a bill which represents the ideals of our American people for a great national program of education and which will guarantee to every child an adequate training regardless of whether he is born in one of the wealthy centers or in one of the neglected spots of our country. It is carrying the missionary spirit over into public education, and it is providing for a great national Board of Education with a Secretary of Education in the Cabinet.

This survey has brought together the largest number of American educators that ever collaborated on a single educational problem. Over twelve hundred people had a part in building a single score card. Educational experts, architects, musicians, dramatic critics, Biblical scholars, denominational and interdenominational specialists have been organized into working units for a really sufficient judgment of the facts which we find in the home, the church and the community.

The records of pupils are studied to discover the number receiving no religious instruction, their training and age. We want to know the relation of public school attendance to church school attendance, the number of hours spent in public school in a year as compared with the number of hours given to religious training.

Grade tables will show the distribution of students as they go

through school, and progress tables will show why thousands of pupils drop out of Sunday-schools and public schools at seven, eight, nine and ten years of age.

The Religious Education survey will include buildings and equipment, individual accounting, curricula, teachers' and officers' supervision, finance, religious education in the home and religious education in the community. It will cover the field of vacation and week day schools of religion, teacher training, young people's societies, community music, art and pageantry. The survey will also include a study of special groups and special fields.

A few of the questions which the survey will answer are:

How does the educational program of the Protestant churches compare with that of Catholic or Jewish churches?

What is the preparation of the average Sunday-school teacher? What is his or her age and influence on the class?

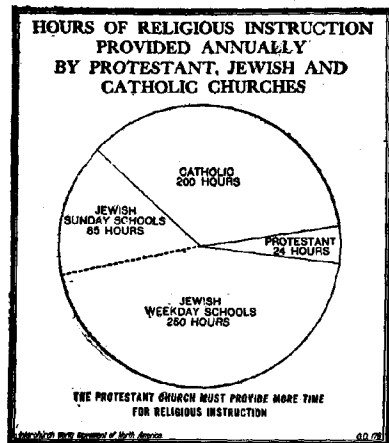
How many pupils join the church annually? What is the average age of conversion?

Are the Sunday-schools really giving their pupils Biblical information? How far does this information influence conduct?

Is church-going the result of physical habit, or has it been raised to the level of an ideal?

Through hundreds of questions of this nature, which we shall ask hundreds of thousands of churches and schools, we hope to arrive at a system of education which will offer to every American child the possibility of the religious heritage of the race. This should enable us to spiritualize our national ideals and to preserve our democratic institutions.

Now, if the Church waits until American boys and girls have finished high school before they undertake to Christianize them, the Church will fail, because the conduct of American people will be determined on the basis of the common knowledge, and ideals that are given to the children during these formative periods. Unless the Church supplies a Christian interpretation of these facts and ideals, the citizens of the future will not determine their conduct according to Christian ideals.



STARTLING FACTS AS REVEALED BY THE SURVEY

Christian Education in America

BY THE REV. JAMES E. CLARK

IF THE Church of Christ is even to begin to do the things which ought to be done in the world we must have an adequate force of men and women as Christian workers. Consequently, the educational survey is not a non-essential and extraneous thing. It is a necessary part of the program of the Church.

One of the essential things is to find out the resources of the Church in men and women; to discover what institutions we have for training these men and women; and whether or not those institutions are sufficient in number and adequately equipped.

The American Education Survey covers four sections. The first deals with the church colleges; the second with public institutions, that is, the state universities, special schools, technical schools, normal schools, etc.; third, with the secondary schools; and the fourth with the theological seminaries.

While the Educational Survey is by no means complete there are certain outstanding facts which are borne out by the results of the survey so far as it has been conducted.

The first is that about 90% of all the ministers and missionaries of the Christian churches come from our church schools and colleges. About 70% of them decide upon their life work while in the preparatory schools under the influence of the churches.

The temptations in this land are so powerful that unless we surround the boys and girls preparing for their life work with all of the finest Christian influences and ideals there is grave danger that few of them will go into Christian service. If we are to have men and women for the conquest of the world for Jesus Christ we must not only maintain, but we must increase the number of Christian institutions, and must enlarge their facilities.

Second, we need numerous colleges, conveniently located, and of high standards. If you study the answers to questions asked as to why the students attended certain colleges, you will discover that the reason given above all others is that the college was "near home." The next reason given is that the college selected had high educational standards. The churches must provide a sufficient number of conveniently located institutions with standards as high as any others in the land if we are to win and hold and train our young people for the service of Jesus Christ.

We need also to bear in mind that endowments must increase two or three times as rapidly as the number of students attending college increases, because a college student pays approximately only one-third of the cost of his education. Consequently, every

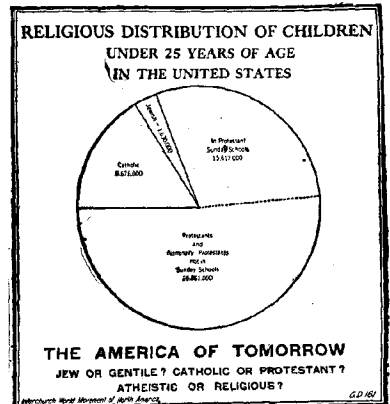
time you get a new student you have to provide two-thirds of the cost of his training to the institution in some other way.

Another fact we have to face is the enormous increase in the number of students attending state universities. Just a concrete illustration—75% of the students of the Disciples connection attend State universities and 10% attend church colleges. Out of the 10% attending church colleges come 80% of the ministers of that denomination. What is to be done about the 75% in the state institutions? If we are not to leave them absolutely neglected from a religious point of view a part of the task of the Church is to bring to bear upon them the influences which will turn them toward the devotion of life to Christian ideals.

Now, in preparing our tentative budget we have not taken the askings of the colleges as they come but representatives of Church Boards, in the Council of Church Boards of Education, have decided upon a norm by which they can test the askings of the colleges. That norm is the minimum of the efficient college, according to a plan adopted two or three years ago by the Association of American Colleges. Take as an illustration a Presbyterian college which asked for \$1,320,000. We reduced the askings to \$788,000 to fit what we believed to be the actual present needs of the case.

There is one thing that the Church must learn, and that is that the central factor in all education is the education of the will; that the thing we are after is first of all to develop a Christian life. We must do something more than give mere knowledge and skill; we must bring men up to the point where they are ready to take all they have and devote it absolutely to the building of the Kingdom of Jesus Christ. The outstanding demand of the new day is for men and women with the devotion of high culture added to the things for which our Master came into the world and gave His life. We do not want training for our men and women which is merely a training of the head or the hands, and which leaves the heart untouched—not the kind of education which undertakes merely the development of knowledge and skill and efficiency.

If we are to get heroic men, we must give them not only sound bodies, not only trained minds, but we must develop spirits which are devoted to the purpose of Jesus Christ.



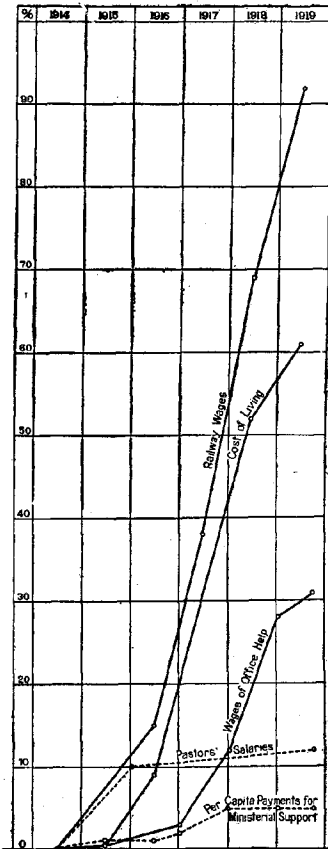
OTHER FACTS SHOWN BY THE SURVEYS

American Ministerial Support

BY DR. JOSEPH B. HINGELEY, NEW YORK

Secretary of the Board of Conference Claimants of the M. E. Church

MINISTERIAL SALARIES PER CAPITA GIVING INCREASED WAGES AND LIVING EXPENSES



Interchurch World Movement of North America

G. O. 42

THE AVERAGE laymen is paying for the support of the ministers less than a cent a week in excess of what his father paid. In its final form this survey will show the size of the budget which will be required to meet the reasonable claims for the adequate support of retired ministers, widows and orphans. No cause makes a stronger appeal to the laity. The remarkable increase in the sum given for this purpose by the Protestant Episcopal Church, which organized for \$5,000,000 for the Church Pension Fund, and received in excess of \$8,000,000; and the equally remarkable advance made in the Methodist Episcopal Church, by which the amount of the annual distribution was increased from \$610,000 in 1908 to \$1,397,000 in 1918, were due in the largest measure to the securing of exact information upon which the program for the campaign was based.

It is the intention of the Ministerial Support and Relief Division to place before the American public an exact statement of the present provisions and of the amount required to enable the Christian Church to fulfill its sacred obligations to retired ministers.

Already the survey has brought a number of startling facts to light which bear on this matter of ministerial support.

American Hospitals and Homes

BY REV. FRANK C. ENGLISH, CLEVELAND, OHIO

President of the American Protestant Hospital Association

CHRISTIAN hospitals, homes for children, homes for the aged, and homes for retired ministers present a largely neglected field. No denomination has a National board of hospitals and homes. Few of these institutions have been named in the list of church institutions. Months of research are required to make such a list. No great national campaign has ever been put on by any church for hospitals and homes.

The first objective of the Hospitals and Homes Division of the Interchurch Survey Department is to compile a complete list of these institutions; and the second objective is to discover and tabulate their needs. Questionnaires are being sent by mail, and these are followed by trained men who make personal inspection and tabulate the needs. A consulting committee of institutional experts from various denominations assists in making estimates of needs, and will make recommendations looking to a higher degree of efficiency and usefulness in these institutions.

The third objective is to go over the askings and estimate the needs for the Interchurch financial campaign. There are possibly fifteen hundred Protestant church hospitals in the United States, yet it is estimated that for lack of room they turn away from four to five thousand suffering sick daily. One hospital with one hundred beds reports that it is obliged to refuse on an average seventeen applicants each day.

One home in the central West had five hundred destitute children knocking at its door last year. Only to forty-five could the door be opened. That means that the Church refused a home to four hundred and fifty-five orphans in this one district.

Although a few hundred dollars a year would provide an aged minister with a living, many go down to their last days without a home. Homes for retired missionaries, and for the children of missionaries, are another great need. Such institutions as we now have are strained to their utmost, and their needs cry out for enlarged buildings, for multiplied resources to care for the crowds whom they must turn away.

It is estimated that the Protestant church hospitals last year gave away ten million dollars in services to needy patients. Through the Interchurch World Movement the evangelical churches of America will know for the first time, not only the extent of work done by these institutions, but also the extent of their needs. Then by adequate estimates and askings, provision can be made through the financial campaign for their upkeep and necessary enlargement.

Releasing The Spiritual Forces

BY WILLIAM E. DOUGHTY, NEW YORK

Director of the Spiritual Resources Department of the International World Movement

THE INTERCHURCH World Movement was born out of a great spiritual crisis. From the beginning there has been an unshaken conviction on the part of the leaders that the Movement was of God, a conviction that has deepened and has come to be shared by increasing numbers of people. Dr. Hubert C. Herring said at one of the general committee meetings: "Here on the hither side of these years of agony Christ stands with us and bids us go forward to a new and greater thing." It was inevitable therefore that plans should be made for undergirding the Movement with spiritual motives and power. The Movement cannot succeed without prayer. It cannot go forward without the presence and power of God. An obedient and willing Church learning the secrets of prayer and mastered by an unshaken faith will bring success.

The Spiritual Resources Department was organized to give direction to these phases of the campaign, but with the understanding that since the Movement as a whole is spiritual this emphasis is to permeate all departments and activities. Every officer and worker on the staff is expected to be an interpreter and incarnation of the spiritual message. Some of the objectives of the department are:

To emphasize the fact that the Interchurch World Movement as a whole is essentially spiritual.

To lift into prominence, in all the policies and activities of the Movement, the spiritual motives and power for which it stands.

To assist in winning men to Christ and His Church.

To undergird the Movement with prayer.

To cooperate with Forward Movements within the different communions in deepening the spiritual life of the churches.

To discover, create and circulate literature on prayer and other devotional topics.

To enlist a multitude of individual Christians to pray daily for the triumph of the Kingdom of God.

To assist in coordinating appeals and programs for prayer in relation to special movements, seasons and events.

PLANS FOR RELEASING PRAYER POWER

1. *Spiritual emphasis.* A field campaign of great magnitude and scope is being carried through this season. Plans have been laid for the largest possible spiritual emphasis. Careful attention is being given to preparation for the devotional periods. Time is set aside for intercession. There will be addresses on prayer and

kindred themes and much discussion of the principles upon which the release of power depends and of methods of deepening the spiritual life of the churches. The following is the devotional outline used at the beginning of the first series of state conferences.

THE ABIDING PRESENCE

Jesus Himself drew near and went with them. *Luke 24:15.*

If Thy presence go not with me, carry us not up hence.

Exodus 33:15.

Only be strong and very courageous, to observe to do according to all the law * * * turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest. For Jehovah Thy God is with thee. *Joshua 1:7, 9.*

Who brought thee hither? And what doest thou in this place? And what hast thou here? * * * And they said unto him, Ask council, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, "Go in Peace; before Jehovah is your way wherein ye go." *Judges 18: 3, 5, 6,*

Let us pray: That the spirit of God may pervade all the sessions of the conference, and that He may have unhindered access to every life.

That all who are in attendance may face the issues of the conference with unshrinking courage, true faith, and unwitholding obedience to the will of God.

A PRAYER OF CONSECRATION

"Eternal, Holy, Almighty God, whose name is Love; we are met in solemn company to seek Thy face, and in spirit and truth to worship Thy name. We come in deep humility, since Thou art so high and exalted, and because Thou beholdest the proud afar off. We come in tender penitence, for the contrite heart is Thy only dwelling. We come in the name and spirit of Jesus to make our wills one with Thine: to abandon our lonely and selfish walk for solemn communion with Thee, to put an end to sin by welcoming to our hearts Thy Holy Presence. . . . Amen.

2. *The enrolment of intercessors.* (1) A confidential list of persons specially interested in the Movement is being built up. To this group of friends special requests for prayer are being sent as needs and emergencies arise. This is one of the means by which the hidden resources of power are being released.

(2) Plans are under way to enroll and train multitudes of intercessors in individual churches. Many of the forward movements in the different communions have departments or secretaries set aside for the cultivation of the spiritual life of the churches.

3. *Building the home altars.* New emphasis and significance is being given to the place and power of family worship as one

of the great means of the religious education of the family. Literature on the subject and helps for family worship are being prepared and issued. The enthronement of Christ in the home life of America presents a challenging call to all the followers of Christ.

4. *Special prayer seasons.* Programs for Watch Night and Week of Prayer have been given special attention. Advantage has also been taken of certain other dates for prayer, such as the United Day of Prayer of the Women's Home and Foreign Missionary Societies February 20th, and the Day of Prayer for Students, February 29th, when the plans were carried through designed to help release the prayer power of the Church in connection with the call for workers and the life work program.

5. *The financial campaign.* Plans are under way to call out the prayer power of the churches in connection with the financial campaign. Organized and underwritten by spiritual motives and power a financial campaign has wonderful possibilities of spiritual blessing to the Church.

6. *Publicity.* Through the Publicity Department a Thanksgiving Prayer was published in five hundred papers in the United States alone, and a Watch Night Prayer was circulated around the world. Other materials of this character will be sent to the public press on special occasions. Articles on the spiritual message of the Movement will also be circulated through the press.

7. *Literature.* Pamphlets and books on prayer and kindred subjects are being published in large quantities and will be circulated widely. Charts and mottoes will set forth the spiritual message, and a stereopticon lecture on the prayer life of the world is being prepared for the use of pastors.

8. *Evangelistic Campaign.* The evangelistic campaign now in progress will culminate in a great spiritual ingathering in the churches on Easter Sunday. The forward movements of the different communions, the evangelistic commissions of the churches and of the Federal Council and other agencies are cooperating to carry the message of the Christian faith to all in the United States for whom the evangelical churches are spiritually responsible.

There never has been a genuine spiritual movement without much prayer, and every possible effort is being made to lay with fresh power the burden of responsibility for intercession for a revival and for the building up of the Kingdom of Christ upon the whole Church. There is earnest hope that Easter Sunday of 1920 will witness the greatest ingathering into the churches which the country has ever seen.

“There can be no forward movement except as it is attained through a deepening of the spiritual life of the leaders of the Church and a real spiritual revival among the members.”

Enlisting and Training Givers

BY DAVID McCONAUGHY, NEW YORK

Secretary of the Stewardship Department, New Era Movement

OUR LORD'S teachings concerning stewardship—like Himself—have too often been despised and rejected of men. He came into a social order where the rich ground the face of the poor, where the strong oppressed the weak, where the philosophy prevailed that might makes right.

Fearlessly Jesus took His stand against the leaders of this world, daring to declare the unheard of doctrine of stewardship—

That life does not consist of "things" and is not to be assayed according to the amount of a man's possessions.

That the Father in Heaven knows what things His children need and if they cooperate with Him He will supply every legitimate want, so that they need have no anxiety.

That "things," whether in the earth and its products or made fluid in money, are of value only as they are related to God's Kingdom of Righteousness, Peace and Joy among men.

That the Son of God is the Author and, hence, the Owner of all—both things and men.

That He takes men into partnership with Himself for the administering of His vast estate—the earth with all that it contains—in the interest of the whole human family.

That, in His own personal absence for the time, our Lord makes each individual the Middle Partner—a steward of the First Partner's part in the interest of the Third Partner—Humanity.

That, having the food and other supplies necessary for their best service, men should be content and should use their possessions for the good of others.

That, of the three compartments of income, Giving should be put "first," and should regulate Spending and Saving, and also one's acquiring.

That, only as a man learns to give, can he become like God.

That wealth, if made an end instead of a means of benefiting others, will become a source of corruption; if its debt to Society be not honored, it will be collected sooner or later at ruinous interest.

As our Master thus ran counter to the wisdom of this world, even the religious leaders of His day, "who were lovers of money, heard all these things, and they scoffed at him." (Luke 16:14.)

The followers of Christ at first adopted His attitude toward property, and went to the utmost limit in applying His teaching. They even sold their possessions and goods and divided them among their fellow disciples "according as any man had need." They renounced the luxurious standards of the pagan world, and lived the simple life in a way which distinguished them as a "peculiar people." The "Dark Ages" for the time obscured the teachings of Jesus, and it was not until the sixteenth century that the doctrine of Justification by Faith was recovered and not until the seventeenth was Sanctification through the Spirit again taught,

But for the doctrine of Stewardship to be emphasized, the world has waited until the present time when the nations have been wracked by war and shaken to the very foundations. Now at last the Church has begun to awake to its neglect of Christ's teachings concerning stewardship.

In the Autumn of 1917 a letter was issued by the Committee for the Eevrey Member Plan of the Presbyterian Church in U. S. A. announcing in Presbyterian Churches—as indeed in some other universal in Presbyterian Churches—as indeed in some other branches of the Protestant Churches of North America—henceforth the Committee proposed to emphasize proportionate giving. Pastors were, therefore, requested to promote the study of stewardship, as well as to preach on the subject, but it was discovered that there was, no adequate literature on stewardship.

In response to the demand for a text book one was prepared called "Money The Acid Test." The need was so great that 82,000 copies were distributed the first year, and the book was translated into several other languages. Other books have also appeared, including a handbook entitled "The New Christian," by Ralph S. Cushman. Other material since made available includes a series of thirteen Bible lessons, entitled "Christian Stewardship," four "Seven Minute Talks," covering Earning, Spending, Saving and Giving, and "Responsive Reading," containing hymns and Scripture passages suitable for Sunday-school or church services. A dialogue, called "Starting Right," presents the subject in a way to arrest the attention of young people. A set of seven Charts has also been prepared to visualize the high spots of this course of study. A "Stewardship Account Book," contains two forms for the use of those who wish to keep account with God in the matter of their giving.

The Giving Account

DATE	ITEMS	SEPARATED PORTION %	PORTION TO GIVE	GIVEN

Comparative Summary

MONTH OR YEAR	RECEIVED	GIVEN %	PERSONAL %	SAVED %

The next step after conviction has been obtained as to the Scriptural principles of stewardship is to secure action in the practical application of these principles. More than one of the great denominations have appointed a church-wide "Stewardship Enrolment Day" using some form like the following:

THE FELLOWSHIP OF STEWARDSHIP

Principles

1. God is the owner of all.
2. Man is a steward and must account for all that he has.
3. God's ownership and man's stewardship are to be acknowledged by devoting a definite proportion *—the first fruits—unto the service of God.
4. All the rest—what is spent and what is saved—is to be treated as no less a sacred trust.

<p><i>Enrolment Card</i></p> <p>I adopt these principles and will set apart a definite proportion (...%) of my income to administer for the Kingdom of God.</p>	<p>Name</p> <p>Address</p> <p>Date</p>
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Many congregations have led the way, showing splendid results of a spiritual as well as of financial nature. The Woodward Avenue Church in Detroit held a Stewardship Institute, with a stereopticon travel lecture in connection with the presentation of Stewardship. The officers of the church were asked to sign the "Fellowship of Stewardship," before the matter was presented to the congregation. The Sunday-school is also being educated along stewardship lines.

A church of Grove City, Pennsylvania, has carried on simultaneously seven classes in stewardship, one for men, one in the Young People's Society, one for girls in the Westminster Guild and four in the Women's Missionary Society. On a recent Sunday the Men's class had sixty men studying the subject with keen interest. The class is led by business men, a different one each week. In this church, about 300 people have already become proportionate givers.

Today on the shores of every continent are rising the walls of a Christian world empire—a fragment, yet a model complete in itself of that great city, the Holy Jerusalem, which descends out of Heaven from God and where the nations of the Redeemed walk in the light of His glory. It must be the concern of all who build therein to lay deep and strong the foundations on which this vision of faith and hope can securely rest. Into those foundations must go the solid work of education in the principles of the Word of God, including those of Christian Stewardship.

* Most proportionate givers with moderate incomes, begin with a tenth. Those with larger means should begin with a larger proportion.

The Stewardship of Life

BY J. LOVELL MURRAY, NEW YORK

Educational Secretary of the Student Volunteer Movement

STEWARDSHIP in religious parlance is usually applied to the trusteeship of wealth. A convincing case has been made by argument and from Scripture authority for the Christian conception of property, its ownership and its uses. But the term is generic. The strongest plea that can be made for a sense of the stewardship of money is on the larger basis of the stewardship of life. The whole is greater than its part. Our money is just so much of our life—a mobile, concrete, representative, readily transferable part of our life. The set of the life determines the direction of its elements. Out of the heart are the issues of money and of all else. Where our treasure is there will our hearts be also; but the corollary is equally true,—where our hearts are there will our treasure go.

A hyphenated Christian is an abomination to the Lord. Divided allegiance is not provided for in His terms of discipleship. He asks us for the whole of life, even as He is giving to us His life without reserve. "We are the Lord's," cried the great apostle, "whether we live or die." In those earliest years of the Church's effort and experience, with no momentum behind them, with resistance everywhere stiffening against them, a religion that was real and that absorbed life in its entirety was necessary to the followers of Christianity. The Christian who tried to give part and keep part could not be a winning Christian. The tests were terrifically severe and only the response of fully devoted lives could meet them.

Today likewise tests the reality of our religion. The demands of the present are of a sort that will not be met by a partial devotion to Christianity. How is the world to be led into a peaceful and ordered life? How are its wounds to be healed and its ways established in justice and righteousness and goodwill? And how is protection to be given to the recent investments of our living and of our dead? Not by half Christians. Not by men and women who concede to their Lord a scant one-seventh of their time and one-tenth of their income, fragments of their influence and odd uses of their energy. "He must be Lord of all, or He will not be Lord at all." Today, if ever, Christians must severely examine their discipleship to make very sure that they are not keeping back part of the price. "We are the Lord's," or else we are not. If we are, we are bound to reckon our life, the whole of our life, as held in trusteeship.

Particularly is this true in regard to the specific use each fol-

lower of Christianity makes of his life. The world is calling aloud for young men and women who will say, "Here Lord, is my life. I have laid it at Thy feet and at Thy word I invest it for Thee alone. I have thrown away the little plan I had made for it; I have renounced selfish ambition as a guiding principle. Here it is, my one life, now Thine, entirely Thine. Lay on it the pierced hands of Thy mighty ordination and show me in what work I should use it and in what place."

Only by lives thus surrendered can God reach out to touch the broken, disheartened life of humanity and lift it into that Kingdom of His which is righteousness and peace and joy in the Holy Spirit. For the hands He would stretch out, what are they but the lives of men and women in all locations and vocations, whose discipleship is unbroken, undivided, and in particular the lives of servants of His who enter upon specialized careers of Christian usefulness to humanity? He needs great reinforcements at once in the ranks of ministers, Christian Association Secretaries, social service workers and many allied callings, both at home and overseas.

A generation ago when the Student Volunteer Movement was born, the challenge of carrying the message of Christianity immediately to the whole of mankind was given to the Church. But the Church was not ready. Today, however, the Watchword of the Movement has been generally accepted in principle and in *fact* too, for the churches are girding themselves for a great advance abroad as well as at home. Forward programs are the order of the day. Unbelievable sums of money are actually being gathered in for the expansion of the Kingdom of Christ. But the lives, the men and women from the colleges, universities and seminaries, will they be offered? The gauntlet is back at the feet of the Christian students of North America.

Now God is not so absorbed in the making of half a hinge that He neglects the other half. If He has prepared the field, will He not prepare the force to occupy it? He has opened the doors to the very heart of the non-Christian nations of the world and brought mighty peoples simultaneously to a point of highly impressionable plasticity. Must it not be within His intention that a sufficient number of well qualified students to meet the opportunity should now enlist for His service overseas, complete their preparation and then hurry out to their assigned posts of service? "Go ye," He is saying now as always in His Church. "Go you," He is saying to one student and another and another, a great multitude of the finest of the college men and women of today. He wants the lives of doctors, nurses, ministers, teachers, farmers, printers, engineers, authors. He wants them by the thousands and He wants them at once. The churches are *now* voicing His call for two thousand workers for the mission fields.

“Go *you* and I will be with you.” There is this wonderful thought in His summons, that only as one responds to it is one most sure and conscious of His presence. Here is a keen Christian medical student. He may not know it, but for centuries God has been preparing for him a special place of work in India and also an inheritance to qualify him for it. He has singled him out for college and then led him into the study of medicine. And now he has come to the point of deciding on the use he will make of his life. “The Master has need of it”—in India. If that is true, then in a special sense Christ is waiting for him in India and only in India can he fully find his Lord. The same is true, of course, of every Christian. There is a plan, including a place, for every life and in that plan and place each one of us may experience a special fellowship with our Lord.

It is not alone for the men and women of the colleges and theological seminaries that the consciousness of life stewardship is so urgently necessary if the nations are to be redeemed by Christ. This ideal should be pressed upon the thought of boys and girls of high school age, not only because most students enter college with a fairly well determined notion of what they will do with their lives, but because many of these boys and girls who otherwise would not go to college will, if they hear and answer some great call to life service, decide to enter college in order to prepare for it. It should be sounded out from pulpits in season and out of season as the one basis of Christian discipleship. And, most important of all, it should be accepted everywhere by Christian parents. There is no obstacle more prevalent or serious in the way of devoted, talented young men and women offering their lives for foreign service than the unwillingness of many Christian parents to let their children go. Money they will give; but when the question is raised of a son or daughter going abroad to serve, then the grasp tightens, the heart hardens and the objection is rigidly set down. Today, quite as much as a sense of the stewardship of their own lives on the part of young manhood and womanhood, there is needed a sense of the stewardship of their children's lives on the part of Christian parents. They did not close restraining hands in these past years on the lives of their sons when humanity's call came to their homes. Now, when the louder call of humanity is sounding and the voice of the King Himself is heard at their thresholds, surely they will say no word that will restrain such a response on the part of their sons and daughters in the colleges as will crowd the ranks of the Missionary Legion of the Christian Church.

So it must be in the whole sweep of Christian endeavor at home and abroad. The day is one of destiny and in every summons to Christian service there sounds a new note of urgency.

Plans for Enlisting Life Service

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

Director of the Life Service Department of the Interchurch World Movement

MOST OF us are persuaded that the central and probably largest problem we have to face in the enlarging program of the Church is the question of an adequate supply of the right kind of leaders, properly prepared for their work. One of our home missionary secretaries said recently that the only reason why their estimates for funds are not much larger is not because the funds asked for are commensurate with the needs, but because the estimate has been made in the light of the known difficulty of securing adequate leadership.

The Methodist Episcopal Church estimates that they require 13,000 employed leaders within five years to carry out their program. If something like that is spread over all Protestant churches in the United States, it will mean at least 100,000 new Christian leaders in a similar period. And that does not take into account the fact that the program of our churches is rapidly being enlarged in its scope, taking in features of work that we have not included in the past. The recreational life of the youth should be taken hold of by representatives of the Church through trained Christian physical directors. There comes an insistent appeal for such directors from the mission fields as well from America. All of us who have had anything to do with college life know that the most influential man on the college campus is the coach. If the recreational and physical life of America and the mission fields were under the direction of men and women trained by the Church and inspired by Jesus Christ, it probably would be our largest point of contact with the youth of the world. So the call for trained leadership in every branch of the Church, at home and abroad, is upon us as never before.

How are we going to meet that need? Three lines of special cultivation are suggested. We expect to meet the ministers in a series of state conventions. We propose to ask all of them to make a careful search among their own graduates of recent years to see whether in these churches now there are not many men and women who have their collegiate preparation, and who with perhaps a further year of Bible study would be prepared to go into many of these lines of work.

At the great Student Volunteer Convention in Des Moines I met 191 men and women who have already pledged anywhere from a week to two months of cooperation in following that convention up by making the fundamental religious and life work appeal to stu-

dents all over the country. They are only a part of those who have promised such cooperation. We want to present the message of Christ to the student body of North America during the next few months, and to lay upon the whole student body their responsibility for constructive work in connection with the Church. This is the greatest opportunity of unselfish service that can possibly come to them through all their life, and a far larger proportion of them than in past years ought to give their whole lives to the callings now opening before them. In addition to sending in teams of from three to five persons to each college, we want a group of the alumni of each institution to help in the campaign.

Since the age of first impulse toward giving life to Christian service is not the college age, but the pre-college age and the greatest undeveloped territory in recruiting work is in these earlier ages, we propose to have in connection with 3,000 county conventions across this continent special meetings for young people of the high school age, involving all the young people's organizations of the church and Sunday-school, gathering together all the young people of that age that it is possible to gather. We shall confront them with a presentation of the claims of Christ upon their lives, and the multiform opportunities now open for young people to prepare for Christian work. We shall put in their minds the seed thought of the possibility of God wanting them to be in this great army that is to help forward the victory during these coming years.

Then, we plan to have one great field day on which we may concentrate in this appeal both to the parents and the young people. February 29 has been designated as a nation-wide life enlistment day. This date comes on the Lord's day only once in forty years so that it seems a very appropriate day on which to make this life enlistment appeal. That will be a great day for an appeal to parents to take their restraining hands off their children, so as not to hinder their going into any life work where God is calling them. Parents must come into a new attitude of consecration to Christ and of surrender of their children.

On the evening of February 29th, we hope that in Young People's Societies, Sunday-schools and everywhere there will be an appeal to young life itself to find God's plan and to conform to that plan. "We are God's workmanship, created in Christ Jesus for good works which God has already prepared that we should walk in them." If the young people of the Church and their parents can be brought to believe that God has a plan for their lives and then will surrender to God's will, and earnestly seek to know His plan for them, both parents and children will be led to spiritual levels of vision and surrender and consecration to which most of them have not come.

Results of Denominational Campaigns

BY MISS ELSIE McCORMICK

COOPERATIVE evangelization and social service for peoples of every race has been made easier by several remarkable undertakings of single denominations. The Methodist Episcopal Joint Centenary Movement, the Tercentenary Movement of the Congregational Church, the Men and Millions Movement of the Disciples of Christ, the New Era Movement of the Presbyterian Church, the Victory Campaign of the Northern Baptists, and other similar forward movements are full of wonderful vision, hope, and achievement, and give encouragement to such a cooperative undertaking as that of the Interchurch World Movement.

The first of the great denominational movements in point of time seems to be that of the Disciples of Christ. A missionary in China was slowly recovering from typhoid fever. The long, weary weeks of convalescence gave him much time to think, and his thoughts in that year of 1912 were not very soothing companions. He saw, on one hand, a small group of evangelists, and on the other a long, dim, interminable file of suffering, needy people. It was a time when there was a shortage of men and money, so that retrenchment seemed wiser than expansion. When this missionary suggested \$200,000 to be raised at once for increasing the work in China some of his fellow laborers thought he must still be delirious, but as a result of his prayers and efforts the Secretary of the Board of Foreign Missions became interested and a movement was started which aroused the Church at home and extended to the whole mission field. A million dollars was raised by a team of missionaries who toured the United States. This success encouraged the laying out of the five-year program of the "Men and Millions Movement," with a financial goal of \$6,300,000, more than half of which was to go to Christian colleges for the training of religious leaders.

Among the results of the drive were the lifting of the debt which burdened the Foreign Christian Missionary Society; the opening of new work in Paraguay on a scale large enough to command instant respect and prompt results; the building of many new hospitals, with improved equipment for others; the raising of the debt on the denomination's colleges; a large increase in the number of scholarships, an addition of at least \$100 a family to the missionaries' salaries on all fields; an increase in the monthly payments to ministers on pension, and a tendency to give larger sums to benevolences than ever before.

Movements of world scope have sprung up spontaneously in many other denominations. A few years ago the National Council

of the Congregational Churches decided to celebrate in a fitting way the three hundredth anniversary of the landing of the Pilgrims. Through this resolution the Tercentenary Movement was born, stressing as its objects the revival of the Pilgrim ideals in church and state, the gaining of 500,000 new members in a five-year period, the reaching of a \$2,000,000 apportionment goal each year, and the raising of a Pilgrim Memorial Fund of \$5,000,000 for pensioning aged ministers. Already among the results of the Movement, Dr. F. G. Fagley reports that 656 churches received a total of 11,317 new members last Easter Sunday, in comparison with 9,679 received in the whole preceding year.

No movement has had greater success from a financial standpoint than the Joint Centenary of the Methodist Episcopal Church and the Methodist Episcopal Church, South. The original financial goal of the two bodies was \$115,000,000, to be paid in five years—a figure that was thought almost revolutionary in the circles of church finance. Later, the northern Methodists added \$25,000,000 for war reconstruction, making the total \$140,000,000. Last summer the Centenary Movement had received pledges amounting to \$167,000,000, and since then further pledges have been added. Furthermore, approximately 600,000 people were enrolled in a great Fellowship of Intercession, 26,000 young men and women volunteered for Christian service in home and foreign fields, and 250,000 tithers pledged to give one tenth of their income to Christian work.

The Northern Baptist Victory Campaign was conducted entirely by laymen. Having its origin in an informal meeting of five church members, it soon grew to such proportions that its \$6,000,000 goal was assured. It brought student pastors into nineteen universities, obtained \$3,000,000 for educational endowment, helped the denomination secure a ten per cent. increase in the number of new members, and prodded no end of somnolent churches into action.

The New Era Movement of the Presbyterian Church, U. S. A. announced a \$13,028,339 budget for last year, and is credited with the enrolment of twice as many new members last Easter as were received the previous year. About \$11,000,000 has been pledged as a result of this campaign for benevolences for one year.

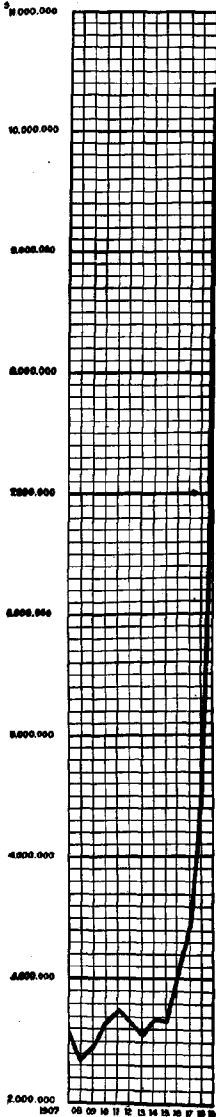
The methods employed by the large church movements are in most instances similar and include Fellowships of Intercession, Departments of Life Service, and the use of Minute Men—laymen who explain the Movement by very brief addresses at church services. The Methodist Episcopal Church stressed stewardship to the extent of devoting four weeks in every church to enroll tithers.

With its path blazed and made clear by these many forerunners, and with men's minds prepared for the vision of the new day, the Interchurch World Movement is entering upon its task with great hope of success.

CENTENARY MOVEMENT METHODIST EPISCOPAL CHURCH

Records of Amounts Received First
Five Months After Close of Campaign

Each Horizontal Line Represents
One Hundred Thousand Dollars Cash



The Methodist Centenary

BY DR. S. EARL TAYLOR, NEW YORK

IT IS DIFFICULT to express the feeling of relief and gratitude that accompanies the discovery that after years of forced economy in missionary work, there is actually a large amount of money in the Mission Board treasury with which we can carry on the King's business on a more adequate scale.

In the Methodist Mission, Chaplain McCabe, some years ago, launched a campaign with the slogan "A million dollars for Missions": after ten long years of labor, the Methodist Church increased its givings from \$826,000 to \$1,262,000 for foreign missions and there was rejoicing all along the line.

Next came another great epoch when the "Open Door Emergency Fund" was created. There was a time when the great rich Methodist Episcopal Church retreated in every mission field in the world—8% one year and 2% on top of that the next year. At that point it was thought best to appoint an Open Door Emergency Commission and to do something to stop the retreat. In the five years that followed the gifts to foreign missions increased to over two million dollars. That marked the second great epoch.

Then came the third epoch; that of the Laymen's Missionary Movement, and in four years' time the gifts increased still further from \$1,300,000 to \$1,500,000. But the glow of satisfaction came in the recent Centenary Campaign when in about four months after we had completed the Campaign, we had in the treasury cash—not pledges—cash amounting to over \$10,000,000 for missionary work.

Let us hope that all the Boards will have some time soon a similar experience; and let us be ready to move out to do what God is calling us to do—to undertake on a more adequate scale the great task to which His Church is committed.

Lessons from Denominational Campaigns

THE denominational Forward Movements have, among other things, aimed to set a new standard of giving before American Christians. The Interchurch World Movement of North America would combine and increase the effectiveness of these movements and would imprint the new standard indelibly on the soul of the American churches.

Just how revolutionary the creation of the new standard is can only be realized by a survey of the surprising results of certain Forward Movements. When the average giving per member to benevolences is suddenly raised from eighty-nine cents to a pledge of \$6.18 a year, it is obvious that something more than a mere improvement in conditions has taken place. It is a change of kind and not of degree. Dr. William B. Hollingshead, the statistician of the Interchurch Movement, recently characterized the contrast between the new standard of giving and the old in this striking manner:

"Formerly we asked for what we thought the Church would or could give, based on what the Church had given.

"Now, for the first time in our history, we ask on the basis of what the world needs.

"This is the most complete change in the attitude toward benevolences the church world has ever known. All former standards of giving are going to smash."

The setting up of the new standard has meant largely bringing the giving of the Church up to a level with the nation's prosperity.

Ministerial support practically stood still for many years and contributions to benevolences in the Methodist Episcopal Church showed only small changes until the Centenary Movement came and then the contributions to benevolences suddenly shot upward to about seven times what it had been before. Another point—before the Methodist Centenary almost the whole bulk of the Church was giving less than three cents a week to benevolences. The Centenary Campaign raised the whole Methodist Church bodily from the lowest class to those with an average giving per member of two cents a day.

Those close to the Methodist Centenary declare that the spiritual life of the Church was raised to a new and higher plane, even to greater degree than in the matter of giving. The spiritual results are slower in revealing themselves in statistics, but they are deeper and more fundamental than other results. The close relation between the spiritual and the financial should be kept in mind. No man will give largely of his money to the cause, or promise to tithe his possessions for the Lord, unless his soul has been moved most mightily. A campaign for money without the proper emphasis on the things of the spirit would be a failure.

One Methodist Episcopal minister testified that his church started out with only one tither; and in the Centenary Campaign secured sixty-four out of a total membership of eighty-nine. What the churches have needed is a job big enough to make them sweat out the germs of partial paralysis, and, like the man sick of the palsy, take up their beds and walk.

A still more remarkable example is that of a church that for years had labored to meet current expenses and pay the regular benevolences. They had fallen behind until they owed several hundred dollars to the local bank. When the new pastor began his ministry, he sent stewardship literature to sixty-one families connected with the church, and then preached a series of stewardship sermons. The result was that more than twenty per cent of the entire membership became tithers, all the old indebtedness was paid, and the local church budget was doubled. But something still more wonderful happened. For months the pastor preached on the great program of world reconstruction. These messages stirred almost the entire membership, until one day one of the members said to his wife, "Let us build a church in India and pay the teacher's salary in the language of the natives." Another parishioner said to his wife, "Let us build a church in India and pay the preacher's salary for the next five years." Another member said to her husband, "Let us educate a boy and girl in India the next five years." Another said, "Pastor, my wife and I have decided not only to tithe, but to educate a missionary for work in distant lands; also to educate a slum worker in one of America's great cities."

Missionary giving became contagious all through that church membership, until it culminated in the church's sending the gospel to one hundred and ten villages in Africa, to twenty villages in India, supporting two native pastors in India, and furnishing a hospital ward with three beds in Korea. The local banker stood up in church one Sunday morning and asked the question before a crowded church, "Are we managing the Lord's business right?" Then he announced that he was going to be a tither, and he gave \$500 to help support a missionary in South America. One day the pastor called on a rich ranch owner and asked for a gift. She and her family give \$1,000 and she pledged herself to tithing. Nearly every business man in the community resolved to tithe. The story of that church has been the means of inspiring churches in three great States, and has helped many another to go over the top.

Sometimes pastors are fearful of putting on a mission program because they think it might prevent the support of the local work, but the overwhelming testimony is to the effect that those churches which have adopted the new standard of giving for their benevolences at the same time have made their support of their own enterprises more liberal.

Informing and Enlisting the Church

BY REV. ABRAM E. CORY, D.D.

Director of the Field Department of the Interchurch World Movement

THE task of bringing the facts revealed in the surveys before all the churches and of enlisting the cooperation of all the church members is a gigantic undertaking. That is the task before the Field Department which works through the regular denominational organizations and does not propose to duplicate denominational machinery. We want to carry down the results of the surveys, the stewardship message, the life work message, the message of intercession and evangelism, the educational message, to the last man in the last church.

At present fifty-one state committees have been organized in forty-eight states. Northern and Southern California, Eastern and Western Washington, and some of the other states feel that for geographical reasons they must divide in their state organizations. These state organizations are, as far as possible, denominationally representative. It was decided in conference with the denominational forward movement leaders that the topical schedule for the next four months should be as follows: January, spiritual resources; February, stewardship; March, life work; and April, evangelism. The financial ingathering is to come from April 21 to May 2nd.

In order that these great objectives may be carried out the message must be sent out to the churches by literature and by conferences. The first series is to be one of pastors' conferences in the forty-eight states. At these pastors' conferences will be presented: the needs of the world as revealed by the surveys; the way to meet those needs in life and prayer and study and money; the organization necessary to carry out this great program.

Following the pastors' conferences it is proposed to go into the more than 3,000 counties of the United States and hold county mass meetings which will call together as many people as possible. Then going down from these will be township and community conferences. We must go beyond anything that has been thought or planned in the past in order that people may, in an intelligent way, gain an adequate conception of the need, the supplying of the need, and what it will take in life, in stewardship, in intercession and in missionary education to carry out this total program for the Church of Christ.

Later through the denominational organizations, we must go to the local church. How fully are the resources of the local churches being used today, and how fully have we mobilized the total resources of any single local congregation? Fully fifty per cent of the power of any congregation is lying entirely unused in the work of advancing the Kingdom of God.

BEST METHODS



EDITED BY MRS. E. C. CRONK, 45 WEST 18TH STREET, NEW YORK CITY

Working Together

To be a loyal member of my own family and a helpful neighbor to other families; to be a loyal member of my own church and to help make my church a helpful neighbor to other churches—are two of the lessons we are learning to the profit of the community and the world.

There are many among us who have been willing to live *for* our neighbors in a sacrificial, martyr-like way, who have never faced the greater obligation of living *with* our neighbors. There are many whose motto has been "For Others," whose lives might count for more if the motto read "With Others."

Let us learn to live and work with our neighbors.

EFFICIENCY THROUGH COOPERATIVE HOSPITAL VISITATION

WHY should twenty-five pastors spend their time and energy in calling at the same hospital on the same days to study the register, trying to locate members of their churches and minister to them and to others who may be in need? Why should patients have a surfeit of ministerial attention on some days and languish for a bit of cheer and comfort for many days in between? Why should some patients be wearied by the calls of many ministers, while others lie on neglected cots?

The pastors of Lynn, Massachusetts, took counsel together to answer these questions and to work out some plan whereby they could be helpful, each to the other, and make the service of all the ministers more thorough and effective.

The result is that each pastor spends less time than formerly in hospital visitation and the patients receive more constant and systematic care. This is what they did. In consultation with the hospital authorities the ministers composing the Interchurch Union of Lynn provided

blanks to be filled on the admission of patients to the hospital. Information as to the church membership or church preference of patients was thus secured. One pastor was put in charge of hospital visitation each week. He examined the card index, visited all the members of Protestant churches who were in the hospital, and read the Bible and had prayer with them when possible. Then, by mail or by telephone, he notified all the other pastors of members of their churches who were in the hospital. The pastor in charge meets special calls and helps every other pastor to give efficient service, both to those who are church members and those who are not.

A PULLMAN CAR INTERCHURCH SERVICE

Through the Royal Gorge the train had climbed. Every passenger was solemnized by the majestic towering peaks on either side. Never did voice of man pronounce more impressively in pillared temple or arched cathedral of man's building, "The Lord is in His holy temple. Let all the earth keep silence before Him," than did the very silence of those snow-capped heights.

On the Denver and Rio Grande car "Adventure" was an Inter-church party which had crossed the continent for the State Conferences. The train had been delayed. It was not possible for the members of the team to reach Salt Lake City in time for service. Why not have a service on the train?

The conductor's permission was secured and a messenger went through the car to invite the passengers to join in the service and welcome strangers to their "family pews." Then into the other cars the invitation was sent. The invitation was accepted, in many cases with great eagerness, in some with curiosity, and in others with languor because there was nothing else to do. The porters and the waiters in the dining car were included in the invitation.

At eleven o'clock the congregation began to assemble. Soon there were no vacant seats and standing room was at a premium, although there were few passengers in the car before the congregation came. Among those who joined in this interchurch service were two Baptist ministers, two Methodist ministers, a Presbyterian minister, an Episcopalian lay-reader, a Lutheran missionary worker, a medical missionary from China and a missionary from India.

On the summit the train stopped for ten minutes. As the words of the 119th Psalm rang out, "I will lift up mine eyes unto the hills from whence cometh my help," a panorama more impressive than any ever projected on a screen was before the congregation. Then together they repeated the 23rd Psalm. There were no silent lips as the words of trust and confidence rang out. The hymns were the old hymns dear to hearts the world over. There were no stained glass windows, but unhindered by art of man we beheld the glory of God as we lifted our eyes and looked into the heavens which declared the glory of God and the earth which showed His handiwork.

When the service was over many of the members of the congregation remained to talk for a few moments with members of the team. One young man said he had not been in church for years. The conductor expressed his appreciation of the privilege of attending such a service. Throughout the day there were opportunities for personal work afforded to every member of the team, who rejoiced and were glad in the day that the Lord had made.

BIBLE CLASSES FOR HOTEL GUESTS

A consultation between officers of men's Bible classes of evangelical churches in a large city resulted in:

A determination to reach every man registered in a hotel in that city on Saturday or Sunday morning with an invitation to attend a Bible class:

A card of invitation printed, giving a list of Men's Bible classes, the hour of meeting and directions for reaching the church:

Two men appointed to be in each hotel on Saturday night and Sunday morning, to chat sociably with men who register at that hotel and to try to register them also for some Bible class.

The outcome was a large attendance of traveling men at the various Bible classes in the city.

HOW A SCHOOL OF MISSIONS CAME ABOUT

There are some speakers of whom it is said, "they always go back to the creation." The writer of this is doing even one better and is going back to the very first idea in the Second Congregational Church of Bennington, Vermont, of a creation of a School of Missions.

A member of the church missionary committee attended a summer conference in the year 1918. When she returned she brought to us the first idea. For various reasons that she could not help, nothing was done about the matter then.

In the summer of 1919 another member of the above committee attended a missionary conference. On her return she was able to interest the new chairman of the church missionary committee in the scheme for a school of missions.

The chairman called his committee together and outlined the plan. After some discussion and some objections it was unanimously voted to try it out. The one who brought the idea to our church was delegated to interview the pastors of the Baptist and Methodist churches. The Methodist pastor had his work all organized but the Baptist pastor agreed to unite in the general plans.

The following committees were appointed: Course of Study, Publicity, Teachers, Devotional, Stunts or Impersonations, Enrolment and Refreshments. The Baptists and Congregational committees mapped out the course of study. The committees on Publicity and Refreshments also worked together in making their plans. Although the committees did not begin their plans until early in October the work went forward rapidly and the school opened the first Sunday in November.

The Congregational school attendance the first night was 102 and it steadily increased until the total enrolment the fourth evening was over 140. Though there were some timid members who questioned the wisdom of such a school for fear it would interfere with organizations already formed, yet these objections have been satisfactorily answered. The Woman's Missionary Society at the last meeting had an attendance of 24 as against the highest attendance at a regular meeting last year of 25 and at that meeting last year a very special program was carried out. The other missionary activities of the church have not suffered.

The school meets promptly at 5:30 o'clock Sunday evenings. After the doxology is sung in the chapel, the

adults adjourn to the parlor for lunch while the children are served in one corner of the chapel. A church member of some years standing has said, "I never saw a more social, friendly time at any supper ever served in this church." There is the opportunity to move about and meet different people whom one wishes to see but seldom does.

At 6 o'clock at the stroke of the hand bell all assemble in the chapel for the brief impressive devotional service. At 6:10 the classes are formed and the real study begins.

Dr. C. H. Patton's book "World Facts and America's Responsibility" is used for one of the adult classes for men and women and is taught by a man. Dr. Charles H. Brooks' book, "Christian Americanization," is used by the other adult class. This class is also open to both men and women and is taught by a woman. "New Life Currents in China" by Mrs. Mary N. Gamewell is the book used in the class for young people.

The Juniors and Intermediates are becoming much interested in China and Chinese life from the study of "Mook" written by Mrs. Evelyn W. Sites, and from reading other literature suitable to their age. This group is called the "China Club." They have many Chinese curios on exhibition and do hand work. The youngest children, under nine years are taking an aeroplane trip to China and are learning something about the children's missionary, the country's flag, and the customs and life of the children in the world's youngest republic. The children of the above group are not urged to come at this time but those who wish or whose parents cannot otherwise attend the school find a place where they may be cared for and may be able to gain some useful knowledge.

6:50 o'clock does not always find the classes ready to leave their study and the bell has to be sounded more than once to call them to-

gether for the special feature at the close. The first evening's stunt was about China. This included singing the "China Club's" song. Another evening a missionary pageant was given, entitled "Hanging the Sign." One evening Mrs. R. S. M. Emrich told an interesting story about an Armenian lad. The fourth evening an original exercise was carried out. Plans for the last two evenings are well under way.

For apparent interest, real enthusiasm, and a touch of family life, there has never been anything like the school of missions in the recent history of the Second Congregational Church.

By all means have a school of missions this year if you have not already done so, but if you cannot, begin now to prepare for next fall. The question will arise, have we capable teachers? You may be surprised how much good material you have. Just venture a bit and not think that you must use those who have always taught missionary classes. There are others more capable many times if you only give them a chance to develop their talents.

In preparing for next year find those that are capable and send them to a missionary conference to study under wise teachers, the books for next year's work. These delegates cannot help but gain enthusiasm and inspiration from the consecrated leaders and missionaries whom they will there meet and hear.

FANNIE EVERETT WEBSTER.

FROM THE VIEWPOINT OF THE FIELD

By Helen E. Springer, Central Africa

At an Interchurch conference of missionaries of Protestant denominations held recently the question was asked: "What has the home church done to make your work more difficult or more efficient either in the field or on furlough?"

Here are some of the answers. The first two replies received are

very significant, especially in these days when the airing of missionary grievances is apt to be considered a religious duty:

"A missionary in India takes the opportunity gratefully to testify that when the mission board's salary yielded a bare living wage, a Christian friend in America gave the cost of a carriage for the missionary's wife and the cost of a stenographer to the missionary—two items which greatly multiplied the efficiency of that couple's missionary service." He went on to add, "The missionaries desire no luxury, but they do desire the means of efficient service. If Mission Boards do not find themselves able from the church's donation to raise the salaries, then let a few Christian people of means help to make the work of individual missionaries more effective by special help."

The next man to give an answer wrote thus:

"The Mission gave me time for rest and recuperation. Then I found opportunity for spiritual uplift and inspiration at the Keswick Convention (in England). Since then I have had some months of deputation work (also in Great Britain) with further opportunity for spiritual uplift. I am most grateful for all the opportunities that have come to me both for inspiration and service."

"My Board gave me a bonus of a year's salary" said a missionary woman who was a teacher. "This canceled the debt which had been incurred by the high cost of living and enables me now to take postgraduate work here at home during furlough and thus make me a more efficient teacher on my return."

"When I came home," said another, "my home church gave me a purse of \$250. This enabled me to pay for some necessary medical and dental work, and also enabled me to do some studying during furlough."

Two things are revealed in these replies wholly without intention of the missionaries. First, that the present scale of missionaries' salaries is no longer adequate on the field, and the other is that furlough allowances are no longer adequate here in the United States.

How has the church made my work more difficult? "By making me try to do the work of three men" answered a missionary from Africa promptly. And that reply would come from almost every missionary around the globe.

"By making me lay bricks, do carpenter work, walk where I could ride if I had a motor cycle; by having to keep books for which I am not fitted when a trained bookkeeper could do the work better and free me for the evangelistic work I want to do. By making me ride in a slow bullock cart when if I had a Ford I could do three times the work with half the trouble. By making me write my own letters, or, what usually happens, writing few when if I had a stenographer I could keep my constituency at home informed, as they should be."

Every missionary will testify to the great help received in the prayers of friends at home. We know that if there were a greater number of intercessors our efficiency would be relatively increased.

"Won't you appeal for a school for missionaries' children?" writes a Baptist. It is cruel to ask us to leave our little children in the United States when, if we had a suitable school to which to send them we could keep them up to college age."

Conversely, those who are able to reach the few schools that have been established where missionary children can be sent thank God for them and realize that they are a great means of increasing their own efficiency and also of training others.

One note is sounded that appeals to every missionary heart. This man writes: "The heathen do not thwart the missionary's work as much as the non-Christian conduct of the nominal Christians."

A COMMUNITY PICNIC SUPPER

Surely a new day is dawning when the mayor of a great city issued an order that a street shall be washed and swept and roped off for a Community Supper. From Minneapolis comes this story.

A few women in two contiguous blocks were invited to a home one evening to consider the plans for a Community Picnic Supper. Their enthusiasm was great and the following committees were appointed:

<i>Invitations</i>	<i>Music</i>
<i>Menu</i>	<i>Speakers</i>
<i>Tables</i>	<i>Finance</i>
<i>Decorations</i>	<i>Games</i>

The Committee on Invitations visited every family in the two blocks and explained the idea. The Committee on Menu decided on—Scalloped Potatoes, Meat Sandwiches, Hot Corn on Cob, Pickles, Coffee and Watermelon. Each family was asked to provide enough potatoes, sandwiches and pickles for the members of their family who were coming to the picnic. The Committee provided the corn, the coffee with sugar and cream, and the watermelon. The Committee on Tables visited two nearby churches and borrowed tables to place in the middle of the paved street, washed and swept and roped off by order of the mayor. Tablecloths were provided. The Committee on Invitations defied the breeze by pinning place-cards to the tablecloths. The Committee on Decorations was made up of high school lads and lasses. One boy, whose studies gave him knowledge of electricity, obtained strings of colored electric lights and connected them up. Some got flags of all nations, and others flowers for the tables. Families were not allowed to sit together, except mothers with small children, for this was to be a get-together Community Picnic Supper, and it is amazing to see how many people can live in the same block without knowing each other. The Music Committee found sufficient talent in the two blocks to provide for the entertainment.

Announcement was made that at the first call of the cornetist all the women should come from their homes with the hot dishes and sandwiches, and put them on the table anywhere. At the second call all the guests were to come and search until they found their place cards. Chairs were provided by people living on either side of the street. The watermelon, which had been cut and placed on the table, gave a good color scheme. Coffee appeared at intervals in large pitchers.

Two hundred and fifty-eight of us sat down as neighbors together.

At the close of the meal all scraps were put in large paper bags, donated by a nearby grocery firm, and the Table Committee cleared away all signs of the picnic and arranged the chairs around the platform which had been built out from a vacant lot. On this was a piano and room for our volunteer orchestra and speakers, which included the Mayor, Chief of Police and an Alderman from our Ward. The "City Community Sing" leader was there, and under his inspiring leadership we sang ourselves hoarse. Then came very short speeches, followed by games.

The whole spirit of our community has been changed by our getting together in this way. The morning after the picnic a man across the street from the home of a widow whose daughter goes to work daily, came over and said: "I notice you go downtown every morning about the time I drive down. Why not ride with us? There's plenty of room." A plumber across the alley came to his neighbor and said: "You need not bother to get a plumber to do small jobs for you, let me do it." When the milk drivers went on a strike in the fall, a husband said to his wife: "Now there are several babies in these two blocks. You send the maid to those homes where there are babies and get the empty milk bottles and I will send the car around to get certified milk for all our babies."

Everybody is looking forward to another Community Picnic.

WHEN THE CLOCK STRIKES TWELVE

The clock on the tower struck twelve. The crowds on the streets of New York rushed on. The noise of the cars, the whirl of automobiles, the warnings of horns and clanging bells, the sharp gongs of speeding ambulances filled the ears of the hurrying throng pushing along the streets.

As the clock struck twelve a gong

sounded. Suddenly the clicking of typewriting machines ceased. There was an absolute stillness. Girls stopped writing in the middle of a sentence; men and women paused just where they were—for the noon-tide prayer of the Interchurch World Movement.

Not in that one building only, but in many of the denominational and interdenominational offices throughout New York and throughout the world, as the clock strikes twelve there comes the call to silent prayer that the great commission of our Lord and Saviour may be carried out and His salvation be made known to the ends of the earth.

"Not by might, nor by power, but by my spirit saith the Lord."

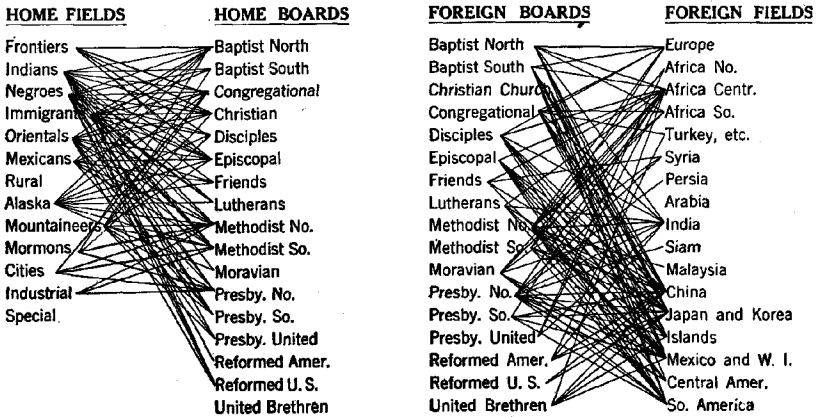
REGULAR VISITORS AT THE COUNTY HOME

"Over the hills to the poor house" was robbed of much of its sadness by the cooperation of some purposeful young people in a southern city.

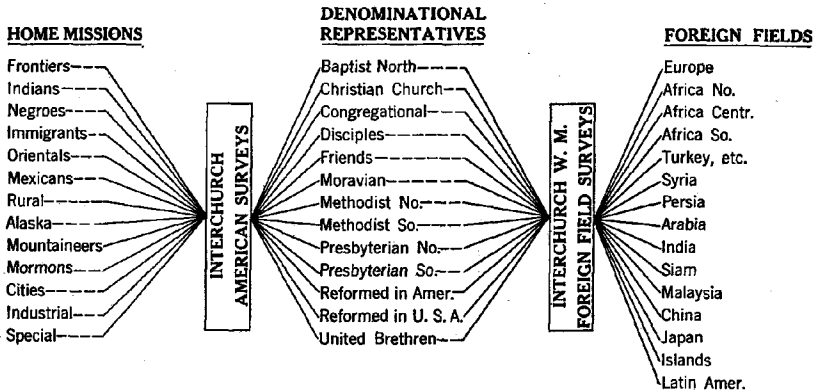
When these young people decided that their program had been made up of services entirely, with practically no service, they began to make a community survey to see what opportunities for real service they could discover. Among other discoveries they found there were no regular religious services held in the county home which was located only a few miles from their city. Representatives of the young people's leagues of the various evangelical churches were called together. They worked out plans and schedules to provide regular services and special celebrations for the lonely, neglected residents in that "home" that had been so pathetically misnamed. They went with musical instruments and interesting programs. As friendships were formed there were many little "surprise boxes" slipped into trembling old hands.

Each League or Christian Endeavor was assigned regular and special days, for which its members were responsible.

INDEPENDENT CONTACTS WITH THE FIELDS



CO-OPERATIVE CONTACTS WITH THE FIELDS



HOW THE EDITOR OF THE REVIEW PRESENTED, BY A BLACKBOARD DIAGRAM BEFORE A LOCAL CHURCH, THE NEED FOR DENOMINATIONAL COOPERATION IN HOME AND FOREIGN MISSIONS

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, EXECUTIVE SECRETARY OF THE
COUNCIL OF WOMEN FOR HOME MISSIONS

EXCERPTS FROM THE ANNUAL REPORTS

Dr. John R. Mott, at the recent World Survey Conference of the Interchurch World Movement, spoke of the fundamental requisite for all co-operative work—the *generating of an atmosphere*. He quoted a phrase used at the historic Edinburgh Conference: "To loathe to differ and to determine to understand," and he further amplified as follows: "To determine to understand especially those from whom we differ."

The object of the Council of Women for Home Missions, as stated in the Constitution, is "to unify the efforts of the National Women's Home Mission Boards and Societies by consultation and by cooperation in action." And this implies that in its outreach the Council shall, by its very existence, loathe to differ and be determined to understand, especially those from whom it might differ. The story of the year reads as a page of cooperation, cooperation with various and varied organizations.

A request from the Women's Missionary Society of the Presbyterian Church in Canada, Western Division, to become affiliated with the Council was received and a hearty welcome was extended. At present there are seventeen denominational women's Boards constituent to the Council and two consulting Boards: the National Board of the Young Women's Christian Associations and the National Board of the Woman's Christian Temperance Union.

Twelve Schools of Missions are affiliated, the latest accessions to the family being Bay View, Michigan, and Chambersburg, Pennsylvania.

The School of Missions has demonstrated itself to be a most fruitful avenue of approach to the individual life of young and old. Its opportunity for reaching both women and girls grows larger each year; registrations are increasing, the activities are more varied, and the results more and more real. It is a ripe field for recruiting for mission work and for furnishing training for leaders.

At the last annual meeting it was voted to secure an Executive Secretary familiar both with Board work and the work of the Council. During the weeks in which search was made for a suitable person it became increasingly evident that the Council needed someone at headquarters able to supervise the technical part of publication which had grown to be too large a task to ask of volunteers. Miss Florence E. Quinlan, who had been a member of the Woman's Board of Home Missions, Presbyterian, for seven years and who had served as Chairman of the Literature Committee of that Board; who had also for more than a year been a member of the Committee on Study Courses and Literature of the Council, was elected for that office and assumed her duties April 21, 1919.

The Council publishes the adult and junior Home Mission textbooks for use by women's and young people's study groups. In the publication of the adult book for 1919-20, "Christian Americanization, A Task for the Churches," the Missionary Education Movement cooperated with the Council instead of publishing a separate book. For the first time a study book bearing the Council's im-

print has passed the 100,000 mark. This increased sale is due to our new partnership and, in larger measure, to the intrinsic value of the book, the timeliness of the theme, and the steady growth of the Council's constituency. For 1920-21, the Missionary Education Department of the Interchurch World Movement, which now functions in place of the Missionary Education Movement, and the Council are to publish jointly the junior, as well as the adult book on the theme "The Church and the Community." Also a considerable portion, if not the entire output of supplemental material will be published jointly. The Council believes that the theme for the 1920 book will strike the rising tide of church feeling and sentiment as did that of last year. The Council is fortunate in securing for the author of this book Ralph E. Diffendorfer, head of the Home Survey Department of the Interchurch World Movement, who is widely known for his unique experience in the field of this subject; equally fortunate in the author of the Junior book, Jay T. Stocking, D. D., who will present the theme in story form.

During the past year the usual leaders' helps for adult and junior books, a devotional service for use with the adult textbook, a short pageant, a program for the observance of Home Mission Week on the theme, "The Soul of Democracy; Christian Service, Personal and Social," a set of posters, and incidental leaflets, have been published. In passing, it is interesting to note the cordial cooperation of the Treasury Department of the Government in presenting to the Council 10,000 Victory Liberty Loan "Americans All" posters showing list of representative names of men in service whose nomenclature betokens greatly varied parental nationalities.

The Council of Women united with the Home Missions Council in arranging for the publication of "The Foundations of Mormonism" by William E. La Rue, the Council

of Women's financial expenditure being met to a large degree by a fund received from the International Council of Women for Patriotic Service. "Two Bibles," an illuminating leaflet, was written by Mrs. George W. Coleman on request of the Council. It sets forth a few facts in regard to issues of the Bible recently published or provided by the Mormon Church.

A synthesis of the work done among the foreign-tongued by the Boards constituent to the Council has been compiled and copies sent to each Board.

A Committee representing the Home Missions Council, the Council of Women for Home Missions, the Young Men's Christian Association, and the Young Women's Christian Association has been appointed to provide a more adequate program for the religious education of Indians, especially in regard to cooperative work in Indian Schools. This joint committee on Indians affairs held a conference at Wichita, Kansas, September 24-26, which was attended by workers in the Indian field and representatives of Boards, of the Government, and of many Indian tribes.

A report was presented at the annual meeting in January, 1919, indicating the need of permanent organization by which neglected areas may be hunted out, surveyed, and the needs discovered and met, either by joint action or by assigning responsibility to denominations. (A recommendation from the Interchurch World Movement was presented to the Council at the 1920 annual meeting in regard to this matter. Information as to definite developments will be given in a later issue of the Bulletin.)

The Council has continued to maintain the *Woman's Home Mission Bulletin*, by-monthly in the *MISSIONARY REVIEW OF THE WORLD*, under the same annual plan of four pages in six issues, alternating with the *Woman's Foreign Mission Bul-*

letin. Mrs. O. R. Judd was the editor during the early months of the year, but felt obliged to resign and beginning with the May issue the Executive Secretary has had charge of the Bulletin.

Seven of the constituent Boards have Secretaries for Student Work, two work in cooperation with the Student Secretaries of the general Church Boards; in seven the work is conducted jointly with the foreign Boards. A majority prepare special literature for young women students; all except one sent representatives to Y. W. C. A. Conferences in 1919 and nearly all were represented in girls' camps in connection with Summer Schools.

The Council was represented at a conference called by the Student Committee of the Y. W. C. A. including representatives of the Federation of Woman's Boards of Foreign Missions and the Council of Women to consider the adequacy of the presentation of missions in schools and colleges. It was felt that the Home Mission study courses provided for students in schools and colleges were not fully satisfactory and that a more adequate program of instruction should be provided. Steps have been taken to secure this.

A high water mark was reached in 1919 by the Home Mission Institute at Chautauqua, there being a registration of 1160.

On September 18, 1918, in accordance with the wishes of the women of the churches, the Council of Women voted that a specific day be permanently set aside as a Day of Prayer for World Wide Missions. In October of the same year the Federation of Woman's Boards of Foreign Missions voted that the first Friday in Lent be adopted for the annual observance of this Day of Prayer, and in November the Council of Women ratified that choice of day. The date of appointment by the Council and Federation of the sub-committee on the Day of Prayer precluded effective publicity or prep-

aration for the observance of the united Day in 1919. Consequently, in conformity with 1918, the Thursday in Home Mission Week, 1919, was selected as the Day of Prayer for Home Missions, and a program was prepared for its observance. The Federation of Woman's Boards of Foreign Missions had observed a day in January, 1919. (February 20, 1920, was the first united Day of Prayer for Missions.)

It has been the conviction of the Council that there should be some integration of the various women's societies of the local churches and that there should be an earnest and a rousing call to the women of the Church to dedicate themselves to Christian service. The increasing demand for women's local federations and the enlarged scope of their work has necessitated that the relationship of local federations organized by the Federal Council and those organized by the Council of Women and the Federation of Woman's Boards of Foreign Missions be carefully considered. The Council has, therefore, been in close consultation and cooperation with the Federation of Woman's Boards of Foreign Missions, and the Commission on Interchurch Federations of the Federal Council of Churches of Christ in regard to the organizing of local Federations of Church Women. At the present time there are about 165 federations listed. A suggested constitution for such federations has been approved.

The Council was represented at the All-Board Conference of the Interchurch World Movement in Cleveland, Ohio, April 30-May 1, and at the World Survey Conference at Atlantic City, N. J., January 7-10, 1920. The President of the Council is one of the three women on the Executive Committee of the Movement. An Advisory Committee has been formed to counsel with the Missionary Education Department of the Movement, on which committee all Boards, as well as the Home Mis-

sions Council, the Foreign Missions Conference, the Federation of Woman's Boards of Foreign Missions, and the Council of Women for Home Missions are represented, the combined group functioning in the place of the former Committee of Twenty-eight.

An advisory committee consisting of representatives of the Council, the Federation of Woman's Boards of Foreign Missions and the Interchurch World Movement, has considered the relation of the Federation, the Council, Women's Boards, and local federations of church women to the Interchurch World Movement, and particularly to its Women's Activities Department.

The Interchurch World Movement, through the Director of the Home Missions Survey, requested the Executive Committee of the Council to constitute itself the Survey Committee in behalf of the Women's Home Mission Boards and Societies to cooperate in the Home Missions survey and program. The object of this survey is to study the country in its home mission aspects in order to determine an adequate budget for five years for carrying on the work on an efficiency basis, to complete a program that will adequately care for all the unchurched regions and all the unchurched groups in the United States, to erect standards and to bring up to an efficiency basis all approved projects, and to establish a more economical use of the Lord's money by eliminating overlapping and overchurching. A carefully itemized survey was made, with full data of work done by the boards constituent to the Council, tabulated both by denominations and by groups of people served, and was delivered to the Survey Department on the first of November.

Several members of the Council of Women have served on Commissions of the Federal Council of the Churches of Christ in America, and the President is one of the two women members of the Administrative

Committee of the Federal Council. The Council of Women was represented at the special meeting of the Federal Council in Cleveland, May 6-8. Items of special interest to the Council at this meeting were: the formation of an Editorial Council of the Religious Press, the proposed change in the constitution of the Federal Council, whereby interdenominational organizations would be admitted to the Federal Council as affiliated organizations with membership on the Executive Committee and on Commissions, the discharge of the War Time Commission, and the endorsement of the Interchurch World Movement. A meeting of the Executive Committee of the Federal Council was held in Baltimore, Md., December 10-12. For the first time, the Federal Council had invited affiliated bodies to make short reports of their cooperative work; accordingly, the Executive Secretary presented such a report to the Committee.

The advisability of the closest degree of cooperation between the Council of Women and the Home Missions Council has been proved. The two Councils have for the past two years together prepared the program for their annual meetings and have conducted a large part of the meetings in joint session. This year this is again true, the purely business matters being considered in separate session. Members of the Council of Women have served on committees of the Home Missions Council. It is now planned, however, to increase this cooperation by the formation of joint committees representing all common lines of work.

"Keep together, keep together, for one man cannot take a trench." Mr. Sherwood Eddy reports having heard an officer call this out to his men on a field of battle in the recent war. May the Council, keeping together, working together, generate an atmosphere of faith, and so be able, not only to believe, but to accomplish the impossible and to see the Unseen.

A Chinese View of China's Needs

THE EDUCATED Christian Chinese are the sanest, most dependable leaders in China. Dr. C. T. Wang, late Speaker of the Chinese House of Commons and one of the most able of Chinese Christians, recently wrote on the present needs of China. In his view, the present outlook is exceedingly dark, but he sees the true source of difficulty and the real hope for brighter days. He says:

“When we do not know what to do, humanly speaking, we have only to turn to the Throne of Grace; to remember that God rules the world, and that the destinies of all nations are in His hands. Though the situation is serious, it is not hopeless. There is a growing feeling among the people that the country must unite and that there must be peace.

“I have the growing conviction that the best contribution which could be given to China would be the gift of Jesus Christ. He is the only and the sufficient answer to the question ‘What is the great need of China?’ This country needs Christ because we need more light. There is deep darkness and ignorance among all classes of the people. It is this ignorance which is largely the base of all the great troubles from which China is suffering today. Christ brings light to all life, and will bring a better government and a truly revived nation. Christ also brings richer life to all who receive Him. Christians are few in China in comparison with the vast population; but the Christian life is now recognized by non-Christians as having a richer content than anything which China has hitherto known. Christ will convict the people of their sins. There are many things which our people do, and do not know that they are wicked: and so there is no feeling of the need of a life changed in these respects. We need teaching which will enable us to recognize evil and to turn from it: to see goodness and desire it. For without goodness in the people we cannot hope for a good government. Through Christ men will be helped to get away from themselves, and to think of higher being and of life's higher purpose. For the root of all evil in China is love of self. Christ teaches men to think in terms of God, in terms of all mankind, in terms of all time.”

Give Christ to China: receiving Him her need will be supplied, and this poor, distracted, ignorant and selfish nation, plunged now in the midst of troubles and dangers, will find new life and new happiness and new strength.

NEWS FROM MANY LANDS



NORTH AMERICA

The Laymen at Pittsburgh

ABOUT 250 representative laymen from widely scattered centers in the United States met in a three-day conference in the William Penn Hotel January 31st to February 2, under the auspices of the Interchurch World Movement. Their findings committee, of which Mr. Fleming H. Revell was Chairman, called on Christian laymen of every church to unite under the leadership of the Spirit of God to extend the Kingdom of Jesus Christ throughout the world. They emphasized the need of building up a higher type of community life at home, the necessity for thorough acquaintance with present conditions at home and abroad, full participation in the evangelistic campaigns, the necessity for strengthening the local churches financially, spiritually and organically, the great need to promote the spiritual ideals and life of young people and the obligation to win the foreign born Americans to Jesus Christ.

This program they declared must be carried forward by prayer, sacrificial service and gifts of life and money. Christian forces must work together on the principle that "The Christian Church is a unit for the Christian program as a whole."

The Women in Washington

CHRISTIAN women, representing many denominations and organizations, met in Washington at Hotel Raleigh, February 7 to 9th, in the interest of promoting the program of the Interchurch World Movement. Mrs. Henry W. Peabody presided over the meeting which brought together some 250 delegates.

The Women's Activities department of the Movement, of which

Mrs. Grace Farmer is chairman, is successfully mobilizing the women of the churches in this great undertaking.

Practical Federation

WHILE the Christian forces of America are everywhere discussing federation, alliance and union, the evangelical churches of Lowell, Mass., have combined in a way that promises to deepen conviction and promote energy. The denominations represented in this alliance are Baptists, Congregationalists, Episcopalians, Evangelicals, Methodists, Primitive Methodists, Presbyterians and United Presbyterians.

Recently, the eight pastors agreed to preach on the same Sunday on the Deity of Christ, and all of Lowell was interested in this united testimony upon a most vital but too often neglected subject.

From time to time similar united testimony will be given to the other fundamental facts and teachings of the Christian faith. The second article in the Constitution of the Alliance requires that every member shall positively and formally subscribe to the great fundamentals of historic Christianity, including explicitly the sovereignty of God the Father, the deity of Christ, and the personality of the Holy Spirit, the Scriptures as the only infallible rule of faith and practice, the vicarious blood atonement of Jesus Christ on the cross and the bodily resurrection of believers in Christ.

Of the fifty ministers of Lowell and vicinity, twenty-three are already members, and there are more to follow.

The Presbyterian.

A Presbyterian Social Creed

AS EARLY as 1910, the Presbyterian Church took a definite stand on social problems when it adopted a creed embodying Presbyterian belief in an enlarged social program. The present industrial conditions make it important to make known the Church's stand in the matter. The following are some of the points declared in the creed, which was prepared for the most part by Dr. John McDowell, now director of the Social Service Division of the New Era Movement:

The acknowledgment of the obligation of wealth.

The application of Christian principles to the conduct of industrial organizations, whether capital or labor.

A more equitable distribution of wealth.

The abatement of poverty due to preventable diseases, uncompensated accidents, lack of proper education.

The abolition of child labor.

Such regulation of the conditions of the industrial occupation of women as shall safeguard the physical and moral health of themselves, the community and the future.

Adequate protection of working people from dangerous machinery and objectionable conditions of labor.

The release of every worker from work one day in seven, the Sabbath if possible, with every worker paid sufficient with six days' work for seven days of living.

The employment of methods of conciliation and arbitration in industrial disputes.

The development of a Christian spirit in the attitude of society toward offenders against the law.

The New Era Magazine.

Negro Churches and the Interchurch

THE NATIONAL Baptist Convention and the African Methodist Episcopal Zion Church, two Negro denominations with nearly 4,000,000 members, have decided to join with the other cooperating communions in the united simultaneous financial campaign of the Interchurch World Movement of North America this spring.

The colored Baptists have set

\$10,000,000 as their goal, while the Methodists will set out to raise \$1,000,000. In both cases, the proper officials have made arrangements to underwrite their share of the Interchurch expense budget.

The Baptist Convention has appointed twenty-five of its executive officers as a National Baptist Campaign Commission. Headquarters will be in Chicago, with branches in Philadelphia and Atlanta.

LATIN-AMERICA

A Year's Achievement

THE OUTSTANDING accomplishments of the Committee on Cooperation in Latin America during the past year have been the surveying of the unoccupied fields of Haiti and Santo Domingo; the publication of a monthly review "La Nueva Democracia"; employment of a secretary of literature in Brazil, a secretary for education in Mexico and a secretary for the Committee on Cooperation in Mexico; the publication of a directory of missionaries, mission schools and periodicals in Latin America; the preparation in Spanish of the first general commentary on the International Sunday School Lessons; the beginning of the publication of temperance literature in Spanish, the beginning of union evangelical seminaries in Porto Rico and Brazil, and the opening of a union book depository in Chile.

The countries which make up Latin America have a total population of 85,000,000, an increase of nearly 600% in the past one hundred years.

News from Western Mexico

REV. ALFRED C. Wright, Congregational missionary of Guadalajara, Mexico, is of the number who believe that schools, social centers, medical dispensaries and churches are the kind of "intervention" which will avail in Mexico.

After four years of suspension

the two schools in Guadalajara, one for boys and one for girls, have reopened with a present enrollment of 200 pupils in the two.

In Ahualulco, where the missionary, J. L. Stephens, was assassinated in 1874, a medical dispensary in his memory has been established with the voluntary aid of a trained nurse, in which over six hundred treatments monthly are given, and many are brought under evangelical influences in this way. The Roman Catholic priest issued a decree from his pulpit prohibiting his flock from taking advantage of the dispensary, but the fact that only twelve of the over six hundred treatments were given to evangelicals shows how little influence his prohibition had.

Medical School for Mexico.

THE sub-committee on Medical work of the National Committee on Cooperation in Mexico has addressed a letter to the Mission Boards working in Mexico, regarding the development of the medical branch of the Union Evangelical University in Mexico City. The letter is an appeal for a thoroughly Christian type of medical school, one dedicated to the especial task of evangelizing Mexico. Other medical schools abound, having as their aim, "the propagation of science," or "the amelioration of human suffering"; but the committee contends that a medical school devoted primarily to the ultimate evangelization of Latin America need not be thereby less scientifically thorough. The plan proposed by this sub-committee is as follows: That each denomination working in Mexico establish, as rapidly as possible, preaching dispensaries, preferably in Mexico City. Within two or three years eight different denominations may be induced to open up eight six-days-a-week dispensaries in Mexico City with two doctors each. Then, by the time buildings can be made ready, these sixteen men will have learned the

Spanish language, become acquainted with the Mexican people, and will be prepared to be leaders in the teaching of the new Medical College. Another 16 young men just graduated in medicine could then be sent by these Board to gradually take over the work of the dispensaries, freeing the older men for the college work; and as many more young doctors who have had a start in laboratory work in the home land could be selected and brought out to the school for its laboratory teaching.

Venezuela's Need

THE REPUBLIC OF Venezuela, South America, has a total area of 1,020,400 square kilometers and a population of 2,824,000. Only one tenth of the area is reached by evangelical missions and about one-third of the population. This leaves over 2,000,000 people without an opportunity to hear the Christian message in its fulness. In all Venezuela there are only 27 Protestant missionaries including wives. There are also ten evangelical native workers. The societies at work include the Society for the Propagation of the Gospel (England), the Presbyterians (North), the British and Foreign Bible Society and four smaller missions.

The constitution of the Republic now grants liberty of worship and no one who knows Venezuela will question the need for a high type of Christian teaching and example. One of the strategic points to be occupied is Ciudad Bolivaz, capital of the state of Bolivar. It is an exceedingly healthy city in which live many British and American business men. The Port San Felix is another point that should be occupied as it is the door to a large and important territory. Upata, a city of 10,000 inhabitants and Quasi-pati, with 12,300 inhabitants, and San Fernando, a town with a large future offer attractive opportunities. In these places there is need for churches and schools

with itineration in the neighboring regions.

W. H. RAINEY.

New Church in Argentina

CONZALEZ Chaves is one of many towns in eastern Argentina which have had a phenomenal growth. Fifteen years ago it was composed of six houses, one store and a railway station. Today, it is a progressive, thriving center of a rich agricultural district, with important municipal buildings under construction, not the least important of which is an evangelical Christian church. The building has been paid for entirely by the local congregation. The dedicatory sermon was preached by a Baptist pastor of La Plata on September 17, 1919, followed by a week's series of meetings which were attended by large numbers from other localities.

EUROPE

London City Mission

THE LONDON City Mission is the active ally of all evangelical churches. It has three hundred city missionaries at work in London's underworld, exerting a force for righteousness among chauffeurs, transport workers, gas workers,—in fact there is scarcely any type of London toiler that does not share in the Mission's beneficent program. About one hundred mission workers are delegated to visit special classes at their daily occupation, each missionary being responsible for some 4000 people. With scarcely a living wage, the Mission's agents have plodded on during the war, and have discharged many duties that won no official recognition.

The Religious Situation in Britain

THE CONFERENCE of British Missionary Societies includes all the great missionary organizations of the British Isles—Anglican, Scottish, Irish and English Presbyterian,

Methodist, Baptist, Congregationalist and Friends. A recent survey of conditions in Great Britain reveals the fact that among those who regularly attend church and take part in the work of the church there are many who do not yet believe in missions. They never read a missionary book, or attend a missionary meeting.

Beyond these is the much larger class of those who hold aloof from organized Christianity. The experience of chaplains and of the Y. M. C. A. in the army has shown how small a percentage of the nation has any connection with the Church at all. Among these large masses who hold aloof from organized Christianity are some of the best men and women in the nation, largely Christian in sentiment and aim, though not in dogmatic creed or outward profession. To gain their allegiance it is necessary to show more clearly the relation of Christian missions to the living problems of the modern world. And one of the means to this end decided upon by the Conference is the establishment of a press bureau, to provide not only short missionary news paragraphs in the daily press but articles in the quarterly and monthly review setting forth the aim and achievements of Christian missions. In this effort it is proposed to secure the cooperation of men distinguished in literature and journalism.

Holland Missions Threatened

ON ACCOUNT of the heavy losses suffered by the missionary constituency of Holland the Netherlands missionary societies are sending out appeals for immediate help to save their work, maintained for 125 years, from complete disaster. Of the neutral states in western Europe the Netherlands have suffered most from the dislocation of trade, and such war profits as were made were for the most part a displacement of wealth by which immense groups became impoverished.

Holland is responsible for one of the most important mission fields existing, namely the Netherlands East Indies, with a total population of over 45,000,000, of which 35,000,000 are Mohammedans (nearly all on Java). Ten different societies are here at work, (without overlapping), having a total staff of 214 men (exclusive of wives), 120 of which are on Java; 100 main stations (Java 40); 1000 substations (Java 210) 350,000 Christians (Java 27,000) and 60,000 school children (Java 13,000). Besides there are some 12 training schools for native preachers and teachers; 10 hospitals; on nearly every main station a dispensary; a great number and variety of educational institutions, etc. The Holland Missions rank among the least expensive to maintain.

The Societies are planning a prompt and energetic forward movement, at the home base, but without the initial help of at least \$100,000 their expectations cannot be realized.

No Sunday Papers for Italy

ON SUNDAY, January 4, a national law went into effect in Italy which might well be adopted in America and other countries. This enactment prohibits the printing of newspapers on Sunday. The purpose is to prevent newspaper workers from being employed on Sunday and to force all newspapers to suspend issues which might require Sunday labor from any class of employes. Even news agencies are forbidden to issue their single news sheets.

The law provides a fine of 10,000 lire and the confiscation of the issue for the first violation, and the suppression of the newspaper for a second offense.

MOSLEM LANDS

Protestant Missions and the French

DR. W. S. DODD, head of the Red Cross Relief in Syria, writes from Adana on December 3 that the British have withdrawn from

Aintab, Marash and Ourfa, and that the French forces have been coming in stronger and stronger, apparently expecting to remain permanently, and that they were also entering Aleppo. The Arabs have become excited, and declare that they will not allow the French to occupy this territory. Robberies and murders have increased and are more common than at any time recorded in history, outside of the period of massacres.

The Armenians complain that the French are unreliable, unsympathetic and tyrannical; that they are often insulting and brutal. Even the American missionaries have been obliged to complain against the treatment they have received at the hands of the French officers. If France should take over the mandatory of Syria and Silicia there is apprehension lest they follow their usual repressive measures in relation to Protestant missionary work.

The New Arab Nation

ARABIA is being admitted into the family of nations, according to a writer in the National Geographic Magazine. The establishment of a new Arab state under British control seems to be the beginning of closer relations between Christians and Moslem lands. Far reaching possibilities are seen in the new political situation.

Ministers and consuls, missionaries and merchants may now reside, explore and trade in this long forbidden country. Light will fall where darkness lurked. Britain's prestige among Mohammedan peoples forecasts a distinct gain to civilization.

Many questions are still to be agreed upon, but before the regeneration of Arabia can begin there must be a strong enough police force to protect property and direct the building of roads and harbors. Agricultural and industrial development will then follow spontaneously. The makers of the new Arabia have no light task before them but the work is worth doing.

INDIA**Lutherans in India**

ONE OF the results of the union of the Lutheran church in America has been to bring together in one the Lutheran mission of Guntur and Rajahmundry. Though both are Lutheran, these missions have had different organizations. In August last a joint committee of the two missions met in Guntur, when it was agreed to form a common organization. This does not mean, apparently, that the two missions will immediately become one, but steps were taken to bring the work of the two missions into harmony with each other.

Christianity at a Fair

THE GREAT annual mela at Pushkar, a village near Ajmer, was held in November with a record crowd. Before the fair was half over, the railway station reported 30,000 tickets collected, and much larger numbers came by caravan, tonga or on foot. In connection with this religious pilgrimage and festival there is an annual cattle show under Government patronage, to which came such multitudes that the little village of normally a few hundreds overflowed with pilgrims; and the sand dunes outside were covered with cattle and camels, horses, tents, and men. This mighty throng furnished a magnificent opportunity for the distribution of Gospels and tracts. Christian workers put 600 Gospels and 8000 tracts into the hands of readers who, in most instances, knew nothing of Christ and His teaching.

New Medical Work at Okara

THE NATIONAL Missionary Society of India proposes to extend its medical service at Okara, in the Punjab, and erect a well-equipped hospital with twenty-five beds. The executive committee was on the point of issuing an appeal for Rs. 50,000, the amount required, when Rs. 45,000 were offered anonymously and two individuals contributed the remaining Rs. 5,000. The larger gift is

conditional upon a like amount being raised by the Society, with which to provide houses for workers in the various mission fields. Three British doctors, with ample qualifications, expect to begin work in Okara in 1920.

Secret Society of Christians

AT NAGERCOIL, there is a society of secret followers of Christ, whose members are caste Hindus. Their belief appears to differ little from Gospel teaching, but in addition they hold that the "word," referred to in John 1:1 is a concrete word, which was communicated by Christ to His disciples after the Resurrection, and orally handed down to the faithful, generation after generation. These secret disciples maintain that Christ is the fulfilment of Hinduism as well as Judaism, and they expect Him to return shortly. They lay great stress on prayer, and the love of Christ is their constant theme.

Blue Ribbon Army

MISS MARY J. Campbell, in her work as national temperance organizer for all India, under the auspices of the Women's Christian Temperance Union, finds that there are many boys and men, both Christian and non-Christian, who desire to organize for temperance work. Since they do not wish to enroll themselves in a distinctively woman's organization, the Blue Ribbon Army has been started to fit their case.

Requirements for membership include the signing of a total abstinence pledge. The Army invites the co-operation of all Christian organizations and temperance forces.

Indian Witness.

Burmese Government and Missions

APPRECIATIVE recognition of the work of Protestant missionaries in Burma is shown by a report of an order sent broad cast over the country by the Burmese Government before the armistice was signed. The

order was to the effect that no Burmese missionary should join the English army in a combatant capacity. It gave as the reason for this the fact that the services of missionaries in interpreting the ideals of the West and the trend of events were invaluable to the Government.

The Missionary Link.

CHINA

College Presidents Confer

AT A CONFERENCE of college presidents held in Shanghai, October 24, the Association of Christian colleges and universities in China was organized. A recommendation was made that not more than one agricultural or forestry school of college grade be established in China by the Church, and that that school should be in connection with Nanking University. It was felt that co-education should be adopted in higher institutions of learning. The need for school for business training was recognized, and a school of journalism at Peking University was heartily recommended.

Canton Christian College

THE NEWLY organized "Emigrant School" is an evidence of the steadily expanding influence of Canton Christian College. Many emigrant Chinese desire their boys to be educated in China, but it has been difficult to admit such boys to the college because most of them are deficient in Chinese.

Some wealthy Chinese, chiefly from the Malay station, have promised a sum of \$70,000 to build and equip a special department for the education of their sons till they are ready to enter the regular classes. A dozen or more of these emigrant boys are now being taught Mandarin in this department. Two are Eurasians from Australia; the others are from Java and Malay. All speak English well, but know little Chinese.

Civic Evangelism in Canton

ONE OF THE many union movements which are now taking definite form in China is the new office of Union City Evangelistic Secretary for Canton. Among all missionary forces in Canton there is not one man who can give his whole time to city evangelism, and although there are forty-six churches and chapels in Canton, some sections are totally neglected. It is now proposed to attack the city problem, as a whole through the new office of City Secretary, and the aim is to evolve some scheme for making wider use of existing facilities and forces. Chinese pastors and mission workers, properly marshalled, have unmeasured possibilities of service.

After the preliminary steps have been taken more ambitious programs are proposed, such as organized Sunday-school and other church activities; an annual city movement rallying about the visit of some world-famed speaker; concerted and fully planned "drives" against the numerous forms of vice with which the city abounds; city-wide campaigns for social betterment, and possibly, an even more elaborate program under which the city will be divided into seven districts, each a center for direct evangelistic work.

New Era Magazine.

Dr. Shelton Held for Ransom

DR. R. A. SHELTON, the medical missionary of the Disciples Board, said to have been the only foreigner ever officially invited to enter the "forbidden city" of Lhasa, Tibet, has been captured by bandits and held for ransom—by a famous outlaw leader of the Tai and Wah tribes of Yunnan Province, China. Dr. Sheldon's detention is surprising in view of the friendly relations he had enjoyed among these people on account of his medical services. He had gone fearlessly among lawless tribes throughout all that region, giving them the benefit of his profession skill and was personally known to

most of the bandit chiefs. Sadhu Sundra Singh, the Indian evangelist, is believed to be the only other Christian allowed to enter the city of Lhasa.

Japanese Missionary to China

REV. K. FUJITA, until recently secretary of the Japanese Y. M. C. A. in Shanghai, is planning to undertake missionary work in that city among both Chinese and Japanese, thus being in sense, a pioneer Japanese missionary to China. Mr. Fujita feels that Christianity alone can solve existing problems that involve both countries, and he hopes to promote a better understanding between Chinese and Japanese Christians.

Chinese Recorder.

JAPAN—CHOSEN

Cooperative Christian Effort

JAPAN has no less than three cooperative missionary organizations: the Federation of Churches, the Conference of Federated Missions and the Continuation Committee. When one recalls that in addition to these, the Christian Literature Society of Japan, the Japan Sunday School Union, the Japan National Temperance League and the Japan Christian Endeavor are all actively at work, it is seen that cooperative Christian effort is in full swing. Partly because of the small size of Japan as compared with India, China or Africa, cooperative endeavor has been more effective in Japan than elsewhere. It is noteworthy also that the sessions and proceedings of these various organizations excite more general interest with the people and the press than is the case even in America or Great Britain when such meetings take place.

Intolerant Nationalism

THE PUBLIC schools of Japan persistently use their influence against Christianity. Dr. Albertus Pieters declares. Instead of allowing advanced moral and religious ideas

to enter the schools, a systematic effort is made to inculcate reverence for the old heathenism by regularly bringing the children to worship at the shrines of the local divinities. Teachers do not hesitate to denounce Christianity, and to reprimand their pupils for attending church and Sunday-school.

Japanese Press on Missions

THE FOLLOWING extracts are from the *Chosen Shinun*:

"The stirring up of the minds of the Koreans is the sin of the American missionary. This uprising is their work. * * * There are a good many shallow-minded people among the missionaries and they make the minds of the Koreans bad, and they plant the seeds of democracy. * * *

"These missionaries consider it proper for the Koreans to say anything they want, if only they enter the Christian schools. They make the statement of Wilson about the self-determination of nations, and hide behind their religion and stir up the people. * * *

"These missionaries who have come out to Korea, their wisdom, character and disposition is of the low trash of the American nation. There is nothing of good that can be said of their knowledge, character, and disposition."

Christian Workers' Magazine.

Prices Soar in Africa

HERE ARE "parallel columns" from the mission finance accounts at Nana Kru, Liberia.

Cost of supporting one student for one year:

	1914	1919
3 bags rice	\$11.52	\$54.00
2 bags salt .....	.60	1.92
1 tin kerosene	1.50	5.04
4 shirts	1.84	9.60
1 pair khaki trousers	1.32	1.92
	\$16.78	\$72.48

Is there any question that missionary salaries should increase and that our giving to missions should be larger?

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The Ladies are very proud of their purchase and wish me to thank you for your kindness concerning postage, etc.

We shall be glad to recommend your Company whenever we have an opportunity, and be sure that we are **WELL SATISFIED CUSTOMERS.**

Massillon, Ohio,
Oct. 26, 1919.

Yours cordially,
Mrs. Victor H. Honeck, Sec'y.



Copies of Letters Received from Rev. Bernard P. Smith.

Christain Church, Kingston, N. C.
Dec. 8, 1918.

LePage Communion Cup Co.
Toronto, Ontario.

Dear Sirs:—

I am so glad that we have at last decided upon a bread plate, and send you an order for twelve silver bread plates with lettering as enclosed copy, also cheque to cover, value \$93.00.

We are so pleased with our trays and cups, I was in Richmond, Va. last Sunday and used the flat top cups and Aluminum trays and the difference was strikingly in favor of the style 16 which we have.

Respectfully,
(Signed) Bernard P. Smith.

LePage Communion Cup Co.
Toronto, Ontario.

Dear Sir:—

I was delighted with the silver bread plates, and could scarcely wait to hear the remarks of others before writing you, they are the prettiest and most satisfactory I ever have seen and everyone I have heard from feels the same. We thank you so much for your painstaking efforts to get us this pattern and must congratulate you upon your success.

You can confidently refer anyone to us about either trays, cups or plates, we could not be better pleased and thank you most heartily. Wishing you every success in your good work.

Yours cordially,
(Signed) Bernard P. Smith.

Feb. 11, 1919.

June 13, 1919

Mr. H. T. LePage,
Toronto, Ontario.

My dear Mr. LePage,

I take this occasion to write you about the style 16 cups, and indeed our whole Communion Set. After more than a year's use we are more than ever pleased with it. I have visited several places where the flat top cups and metal self collecting trays are in use and have just wished that the kind we have could be substituted for them. Ours are just a joy to us and I wish I could induce all to buy this kind. The glasses are so much prettier and easier to handle and to drink from.

Yours cordially,
(Signed) Bernard P. Smith.]

Copy of Letter received from Rev. C. A. Clark, Seoul, Korea, Japan.

March, 11, 1918.

LePage Communion Cup Co.
Toronto, Ontario.

Dear Sir:—

Some years ago I was in America and bought from you a Communion Set with the pointed top glass cups. I have used it for seven years with the greatest satisfaction, carrying it in my Country boxes while itinerating all over the country among my churches. I have sent it by horseback, manback and train, boat and cart, also cowback, and in all that time have only broken about 10 of the cups out of 250. I have served Communion with it hundreds of times.

Yours very truly,

(Since receiving the above letter we have shipped over 50 sets to Korea, all Cash with Order.)

Brighton, Ontario.
Nov. 1918.

LePage Communion Cup Co.
Toronto, Ont.,

Gentleman:—

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Yours truly,
B. C. H. Becker, Rep. Elder.

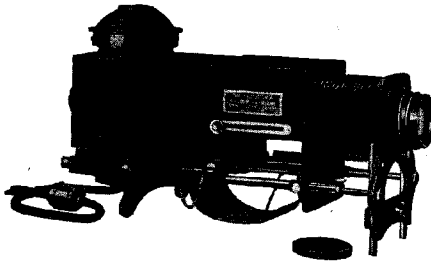
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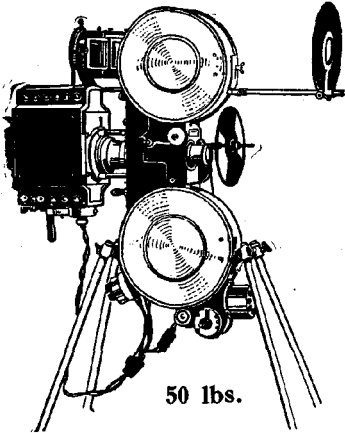
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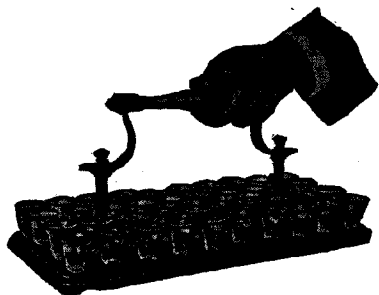
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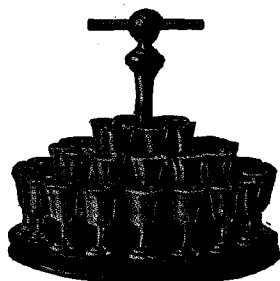
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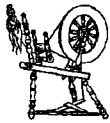
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EDITORIAL AND BUSINESS CHAT

The Annual Meeting

The annual meeting of the Missionary Review Publishing Company was held at 156 Fifth Avenue, New York, at three-thirty p. m. on February 1, 1920. Mr Robert E. Speer presided at the opening of the meeting.

The Treasurer's report was very encouraging, as it showed an increase of twenty per cent in income for 1919 over that of the preceding year. In spite of the necessarily large increase in expenses, owing to the advance in costs in every direction, the financial condition is as favorable as it was a year ago.

The Secretary's report showed that new subscriptions received during the year were forty per cent of the number on our books in January, 1919. The three special issues, the Temperance Number (May) the Medical Missions Number (October) and the Home Missions Number (November) called for special editions. The growth in the influence of the "Review" is shown by the large number of commendatory letters received from readers, and the extent to which it is quoted by periodicals all over the world. Through these quotations the message of the "Review" reached at least 750,000 additional readers.

The Moslem World Quarterly, published by this Company by special arrangement with Dr. S. M. Zwemer, and without financial obligation or advantage to the "Review," has also had an encouraging year and is increasing its number of subscribers and its influence.

The following were elected to the Board of Directors for the ensuing year: Prof. Harlan P. Beach, Frank L. Brown, Wm. I. Chamberlain, Mrs. E. C. Cronk, Walter McDougall, Mrs. H. W. Peabody, Delavan L. Pierson, Fleming H. Revell, Dickinson W. Richards, Robert E. Speer, and Charles R. Watson.

The meeting was addressed by Rev. Alfred Williams Anthony, D. D., Executive Secretary of the Home Missions Council, who spoke on "Talking Points on Home Missions," and by Rev. Arthur J. Brown, D. D., Secretary of the Presbyterian Board of Foreign Missions, who gave an address on "Some Outstanding Present Day Problems in Foreign Lands."

Respectfully submitted,
DELANVAN L. PIERSON,
Secretary.

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EDITORIAL AND BUSINESS CHAT

EXCEPTION TAKEN

GERMAN MISSIONS AND THE BRITISH
Dr. W. H. Griffith Thomas, one of the esteemed members of our Editorial Council, writes as follows concerning the translation of the article in our February number entitled "A German Plea for German Missions":

"With every desire to be strictly fair to the Germans and to allow Christians in the Allied countries to see the German standpoint, there are some statements in the article which seem to me to need correction, so that your readers may be able to consider both sides. It is not true to say that the English attempted "to deal a death blow to German missionary work in all parts of the world," or that it was their desire or determination to "eradicate German Missions everywhere" in those parts of the world ruled by England.

"The British Government has felt led to put limitations on German Missions both in India and Africa because there are abundant proofs that German missionaries were often Germans first and missionaries afterward. The work of Missions will go on unhindered so far as the British Government is concerned, except in those cases where it has been found necessary for the above reason to remove German missionaries and to place the work under other societies. But this does not mean 'extermination.'

"I say nothing about the entire absence from the article of any consciousness of wrong-doing in India and Africa as perpetrated by German missionaries, nor is there the slightest hint of German error in championing the cause of Islam, that deadliest foe of Christian missions. Perhaps it was scarcely to be expected that these things should have been admitted by our German brethren, but at least the Allied workers among your readers should be reminded of what has actually taken place."

DELAY OF MARCH NUMBER

The havoc wrought by the February blizzard was responsible for the non-delivery of the paper for printing the regular edition of the March REVIEW. This caused the Interchurch World Movement Number to be about ten days late in reaching subscribers, and the Editor and his staff wish to express their appreciation for the forbearance of the magazine's friends in this unfortunate situation.

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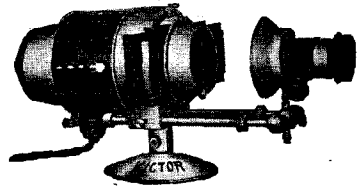
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THE MISSIONARY REVIEW *of the* WORLD

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Number
Four

A NATIONAL CHURCH FOR INDIA

NOT ONLY is there much agitation for self-government in India and for church union among Christian denominations, but these two ideals are united in a growing desire for a national, self-governing Christian Church. This may be premature, for the Indian Christians are not yet self-supporting. They have not a sufficient number of mature leaders, and all Christian sects combined number only about one per cent of the population. The desire for such a national Church is, however, growing and is the sign of the increasing self-confidence of a vigorous youth.

This movement is not in any sense a revolt against foreign missionary influence, but is, on the contrary, an acknowledgment of the benefits received from missionary work. The movers in this agitation express the desire to have Christianity, which originated in Asia, take on its oriental form and not be controlled by occidental ideals of government, worship and service. Mr. G. S. Doraiswamy, an Indian Christian, has expressed the view of many of his compatriots in a recent number of the *Christian Patriot* of Madras. He says:

“Christianity in India wears a foreign garb. When Christianity went from the East to West it became a natural and national religion of the West. But when it was brought to the farther East, it continued in its Western form. Thoughtful Indians have often pondered over this question, and now and then we hear groans from patriotic Indians who ask why Christianity should not be made a religion suitable to the national spirit and heritage of India.

“The ‘Church of India’ should be a nationalized form of Christianity which contains all the essentials of the religion and

adopts a uniform method of worship. It ought to preserve the heritage of India and encourage the high and low alike to come into its fold. At the same time it ought not to alienate its adherents as a newly created caste or half-caste. If we are serious and earnest in evangelizing India we cannot afford to ignore the above fundamental ideas. To ignore these any further will not be conducive to the healthy growth of the Indian Christian Church, both internally and externally * * *

"We must secure the good-will and cooperation of our foreign missionaries, because we still need them for the evangelization of India. Their influence among the Christian mass is overwhelming. Further, it is impossible to attempt any alterations in our churches without their assistance * * *

"Some of our later-day missionaries have either partly forgotten their past traditions or imbibed the spirit of the ruling (British) classes. Want of toleration and unwillingness to part with power on the one side, and the new born spirit of independence and nationalism on the other, often cause unpleasantness. If Indian Christians aspire to greater responsibilities, it is surely a glorious achievement of the missionary enterprise. But all missionaries are not prepared to make that sacrifice. With the ambition of creating a 'Church of India' they must wholeheartedly cooperate with Indian leaders * * *

"The first thing is to ascertain from the various missions what doctrines and beliefs they hold as essential for the salvation of man according to the Christian faith. Representatives from all churches should then meet and decide on the essentials of Christianity, forms of worship, divine service and such other matters on national lines."

It seems probable that, in view of the spirit of nationalism developing in many lands, some such program may be adopted in India, China, Japan and other countries where Christianity is firmly established.

A WOMEN'S MISSION CONFERENCE AT SHANGHAI

FROM an educational standpoint, the recent Women's Conference in Shanghai, China, (January 2 to 8) has been called the most important meeting ever held in Shanghai. It was composed of prominent American and Chinese women and was held under the auspices of the Federation of Women's Boards of Foreign Missions of North America. "The spirit of enlightened service which inspired the calling of the meeting remained its guiding force and made its findings unique in the history of women's missions to the Far East," writes Miss Elsie McCormick who describes the conference.

The seven commissions, making up the Women's Deputation from the United States, were led by women of national distinction, while delegates from China included some of the most conspicuously successful women on the mission field. The head of the Collegiate Education Commission was President Ellen F. Pendleton of Wellesley College; the leader of the Secondary Education Commission was Miss Charlotte Conant, principal of Walnut Hill School, Natick, Mass., and Dr. Gertrude M. Walker, formerly of the faculty of Philadelphia Women's Medical College, was chairman of the Medical Commission.

Other members of the Commission were Miss Amelia Josephine Burr, the poet; Miss Nellie Prescott, secretary of the Women's American Baptist Foreign Mission Society; Miss Ernestine Friedman, social service expert for the American National Y. W. C. A.; and Miss Helen Calder, secretary of the Congregational Woman's Board of Missions. Seven provinces of China and thirty-one Protestant Mission boards and societies were represented.

Among the leading features of the conference were the following, as reported by Miss McCormick:

(1) Repeated requests for interdenominational secretaries with duties of national scope, such as a Christian Literature secretary, a home economics expert, an instructor in translation who could train Chinese girls for this work and a specialist in religious education to give intensive training to missionaries already on the field.

(2) A tendency to link social service with evangelism and make every church member a worker for community welfare appeared in the reports of two commissions. This tendency to express faith by works should be given impetus throughout the Chinese Church.

(3) More adequate support for the two union colleges for women from the boards at home in the matter of staff, buildings and other equipment. It decided it was inadvisable for Chinese girls to go abroad for undergraduate work, as it is an exceptional student who can remain away from home for five or six years and adapt herself readily to the conditions of Oriental life on her return.

(4) A union bilingual medical college for women to serve the needs of northern and central China.

(5) A secretary with medical training appointed by every women's foreign mission board, these secretaries combining to form a medical board to have general supervision of the staffing and equipping of medical schools and hospitals in the foreign field.

Feeling that women's missions deserve more recognition than has hitherto been given to them, the conference urged the appointment of women secretaries to national committees and organizations, such as the China Continuation Committee and the China Christian Literature Council.

TURKISH ATROCITIES AND CHRISTIAN FORBEARANCE

ONE point at which the Allies have failed thus far is in the restoration of peace and security in Asia Minor. In spite of the complete defeat of Turkey and the talk of disarming the Turks, there have come repeated reports of further atrocities on the Christian populace in Marash, Adana, Sivas, Aintab, Alexandretta and elsewhere. The French have replaced the British in Cilicia and the disapproval of the Turks and Arabs at this step seems to be one cause of the trouble. Some reports received at Washington mention the massacre of 20,000 Armenians in Cilicia and great danger threatened to one hundred and fifty thousand Armenians in that region.

The gravity of the situation in Cilicia, Syrian Turkey, was emphasized in reports made public by the State Department in Washington on February 29th:

"The following information has been received from a reliable source.

"The Turks cut the railroad beyond Adana. Fighting began near Marash on January 20, between French and Turkish troops. On the same day an American car proceeding to Aintab and having five Americans and a French officer as passengers, was fired upon by Turks. On the following day in Marash a battle began between Turks and French and did not cease before the 10th instant, when the French withdrew, owing to the fact that they were greatly outnumbered by the Turks.

"Prior to the beginning of the regular fighting between the French and the Turks, the latter had commenced massacring Armenians at Marash and vicinity. Turks have destroyed the Armenian parts of the city, as well as the churches.

"At Marash Americans were running a Rescue Home for Armenian girls. That house was sacked and the eighty-five girls were murdered. On the same day, February 7th, the mountain cottage of the missionaries, as well as the building of the Near East Farm, were burned.

"Americans in the American college at Marash were fired upon, and when they offered to mediate between the Turks and the French, the former sent them a letter stating that this was not a local, but a national affair, and that the demand of the Commander-in-Chief of the Turkish National Army was that the French should surrender.

"The following Americans left Marash with refugees and arrived at Adana safely on the 15th instant: Mr. Crathern and Misses Dougherty, Elfin, Powers and Shultz."

In the meantime American Christians continue to feed and clothe the suffering Armenians, while America as a nation refuses to share in the responsibility for preventing further atrocities.

The Turks have not yet learned their lesson. The opinion of the civilized world, the defeat of Turkish forces by allied armies, the conditions of the treaties of peace, have all failed to bring about a change of heart or an abandonment of their program to exterminate Christians in Moslem lands. The leniency of the Allies is construed as fear and weakness. Though the Turkish army and navy are to be abolished, the Sultan is to be left in possession of Constantinople

and the sacred places in Europe and Asia are to be left in the hands of the Turks. Even the former Christian Church of St. Sophia and possibly the other sacred places stolen from the Christians in Palestine and Asia Minor, are to be preserved to Moslems.

A dispatch, dated March 11, reports that Prince Feisal, son of the King of the Hejaz (Arabia) has been proclaimed King of Syria, including Palestine and Northern Mesopotamia. Such a Mohammedan government would have a great influence on the future of Christian missions in Syria and Palestine.

The only hope for abiding peace between Moslem and Christians is a change of heart on the part of the former. When Arabs and Turks come to know God as he is revealed in Jesus Christ and follow the Son of God in place of the Prophet of Arabia, then and not until then, can harmony prevail in the Near East.

CONDITIONS IN MEXICO

CHRISTIAN churches of the United States maintain missionary work in Mexico because the conditions need reform and the people need regeneration. But there is danger in exaggerating the political disorders from which Mexico suffers. Dr. G. B. Winton, of the "Committee on Cooperation in Latin America" spent most of last October in Mexico and found conditions far quieter and more nearly normal than the papers of the United States represent them. The country has a sound currency of gold and silver, and a year of abundant crops. Wages have generally risen and though the cost of living is higher, Mexico has profited by the era of high prices. The government has succeeded in suppressing rebellion except in thinly settled regions. There is still a good deal of banditry but most of it is robbery, from which the United States is far from free. Trains are run regularly on all the main lines of railway and on most of the branch lines. Occasionally one is wrecked by rebels or bandits.

As an offset to the general unrest there is a marked reaction against militarism and the drift of sentiment is such that a resort to arms in connection with a contested election would be universally frowned upon. Even the government is finding it difficult to keep its ranks of soldiers full. The country is weary of war. In the coming election next summer Carranza is not a candidate to succeed himself and he and Obregon are on excellent terms with each other.

Rumors and alleged data as to Mexican affairs are calculated to mislead and inflame American opinion. They are played up consistently by the papers, while real information and corrections are suppressed or minimized. Missionaries write from Mexico that the "terrible situation" is largely imaginary, and that armed invasion will only make matters worse. War would unite all Mexican factions against the United States and would cause

bandits and snipers to be lauded as patriots. The average Mexican is half Indian. The nation as a nation has the Indian's stoicism, his valor, and, on occasion, his ferocity.

What Mexico needs is training, education; but if the United State conquered Mexico she would be embittered against all such work. American churches could not go to Mexico in the wake of an army and successfully offer the Gospel of peace. American soldiers could impose a military government but this would be considered "foreign tyranny," and hated therefor. No government set up by the United States would be satisfactory to the Mexicans. They object to dictation.

Bitterness of language, criticisms, threats and hostility are alienating Mexico and all Latin America. Such an attitude on the part of the public press in America throws obstacles in the way of missionary and philanthropic endeavor. On the other hand, if we can make the Mexicans our friends we can do much to help them solve their problems. The Christians and the church press in the United States should help to keep the peace.

A PROGRAM FOR NEGRO BETTERMENT

THERE are many views of the causes and cures for the Negro problem in America. Most of the suggested solutions depend on industrial and intellectual betterment. These reforms are needed, but they are not all that is essential. The Home Missions Council program for work for Negroes involves the following features:

1. Denominational papers are asked to present the subject of race adjustment at frequent intervals, and ministers are requested to preach upon the subject in order to guide their congregations toward a sympathetic and active spirit of cooperation with Negroes.

2. The pronouncement issued by the Federal Council of Churches includes the following principles (as already stated in the REVIEW):

(1) Equal protection of life and property.

(2) Economic justice with equal opportunities for labor and equitable pay.

(3) Sanctity of home and womanhood preserved.

(4) Adequate facilities for recreation and wholesome amusement and entertainment.

(5) Equal traveling accommodations for equal pay.

(6) Adequate educational facilities furnished by Government, both state and nation.

(7) Same qualifications for franchise applicable to all races.

(8) In industrial centers where the two races are each in considerable numbers, committees to be formed on inter-racial welfare, composed of representatives of both races.

3. Conferences of responsible persons will be held in selected

cities. The need of special home mission work is in northern industrial centers.

4. A local program will be shaped along the following lines of need; (a) what new churches for Negroes are needed? (b) what new equipment is needed for the churches to enable them better to serve the Negro population? (c) what new forms of service are needed? (d) what interdenominational agencies are needed?

5. The Home Missions Council will undertake to set in operation agencies which may meet the needs, laying responsibility upon local agencies and calling in the aid of outside organizations, if required.

The Virginia program, proposed by the Negro Organization Society of Virginia and the Negro Teachers' Association, calls for a better spirit of cooperation among Negroes and for better teachers and schools for the race. They ask for educational campaigns to be waged through press and pulpit and mass meetings and for a larger opportunity for self respecting Negroes to live their own lives amid surroundings which will enable them to bring up their children decently.

There are signs of awakenings among the intelligent Negroes that promise a higher type of leaders among them. These leaders seek not social fellowship with the white race but the right to live and work as civilized people.

THE PASTORS' CONFERENCES

FIFTY Pastors' Conferences were held in forty-eight states under the auspices of the Interchurch World Movement between February 16th and March 19th. These were addressed by members of six teams that went from place to place holding three-day conferences in each place. It is estimated that the total attendance of pastors was over forty thousand. Meetings for women were held simultaneously.

The Pennsylvania Conference, which was attended by 1,700 clergymen, adopted a set of findings which, in part, declared: "The crowning justification of the Interchurch World Movement is the opportunity that is given to each denomination to function for Christ on the broadest scale without the sacrifice of any of its authority."

Three hundred church women met at Nampa, Idaho, at the same time the pastors of Idaho were in conference at Boise. Fully 90 per cent of the ministers of the cooperating churches in that State attended the Boise meeting. The ministers of Arizona met in Phoenix, February 24, and more than 50 per cent of the clergy attended the first day and the next day 75 per cent were present. The Connecticut Conference was held in Hartford, with nearly 300 ministers at the first session. The New Mexico Conference, at Albuquerque, was unique in that American Indians, Negro Americans and Americans of Spanish descent were largely represented. Eighty-five per cent of

the State's clergy attended. The Indians were dressed in their tribal costumes and told what Christianity had done for their people. At the Iowa Conference, which convened in Des Moines, 1,275 ministers registered. Reports from other pastors' conferences tell of growing interest and a general, though not universal desire to cooperate.

THE REVISED INTERCHURCH BUDGET

CANADA has already had her united financial campaign under the Interchurch Forward Movement. The results have been most encouraging. The total sum asked for by Presbyterians, Methodists, Church of England, Baptists and Congregationalists was \$12,000,000. The amount reported pledged up to date for the coming year is approximately \$15,000,000 for Home and Foreign Missions, and for church, educational and philanthropic enterprises. The campaign for life enlistment has not yet been completed.

As to the financial campaign in the United States, at Atlantic City the total askings of the Interchurch World Movement reached a total of \$326,107,837 in one year, or over \$1,300,000,000 on a five year basis (omitting some items after the first year). This amount included the estimates of the needs of all the cooperating denominations for Home and Foreign Missions, Religious Education, Church Boards of Education, Hospitals, Homes and Ministerial Support. These estimates have now been revised and the askings reduced to the figures shown on the accompanying tables. According to these figures the total amount of the budget to be paid in 1920 for thirty cooperating denominations is \$175,448,349. This, however, includes \$21,000,000 Methodist money already pledged. The total campaign budget for 1920, including some five year programs, is \$336,777,572. The largest amounts are those asked by the Northern Baptist, the Methodist Episcopal, the Presbyterian (north) and the United Presbyterian Churches. The askings for foreign missions are \$107,661,488, or over three times the amount received in any previous year.

PLAN FOR METHODIST UNION

THE separation of Methodists North and South because of the slavery question more than half a century ago seems an anachronism in the present day of movements toward union. Recently a joint commission of the two churches met at Louisville, Ky., and unanimously adopted a plan for a merger, which is to be submitted at once to the general conferences of both communions for final decision. The plan as presented calls for seven regional conferences, six on territorial lines, the seventh to include the entire Negro constituency which numbers over 300,000. A Council of Fifteen will constitute the supreme authority of this united body, which is to have the single name Methodist. The whole membership of the two churches is about 6,000,000.

EDITORIAL COMMENT



THE OLD AND THE NEW

MEN'S thoughts and plans are constantly changing. The world to-day is very different from the world of St. Paul's time. Many customs of society are different. Polygamy and slavery are no longer countenanced by the State. Industrial conditions have changed with the growth of modern business and the introduction of modern machinery. The mingling of many nationalities in large centers and present day democratic ideas bring new problems. There are those who say that consequently methods of Christian work must be to day radically different from the methods employed by Christ and his Apostles, or even from those in use fifty years ago. They say that while personal evangelism and a preaching ministry was the main dependence then, social evangelism must be the chief method now. Whereas formerly we were content with saving individuals out of the wreck of society, now we must seek to save the social wreck itself. As a result, work must be done on a larger scale. The Church must attack evil wholesale, seeking to reform the social order, to right all industrial wrongs, to educate the ignorant, abolish poverty, stamp out the social evil, direct national and international politics—in a word, must do all the work that the state should do and has failed to accomplish.

There is in this program a strong appeal to the sense of brotherly love. It is based on Christian idealism but is it based altogether on sound Christian reasoning? Is the unchristian world so different today from the non-Christian world of the first century? The root of every evil is still *sin*, it is selfishness and a disregard of the laws of God. Impurity is almost as rampant as in Corinth; commercialism is as greedy of gain as in ancient Rome. There are more people who accept Christian standards but the same evil root exists in the world and bears fruit in evil deeds today as of old.

Is there then any different remedy that will be efficacious for the same old disease? The individual heart must be reached and purified and enlightened by Jesus Christ before any permanent and true betterment can come in home or business, in the nation or the world. The real power to effect a true transformation must be divine and not human. The method of Jesus and of Paul cannot be surpassed.

At the same time there is an added responsibility resting on the Church today because of its greater strength and larger resources. Work should be conducted on a larger scale, with more perfect equipment, and with reference to the experience of past history. Where one man went out alone a hundred years ago one hundred men should

go out together to evangelize and teach today. Where formerly missionaries were mostly confined to pioneer work, in evangelism today they should devote more of their energies to the training of a strong, intelligent, self-supporting native Christian Church. It is the purpose and should be in the program of organized Christianity to raise the standard of living in the home and in the community, but this can only be done by bringing the individual to God.

THE RELIGIOUS TEST FOR STUDENT ASSOCIATIONS

WHATEVER affects the students of the country seriously affects the future Christian leadership. Most of the colleges founded in the early days of American history were established to train Christian ministers. Today, education has been largely secularized and religion, especially the Christian religion, is left out of the education of many who are being trained for leadership in the nation. It is therefore of extreme importance that the organizations that attempt to bring Christian influences to bear on the young men and young women of our institutions of learning shall not only be thoroughly and strongly Christian in every respect, but that they shall link up as many as possible of the students to evangelical churches. To this end Church members should have the direction of the student Association work, and the students should leave their schools and colleges prepared to enter into active Christian work in the churches.

It is then an important question whether the national Young Women's Christian Association Convention, which is to be held in Cleveland, April 13 to 20, shall maintain the evangelical church membership test for membership in student Associations. This test requires that active, or voting members of all Young Women's Christian Associations shall be members of evangelical churches. At the national Convention in Richmond in 1913, a committee was formed to frame a basis for a personal declaration for membership in student Associations, to be used at the option of such Associations. This basis was submitted to the Convention at Los Angeles in 1915, and was accepted by a majority vote. It must, however, pass two Conventions by a two-thirds vote before adoption as a constitutional change.

The proposed student amendment entitles any woman of the institution to full membership in the Association, provided that she is in sympathy with the purpose of the Association and that she makes the declaration: "It is my purpose to live as a true follower of the Lord Jesus Christ." The purpose is stated to be to lead students to faith in God through Jesus Christ; into membership and service in the Christian Church; to promote growth in Christian faith and character through Bible study; and to influence students to devote themselves to making the Will of Christ effective in human society and to extending the Kingdom of God throughout the world.

This is excellent if rightly interpreted. The danger lies in the fact that the local leaders will put different interpretation upon the conditions of membership, and may admit Roman Catholics, Unitarians, and Christian Scientists to full voting membership, thus changing the evangelical character of the Association.

The Young Men's and the Young Women's Christian Associations are enterprises of the Protestant Christian Church. They are based on faith in Jesus Christ as the Son of God and Saviour of man, and membership should carry with it not only sympathy with but full belief in the other distinctive evangelical Christian teachings. The purpose of the Association is to serve others who may not hold these same beliefs, and to lead them to Christ, but it is not necessary that they become voting members in order that they may enjoy all the benefits of the Association. It seems better to many deeply interested in the work that a clear line should be drawn between those who accept Jesus Christ as divine Lord and Saviour, and those who look upon Him as a human teacher and example; or who give a different interpretation to Bible teaching from that accepted by evangelical churches.

Membership based on an individual declaration of "purpose"—not a covenant—will practically mean the formation of a new Church, an organization with its own separate standard of faith and purpose. The Christian movement is not strengthened by letting down the standards of faith and life below those of the New Testament. According to this personal test members are not required to accept the deity of Jesus Christ, or to take Him as their personal Lord and Saviour.

Among the bodies that have registered a protest against such a change in the membership basis are the General Assemblies of the Northern and Southern Presbyterian Churches and of the United Presbyterian Church, the Board of Bishops and the Women's Foreign Missionary Society of the Methodist Church, South, and the Women's Foreign Missionary Society of the Methodist Church, North.

This is a time for raising the standard of loyalty to Christ and not for lowering it so as to admit to the management any who are unconvinced and unconverted.

RECOMMENDATIONS FOR MISSIONS IN JAPAN

A DEPUTATION from the American Board of Commissioners for Foreign Missions went to Japan in 1918 to study the situation and to see where the work may be improved. They have made some recommendations that will appeal to all interested in the welfare of Japan and the development of missions there. Among these recommendations are the following:

(1) That Christians unite in special prayer and thanksgiving in commemoration of the sixtieth anniversary of the founding of

Protestant Missions in Japan. The Christian Church should set itself with renewed purpose and zeal to complete the task of evangelizing the Japanese.

(2) That the Japanese Church be developed more adequately and that especial attention be given to those stations and districts where the people show the greatest readiness to receive the Gospel. This will mean also that the country fields be given precedence over large cities for general missionary work.

(3) That some moderate sized city be selected to develop as a demonstration center—a model for evangelistic work, Christian schools and social service institutions.

(4) That a Field Secretary be appointed to serve as a point of contact between Missions and the native Church to have oversight of unoccupied stations and to help promote general efficiency.

(5) That young college men be sent to Japan for short term service to assist Japanese pastors in special work, and that other young men and young women be sent out as missionary leaders.

(6) That Japanese pastors and other Christian leaders be urged to come to America for advanced study.

(7) That the problems of social reconstruction be given earnest study and that Japanese effort to solve these problems be encouraged and supported, and that certain missionaries be set aside to cooperate in such social service as may be administered by Japanese.

(8) That the leadership and responsibility of the Japanese Church be increasingly honored by the mission, and that ultimately the Mission should become an integral part of the native Church.

(9) That the principles of comity be recognized and the Japanese churches be urged to adopt a constructive comity program.

(10) That church unity in both spirit and effort be urged upon the Japanese Christian Church; and that union plans be fostered in evangelistic, educational and social work.

He that is not with me is against me; and he that gathereth not with me scattereth abroad. Matt. xii. 30.

This is an arresting thought. You know how it is with influence. You utter a word; it goes forth and the sound dies out; but in some life that word's meaning has gone home, and become a permanent part of the world's history. It is taken down and recorded. It lasts. We can help or hinder God. We are always either for Him or against Him. If we be against him, by so much as our personal influence counts, by so much are we making it harder for Him to realize His benevolent aims. On the other hand, if we love and obey Him, if we stand loyally for Him in the midst of an unbelieving generation, we do add something to the total of those good forces which are at work in the world, and by so much *we actually help him*.—REV. HARRIS E. KIRK, D. D., Baltimore, M. D.

RELIGIOUS STATISTICS FOR THE UNITED STATES

THE accompanying report, published by the Federal Council of Churches, does not give us reason to believe that America is to become immediately and thoroughly Christian, but the total number of churches shows an increase of 6,400 in the past three years and a growth of nearly 4,000 ministers and 3,000,000 members. Some allowance may be made for a difference in the method of gathering statistics.

The organizations vary in size from two or three organized churches and 91 to 300 members to 67,000 churches and 7,800,000 members.

The grand totals show an aggregate of 44,788,036 persons associated with Protestant, Jewish and Roman Catholic bodies. Of these the Roman Catholic Church claims 17,549,324 (including children). About one in two in the United States is an avowed Protestant and one in six or seven a member of the Roman Catholic Church. The total of 44,788,036 could be swollen by adding adherents of Protestant churches. This would bring the number of persons identified with organized religion in this country to something over 70,000,000 or about two-thirds of the entire population. As to the other one-third who have no connections, it should not be forgotten that at least one-half of them are children. Nevertheless there are enough people wholly outside of the Christian Church and not followers of Jesus Christ to challenge the Church to greater efforts in evangelism.

These figures show that the loss in the number of Sunday-school pupils is 596,534, instead of over three million, as was reported. The increase in the number of Sunday-schools is 5,013.

While no figures have been reported to show the increase for missions and other general benevolences, it is known that on account of the sums raised by Methodists, Presbyterians and other bodies during the past year, these figures have far outstripped those of any previous year.

STATISTICS OF ORGANIZED RELIGIOUS BODIES IN THE UNITED STATES.

NAME	Churches	Ministers	Members	Sunday Schools	Sunday School Members
Adventists (5 bodies)	2,772	1,526	123,143	3,177	113,629
Albanian Orthodox Church	2	3	410		
Amana Society	14		1,400		
Apostolic Christian Church	52	73	25,000	40	3,315
Apostolic Faith Movement	24	26	2,196	16	769
American Rescue Workers	29	30	611	15	499
Armenian Apostolic Church	34	17	27,450	7	682
Assemblies of God	21,000	967	6,703	81	4,839
Assyrian Jacobite Apostolic Church	2	1	2,884		
Bahai Movement	57		2,884	4	
Baptists (21 bodies)	61,992	46,086	7,598,230	48,748	4,305,170
Brethren (German Bapt. Dunkers) (5 bodies)	1,262	37,67	122,932	1,204	119,706
Brethren (Plymouth)	470		13,717	261	12,813
Brethren, River (3 bodies)	112	248	5,389	71	6,180
Bulgarian Orthodox Church	4	3	2,660		
Catholic Apostolic Churches (2 bodies)	13	13	2,768	4	192
Christadelphians	145		2,922	79	3,101
Christian and Missionary Alliance	166	114	9,625	161	11,077
Chris. Cath. Church in Zion					
Chris. Ch., Amer. Chris. Convention	1,204	1,037	105,310	963	76,055
Christian Congregation	15	28	3,000	15	1,650
Christian Union	220	211	13,692	173	13,061
Church of Christ, Scientist	1,589				
Church of Daniel's Band	3	16	100	2	70
Church of God	429	490	12,012	232	7,796
Ch. of God and Saints of Christ (Col.)	94	101	3,311	57	1,783
Ch. of God. as Org. by Christ	23	18	227		
Church of the Nazarene	999	844	35,041	990	50,397
Church of Universal Messianic Message	5	4	266	4	93
Church Transcendent	3	2	91	3	104
Churches of Christ (independent)	5,570	2,507	317,937	3,441	183,022
Ch. of God. in N. A., Gen. Eldership	458	419	25,847	413	37,952
Ch. of the Living God (Col.) (2 bodies)	184	450	14,050	88	1,925
Churches of the New Jerusalem (2 bodies)	116	134	7,252	14	358
Congregationalists	6,019	5,722	808,122	5,804	709,859
Disciples of Christ	8,912	6,031	1,193,423	8,643	961,723
Evangelical Association	1,729	1,327	159,310	1,700	222,793
Evangelical Prot. Ch. of N. A.	37	34	17,962	36	8,792
Evangelical Synod of N. A.	1,385	1,131	352,844	1,301	141,015
Free Chris. Zion Ch. of Christ (Col.)	35	29	6,225	35	3,699
Friends (4 bodies)	861	699	107,422	754	56,615
Greek Orthodox Church	115	115	119,871	17	1,115
Hephzibah Faith Miss. Assoc.	12	38	352	12	583
Holiness Church	33	28	926	21	791
Holiness Methodist Church	7	8	460	7	390
International Holiness Church	325	640	11,000	152	8,975
Jewish	2,960		2,260,000	784	108,534
Latter Day Saints (2 bodies)	1,740	9,790	494,348	1,892	227,796
Lithuanian National Catholic Ch.	7	3	7,343	1	142
Lutherans (20 bodies)	15,638	9,731	2,451,997	10,255	954,115
Mennonites (16 bodies)	837	1,488	82,722	697	42,236
Methodists (17 bodies)	67,493	46,364	7,867,863	69,078	7,287,381
Metropolitan Church Association	7	122	704	3	458
Missionary Church Association	25	59	1,554	29	3,343
Moravians (3 bodies)	194	209	30,875	147	18,006
Non-Sectarian Churches of Bible Faith	58	26	2,273	12	571
Old Catholic Churches (2 bodies)	19	19	34,025	6	840
Peniel Missions	10	33	257	4	81
Pentecost Bands of the World	8		250	7	350
Pentecostal Holiness Church	192	282	5,353	143	8,143
Pillar of Fire	23	133	722	24	2,775
Polish National Catholic Ch.	34	45	28,245	27	2,967
Presbyterians (10 bodies)	16,066	14,523	2,243,678	14,627	1,847,945
Protestant Episcopal Church	8,103	5,677	1,065,825	5,790	435,761
Reformed Episcopal Church	65	65	11,806	60	7,750
Reformed (4 bodies)	2,779	2,236	535,040	2,758	484,548
Roman Catholic Church	10,460	20,588	17,549,324	12,800	1,932,206
Roumanian Orthodox Church	2	2	1,994	2	123
Russian Orthodox Church	169	164	99,681	126	6,889
Salvation Army	957	2,918	28,536	720	46,823
Scandinavian Free Churches (3 bodies)	458	496	37,816	453	47,347
Schwenkfelders	4	6	1,150	6	1,961
Servian Orthodox Church	30	26	3,000	9	664
Social Brethren	19	10	950	8	478
Society for Ethical Culture	5	5	2,850	4	481
Spiritualists (2 bodies)	611	520	32,081	82	3,694
Syrian Holy Orthodox Church	35	37	50,000	8	546
Temple Soc. (Friends of the Tem.)	2	2	260	2	158
Theosophical Societies (4 bodies)	222		8,071		
Unitarians	477	505	82,515	346	23,160
United Brethren (2 bodies)	3,907	2,310	367,087	3,579	478,119
United Evangelical Church	949	535	88,847	955	121,391
United Society of Believers (Shakers)	12		367	6	107
Universalist Churches	650	561	58,566	467	53,442
Vedanta Society	3	3	350		
Volunteers of America	97	307	10,204	26	1,611
Totals—all religious bodies	233,834	195,315	44,788,036	199,772	21,291,658
Totals—1916	227,437	191,796	41,926,854	194,759	21,888,521

a—Estimated

INTERCHURCH GENERAL BUDGET FOR THE FINANCIAL CAMPAIGN, 1920

Denomination	Campaign Budget 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes ⁶	American Ministerial Support	Special items War Relief, Temp., etc.	Budget to be paid in 1920
ADVENT									
Advent Christian Church.....	\$35,000		\$35,000						\$35,000
BAPTIST									
Northern Baptist Convention.....	130,533,000 ¹	\$34,041,071 ¹	46,220,304 ¹	\$33,940,000 ¹	\$2,721,125 ¹	\$1,000,000 ¹	\$8,550,500 ¹	\$4,060,000 ¹	26,106,600
National Baptist Convention.....	10,250,000 ¹	2,200,000 ¹	3,850,000 ¹	2,600,000 ¹	685,000 ¹		350,000 ¹	565,000 ¹	2,050,000
General Baptist.....	272,500	15,000	57,500	170,000	10,000		20,000		272,500
BRETHREN									
Church of the Brethren.....	3,219,598	606,798	532,800	2,000,000	40,000		40,000		3,219,598
Brethren Church.....	200,000	45,000	45,000	75,000	20,000	15,000			200,000
CHRISTIAN									
Christian Church.....	727,693	99,725	211,468	406,500	10,000				727,693
CONGREGATIONAL									
Congregational Churches.....	16,508,470	6,553,470	5,920,000	2,246,400	18,600		1,720,000	50,000	16,508,470
DISCIPLES									
Disciples of Christ.....	12,501,138	2,488,352	2,064,965	6,000,000	197,331	1,499,050	226,000	25,440	12,501,138
EVANGELICAL									
Evangelical Association.....	1,394,260	108,000	432,760			538,500	315,000		1,394,260
United Evangelical Church.....	305,983		305,983						305,983
FRIENDS									
Society of Friends in America.....	4,532,081 ¹	344,038	588,043	3,250,000 ¹	27,500		25,000	297,500	1,932,081
Society of Friends of California.....	40,000	40,000							40,000
HOLINESS									
Holiness Church.....	50,000					50,000			50,000
LUTHERAN									
Evangelical Synod of N. A.....	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000		1,846,521
MENNONITE									
General Conference of Mennonites.....	82,000	82,000							82,000
METHODIST									
Methodist Episcopal Church (North).....	34,485,737 ¹⁰	16,500,000 ⁸	11,782,872 ⁹	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church.....	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000		1,745,866
Free Methodist Church of N. A.....	6,234,986 ¹	2,141,230 ¹	2,247,180 ¹	1,406,250 ¹	50,000 ¹		390,326 ¹		1,246,997
African Method't Episcopal Zion Church....	212,000	52,000	50,000	60,000 ³			40,000	10,000	212,000
Colored Methodist Episcopal Church.....	250,000			250,000					250,000
Reformed Zion Union Apostolic Church....	17,263		17,263						17,263
PRESBYTERIAN									
Presbyterian Church in the U. S. A.....	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569		2,055,839	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)....	7,865,445	2,928,754	2,730,091	1,606,600	100,000		500,000		7,865,445
Associate Reformed Presbyterian Synod....	392,264	198,450 ⁵	43,814	150,000					392,264
Ref. Presby'n Church of N. A., Synod.....	529,472	175,000		354,472					529,472
United Presbyterian Church.....	31,977,457 ¹	12,537,540 ¹	8,705,305 ¹	8,264,960 ¹	103,943 ¹	1,013,075 ¹	1,352,634 ¹		6,395,491
REFORMED									
Reformed Church in America.....	2,136,091	800,000	1,101,441	220,250 ³	14,400				2,136,091
Reformed Church in the U. S.....	16,916,085 ¹	5,519,305 ¹	5,796,780 ¹	3,850,000 ¹	550,000 ¹		1,200,000 ¹		3,383,217
UNITED BRETHREN									
Church of the United Brethren in Christ...	6,546,662 ⁴	911,770 ¹	1,999,917 ¹	2,768,930 ⁴	126,045 ⁴	100,000	400,000 ³	240,000 ²	4,548,662
Total	\$336,777,572	\$107,661,488	\$109,949,037	\$78,837,431	\$5,931,925	\$5,116,465⁶	\$20,510,299	\$8,770,927	\$175,448,349

1 Five-year budget to be subscribed in 1920.

2 Two-year budget to be subscribed in 1920.

3 One-fifth of five-year budget.

4 Budget to be subscribed in 1920; part to be paid in 1920; part in two years.

5 Budget not yet approved by National Board.

6 Budgets approved by National Boards only are included in this column.

7 \$500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

8 The Methodist Episcopal Foreign Missions Budget is composed of:

(a) \$10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.

(b) 6,000,000—the budget of the Woman's Foreign Missionary Society.

9 The Methodist Episcopal Home Missions Budget is composed of:

(a) \$10,500,000—the Centenary amount of the Board of Home Missions and Church Extension, which has already been subscribed.

(b) 607,872—the budget of the Woman's Home Missionary Society.

(c) 675,000—the budget of the Freedman's Aid Society.

10 This total includes \$21,000,000 which was subscribed in the Centenary Campaign.



MAKERS OF THE NEW INDIA—SOME NATIVE CHRISTIAN EVANGELISTS

A New India

BY REV. HERBERT ANDERSON, CALCUTTA, INDIA

Secretary in India of the Baptist Missionary Society

THE MODERN missionary enterprise beholds a new India in 1920. She has passed out of the category of an oriental subject race into that of a country with ideals of independent nationalism—a people who have taken the first steps towards the progressive realization of responsible self-government, but still as an integral part of the British Empire. The Government of India Bill which passed the House of Commons fills every well-wisher of the Indian people with pleasure and hope. It is wise politically to place confidence where responsibility can be placed, and Christian missions sympathize with the new political charter because they believe confidence can be reposed in the character and qualifications of the leaders of India today.

New India is due to many forces, seen and unseen, that for a century and a half have played upon her mysterious life. The foreign missionary enterprise has been one of those forces, and it may not be without interest to consider briefly the results, difficulties and ideals of that enterprise as we face the future. I shall first refer to *five direct results*, and then to *four indirect results*.

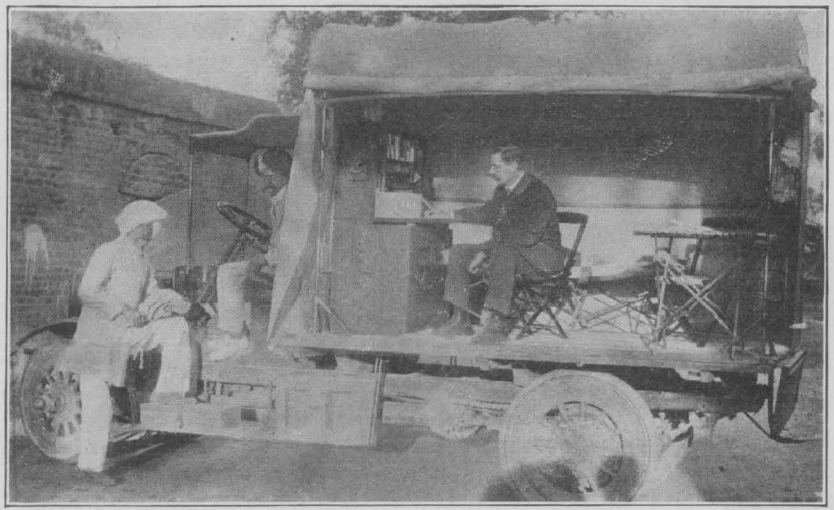
1. *Indian Christianity*. The western Christian world does not know as much as it should about Indian Christianity. It hears more of criticism than of praise, and much is said against the

Indian Christian's power and influence; but to the man who knows, Indian Christianity was never greater than it is today in its devotion, its love to Christ, its grasp of truth, and its desire to spread His Cause. Indian Christianity is divided into three sections. There is the Syrian section, connected with the Eastern Church, which numbers 750,000. There is the Roman Catholic section that is the result of four hundred years of Roman Catholic effort, numbering in converts 1,550,000, and there is the section associated with Protestant Missions, numbering 1,700,000, the fruit of a little over one hundred years of missionary endeavor. These make a total Indian Christian population of 4,000,000 in the midst of 315,000,000 people according to the census of 1911. But at the rate at which converts have increased during the past forty years, India should be nominally Christian in a hundred and fifty years more.

2. *The Regnant Position of Christ.* In the moral sphere in India, outside the circle of the Indian Christian Church, outside the circle of missionary influence, Christ has already obtained a widening influence far in advance of what might be expected from the relative size of the Christian population. He is exercising today a wonderful power over the lives and thoughts of individuals, and, in certain places, of communities which are not Christian. They have seen the moral grandeur of His character, have begun to realize the glorious meaning of His Cross and His ethics, and have already accepted Him as one of the greatest leaders and teachers of truth that the human race has ever seen. A leading non-Christian solicitor in Calcutta, a man of great influence, gives evidence for his compatriots when he writes: "Christ is the God-appointed Ruler of the human conscience; that is my belief." He speaks for thousands who profess allegiance to Jesus Christ, though they will not at present have anything to do with organized Christianity, and refuse to take the name of Christian. Christ is nevertheless regnant in their thought-life, and helps to form the influences that dominate their daily character and duties. That is one of the direct results of the modern missionary enterprise.

3. *Christian Theological Thought.* Changes are taking place that are affecting the thought-life of the East regarding its theological convictions. Taking India as a whole, Hinduism is still the ruling religion—a religion of pantheism, believing God is impersonal, unthinking spirit. Into that pantheistic conception, as one result of the modern missionary enterprise, has come a belief much more in the monotheistic God who is a Father in His attitude towards the human race. I was present at a large Congress of Religions held in Calcutta where fifty-seven different religious bodies of India were represented. It was a parliament of religions but there was no prayer on the first day. That struck some of the non-Christian leaders as a lack and they came to me and said:

“We have made a great omission. We want to begin our discussions tomorrow in the atmosphere of prayer, and want you to lead us.” I had the privilege of leading that great audience in Christian prayer. Prayer signifies a personal deity. When it came to the question of their discussion—how they thought of God—it was marvellous! Among the Hindus, among the Mohammedans, the Brahmans, Sikhs, Jains, the Aryas and other Samajists there was expressed a conception of God which made Him not impersonal, but alive and in touch with human life, with all its pain, sin and sorrow. That, too, is one of the direct results of the modern missionary enterprise in India.



Courtesy of the Woman's Missionary Magazine

• A MISSIONARY IN HIS TRAVELING WORKSHOP

Rev. David Gordon in his touring automobile in India

Take the subject of sin, which to the East is largely ignorance, purely a question of intellect. That view is also changing to include a moral aspect which links sin to the conscience, and makes man and woman answerable to God for what is done, thought or said. There is a clearer view of Christ's teaching in regard to what sin is, both in its origin, its influence and its results. This conception comes as a vision to men who, in the past, have not had such a conception of it as would lead them straight away to the feet of the Saviour Who can save them from sin. One might speak of other theological changes which really come down to the very essence of human life, and show that Christian influence is at work in India, and is bringing men and women outside the

Christian fold to the position to which Christ Himself sought to bring them.

Then, on the subject of prayer, changes are taking place both in India's view and her religious practice of prayer. Of course, there has been prayer all down the ages. Life cannot be lived without prayer—that human cry to the great spirit world. But to the Indian, prayer has been, to the extent it has been used, one of the means of his self-salvation, one of the methods by which he may secure for himself, and himself alone, freedom from the shackles of existence, and unity with the great spirit of the infinite. Now that is all changed, and they are coming to have a happier conception of the possibilities of communication with God the Father of our souls. We constantly see how, in many concerns of life, the non-Christian Hindu desires to pray, individually and congregationally. Prayer also emphasizes the idea of fellowship, of devotion and worship, as well as the idea of supplication. Does this not give to prayer in the Orient today more of Christ's teaching of what prayer ought to be?

4. *Christian Educational Influence.* The hunger for education creates one of the greatest opportunities for dealing effectively with the world's religious and social problems. Christian educational influence in India today is a far larger thing than many realize. Take this paragraph from an educational authority:

"The last Quinquennial Review of Education in India shows that 42 Arts Colleges with 11,579 pupils or about one quarter of the whole are under missionary management. Christian missions are carrying on 843 secondary schools with 160,953 pupils. Over 9,000 primary schools (more than 350,000 pupils,) and 75 training institutions are maintained by the missionary societies represented in the missionary conferences in Great Britain and North America. Of the above total rather over one hundred thousand pupils are being educated by Roman Catholic missions."

The significance of this paragraph is the tremendous opportunity it reveals of dealing with the child-life of the Indian nation to be, and to deal not only with primary education but also with secondary education, whether in the Christian community or in the non-Christian.

Christian influence is still more wonderful in women's education. In the Madras Presidency, two of three women's Colleges are managed by missionaries, and one by the Government; and of the thirty-nine girls' high schools, thirty-three are under missionary control, and six under Government. Education is the hand of Christ blessing the children of the Orient, and He calls for American men and women of capability, influence and personality to come out and help in that marvellous opportunity for bringing the thought of young India, the mind of young India, and the soul of young India into touch with His mystic influence.

5. *The Influence of the Bible.* The Bible is being read, being thought about, being quoted in the press of India. You can scarcely take up a non-Christian newspaper published by an Indian editor, without finding some quotation from the Bible. It is part of their English education, and shows that the thoughts leading the press of India are to some extent influenced by the teaching of the Bible. Each Province has its own Bible Society Auxiliary and the secretaries report that, during the last ten years, the sale of Bibles, Testaments and portions has gone up by tens of thousands, and in some cases by hundreds of thousand. There is a larger circulation of the Bible in some form or other today than ever before.

There is a meeting, held every year, in every Province of India, at which the Bible Society offers to students who have passed their matriculation examination, or who have graduated a gift of a Bible or portion of the Bible as a memento of their success. I have attended a number of these meetings. At one recently held in Dacca there were at least three hundred students who came forward to receive from the Commissioner's wife a copy of the New Testament, or of the Bible, as a gift for having taken their degree. There is a growing desire among the students of India to know the contents of that Book which to us is God's Word. This is one of the bright results of the modern missionary enterprise.

INDIRECT RESULTS

In touching upon the four indirect results, I want to try to get a little deeper. They cannot be attributed entirely to the modern missionary enterprise. God has marvellous ways of making His truth known, and bringing that truth to the hearts and lives of men and women. Some results may be partially traced to the Christian spirit in British political administration, or in commerce, or in the Western Press—the contact of the East with Western civilization at its best. They come from various sources, but I do not think I am wrong in also claiming that missionaries of the Cross, through their work, through their lives, through their influence, have no small part in bringing about the results to which I refer.

1. *Reverence for Personality.* At the back of all the political changes of the day is the claim of India's leaders to give to individual Indians some control in the administration of their country; some millions of voters, they say, desire the opportunity to choose for themselves who shall be their rulers in the political sphere. That brings us to the franchise and the individual vote. In certain parts of India women also are clamoring to have the vote. Bring this political fact down to its inner significance—there has been a vision of personality; the value of the individual is

recognized, and a reverence for personality now shows itself in the cry for political independence.

Take industrial life. There is a great deal going on in India's industrial centers that is wrong. The living wage has not yet been found. In many cases women are working in factories twelve and fourteen hours a day, and the children too are oppressed by their masters, not European alone. There is a cry out now against the conditions that make for a weak human environment. What does it mean? Men and women have had a vision of the respect and reverence due to the individual—again, reverence for personality.

What does it mean in regard to education? The leaders of India in five different provinces are calling out for compulsory elementary education. There are tremendous difficulties—finance, teachers, equipment, houses; but they are demanding that instead of the five or six out of a hundred, taking it broadly, who are having it today, every child shall have the opportunity of getting knowledge; and through knowledge, power, influence, and happiness so far as domestic and civic life in India is concerned.

It may be the single child, it may be the worker, it may be the political voter—there is towards one and all a new reverence for personality. Where is the mountain source of this undeniable fact? It is found in Him Who said: "What shall it profit a man if he gain the whole world and lose his own soul." Christ's value of the soul becomes India's also.

2. *Hunger for Comradeship.* Hunger for comradeship is all over the world; it is here in the West, and it is in India. If only men and women would realize that God has made all men to live in an atmosphere of love towards one another; whether they are brought together by commerce or by politics, or in international relations, to live, love and work as comrades. We are getting that spirit in India today. I am a member of an Institution called the *Devalaya*. Many years ago its founder, Maharshi Sastipada Banerji, now eighty-two years of age, conceived the necessity of bringing those who differ socially and religiously together in an atmosphere of friendship. He gave his house and fortune for the realization of his ideal. He saw cast cleavages, child widowhood, child marriage, impurity, intemperance, and other customs that are doing so much unopposed harm. "Let Hindus and Moslems and Christians meet together," said he, "and discuss these things from the standpoint of friendship for one another." The *Devalaya* grew and has become a house in which the hunger for comradeship is satisfied. It is not successful as the world counts success, but every week, and almost every day, a few choice souls gather together in its little shrine to pass an hour or two, partly in prayer, partly in silent meditation, and partly in discussion of those things which affect the religious and social life, first of Calcutta, then of

India, and finally of the world.

3. *The Passion for Freedom.* Freedom, liberty, self-determination, emancipation, and words of similar import are in large use in India today. What does it mean? Take for example, the outcastes of Indian society who are crying for an ampler life. They do not quite know what fetters bind them, what are the oppressions from which they suffer, or in what direction liberty really lies. But many of them have decided that they will not any longer be the serfs of their fellow-countrymen. To some of them hope lies in the Christian Church and community. Where is the source of this longing? In Him Who said: "I am come that ye might have life—more abundant life."

4. *Enthusiasm for Social Service.* Philanthropy, temperance, public morals—in these three spheres throughout India there are hundreds of non-Christians waiting for the opportunity to be of service to those in need. The need is usually physical when famine strikes multitudes, or plague, flood, cyclone come. Under proper leadership they join any adventure to render relief. The missionary spirit is at work. There is a vision and enthusiasm of service to others that may yet touch very deep and come straight from the heart of God. It is to Him Who said: "Inasmuch as ye did it unto the least of one of these" that we trace this modern enthusiasm.

Now if these results, direct and indirect, of the missionary enterprise are fair statements of the case in the year 1920, I claim that every Christian has the right to be optimistic.

THE DIFFICULTIES

But are there no difficulties? There are indeed stupendous difficulties. Space permits me only to glance at the chief of them.

1. *Difficulty of Western Christianity.* The materialism of the West is hindering the work. It has done so all along. It is doing so more today than ever. All that has been happening in the Western world these last few years must be a tremendous hindrance to the cause of Christ. The world is one. The conditions of London, of New York, of Paris, of Petrograd, and of any other great cities in the West, their social, political, economic and religious conditions, now that the world has been made one by the war, will have a still more harmful or helpful influence. As Christians in the West work for Christ, for purity, for comradeship, for love, for glorious human ideals, they touch the problems missionaries are fighting. Many difficulties in the Orient will only truly be solved when Western Christianity is really Christian. Enthroned Christ in the West, or the East may yet send Christian missionaries to do it.

2. *Difficulty of a Scattered Indian Christian Community.* A

great deal has been said about what the Indian Church might be and might do. But the four million Christians in India are tremendously handicapped by reason of their separation. To quote one paragraph from Mr. Paton's book "Social Ideals in India":

"The large number of Christians is very unequally distributed over the country. In Travancore a quarter of the population is Christian, in Madras and in Burma not quite three per cent, in the Punjab one per cent, in Bengal only 29 in 10,000, in Rajputana four in 10,000, in Kashmir three in the same number. In great areas of the country there are no Christians at all, and no Christian word has been preached. Two-thirds of the Christians of India live in the South, and it is there that the Christians appear most distinctly as a community. The uneven distribution of the Christian population must be remembered whenever we think of the influence and possibilities of the Church in India."

The difficulty of a scattered Indian Christian community cannot be overlooked when missionary statesmen talk of the Indian Church, and of other great problems affecting the mission field.

3. *Difficulty of Christian Ecclesiastical Divisions.* There is something absolutely wrong with the Church of Christ today in Europe, in America, and throughout the world. We are not *one* to do Christ's will. The ecclesiastical divisions among Christians on the foreign fields are one of our greatest present difficulties. It is not possible to suggest that the hour has come for the divisions to disappear. But the time is more than passed that the spirit of antagonism that has perpetuated ecclesiastical divisions should pass away once and forever. All that is irrelevant for India should be scrapped, for it is a weakness to the Christian Church, and a greater weakness to the Christian approach to non-Christians. Personally I favor a policy of leaving the organization of an Oriental church policy to the present leaders of the churches in the East. The Holy Spirit is there to guide. The shackles of Western denominationalism need breaking in all Orient lands, and the Boards of the West would be wise to lead the way in this act of emancipation.

4. *Difficulty of a Lack of Indian Christian Leadership.* One ought to mention this difficulty, even though it be immediately after the words just written. We thank God for some magnificent men and women that He has raised. Take for instance Pandita Ramabai, Bishop Azariah, Tilak the Marathi poet who has just died, the evangelist Sundar Singh, and many others. The Indian Protestant Church can boast already of some magnificent prophets and leaders. But taking the Indian Church generally, and the Indian Christian community generally, we have to confess that up to the present (due to the fault of those who have not been paying sufficient attention to developing responsibility, and to creating Christian leadership) there is a lack of efficient Indian Christian leadership. Some missionary problems will only be solved when more Indians are trained

and taught to take positions that some missionaries feel they are more ready to take than we are prepared to let them have.

5. *Difficulty of Racial Relationships.* It is hard for an American or a Britisher in the East to avoid the thought that we are superior to the Oriental, and that he ought to be on a lower plane. And it is hard for the Indian today, under the stress of nationalistic ideals not to think more highly of himself than he ought to think. In certain missionary circles differences between missions and the Indian Church are aggravated and emphasized and over stated. Things are not so bad as they are made out; yet there is no doubt that missionary progress during the next decade will feel the unhealthy influence of un-Christian racial distinctions. In Christ this will disappear.

THREE IDEALS

But as we look forward there are three ideals of the modern missionary enterprise that fill our horizon with hope.

1. *Western Christianity ablaze for World Evangelization.* It has not come yet. America is getting it faster than Britain. American churches have seen the vision for the home and foreign work, as inter-related and needing one appeal for Christ. They see that the call of Christ to aid the redemption of humanity is a call to every individual Christian. It is one of the glories of American Christianity today that she has set herself to give time, talent, wealth, all that she has, to undertake this great adventure for Christ in a way that has never been dreamed. We want to see this spirit in Britain, on the Continent, in all Christian lands. When it comes it will be seen that it is not wise to have the separation between the churches, or the divisions in regard to home and foreign work that today exist. The hour has struck when the Christian Church should begin to set herself to the task of the world for Christ.

2. *The Indian Church Centric to all Foreign Missionary Effort.* Does not the lesson from political changes teach us that the Indian is coming to his own, and that missionary societies have to learn this lesson too? They have been dominating, not only their own field of foreign missionary effort, but the Church's life and the Church's methods and the Church's worship, so that we have a Westernized Indian Christianity. It has been a mistake, and many of us regret it. The Foreign Missionary Society should be the servant of the Indian Church. When there is a Church big enough and strong enough, let the Foreign Missionary Society be prepared to enter into fellowship, nay rather serve the native church for the great cause of Christ in the land. The more responsibility we can place upon the Indian Church, and the more we can take away from the representatives of Western Christianity the better for the progress of faith in that land. The ideal is an Indian Church that

shall be centric for all missionary effort carried on, whether it is evangelistic, medical or educational. To be the servants of the Indian Church, working under Indians controlled by Indians, having finances administered by Indians, this is an ideal before us. Does it not seem almost a dream?

3. *Home Authorities Alive to the Pressing Modern Needs.* A new vision of what modern needs really are is necessary to the home authorities. There is something wrong with the proportion of funds spent on women's work, taking missionary organizations as a whole. Not enough is spent on the women's side of the work. I do not want to stop the men's work, but within the next few years the amount spent on and the advances made in women's work should be doubled at least. There needs to be a change in the vision of the home authorities in regard to the amount of money to be spent in cooperative work. The National Missionary Council is leading the way, but the Home Boards are not as keen or as generous for cooperative effort as they should be.

The relative importance of institutional as against general missionary activity also needs reconsideration. India, during the present year, may bring darker days for Christian effort than have been lately experienced; but God's bright promises overspan the horizon. We may claim for the world's redemption of soul what a British poet wrote at the beginning of the great war:

"You who have faith to look beyond the tragedy of a world at strife:
Who trust that out of dark and death shall rise the dawn of ampler life,
Rejoice, whatever anguish rends your heart, that God has given you for
a priceless dower.
To live in these great times and have your part in freedom's crowning
hour,
That you may tell your sons when climbs the light high in the heaven,
their heritage to take,
'We saw the powers of darkness put to flight; we saw the morning
break.'"

What is the Good News for India?

Samuel Higginbottom, Allahabad, India Superintendent of the Allahabad
Industrial Institute

"Agricultural missionaries must understand that better plows or larger crops is not what we are after as the primary thing; there is no real Gospel of the plow." There is a Gospel of Jesus Christ that saves men who believe in Him, apart from their economic or social condition and it is to help in the spread of that Gospel that the Agricultural Institute exists. We have no short cut, no new way, no better way than the way of the Cross as the way of salvation from sin to eternal life. No man should be allowed to start for India who has any doubt on these essential points.



STIRRING UP THE RELIGIOUS SPIRIT IN RUSSIA

A Church Parade protesting against the separation of the Church and State in 1918, Petrograd. The men in golden helmets are priests.

Religious Conditions in Soviet Russia*

BY JEROME DAVIS, NEW YORK

Formerly Student Assistant to Dr. Charles E. Jefferson of the Broadway Tabernacle Church, New York; later Private Secretary to Dr. Wilfred T. Grenfell of Labrador and for two and one-half years active in Y. M. C. A. War Work, in Russia.

THE ONE hundred and seventy million people who once made up the Russian Empire offer a challenge to the Christian forces of America. In the past they have had neither education nor good government. Today they are struggling through revolution, civil war and anarchy toward education, a better government and a more democratic nation.

What are the religious conditions in Soviet Russia? The Greek Orthodox Church in the past has been one of the bulwarks of the Tsar's government. The Tsar himself was its head and the Church received financial grants from the government. Today the Church is completely separated from the State. Moreover, it is often spoken against by the Soviets; it is being openly attacked in the government press. What has been the result? In the first glow of the revolution the churches were largely deserted. Today

*This article was written in November of last year.

the people are suffering from starvation and disease; consequently they are thronging to religious services.

Though the Greek Orthodox Church has done great things for Russia, it has done very little in social service lines. A year ago last May, after the Bolsheviki had been in power for about eight months, I sent a Russian priest to see what the Orthodox churches of Moscow were doing for the people. This priest, who was officially appointed to help us by the Patriarch, the head of the Russian Church, visited twenty-two of the leading churches of Moscow. He found that seven maintained old people's homes, two had libraries, and a few had schools. Not one had any organization for the young people or anything that would lead the young people to take an active part in the life of the parish. Twenty of the priests thought that the Y. M. C. A. could do something to help Russia, while two thought it was dangerous to undertake anything at that time. Several priests made definite suggestions that the Y. M. C. A. start young peoples' unions, play grounds and libraries. The investigation showed that the average priest would welcome the efforts of such a foreign organization.

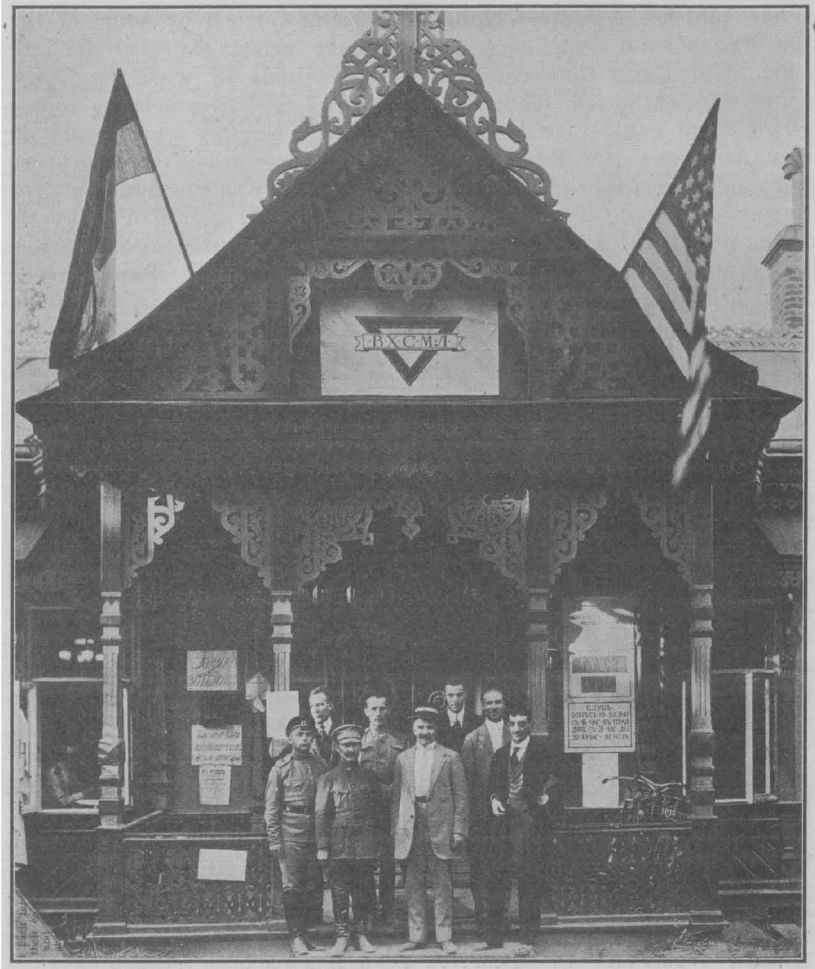
The Russian Orthodox Church is today going through a period of fiery trial. It needs the help and prayers of the Christian forces of the world. It is willing to accept help, to cooperate with any fair-minded Christian group. The head of the Russian Church, Patriarch Tikhon, has served in the United States and would gladly welcome assistance from the religious forces of America. He cooperated with the Y. M. C. A. by authorizing a priest to work with them, by endorsing the translation of American books, and by giving us certificates such as the following:

"The Young Men's Christian Association in America is performing useful, energetic and fruitful work in the way of religious and moral education for the young men of America. It is building in the latter the ideals of a wholesome Christian life by means of its all around cultural and physical training.

"At the present time a department of this Association has taken up similar work in Russia coming into contact with the workers and institutions of the Russian Orthodox Church, and has invited as their spiritual advisers various persons belonging to the Russian clergy in order to work in concord with the teaching and the rules of the holy Orthodox Church.

"Mr. Davis, an American, having entered as a member into the brotherhood of the Church of Christ the Redeemer and well known for his good work among the Russian people all through the war, plans to visit some of the most important towns of Russia in order to find out on the spot what the Y. M. C. A. can do in Russia for the welfare of her people. He desires to acquaint himself still further with the Orthodox Church and its clergy and I would ask you to render him every assistance.—
(Signed) Patriarch Tikhon of Moscow and of all Russia.

The Patriarch also gave me on June 29, 1918, a request for the prayers of all American Christians, in which he said:



MOSCOW Y. M. C. A. CLUB IN THE HOME OF THE COMMANDER OF DISTRICT

"It would comfort us to know that all true Christians of America will always remember our Russian Church and people in their warmest prayers. We would feel deeply grateful if you would express to the Christian people in America our deep desire for their prayers, especially at this crisis in Russia. We are deeply conscious in this dark hour that the moral support and prayers of all Christendom are vital for the rebuilding of Russia through Christ to her former strength."

Not only the heads of the Russian Church but the common priests everywhere are asking for our help. Along with the revolution in the government, the Church has begun to branch out into different forms of service. Sunday-schools, Men's Brother-

hoods, and social service clubs were being formed by some of the churches when I was there. Progressive priests were anxious to learn everything they could on new methods of work from the practice of American churches. Some of the priests came to me at midnight asking for books on American Sunday-schools and on how American churches raised their finances. The priests were beginning to preach as never before. They need material for sermons. I gave a copy of Fosdick's "The Meaning of Prayer" to one priest who could read English. The next Sunday he preached his sermon from the book giving credit to the author. Russia needs New Testaments and Bibles. The supply in Russia is exhausted and paper is so expensive it is difficult to get. With the approval of the Patriarch, the Y. M. C. A. distributed thousands of copies of the New Testament in Russian, directly and through the priests.

It is needless to say how much Russia needs education, as eighty percent of her people are illiterate. Russia also needs food. In Petrograd in 1918 over eleven thousand people contracted cholera, and over ten thousand typhoid or typhus. In the first three months of 1919 there were thirteen thousand cases of typhus. Any one who says that, under the Bolsheviki, supplies cannot be given by neutrals to those in need contradicts the whole experience of the Y. M. C. A., the Y. W. C. A., the Friends' Society, and the American Red Cross.

The Russian Orthodox Church stands pleading for help. The people of Russia are bleeding and suffering. What will the churches of America do about it? I suggest the following:

First, that an interdenominational commission made up of leading clergymen and progressive social workers be dispatched to Soviet Russia at once empowered with funds to help, and accompanied by ships of food and medicine.

Second, that the American churches empower this commission to help the Russian schools.

Third, that the Christian forces of America cooperate with the Russian Orthodox Church by placing at their disposal our methods of religious education and social service.

They should carry with them New Testaments and other religious literature printed in Russian.

Does not the story of the Russian revolution resemble the story of the Good Samaritan? Russia lies bleeding by the side of the road. Germany passed by and instead of helping Russia used armies and bullets to crush out the real soul of the Russian people. America is passing by. Do we want to play the part now of the Pharisee? Shall we keep hands off and continue the blockade, or shall we go into Soviet Russia to bind up the wounds, pour on oil and do what we can to relieve the suffering? America will respond to the needs of suffering Russia in so far as the real spirit of Jesus Christ is in the hearts of her Christians and our churches are alive to their opportunities to serve.

The Founder of the Christian and Missionary Alliance

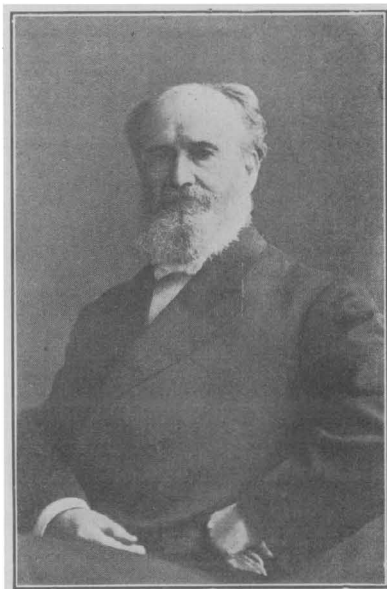
Dr. Simpson's Contribution to the Missionary Enterprise

BY REV. W. M. TURNBULL, D. D., NYACK, NEW YORK

Dean of the Missionary Institute

ALBERT B. Simpson, founder and president of the Christian and Missionary Alliance, who passed away at his home in Nyack, New York, on October 29th, was one of the religious leaders of the day whose missionary messages and methods had an influence far beyond his own Society.

He was born of godly Scotch Presbyterian parents in December, 1844, at Bay View, a little village on Prince Edward Island. As a boy his thirst for learning was so intense that his health was broken by over study, yet he struggled against this disability and the further handicap of poverty to such good effect that he entered college at sixteen and became an acceptable preacher in his first year of study. His intellectual gifts were remarked by church leaders, and immediately upon his graduation from Knox College, Toronto, he was called to an important pastorate in Hamilton, Ontario. This church prospered under his leadership but in 1874 ill health induced him to accept an invitation to the Chestnut Street Presbyterian Church in Louisville, Kentucky. Here he led in a great revival and was the means of drawing together churches of the city that had been divided by the Civil War. In 1880 he came to New York City as pastor of the Thirteenth Street Presbyterian Church. When he had spoken there on one occasion the elderly minister in charge was so moved that he refused to enter the pulpit for weeks afterwards, but preached from the chancel. Mr. Simpson's early ministry in New York won him the love and esteem of his congregation, so that there



THE LATE DR. A. B. SIMPSON

was universal regret when he announced that he must leave his settled pastorate to take up evangelistic work for the unchurched masses of the city. He had become profoundly impressed with the fact that the middle class, respectable people of New York were not attending the house of God, and he felt led by the Spirit to go to them with the Gospel of Christ. In dance halls, theatres, and other rented buildings he preached with high tides of blessing, reaching many needy hearts in the great metropolis.

In response to Mr. Simpson's stirring appeals for sacrificial service, a little group of his first converts organized a Missionary Prayer Union and met in his home to pray for lands where the name of Christ had not yet been heard. Soon a few of these young people offered themselves as missionaries, and requested special preparation. To meet their need Mr. Simpson organized a class for the study of the Bible and missions, which held its first sessions on the stage of a theatre. From this small beginning sprang the Missionary Institute which, first in New York and later at Nyack, has been the training camp for hundreds of earnest missionaries and home workers. One of the first principles of Dr. Simpson's work was the utilizing of the unemployed forces of the Church for the evangelization of the world. His school was the pioneer among the Bible Institutes in America, and from the beginning offered specialized training in a practical knowledge of the English Bible, and in methods of aggressive soul winning. Hundreds of eager hearts were inspired with a divine zest for spiritual adventure, and led forth to mighty exploits.

In 1884 the first class was graduated from The Training School, and immediately the problem arose as to the field of service which should be chosen. Dr. Simpson, as a believer in the Pre-Millennial Coming of the Lord, had come to the conclusion that the consummation of the Church's hope was intimately connected with the evangelization of the world. He believed that the words of the Master: "This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," referred not to any future age, but to the responsibility of the Church in this dispensation. Consistent with this belief, he urged that missionaries be sent to lands for which no other society was planning. This has been the settled policy of Dr. Simpson through the years. While some bases have been occupied in conjunction with other missions, the great objective has always been to push out into regions where no other Christian has carried the story of redemption. The observance of this principle has led the Alliance missionaries into the most difficult and remote regions, and has meant the introduction of the Gospel to Kwang-Si in South China, the province of Hunan in Central China, the

borderland of Tibet, the unoccupied basins of the Congo and the Niger in Africa, the untouched areas of Central and Western India, the interior regions of Argentina, Chile and Ecuador, and last of all, the great French Colonial possession of Indo-China. In the last named country the only Protestant missionaries among twenty-two million people are pioneers sent out by the Alliance.

Dr. Simpson expressed some of the underlying convictions of his own mind in the following declaration of principles:

"1. The ALLIANCE emphasizes the special agency and superintendency of the Holy Ghost in the work of missions, seeking only for wholly consecrated missionaries and holding the work under the constant direction of the Spirit of God. It goes without saying that the testimony of the ALLIANCE is a full Gospel and the converts of our missions are led to know the Lord Jesus in His fulness and expect the baptism of the Holy Spirit.

"2. Along with this it naturally follows that the work should be a work of faith and that it should be maintained by a spirit of prayer and continual dependence upon God. Having no ecclesiastical constituency the workers on the field and the executive officers at home are led to look more directly to God for all their resources and supplies.

"3. The ALLIANCE missionary work is evangelistic and aggressive rather than educational and institutional. We do not attempt to establish educational institutions, and transplant our denominational organizations to heathen soil, but to give the Gospel as rapidly as possible to all races and tongues.

"4. The principle of economy is rigidly aimed at. The expenses of home administration are reduced to the lowest possible figure. Missionaries on the field are not promised regular salaries, but simply their expenses, and all the workers unite to make the means at our disposal accomplish the largest possible results without really sacrificing or crippling the work. Monthly allowances sufficient to meet actual needs are granted the missionaries. From time to time these allowances are increased as the cost of living in different countries is raised.

"5. The principle of sacrifice is the deepest element in our work. Again and again it has been displayed upon the field by the missionaries themselves, and not less by the self-sacrificing gifts of those who sustain them at home."

Some of the methods employed by Dr. Simpson have become widely known through the secular as well as the religious press. Ever since 1887 an annual missionary convention has been held at Old Orchard, Maine, which has become the source of inspiration and the model for numerous other similar gatherings, some of which have eclipsed the parent meeting, both in the attendance and in the amount of the missionary offering. In all these conventions the supreme object is a deepening of the spiritual life of believers, and the impartation of positive blessing for spirit, soul and body. There is Bible teaching, the dissemination of missionary information, and the inspiring help of consecrated music; but above all there is unceasing effort to lead hungry-hearted people to a soul-satisfying experience of their privilege in Christ through the power of the indwelling Holy Spirit. The

missionary offering at the close is always an expression of spiritual life and worship, and is free from strained appeal or mere emotions. Dr. Simpson fed the people with the Bread of Life and giving followed naturally. He never urged people to give upon the spur of the moment, but rather prayerfully to decide how much God would have them pledge to send through the year. The conviction that has been behind these pledges is seen from the fact that over ninety-five per cent of them have been paid in full, and the total pledged at any convention is usually exceeded by the actual receipts from those who were present. It is also significant that many of the great financial drives of recent years have adopted the methods first employed by Dr. Simpson.

The results that have followed the daring faith of this one man of God are beyond computation. His example has inspired many other similar movements and has led to an increase of consecration, prayer and giving in nearly every corner of the globe. It has been estimated that during the years of his service Dr. Simpson administered over six million dollars in foreign mission work. One hundred and eight main stations and four hundred out stations have been opened as Gospel centers in sixteen different mission fields, which contain over forty million people who depend upon this one agency for the Gospel of Christ. Over three hundred foreign missionaries and six hundred native workers are caring for one hundred and eighteen organized churches that have a present membership of over ten thousand adults, besides thousands of adherents. One hundred and forty-five Sunday-schools have been established in these dark lands, in which seven thousand six hundred and eighty-three children are enrolled. There are now two hundred and sixty-one day schools with five thousand eight hundred and seventy-eight scholars, besides seven Bible Training Schools with one hundred and seventeen students, mainly young men, preparing to carry the Gospel to their own people. The native church abroad gave two dollars and twenty-one cents per member during the past year, and the value of mission property in foreign lands is about half a million dollars.

Not the least fruitful phase of Dr. Simpson's contribution to the missionary enterprise was the activity of his consecrated pen. Early in the eighties he founded the first of his illustrated magazines called, "The Gospel in All Lands." This was later sold to Rev. Eugene Smith and afterwards transferred to the Methodist Episcopal Church, becoming a channel of much blessing in that denomination. The Alliance Weekly came after a few years with its never-failing uplift in the editorials, sermons and

special articles of its versatile editor. In 1893 Dr. Simpson toured the mission fields of the world and later took less extended trips which gave him first-hand knowledge of conditions abroad and led to the writing of books and vivid appeals that had a wide circulation. Perhaps the spiritual depth and fervor that characterized the fifty-five years of his labors as a minister of the Lord Jesus Christ can best be seen in the hymns that poured from his burning heart. He wrote over three hundred songs, less than half of which have as yet appeared in print. Among those of a missionary character that are fairly well known are "A Hundred Thousand Souls a Day," "Saving and Serving" and "Send Me Forth." The following might well be considered the spiritual biography of Dr. Simpson, since it breathes forth so much of his solemn sense of responsibility and his passion for the lost.

MY TRUST

Lord, Thou hast giv'n me a trust,
 A high and holy dispensation,
 To tell the world, and tell I must
 The story of Thy great salvation.
 Thou might'st have sent from heaven above
 Angelic hosts to tell the story,
 But in Thy condescending love,
 On men Thou hast conferred the glory.

Thou hast commanded us to go,
 O never let our hearts betray Thee.
 And Thou hast left an awful woe,
 On all who lightly disobey Thee;
 O let us feel and fear that woe,
 As we would guard our own salvation,
 And let us answer to that "go,"
 As witnesses in every nation.

We are all debtors to our race;
 God holds us bound to one another;
 The gifts and blessings of His grace
 Were given thee to give thy brother.
 We owe to ev'ry child of sin
 One chance at least, for hope of heaven,
 O by the love that brought us in,
 Let help and hope to them be given.

A Message from Russian Women

A heart-rending appeal has been sent to England by a Christian woman of Petrograd. The message does not suggest any possibility of human help, but is a call for intercessory prayer on the part of Christians everywhere. A few extracts from the message portray conditions in vivid terms: "Children-loving England, cast a glance on our children * * * Hundreds of them are daily dying of hunger, neglect and infectious diseases. But death is not the worst. Children—masses of them—are bribed by specially good food (most rare in these hard times), by flattery, over-indulgence, theatres, dancing, and other similar attractions *to renounce God, never utter His name, never pray*, never go anywhere they can hear anything about Him except in blasphemy. Imagine a large company of children listening to the following speech—"Dear children, we have called you together to tell you that now everything is yours. You are the masters and have a right to all you see * * * You can take, use, do whatever you like, and need not at all mind stealing, for you can always leave off" (*Exact words used.*) * * * The schools are now mixed, morals indescribable, literature of the worst kind is distributed among the girls and boys, no supervision, no restraint, no religion, proper teaching is set aside, and dancing put in its place. According to the latest decree *parents have no right to keep their children at home!* Communistic schools are to take them, keep them, educate them according to their views, and lest any should escape, babies will be taken from their mothers directly after their birth.

"The educated classes are doomed to extermination, and that object is pursued with relentless cruelty. Men of science and culture, delicate women, the aged and the youthful are constantly turned out of their homes with no means of subsistence. The universities are closed or at the point of extinction, the students scattered. All expressions of opinion, all free action, all meetings and associations are forbidden, all initiative killed, the voice of conscience silenced, spies are hunting for their prey everywhere * * *

"A book and a weekly periodical are being circulated among the Russian people. The book, called **THE RED GOSPEL**, is a caricature of our blessed Gospel and full of blasphemous attacks on the Scripture. The periodical **THE RED CHRIST** bears the same character. Almost all other printed matter is prohibited or hidden out of sight * * *

Opportunity in Mohammedan Lands

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

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ONE of the faithful messengers of Jesus Christ among Mohammedans, Miss Jennie de Mayer of Samarkand, Central Asia, says that "this war's earthquake has thrown all the windows of the Moslem world wide open, and all the doors are off their hinges."

A new day has dawned in the Mohammedan world and it will be deeply interesting to see what the editorials of Calcutta and the editorials of Bombay and Lucknow and Singapore, of Tangier and Fez tell us concerning the conclusions at the Peace table. Around that Peace table not only the destinies of Poland and Russia and the Balkan States, and Germany and Austria and the Czecho-Slovaks, but the destiny of Syria, Palestine, Turkey, Mesopotamia, Arabia, Central Asia, Persia and Afghanistan are determined. Those lands that were closed with iron gates and bars of brass have been thrown wide open by the events of the war. The Prophet Isaiah had a distant vision when he said, "In that day there shall be a highway from Egypt to Assyria, and the Syrian shall worship with the Egyptian, and the Lord of Hosts shall say, 'Blessed be Egypt my people, and Syria, the work of my hands.'" His prophetic eye caught the Anzacs, and men from South Africa under General Smuts, from Wales and Scotland and England, driving the spikes and laying the rails for the road to transport General Allenby's army; caught the vision of the bridge now spanning the Canal, and of the time when we can take the diner and sleeper from Cairo's Union Station to the new Jerusalem.

What a marvelous day, when on the battle field of Armageddon God calls together the western nations, with the Arabs as Allies, and drives into utter rout and confusion the strongest troops of Turkey, in order that the Cross of Christ may once more come to its own in the land where Jesus Christ gave His life for the world.

There is not one country, from Morocco across to China, which has not experienced great changes because of the war. What was the chief opposition to the message of Christ among the Mohammedans of Java? The Dutch missionaries will tell us that it was Stamboul. It was the hope in the hearts of these Javanese and Sumatran Mohammedans that the Sultan of Turkey would come and wrest the Islands from the hands of the Dutch

and give them back to Mohammedan rule. That bubble is pricked, the house of cards has fallen; and the Javanese Mohammedans know that the Allies will decide where the Caliphate is to be.

Think of the result to Morocco. Before the war there was not a country in Africa so dark socially, morally, economically as Morocco. Travelers, missionaries and statesmen testify that it was the most hopeless spot in Africa. Yet it was only three and a half days from London or Paris! Then came the war, and God Almighty made the wrath of men to praise Him. He set the people free, and according to the testimony of the British Consul-General the advent of the French in Morocco has brought in a new era. They have constructed some five hundred miles of railway, and five hundred and sixty miles of good roads. They have established justice and law and order, they have quelled the internal revolts; and they have captured the hearts of these Mohammedan peoples, so that Moroccan men fought under the French flag in the trenches of France and Flanders.

Think what has taken place in Algeria and Tunisia, where Methodist missionaries have unfurled that Banner which shall never suffer loss. There the Algerian and Tunisian governments have given the Methodist Episcopal Church a charter to carry on their work—press, schools, hospitals—in order to establish in those Mohammedan lands the Kingdom of Jesus Christ, our Lord.

Egypt was a country of contradictions and with perplexing political questions, but the war cut the Gordian knot and established over the whole Nile Valley the righteous rule of Britain, whose flag stands for high principles—the flag of St. George indicating devotion; and St. Patrick exemplifying the missionary spirit and St. Andrew, typifying chivalry.

Add to all these things the result upon Mohammedans. Pride, self-sufficiency, conceit are the greatest enemies to the Gospel of Jesus Christ. The old, old story never enters a man's heart when he puts up the adamantine wall of pride. God through this war has humbled the Moslem world. There is no place for arrogance or pride on our part. God has done it. He has plowed through their prejudices, He has plowed deep in all their lands. It is for us to carry the seed baskets, "weeping," and then some day we shall return bearing our sheaves with us.

What is the program that God desires to unfold in this new era of His grace? It is a program for every department of missions, schools, hospitals, relief, everything, but not least and not last the message of the printed page. This war has proved the awful power of a propagandism of lies and intrigue, and has also shown the benediction of truth and sobriety and kindness and love through the printed page and the written message. The Church of the Lord Jesus Christ, facing this great world of opportunity,

must enter these doors and establish everywhere the Christian press.

There are vast areas without any literature. The total literature for Chinese Mohammedans, who number nearly fifteen millions, could be held between the two fingers of my hand. We talk about a five foot shelf of learning. All the books that the Beirut press and the Nile Mission press have prepared for the pastors and leaders of Syria and the Nile Valley could be put on a three foot shelf. We have absolutely stunted and starved this department of Christian work.

The great Mohammedan world needs a broad Christian literature. They need the life of Christ, in popular form; they need biographies of leaders of the Christian Church, the lives of apostles and missionaries, that will inspire them to higher living. They need books of Christian poetry and science; they need books that are pure and wholesome for child life, they need everything in every department, that we find heaped up in our homes, and on the shelves of book stores. Oh, the poverty of the intellectual supply of Moslems! Oh, the poverty of that which we provide for the millions of readers that the new education is raising up in every land!

According to the census of India, nearly one million two hundred thousand children are now in government schools and mission schools. When they graduate from these schools, what do we give them? Shall we turn them back to the old literature of heathenism and Mohammedanism? What sort of literature is that? The Koran, the life of Mohammed unexpurgated, and the unexpurgated Arabian Nights, or the erotic Arabic poetry. That is typical of what is left, aside from commentaries and traditions of the Moslem faith. We create readers, and we must satisfy their appetites by giving them literature that is true and pure and elevating.

We sing, "Oh, For a Thousand Tongues to Sing My Dear Redeemer's Praise." Do we mean it? The only way for us to have a thousand tongues, or ten thousand tongues, to sing our Great Redeemer's praise, is to use the printed page. In that way we can do it. Any message that has gone home, any prose or poetry, any book that is strong and manly and pure and wholesome, any book that has touched your heart, may be sent out on the wings of the wind, through the printed page. This day of God and this world of God call for sacrificial obedience.

Fly abroad, thou mighty Gospel
Win and conquer, never cease
Till Mohammed's wide dominions
Yield to Christ the Prince of Peace.

The Indian Coolie in Fiji

BY REV. J. W. BURTON, B. A., MELBOURNE, AUSTRALIA

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OVER sixty thousand natives of India are in the Fiji Islands. The majority of these came originally to labor on the sugar plantations. As their terms of service have expired, many have settled permanently in the South Sea Islands and are now the most important element in the population. They are gradually taking the best lands from the aboriginal population, and the indications are that Fiji will eventually become, for the most part, an Indian Colony. Many of the former coolies are now themselves employers, and most of the stores in native villages are owned by them. The climate suits them, and there are many opportunities of making money.

Until recently there has been a system of "indenture" under which these laborers were employed. They were recruited principally in the Northwest provinces of India, and, after a preliminary medical examination, they were sent to Fiji. On arrival, they were apportioned to the various planters, whom they were obliged to serve for a term of five years, at the end of which period they became "free," and were expected to settle on the land for a further term of five years. After this, if they so desired, they could return passage-paid to India. The great majority, however, elected to remain in Fiji.

The conditions on the plantations were, on the whole, exceedingly bad. The wages were very low—too low to provide adequate food and clothing. The average earnings of the men were eleven pence per day and those of the women five pence. The employer was obliged to provide shelter, which took the form of coolie "lines" or long tarred barracks, divided into cubicles of eight feet by ten feet, in each of which three men, or a man, his wife and family, were placed. Often the sanitary conditions were indescribably bad and disease and wretchedness made havoc of human life. There was not only the minimum of comfort but less than the minimum of decency. It was an evil system, difficult of supervision, and lent itself to innumerable abuses, which have been exposed, time and again, by missionaries on the field. Commercial interests were strong, however, the government was pitifully weak, and voices of protest were almost unheeded.

The chief cause of the degradation of the people was not so much the low wages or the miserable accommodation, as the



A MOHAMMEDAN MOULVI IN FIJI

lewdness springing from the disproportion of the sexes. The Government regulations provided for only thirty-three women to every one hundred men, and, when the class from which these were chiefly recruited is considered, inevitably the sexual relations became unspeakably evil. One writer declared that the only morals in the coolie "lines" were those of the poultry yard; and, unfortunately, the horrible phrase was only too accurate.

Gradually information regarding the conditions in Fiji filtered through to India. The South African Indian question was still a scandal fresh in the minds of the people, and now public attention fastened upon an even worse state of things in Fiji. National pride was touched and a sense of indignation possessed the national leaders. They were, they declared, members of the great British Empire whose flag, it was proudly boasted, stood for liberty and equal justice; yet, under that very flag in the Crown Colony on Fiji, their own kinsmen were being enslaved and demoralized that the ruling race might make money. One result of the agitation was the appointment by the Indian government of a Commission which visited Fiji and suggested reforms. The system of indenture was, however, left unaltered, and this failed to satisfy Indian demands.

The Indian leaders, themselves, then appointed two independ-

ent investigators, and in 1915 the Rev. C. F. Andrews, M. A. (author of "The Renaissance in India"), and the Rev. W. W. Pearson, M. A., B. Sc. (late of the London Missionary Society), visited Fiji. Their report to the Indian members of the Viceroy's Council was a scathing indictment of the whole indenture system and made every true-hearted Britisher ashamed. It was shown that the life of the coolie "line" was primarily responsible for the degradation and alarming immorality of the people. The publication of this report led eventually to the abolition of the system.

It is often urged by the planters and sugar companies, in extenuation of the miserable accommodation provided, that the Indians, when they finish their term of indenture, invariably build still more wretched hovels for themselves; but the real point is thus missed. When the Indian settles on the land he may put up a very mean home for himself, but there is no longer the promiscuous herding together of married and unmarried people, as in the "lines"; there is *family* life and this has its own sanctities and healthfulness. It is the promiscuous herding together of good and bad which is the real menace to moral life. Let us quote from the report of Messrs. Andrews and Pearson:

"We cannot forget our first sight of the coolie 'lines' in Fiji. The looks on the faces of the men and the women alike told one unmistakable tale of vice. The sight of young children in such surroundings was unbearable to us. And, again and again, as we went from one plantation to another, we saw the same unmistakable look. It told us of a moral disease which was eating into the heart and life of the people.

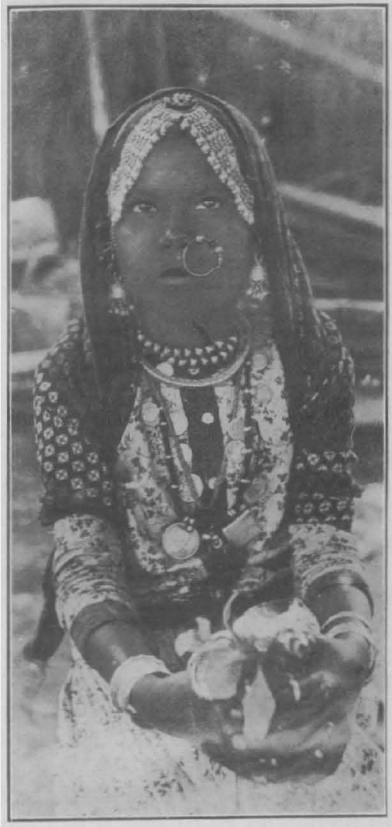
"What else could be expected? Indian villagers, who have lived the communal life of their own Indian homes, are first taken away, one from here and one from there, by the recruiting agents. They are completely separated from all their own ties and associations. Then they are crowded together on board the great emigrant ships, where decency can hardly be preserved, and every temptation is rife. Lastly, in Fiji itself, they are crowded again into the coolie 'lines,' which are more like stables than human dwellings; and there they are forced by law to remain, away from every restraint of custom or religion, during a period of five years. What else could be expected? But that little children should be born and brought up in this!"

The saddest feature is not that the "lines" themselves are such hot-beds of vice, but that contamination has spread to practically the whole population—spreading even among the native Fijian people.

"We had at first supposed that these corrupt morals of the 'lines' would be thrown off, in a great measure, by a healthy reaction, as soon as the Indian became a free man. In Natal, this had

been the case, and we had seen with our own eyes fairly healthy family life springing up in the numerous tiny fruit farms around Durban, where free Indians lived. But we found things far more unsatisfactory in Fiji. There, the morals of the coolie 'lines' had become ingrained in the free population. As one Indian explained the matter to us: 'Sahib,' he said, 'our women have lost all shame; they change their husbands as they change their dress.' An abominable trafficking in young girls was prevalent, which the law seemed unable to check. It was a common thing for a father to sell his daughter to one man, allowing the betrothal ceremony to be performed, and then to sell her to another. Divorces were equally common. Women left their husbands for the sake of jewelry and went to live with other men. They seemed to do just what they pleased, and to live just as they liked. Castes and religions were mixed together in a common jumble. Hindu girls were sold in marriage to Mohammedans and vice versa. Sweepers' children were sometimes married to Brahmans. If this admixture had been due to enlightened motives of humanity and in accordance with conscience, all might have been well. But it was just the reverse—a matter of greed and lust. As if to make the evil more deep-seated, the Government had done its best to banish Hindu and Mohammedan religious marriage altogether from the land. Indian-Christian marriage shared the same fate in the eyes of the law. A Christian minister of religion, Mr. Bavin, who performed the ceremony of marriage for two Indian Christians in Church, was prosecuted for committing an illegal act!"

No wonder that when the wrongs of these people were made known to their countrymen in India there was an outcry. The vernacular press flamed in indignation, while throughout the provinces mass meetings were held. Even naturally shy and



A FREE INDIAN GIRL IN FIJI

retiring Indian women took the platform. Mrs. Sarojini Naidu lashed a great audience into fury with her hot words of wrath:

“Wealth! What is wealth to us? Power! What is power to us? Glory! What is glory to us? How shall the wealth and power and glory of a nation be founded save on the immutable honor of the womanhood? Are we going to leave to posterity a wealth got with dishonor? Are we going to leave to the unborn generations a sorrow and shame that we have not been able to wipe out? Men of India, rather the hour of doom struck than that after tonight you should live to say: ‘We heard the cries and yet we were deaf. We heard the call for help, but we had not the courage. We felt in our hearts the challenge to our national honor and yet we were cowards.’ If, after tonight, men of India, if after tonight, I say, it is possible for the most selfish interests to use the humanity of India to enrich, almost as a manure, the sugar plantations of the Colonies, if it is possible, I say, to let the forces of this greatest evil on earth daunt you, you are not only unworthy and degenerate sons of our mothers, whose name stood for glory in the past, but you are murderers of national honor and national progress. . . .

“I have come today to speak, but I think the fire within me is so strong that it bids me be silent, because words are so weak. I feel within me today the anguish that has been from year to year the lot of those women who had better be dead. I feel within me the shame, the inexpressible, the immeasurable, the inalienable shame, gentlemen, that has brought the curse of the indenture system to our women. And who is responsible, men of India, for this, that our men should have to go abroad for bread? Why is not your patriotism sufficient to have resources enough to give bread to them who go to seek bread abroad? Why is not your patriotism so vigilant, so strong, and so all comprehensive, that you are able to guard the ignorance of them that go abroad, not merely to death—for death, gentlemen, is tolerable—but to dishonor. Ours has been the shame, because ours has always been the responsibility. . . . That mark of crime is written here on us, because we have no destiny apart from our sisters. Our honor is indivisible, so must be our dishonor. That is, our destiny is one, and whether for glory or for shame, we share alike. And we women who give our sons to the country, we cannot endure our sons to think that their mothers belong to a generation, part of whose motherhood was dishonored.

“Have I not said enough to stir your blood? Have I not said enough to kindle within you such a conflagration that must not merely annihilate the wrongs of the indenture system, but recreate in the crucible of a new stirring, a new purpose, a new unity of self-respect, that will not sleep, that will not rest, that will be a

sword to avenge, that will be a fire to burn? . . . Is national righteousness possible, when the chastity of your womanhood is assailed? Is national righteousness possible, when the men of India sit still and see such crimes? Is national righteousness possible, till every man amongst you becomes a soldier of the cause, a devotee, a fanatic, everything and anything which means destruction of the wrong and triumph of the right?"

The indenture system is broken. It belongs to an inhuman and callous past. It is

"The record of disgraces best forgotten,
A sullen page in human chronicles
Fit to erase."

. In 1921 every Indian in Fiji will be free!

But while the system is gone, the evils remain. The one bright spot in the sad picture has been the seemingly hopeless attempt of a few lonely missionaries to help this people. "It is the work of missionaries like these," says the report, "struggling against overwhelming odds, that had saved the whole Indian community from falling to the lowest level of ignorance and vice." But there is much yet to be done. The only hope of a radical and permanent cure of this diseased life is with the Good Physician. He is theirs as much as ours. The best atonement we can make for the well-nigh irreparable wrongs we have inflicted on this people is to give them, in a great spirit of humility and sympathy, the message of Jesus, their Kinsman and ours.

IS IT NOTHING TO YOU

THAT one-third the world is still illiterate, ignorant of true health, and beyond the reach of medical skill?

THAT the most far-reaching movements in human history are now taking place, affecting three-fourths of the human race?

THAT the thirst for Western education has gripped the Far East with a startling rapidity, breaking down age-long traditions as to womanhood and caste, and sending to school in Japan a larger proportion of children of school age than in any other land? Soon 50,000,000 will be at school in China.

THAT doors hitherto locked and barred are now "off the hinges," with the literati of China ready to hear the gospel message, and in the mass movements of India, scores of thousands turned away from the Church because of no teachers to instruct them?

THAT America is growing rich at the rate of about nine millions a day, the wealth of Protestant church members in America alone being estimated at \$23,000,000,000?

THAT not one-half of these church members give to support a local church, nor are they helping financially or otherwise enlisted in any active Christian work?

THAT Jesus Christ, the great Captain, waits, with the banner of the Cross in His hands, for His people, whom He has so richly blessed, to follow His lead?

—*The Missionary Intelligencer.*

A Chinese Christian General

BY REV. JONATHAN GOFORTH, D.D., CHANGTE, HONAN, CHINA

Missionary of the Canadian Presbyterian Church

GENERAL FENG YU HSIANG was born of poor parents in An-Hui province thirty-seven years ago. Floods swept away all they had and the family, in beggary, went north to Paoting-fu. The boy had no early school advantages, and at about eighteen he entered the Chinese Army as a private. With rare common sense and a splendid physique, he so applied himself that he does not seem to lack in education, and is now learning English.

In 1900 when Feng Yu Hsiang was a raw recruit at Paoting-fu he first came in contact with a missionary who was on a street of that city preaching from the text, "If they smite you on the right cheek, etc., or, if they take away your outer garment, let them have the inner one also."

"I did not like that doctrine," said he, "so to test it I shouldered the missionary's table and started off with it; but the missionary did not practice what he preached, and clung to the table till I had to let him have it."

The first time his conscience was stirred was that same year at the American Board compound in the south suburb of Paoting-fu. The Boxers were there to kill the missionaries and the Christians, and Miss Morrell was at the gate pleading for their lives.

"I have saved many of your people when they came to me sick," said she; "Cannot their saved lives be put to our credit and ours spared?" When she found that plea would not move the Boxers, she said:

"Let me die for the others; slay me, but spare them."

This moved the men to tears, with the exception of the young hotheads among them, so that the missionaries were allowed to escape through the back gate. A Boxer leader named Wang, however, overtook and slew them. General Feng said the Government troops were ordered to march to the north suburb where the Presbyterian missionaries were about to be massacred, but were commanded not to interfere with the Boxers—only to look on and return and report that they could not restrain them. He saw the Simcoxes, the Hodges, and Dr. Taylor burned in their houses and all this made an impression upon him so deep that the blood of these martyrs became the seed of a new life in him.

Later, while stationed near Peking, he had a very bad ulcer. He sought the advice of two Chinese doctors, and each of them asked sixty dollars to heal it. He then went to a missionary hospital, and when cured asked how much he would have to pay.

The doctor said, "Nothing; only I want you to remember that God in heaven loves you, and sent me to heal you." That saying made a deep impression upon the mind of Feng Yu Hsiang.

In the plague year, when a lieutenant, he was stationed at Hsin Men Tien in Manchuria, and the missionary doctor inoculated him against plague. When asked how much he would have to pay, the doctor astonished him by saying almost the same as the other foreign doctor had said some years before.

In the year 1912 when he had been promoted to the rank of Major and was stationed at Peking, he attended meetings held by John R. Mott and was converted. He was appointed to attend Pastor Liu's class for Bible Study. At that time a severe testing came. His elder brother turned bad and took another woman as wife, threatening to shoot his real wife. This made the Major furious, and he vowed to settle with his brother. But the time came for his Bible Class, and the subject proved to be, "Vengeance is mine, I will repay, saith the Lord." Then, as if to test him to the uttermost, his elder brother sent him a letter of defiance and a challenge to fight.

"It was my Heavenly Father who sent me the message of forgiveness just in time to save me," said the General. "Had it not been for that, I would have gone to my brother; and either I would have killed him or he would have killed me. With the Word of God in my heart, I took no notice of my brother's defiance, but sent by the hand of a friend a hundred dollars and a letter saying, if he needed more to set up in business, I would let him have it. My brother was so astonished at this treatment that he put away the bad woman, and was reconciled to his wife."

At the time of the clash between North and South, Major Feng had been promoted to Brigadier-General and had an independent command in Sze-Chuan. On one occasion he attempted to take a strong position, but on account of his artillery ammunition running short, he had to retreat. Securing supplies, he renewed the attack, turned the position, and smashed the only bridge across the river, leaving the southern force at his mercy. They threw down their arms and surrendered. The General ordered ten dollars to be given to each officer and five dollars to each private, and sent them home. He said, "the amazed Southerners fell all around weeping, then arose and went home."

Last year when a northern force came to grief at Ch'ang-te-fu, in Hunan Province, General Feng was sent to retake the city. As he drew near to it, he sent a note by two missionaries to the southern commander saying, "I have orders to take the city, and will take it. You just leave it and go south and avoid loss of life." The southern leader took the hint and moved all his force south fifty miles. General Feng entered Ch'ang-te-fu and established

himself there. All bad women were ordered to leave the city within three days. All gambling dens and theatres were closed. The theatres were turned into schools, workshops and preaching halls. The opium and morphia hells were closed and the owners fined. One Chinese morphia dealer was fined seven thousand dollars, but his Japanese partner escaped. The people were in dread of the northern soldiers, but so many of the 9,000 had become Christians that perfect safety reigned.

No smoking, drinking, bad language, or gambling is allowed among General Feng's men. For nine days I was everywhere among the men and never saw any smoking, nor smelled the fumes of drink. Mr. Caswell of the Canadian Holiness Mission said he had been among the men for a year and had never heard a bad word. Soldiers of Christian lands, take note! Some years ago, the General thrashed one of his colonels for going to a house of ill fame. The colonel has since been converted.

The General does not want his men to turn bandits when they leave the Army, and took us to see his factories which he has provided for them. There we saw scores of knitting machines, on which all the socks for the army were made. Dozens of sewing machines were used for making clothes. There were looms weaving towels, etc., in addition to bookbinding, rattan chair making, etc. The soldiers working at these trades were all around forty years of age.

We went with the General to inspect the barracks. It was astonishing to find a place in China without offensive smells and filth. Every bed was clean. Each man had a mosquito net. Every gun, bayonet, strap and buckle shone. Their Bibles and hymn books were neatly piled up with their military books. Officers in neat athletic suits were called out to let us see what they could do in the way of athletic drill. Their feats on the horizontal bars, and in the obstacle race were remarkable. The buckles the officers wore on their athletic suit belts were won as prizes on route marches. One led his company and made forty miles in seven hours. The General's control over his men seems absolute. They would die for him. He calls them his "boys" and is like a father to them.

General Feng has established an opium and morphia refuge into which he puts all opium or morphia users he can catch among the seven or eight million Hunanese over whom he rules. Something would happen if such a man got control in some of the booze districts of our Christian lands.

The General supplies his men with religious books and has bought as many as 500 New Testaments at a time. He says he cannot get enough catechisms; at present three men have to study from one. He has made a catechism on military morale with many

Bible thoughts in it and all of the 9,000 men can repeat this on the instant. He believes in a Christianity built on knowledge.

I said to him, "General, the great need of your men is Bible Study."

"I feel it," he replied, "and commission you when you go north to the provinces where my men come from to urge the missions to send me some of their best Bible teachers; and I will pay their expenses and so arrange the drills of the men that they may have fresh companies of men for Bible classes every hour in the day."

I never saw men so eager to study the Bible. One evening a list of eighty-six names of men who wanted to study was sent me, and the General arranged that they should meet next morning at six o'clock. At the time appointed, instead of 86 there were hundreds, almost filling the theatre. The General telegraphed for my wife to come and teach the 70 or 80 officers' wives and paid all our expenses.

When at Tao-Yuan, our first main morning meeting was at seven o'clock. It was raining, but Major Wen and about one hundred of his men who were ready for baptism marched in ten miles and were in time for the service. I asked the Major what proportion of his men had turned to Christianity. He replied that nine out of every ten were on the Lord's side. It is little to be wondered at, for the Major seems to be on fire for God, and his men cannot help following his lead.

Another reason why I believe the Christianity of these soldiers is genuine is that they gave such a hearty response to searching truth. After each address, I left the meeting open for prayer; and the higher officers commenced confessing their sins. After the address on "Break up the fallow ground and sow not among thorns," many confessed freely. Finally the General said, "If we did not believe this message came to us from our Father in Heaven, would we stand it? Here a man from another land comes and lays all our faults and sins bare; and we are not angry, but convicted. I am sure you all feel as I do. I am convicted through and through. If our earthly parents saw our evil ways were ruining us and came and warned us, we would surely heed them; how much more should we pay heed when God, our Father in Heaven, has sent His servant in this great heat to warn us. Comrades, you can all go to heaven and dwell with God; but you cannot hope to enter there while you retain these evil weeds in your hearts."

On the fifth night, the General commenced to pray, but soon broke down. He wept and confessed his own and his country's sins. Sounds of weeping could be heard from his men all over the building. Colonel Lu followed saying that his sins were even more than

had been mentioned. The tears streamed down the face of one of the staff officers as he prayed, and so it was with others. At the close he plead with all to consecrate themselves to the service of the Lord Jesus Christ.

During the two and a half days at Tao-Yuan, there was the same whole-hearted response. At times men were confessing and pleading with God in tears. Once Major Wen in tears seemed amazed at the boundless love of God in Christ. That God could spare such wrath-deserving sinners seemed too wonderful "In our impenitent state," he said, "we were in as great jeopardy as a man riding a blind horse along the edge of a precipice."

A young captain burst out crying in prayer, and said he had reviled the cause of Jesus Christ and had ridiculed his General for believing in Christ. Afterwards, the General showed that he was greatly delighted over this confession. He said, "The captain is a bright scholar, but wouldn't look at the Bible, he so detested the cause of Jesus. One day while I was reading the Bible, he came and stood near me and said, 'General, everything you say and do we all approve of, and we admire your wisdom; but we cannot understand one so wise in other things taken up with such an absurd book as that.' In fun I thrust out to grasp him, but he fled away laughing; and now to think the Spirit of God has made him bend like that." When the officers later came up for baptism, this captain passed about the best examination.

One more reason why we think the Christianity of these military leaders is the New Testament kind is that they are not content to win for the Lord the nine thousand men of their little army; but while we were there the General and his officers formed themselves into an evangelistic band to save the people of the district in which they are stationed. The first item in the list of rules is that each officer will strive to bring at least one of the chief men of the city to Christ by the end of the year.

These men seem to have a faith in God as simple and direct as a little child. Some months ago, when all crop prospects seemed blasted by drought, the General assembled the people and called upon all the priests and priestesses, both Taoist and Buddhist, to pray for rain. They were in consternation and hopeless confusion as they begged off. Then the General and his officers prayed to the God of heaven; and not long afterward there was a great rain.

Where the General controls, no one need be ignorant of the Way of Life. The seventy or eighty officers' wives, for the most part, could not read; so General Feng started a school for them and brought down from the North a lady graduate to teach them. During the time Mrs. Goforth proclaimed the Gospel to them many professed to believe in the Lord Jesus Christ as their Saviour.

The spread of the Gospel among the 9,000 men comprising this force is amazing. Less than eight years ago, the General and all his men were heathen; now the leaders assure us that eight out of ten believe. It seems as if they are turning to the Lord almost by regiments. About five hundred were baptized a few months ago, and now I have baptized 507. When I baptized 275 of these at Tao-Yuan, of whom 39 were officers, it seemed to me I had never before taken part in a service so impressive, solemn and wonderful. After singing, Mr. Caswell led in prayer. I explained the meaning of baptism, basing my remarks on Matt. 3:11 and 28:18. Then the General read out about fifteen names, and they came and stood before the platform, where I baptized them, praying that their Saviour would baptize them with the Holy Ghost and fire. As soon as the last one was baptized, Colonel Chang at the organ with his choir started a verse of "O happy day that fixed my choice on Thee, my Saviour and my God". As each squad was baptized, it was the same, or varied by "Oh, come to my heart, Lord Jesus; there is room in my heart for Thee." Three times during the baptismal service the General knelt on the platform and poured out his heart in prayer for his men, even to tears.

It was a busy day, for we began the officers' prayer meeting at 6:30 a. m. At seven, we had the first main meeting; and at its close we had breakfast. Then at 10 a. m. we had our second main meeting. As soon as that closed, we began to examine the candidates for baptism. Along with the General and a Chinese evangelist, I examined 39 officers; and Mr. Caswell, along with a Colonel and a Chinese evangelist, examined the non-commissioned officers and men. We spent three hours at the examination, and then commenced the baptismal service which lasted two and a half hours. The General and his men only take two meals a day, so he had our second meal prepared to eat on the launch as we journeyed down the river to Ch'ang-te-fu at about 5 o'clock.

Next day, at Ch'ang-te-fu, I baptized 232 officers and non-commissioned officers. The conduct of the service was the same as at Tao-Yuan. At the close, I said, "Now, men, you have confessed the Lord Jesus Christ by baptism. Suppose persecution again broke out as in 1900. I have on my body the marks of Boxer swords, and many of your countrymen died for Jesus that year. If such persecution as that arose, would you slink off quietly and not own your Saviour?"

We can never forget that mighty response, when hundreds shouted, "*Never! We will die for Him.*"

Whereunto will this thing grow? Among 9,000 soldiers there are 1,000 already baptized; and of them three-fourths are leaders. A missionary told me that several months ago he baptized 39 officers. There was one among them, a captain, who passed so

poorly in his examination that he hesitated about receiving him. Since then that officer has won sixty of his men to the Lord.

The people of Hunan see Christianity in operation around them, and that from the most unlikely source, the soldiers. The chief women of the city are asking to be allowed to attend the school for officers' wives. All fear of the northern soldiers has vanished, and the people wish the General might rule over the whole Province.

The General's wife was formerly very fond of gambling, and was glad to have a few provinces separating her from her husband. He sent for her, and she came and had to give up her evil ways, at least outwardly. She chafed under it but now seems converted. One evening she came with her husband to supper at Mr. Caswell's. The General was telling us how fierce and exacting his temper was before the Lord got control of his life. He said if his wife came and put down a cup of tea over carefully he found fault and scolded her, and if she put it down carelessly he reviled and beat her. Then looking across the table at her, he asked, "Have I ever reviled or beaten you since the Lord got control?"

She replied, "No, certainly not."

Every morning we had a prayer meeting with the General and his principal officers. Once the subject was Matt. 18:19 and 20. I put the question, "Brethren, what is the deepest desire of your hearts? Please state them before we go to prayer."

The General said, "My greatest wish before God is that every one of my nine thousand men may turn to the Lord." Colonel Lu said, "Mine is that we may have grace given us to live lives so genuine that we will commend this salvation of the Lord Jesus to all men." Colonel Li said, "That not only all China, but all the world, may accept Christ." Colonel Chang said, "That God may use our brigade to convert all the soldiers of China." And so on did the requests come in. Then the General and the three Colonels, among others, led in prayer.

It is said that a few months ago orders came to attack the southern party, but Generals Feng and Wu refused, saying, "We are ready to go and attack the enemies of our country, the Japanese; but we will not kill our Chinese brothers."

May unceasing prayer go up for General Feng and his men, and for General Wu and his men too; for it seems as if the Saviour's ideal in John 7:37-39 is being attained among these soldiers. A river of the Water of Life with flood tide volume is flowing there. Give thanks and take courage.

Stories from Medical Missionaries

GLOWING NEEDLES *

Three or four weeks after Miss Laurie, our new nurse, arrived in Shanghai, she received an enthusiastic note from Therese, a young French girl she had met on the steamer, inviting us to dinner. Therese had come out to be married but did not like the man, and had found a position to teach in one of the schools in Frenchtown. The principal, a rich widow, had taken a great fancy to her and had invited her to live with her.

When we entered the salon we found Madame Rounger surrounded by the other guests. She was a handsome woman of prepossessing appearance, attractively dressed in black. As soon as the introductions were over, she drew me aside.

"Therese says you are a physician, though it is hard to believe. You look about eighteen. Nevertheless she assures me it is so. Pray forgive me if I trouble you. Just a moment ago my table boy came to me in great consternation saying that his only son was having a convulsion. I ordered him to immerse the child at once in a hot mustard bath. May I beg you to come to see him? I shall feel more comfortable through dinner."

"Certainly," I answered, "I shall be very glad to see the child."

Madame Rounger excused herself from her guests and led me through the back hall along a covered corridor, to the semi-detached servants' quarters in the rear. On the second floor the doors of a row of cell-like rooms opened upon a narrow porch. From the corner room came the sound of confused and excited talk. The small space was crowded with jabbering women and boys. The sick child, a boy about ten, had just been taken out of the mustard bath and put to bed.

"Let us turn them all out but his mother," I insisted. "The child must be kept quiet."

Madame Rounger and I pushed the women out by their shoulders. We got them as far as the doorway where they massed themselves, following my every motion with their beady, curious eyes, as I made a quick examination of the child. Madame Rounger was able to supply me with the simple remedies that were needed, and after half an hour's work, I left the child sleeping quietly. As Madame and I left the room the Chinese squeezed in behind us like an irresistible tide of water, eddying and flooding the land.

* Selected by Miss Belle M. Brain and condensed and adapted from "My Chinese Days," by Gulielma F. Alsop. Boston: Little, Brown and Company. 1918.

The dinner was delicious and afterwards we scattered through the wide salon to drink our coffee. Suddenly a shrill scream startled us. I sprang to my feet.

"The little boy," I cried and ran from the room.

Scream after scream filled the air, the wild, terrified screaming of a child in sharp pain. I ran quickly along the corridor and up the stairs. The door of the child's room was blocked with figures. I pounded at the shoulders of the nearest and pushed at them till they moved aside and let me pass. For half a moment, frozen with horror, I paused on the threshold.

The child, naked, was lashed to the bed with his arms outstretched along the footboard. His head was thrown back, and his eyes glared wildly at the people. Trickle of blood were running down the calves of his legs and dripping from his forearms. In the air was the nauseous odor of burnt flesh. An old priest in a hideously dirty robe sprang up from the floor and thrust a red-hot needle through the child's leg. The boy writhed and screamed with pain.

I ran to him and jerked the burning needle out of his flesh and began pulling out the other needles that were stuck at random in his arms and legs. The Chinese behind me pulled at me and tried to catch my hands. The old priest broke into a torrent of threats and insults. The needles I had plucked out still glowed, red-hot, on the floor. I faced the Chinese angrily. They began to remember that I was a foreigner within the settlement, and they only tolerated aliens. One by one they slunk away till only the priest was left bending over the charcoal fire, muttering maledictions on the white woman. I cut the thongs and loosed the child. He seemed to know that I was his deliverer, for he clung to me in frantic terror, sobbing and screaming.

Madame Rounger appeared in the doorway. She turned out the old priest without ceremony and scolded her servants energetically.

"You shall go if you have any more of your heathen practices in my house," she said. "How often have I told you you cannot do such things. You are not fit to have a child."

"But, Madame," stammered the terrified servant, "the devil have catchee my son. Must makee drive away. No can lose one only son. Must makee drive away, must piercee with burning needles. No can help. Must do."

The Chinaman began to cry. He was torn between a thousand fears of the evil spirits, of the strange white woman, of the burning needles. I soothed the child whose sleek little black head lay trustingly against my shoulder and felt that nothing could make me give up my work in China.

Best Methods for Christian Americanization

EDITED BY MRS. E. C. CRONK, 45 W. 18TH STREET, NEW YORK CITY

AMERICANIZATION NOT ENOUGH Howard R. Gold

OF LATE, there is abroad in America a great hue and cry, the gist of which is variously interpreted, but most often in the term "Americanization." The churches go a bit further, calling for "Christian Americanization" in no uncertain voice, and backing the demand for the fruitful experience of generations. As a sort of liaison officer between the Interchurch World Movement and the Home Missions Council I combine field research for new programming with observations of on-going work of the churches. Let me illustrate the cardinal methods by which we may hope to "Christianize America" by personal observation, learned through letters, or obtained by an assistant slipping away from the office for a visit to those who have chosen the better part and are busy with folks instead of things.

ON THE TRAIL WITH PROPAGANDA

Take the platform publicity campaign—actively engaged in by the Church, and with tangible results. Dr. C. R. Zahnizer, Secretary of the Pittsburgh Council of the Churches of Christ, last summer conducted "Reconstruction Rallies" in towns about Pittsburgh, addressing foreign-speaking audiences from the factories and industries, and preceding his advent with a variety of posters and bulletins.

There came to the leaders of the meeting that gathered in response to such invitations a feeling at once of inspiration and responsibility. To satisfy the longing and the questioning in those hundreds of alien faces—that was the appeal. To lead their aspirations and their thinking into constructive channels—there

was the problem. It has come to be a fairly well established principle that the way to the heart of a new American is through his native "Americanized" brother. So it was Dr. Zahnizer's custom to travel with a staff of foreign-born speakers, Russian, Polish, Slovak, Italian, etc., first himself addressing a composite audience and later separating the meeting into racial groups, each to be addressed in its native tongue by one of the staff. As Chairman of the general meeting he usually chose the factory physician, as a man enjoying the confidence of both employers and employees.

The Russian speaker, Mr. Jos. Wellenteichek, experienced the joy on one occasion of concrete testimony to the value of the rallies. The red flag was figuratively unfurled in his meeting when two Russians, whom the mill doctor branded as the worst in town, opposed to Government and absolutely violent, made several attempts to interrupt and challenge him. Finally he quieted them by a promise to answer any questions they had or listen to anything they had to say when he had finished his address, if they would hear him through. As he went on the men were much impressed because a representative of the churches in Pittsburgh was talking to them just as if he was one of them. In Russia they had been accustomed only to be given orders or to be addressed roughly by the priests and churchmen.

When the meeting was over, some twenty men remained for discussion, among them the two extremists. There was a free exchange of questions and views and then suddenly Dr. Zahnizer, waiting in the office with the factory doctor, found him-

self gripping hands with humbled anarchy and listening to broken English that was sweet to a weary ear: "We think you right. Law way is best way. No good come by the violence. When Mr. Wellenteichek come again we get big crowd to hear him speak." The physician turned to Dr. Zahnizer and said, "This is the most remarkable thing I have witnessed in many a day. We were afraid of these men. If your meeting has done nothing else than to get just that acknowledgment from them, it has been a wonderful success."

SOWING THE SEED OF RIGHT LIVING

It is to this type of responsive foreigner that the Gospel can be brought and brought effectively. He is a dangerous man only because he is a thinking man. Weeds and flowers will spring from the same soil. In this connection the church neighborhood center is a veritable hot-house of good citizens and Christian Americans. Practically all of the larger Protestant denominations are engaged in definite social service work radiating from the neighborhood house. The Katherine House of Christian Fellowship, a newly-developed Baptist "Christian Center" in Indiana Harbor, is one of many similar institutions, but it is typical and it is already productive. In the heart of a population that is 82 per cent negro and foreign-born, it serves at least twelve races—Armenian, Croatian, Greek, Roumanian, Slovak, Spanish, Swedish, Swiss, Mexican, Polish, Serbian and Lithuanian.

Rev. Rollo C. Speer, Director of Men and Boys' Work, succinctly states the general formula for the work: "The nature of our work can be summed up in the phrase 'Christian Social Service and Americanization.' Our aim is in the first instance to be friends with our immigrant neighbors and enter as largely as we may into their problems and

their life. In the second instance we try to bring about Americanization along Christian lines."

He sends a program of their weekly activities. They are numerous and varied in character:

- Roumanian prayer meeting
- Boys' Club
- Women's sewing class
- The Kahoiindor Club, girls 12 to 16
- Boy Scouts Troop, No. 6
- Workers' Conference
- Mothers' meeting
- Day Nursery
- Free clinics
- Personal interviews
- Negro Girls' Sewing Class
- Children's happy hour
- Negro Scouts
- Pansy Club, girls
- Hungarian prayer meeting
- Industrial School for boys and girls
- Popular patriotic meetings
- Community singing
- Legal aid department.

Here is a word from Mr. Rollo Speer:

"In the Boys' clubs I am stressing the matter of clean living, working in connection with the Anti-Cigarette League. The boys are given a pin which designates them as boys who are putting up a fight for right living and they respect that button."

"In the girls' clubs the women workers are teaching better living by means of the neatness and cleanliness with which they do their sewing."

"The men are learning to come to us with many personal and business matters to talk over. In this way one * * * has an opportunity to help in shaping their lives."

"A legal aid department * * * is helping with such matters as do not require the attention of an attorney and often keeping the people out of the clutches of unscrupulous lawyers who rob them unmercifully."

From his English classes Mr. Speer has sent this story. Note his thought on sounding the religious note in this work.

"In our English classes we use avowedly Christian material and make no apology for it. I have found Mrs. Mary Barnes' book

'Early Stories and Songs' very helpful for beginners and the books of Dr. Peter Roberts good for more advanced work. I have found the men glad to hear the finer things of life in connection with their English lessons. Tonight (am writing this at the close of a busy day) we studied the meaning of the Golden Rule for our English lesson. In the latter half of the hour I had the men compose some original sentences. One of them, a young Croatian, wrote these sentences as I am giving them to you. I make no apology for their faults. Of course they were corrected.

"A good man does not makes the trouble.

"A kind man talks to you nice.

"Evil man is no good for nothing.

"I would be thankful for a man who does something good for me.

"Jesus is merciful for us.

"We should be obey the law.

"It is no good for a man who have many children.

"We should pray God."

"I wonder if one may read a goodly portion of the philosophy of their life from it! I think it is a great misfortune to teach the full grown men English by means of the silly books too often found in Public School night schools * * * We lose a golden opportunity if in those days when the new light of the English language breaks on them we do not give them the thing which has made the English language the great force it is, the religion of Jesus Christ."

A CHURCH EXTENSION PROJECT

From Newark, New Jersey, where 75% of the population is foreign-born, comes a clear echo to this ringing conviction. Here, ten years ago, the Presbyterians launched a plan for work among immigrants, which scorns to shirk the religious duties involved. Distinctive as a type of combined friendly visiting, social service and straight church work, it goes by a name which established its success from the outset. Who would not warm to a "Friendly Center"? Apparently the appeal is strong, for

there are now five of these centers in Newark and the Presbyterians feel that they have just begun.

This is a strictly denominational undertaking. The development of one center is rather typical of the rest. First a Deaconess, a trained social worker, undertook a tour of investigation of a crowded Newark district. A real need for Christian work being discovered, she set to work to find headquarters. The first floor of an old house was finally rented at \$13 a month and a sewing class started. Some thirty-five boys and girls, veritable hoodlums, attended subsequent classes and also the Sunday-school which was shortly inaugurated. Gradually families became interested, the men asked for a preaching service. Today there is in this district a regularly constituted church, with elders, deacons, deaconesses, a minister, an assistant, a congregation of 150, a Sunday-school of 200, and a building said to be the best for Italian work by Protestants in the State of New Jersey. The church workers are all foreign-born but English-speaking. Some financial support comes from the Presbyterian Board, but in the matter of running expenses the church is self-governing, supported by the contributions of the members. At present the congregation is paying the interest on a \$4,000 mortgage.

The social service activities are in line with those conducted at the Katherine House, and similar denominational institutions, and are quite as extensive. The distinction would seem to be that where these houses serve a community socially and accept as the fruits of their labor general community betterment or single instances of conversion the "Friendly Centers" are primarily for organizing a church carrying their social work simply as a part of the church program. Thus three of the five centers have already developed into churches and a fourth is well along the same road.

The "Friendly Centers" are the

children of Dr. Davis W. Lusk, Superintendent of the Presbytery of Newark, and he is frankly and courageously for the Christian approach to the new American. The Friendly Centers are religious centers and the people are made to understand this. The great social work which is done is only added testimony to the power of Christianity to meet the social need. He is in favor of such a policy as against that of the ordinary settlement house which excludes religion. He does not agree with the idea that to do successful work with the foreign-born the Church must submerge itself. He recognizes the fact that every agency for uplift does some good, but he is "out for the best."

And he adds his voice with all possible emphasis to the multitude of cries already raised for efficient leadership—for MEN and WOMEN of a personality that WINS. Happily he is very definite on the elements of such a personality—character, initiative, judgment, full sympathy with the new Americans (implying knowledge of background, antecedents and racial prejudices), and, not least of all, an appearance and manner that is prepossessing and lovable. He looks upon such leadership as the most important single factor in the success of the work.

WINNING A PERSIAN FAMILY

The question of personality brings us to the very crux of the whole matter. In the field of Christian Americanization, as in every other sphere of endeavor, Christianity puts the responsibility squarely upon the individual. Group achievement offers no refuge to the slacker. The whole is no better than any one of its parts and no group work can ever be effective that is not backed by whole-hearted service from every man and woman engaged in it. The problem of Americanization is of national magnitude and can never come to final success until it has the active support of every citizen. The

value of the personal touch cannot be over-estimated. To "love thy neighbor" is the point, and it is good to see Christian people on all sides rise to meet a Christian obligation.

There is a pastor's wife "up state" whose work with a young Persian family bears convincing testimony to the weight of individual influence. "Seven years ago," she writes, "on our return from our summer vacation, a Persian woman twenty-two years old came to our home. She had been married about six months. Her husband had worked near New York, but they had decided to come to our city. He had no occupation in mind and they were very poor. He had been a mason and bricklayer in Persia. He spoke but little English. He had never been able to read or write in Persian. He was willing, strong, honest and temperate. The wife was a very bright young woman. She had been educated and could read and write in Persian, Turkish and Arabic." Here was good material, needing only a capable and sympathetic hand to so weave it in the warp and woof of the nation that it might become a strength rather than a weakness. The wife was not strong, the husband lacked the education to hold his ground, there was danger that the children that came could not be properly cared for. There were long periods of anxiety, unemployment and want. But for seven years their good friend, the pastor's wife, stood by, and in the name of "friend" taught the young wife English, helped the husband to get employment, kept the couple sheltered and fed, and was their continual refuge in times of perplexity and trouble. They are now living in Connecticut.

On Thanksgiving Day the pastor's wife received a postal card from the mother, saying they were all well and were prospering.

A closing word from this same Christian neighbor reveals the snares along the road of assimilation, bidding us walk the path with open

eyes and a helping hand continually outstretched in fellowship:

"Christian people in America are more interested in foreign missions in Persia than they are in missions for Persians in America. To be a good, faithful friend here to these foreigners is not as agreeable nor as easy as to give a small sum of money for foreign missionary work. In this way one's conscience is soothed and the small effort expended costs very little in personal service. If we ever succeed in reaching these foreign people we must be friends and wise counselors and patient workers, or the work of Americanization will never be properly done."

FROM MULBERRY STREET TO THE ENDS OF THE EARTH

Twenty-seven years ago Miss Anita Rau was ill. The cause of her illness was not a germ, neither was it a fall nor a fracture. Her illness was the result of a visit. For the first time in her life Miss Rau had been taken to see the slums of Mulberry Street, New York. She could not throw off the impression made by the conditions in which men and women and little children lived in those congested quarters with the passing exclamation of the sight-seer who goes a-slumming—"Oh, isn't it dreadful!" She went home and was so ill from the shock of what she had seen that she had to go to bed. While lying on her back with those pictures constantly before her the call came to her, "It is not for you to mourn and lament conditions, yours is the opportunity to get up and help right the wrong." So she arose and faced the task and met the opportunity.

In telling her story Miss Rau said: "I placed myself under the instruction of the City Mission so that I might know how to do the work and reach the people who sadly needed help. Then I began making garments for the class of twenty-five Italian girls whom I had picked up for my first class. From this little

beginning the work grew until the dozen pupils have grown into hundreds. The girls have married and formed new families. During the years many have moved away but I never forget any of the many hundreds and try to keep in touch with them as far as possible. Every dear little baby that comes into the home of one of my girls is brought to me by the proud parents who say: 'Miss Rau, let him be yours as we were yours. Teach him the same way.' Almost every Sunday a dear grandmother waits with her children that I may kiss them and pray for God's richest blessing on them for the week. I have my fourth generation of Christians now in our church—the Franklin Avenue Italian Presbyterian Church. Not long ago a fine looking man came to an evening meeting, together with a beautiful girl of another church where fifteen years ago I worked as a missionary. He said playfully: 'Miss Rau, please pull my ears again just as you used to when I was in mischief. This time I have carried off one of your girls but I promise to make her happy.' Now they have gone to Michigan where they have a beautiful home which is another Christian center.

"These spiritual children of mine have gone out into all parts of the world—hundreds of them—and I am happy no matter how long nor how hard the day. The key to success in reaching the Italians and other foreign-born people in our great cities is real love for each individual, coupled with constant activity in interpreting this love in our every day living with them."

METHODS ACTUALLY TESTED

By Frank Orman Beck

Dr. Beck has done a great work as a Methodist pastor among new Americans in Chicago. He is also in charge of the Interchurch Survey in that City

Immigration has placed upon American institutions their severest test. No one of our institutions has been affected more than has the Christian Church. Yet upon the

Church rests a great responsibility in Americanizing the foreign-speaking groups.

The World War tested the work of Americanization, and it was not found wanting. However, racial consciousness was emphasized during this international conflict, and the task presented to the Church today is a new one.

The following method has been tested:

(1) The Church became acquainted with the foreigner. This acquaintance could only be secured by visits into their homes. Women had to do the major part of this, for they can more effectually break through the natural reserve. Meetings for mutual understanding and appreciation were held, for it was just as necessary for mutual understanding that the American know the place of Garibaldi in the Italian's life as that the Italian understand the place of Washington in the American's life.

(2) The Church defended the foreigner. The foreigner has been exploited beyond the knowledge of the general public. They have been pawns on the chess board of American selfishness.

They err often through ignorance of the law. Ignorance of the law is found to be a cause of many of their offenses.

The Church furnished volunteer workers to aid such ignorant law-breakers. At the bar of justice they interpreted to the judge the inner facts gathered through this close acquaintance. In this ministry, American Christianity was interpreted to them as Sincerity and Justice.

Against all forms of exploitation the Church protested. This it did most effectually by teaching the foreigner the points at which he is most liable to be the victim of designing selfishness.

(3) The Church recognized the hunger for brotherhood. Here it found opportunity for establishing definite personal relationships with foreign-speaking people. Men, wo-

men and children related themselves directly and personally with the children and men and women who spoke the foreign tongue. The Bohemian mother who had lived in America twenty-five years without coming in direct contact with the family life of America was invited into the American home. The American girl shared the social life of her home with her Greek girl classmate. The Italian clergyman who had ministered to his people for ten years received his first invitation to dine in the home of his English-speaking fellow pastor.

Thus the Church learns that the attitude of a foreign-speaking group is but a reflex of our attitude toward them. It is just as necessary that we help them to understand us as that we make every effort to understand them.

* * *

BAPTIST AMERICANIZATION WORK

By Alice T. Anderson

The members of the Board of Education of Akron, Ohio, cooperate with the Baptists in their work among the Roumanians, for they are anxious to be of service to the foreign-speaking men and women. They send teachers to help in the classes organized. Their interest includes any class started in a school-house, factory, church or private home.

* * *

Fifty-three pupils were taught during the month of December in the English department of the Japanese Women's Home of Seattle, Washington. It is reported that this is the only English school in Seattle that has translation teachers. The members of the English classes are invited to attend the Adult English Bible class held at the center on Sunday afternoons.

* * *

In the Polish classes conducted in connection with one of the Baptist missions of Buffalo, New York, were both Catholics and Jews, coming to the church building and getting on friendly terms with the church mem-

bers. Thus prejudice was broken down.

* * *

CONVINCING THE JEWS

By Henry L. Hellyer

Jewish Missionary of the Presbyterian Board of Home Missions

There is perhaps no more difficult problem confronting the Church of Christ today than the problem of finding a proper method of approach to the Jewish mind and heart with the Gospel of Christ. Protestant America faces the task of evangelizing 3,500,000 of its Jewish citizens. Can it be done?

Many and varied have been the attempts. But so far they have been only individual and sporadic efforts.

Perhaps a little more light may help clear away some of the difficulties that are apparently in the way. Christians must once for all learn at least three things about the Jew. First, that centuries of bitter persecution on the part of Christendom has led this people to identify basic Christian teaching with anti-semitism and with Jew beating. Second, modern Judaism, in almost all of its forms, is not the Judaism of the Old Testament prophets. (Especially is this true of the Judaism as universally practiced by orthodox or Rabbinic Jews.) And, third, the Jew, in spite of his wonderful attainment along many lines, is appallingly ignorant of the simple contents of the New Testament. He has a totally wrong notion of what the New Testament teaches or what its basic principles are.

The following experience will suggest at least one simple method of approach.

A number of years ago a consecrated Christian young woman assumed the responsibility of guiding and supervising a club of Jewish girls in a mission located near the ghetto. Her task was to teach them sewing, knitting, cooking and the like. There was nothing peculiarly religious, much less Christian, about her job, but this young woman's

heart and life were filled with the Spirit of Christ and she sought on every occasion to interpret His life and teaching. As far as I have been able to ascertain, nearly all of the group of fourteen or fifteen girls have been won definitely for Christ, and a number of them are now engaged in active service for Him. Every one who has made an open stand has had to drink the bitter cup of suffering and persecution. Simple Christian life and Christian kindness led to their conversion.

Another experience will indicate what a change the reading of the New Testament made in the life of a young Jewish lad.

I was asked to make the acquaintance of a Jewish newsboy and seek, if possible, to influence him for Christ. I learned he had been shifted to another location and questioned another Jewish lad concerning his whereabouts. When this second boy surmised that I wished to speak to his companion about Christ he began to use most abusive and obscene language, calling Christ by all kinds of unmentionable names. Nothing could calm him for he had no understanding of the blessed Christ.

The following Sunday the lad whom I had sought was on duty on this particular corner. When he learned of what happened the previous week his comely face became sad and he said simply: "He certainly does not know. He never read this little book (pointing to a small New Testament that he had taken out from his inside pocket). If he had only read it, as I have tried again and again to get him to do, he wouldn't have such foolish ideas about it or about Jesus. He certainly would not call Jesus by such foul names."

There is the difference! This lad has come in contact with Christ through the reading of the New Testament. Christian, think on these things! Give Christ a chance. Give Him a chance to get in touch with the Jewish boys and girls of America. They need Him!

Woman's Foreign Mission Bulletin

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

THE WASHINGTON CONFERENCE

The first National Conference of Church Women in the history of the world met at Washington, D. C., on February 7th, 1920. It was called together by the Women's Activities Department of the Interchurch World Movement which, because of haste and urgency, issued its invitations by telegrams, one signed for the Interchurch by Robert Lansing, Chairman of the General Committee; John R. Mott, Chairman of the Executive Committee; S. Earl Taylor, Executive Secretary, and W. H. Foulkes, Vice-Chairman of the Executive Committee; the other signed for the Women's Activities Department by Mrs. Wm. H. Farmer, Director; Mrs. Fred Smith Bennett, President of the Council of Women for Home Missions, and Mrs. William Boyd, President of the Federation of Women's Boards of Foreign Missions. The Committee of Arrangements included, in addition, Mrs. Woodrow Wilson, Mrs. Thomas R. Marshall, Mrs. Robert Lansing, Mrs. Josephus Daniels, Mrs. George W. Coleman, Miss Mabel Cratty, Mrs. E. C. Cronk, Mrs. Henry P. Davison, Mrs. William F. McDowell, Mrs. John R. Mott, Mrs. Henry W. Peabody, Mrs. Wallace Radcliffe, Mrs. Paul Raymond, Mrs. John D. Rockefeller, Jr., Mrs. Finley J. Shepard, Mrs. H. R. Steele and Mrs. William A. Montgomery.

From the opening statement of the Chairman, at two o'clock on Saturday, February 7th, to the last sentence at the luncheon, two days later, the conference revealed itself as a body fully conscious of its historic place and responsibility. It was no casual convention of fluttering badges and gay greeting. It was a solemn, radiant hour when the women of the Church of Christ faced, and unitedly assumed, the heritage of the World War. And they were women of world education, world view, world concern—broad-minded women who interpret their

Christian allegiance in terms of World Citizenship.

Two hundred and eighty of them, representing twenty-one denominations, heard and had visualized by means of stereopticon, maps and charts, the results of a world survey. The distressing and indefensible consequences of lack of Protestant cooperation were brought home, as was the appalling apathy of Christians, due largely to ignorance of these conditions.

Knowledge, then, was the first keynote of the conference, after which came *Plan*—of the Interchurch World Movement—which provides for *Power* in terms of money, lives and prayer.

That the price of success must be paid in consecrated lives was brought out in the address of welcome by Mrs. Josephus Daniels. She told of the boy who left home to fight in France, with the words of his last communion ringing in his ears. "This is my body and blood, broken for Thee." And one day when they brought him, shattered and torn, on a stretcher to a hospital, he murmured in his agony, "My body and blood, Lord Jesus . . . offered for Thee."

Keeping the spiritual eyes of that gathering fixed upon the vision, and correlating every speech to the task, was the Chairman, Mrs. Henry W. Peabody, of Beverly, Mass., the one American woman on the Edinburgh Continuation Committee.

In exalting the purpose of the Interchurch World Movement, Mrs. Peabody said: "While Congressmen are considering if we shall have a League of Nations, we realize today we have a League of Churches which shall, without yielding any distinctive power, unite in making the world a Christian kingdom."

Dr. W. H. Foulkes, Vice-Chairman of the Executive Committee, traced the origin of the Movement. It was humanly rather prosaic, he said, little groups of men and women getting tid-

ings from different parts of the world and conferring in the several Board offices, until one day, a little over a year ago, 125 of these people convened for a day. "The hour has come," said that gathering, "when the whole Church must face the whole of human need with the whole Christ."

That was the vision. After several days of work and prayer the findings of that group were submitted to the six bodies represented, every one of which unanimously determined that the hour had come for the united advance of the Protestant forces in North America. There was not one dissenting word or vote. So the Movement was launched.

Dr. S. Earl Taylor, Executive Secretary of the Interchurch, spoke of the initial difficulties in learning to "play the new game" together; of the doubt that existed in many minds until the great conference of January at Atlantic City. There 1750 church leaders adopted the program with unanimous voice. Then followed the Laymen's Conference in Pittsburgh—laymen from thirty-five states, representing every phase of business and professional life—where was launched one of the outstanding features of the Movement—the Lay Activities side. "Now, Madam Chairman," said Dr. Taylor, "the third Conference that inspires me with hope for this Movement is the one just assembled. As a mere man I pause to say that from the standpoint of executive capacity, from the standpoint of far-seeing statesmanship, from the standpoint of highly effective and well organized and developed work, your work has not been surpassed by any work in any part of the world; not only because of your leadership and what you have done at home and abroad, but because of what you are in the home from the standpoint of child life."

Dr. Cushman, Director of the Department of Christian Stewardship, called attention to the fact that Jesus has more to say about the relation between money and consecration, between possessions and life, than about

any other one subject. Sixteen out of His thirty-six parables have to do with this, and one-sixth of the gospels deal with this money test business. "When you realize," said he, "that the income of Protestant Church members in America for the year 1918 was \$10,000,000,000 and we have given, for all purposes, just *one* quarter of one per cent of that amount, you will see that there can be no real advance in the Church of Christ until the people get their income on the altar." "The Statistical Mirror," by Dr. W. B. Hollingshead, "The American Survey," by R. E. Diffendorfer, and "The Foreign Survey," by Dr. Taylor, were appalling revelations of Protestant short-coming.

Miss Julia Lathrop, Director of the National Child Labor Bureau, presented some disconcerting figures. A quarter of a million preventable deaths of children under twelve months occur annually in the United States. Six or seven other nations are ahead of the United States in care of children. New Zealand infant mortality rate is just half that of the United States. In the death rate of women in childbirth, America stood, before the war, fourteenth on the list. Our illiteracy rate is higher than at least six other nations and 7.7 per cent of our people cannot read nor write.

Dr. A. E. Cory, Director of the Field Department, outlined the organization of the Interchurch World Movement and its program for the 50,000,000 United States Protestant constituency upon whom rests the responsibility of reaching the one billion of the world's inhabitants still in utter darkness.

Mrs. E. C. Cronk, of the same Department, explained the machinery by which will be reached "The Last Woman in the Last Church." Side by side with the men, the women will meet and train and speak, until every state and county and parish have been permeated with the knowledge of Christian responsibility and the inspiration of the hour of opportunity.

"Our Task in America" was presented by Mrs. Fred Smith Bennett,

"Americanization of our 30,000,000 immigrants is not enough," she said. It must be Christian Americanization, and it must be undertaken with the realization that we ourselves are immigrants. In New York City but seven per cent of the population are identified with evangelical churches, and only one-third of the 750,000 school children are receiving any sort of religious instruction.

That three-fourths of the women of the world are illiterate, as a result of the woman-degrading religions of Oriental countries, was the opening statement of Mrs. William A. Montgomery in outlining our foreign task. That Christ, the Emancipator of women and little children, should not be joyously acknowledged in this fair land of ours—that woman who has here the protection which Christ has thrown around her, should remain worldly, unlovely, selfish, parasitic, is a spectacle to make the demons laugh it is so hideous.

Inspiring examples of the results already achieved in this line were the two-minute addresses of eight young women who had been trained in mission schools. Mrs. Motak spoke for the Czecho-Slovak women, Miss Margelia for the Italians, Miss Yeghanian for the Armenians, Mrs. Baes for the Spanish, Miss Meek for the North American Indian, Madam Tawada for the women of Japan, Senorita Rayner for Mexico and Miss Chu for China. Mrs. Robert E. Lansing expressed to the conference her pleasure at being a delegate and her deep sympathy with the Movement. Mr. A. M. Dulles, of Auburn, N. Y., President Women's Educational and Industrial Union, and a sister of Mrs. Lansing, made a plea for that same spirit in the work for Jesus Christ that had animated war work for our country, with all barriers swept away.

"The Hour of Living Faith" was the subject chosen by Mrs. Farmer in the last devotional period, to emphasize the only means by which the world burden could be shouldered and carried.

Dr. D. A. Poling, of the Laymen's

Activities Department, followed with an inspirational address on "The Hour of Christian Opportunity."

Address by Miss Chu of China

One of the unfortunate words that were added to my English vocabulary was the word, "denomination." When I was in China I did not know what "denomination" meant at all. I prized the name "Interchurch," because church to me stood for the house of God where the life of Jesus Christ was told, the principles of God were taught, and from which the source of moral strength sprang. Church denominations are not only a puzzle to me, but they are a puzzle to many Chinese students, whether Christians or non-Christians. Up to now, and after having given full credit to Luther, Calvin, Wesley, and whoever the founders of denominations may be, I still can not see the use of having different church denominations. Forgive my frankness, but I am sure you want me to say what I think. But I believe in the absolute necessity of a united Church of God.

The thing that induced me to accept the invitation to come to you without hesitation was the combination of the sight, sound, and meaning of the word, "Interchurch." I said to myself, "Now I have a chance to present this problem." After the Des Moines Student Volunteer Convention, one of the non-Christian Chinese students was greatly moved. This student, though not a Christian by name, believed in prayer, read the Bible, and finds therein inspiration and help; with all her earnestness she still feels that she is an outsider without being publicly recognized as a member of the Church, but she does not care to join the Episcopalian or the Methodist or the Baptist Church. What she wants to join is the united Church of God based on the principles and teachings of Jesus Christ, not of any religious sect; since there is not such a Church, the question is, would you force her to join the Episcopalian or the Methodist or the Baptist or whatever the denomination would be? I shall appreciate

an answer from you either in person or through your message to my friend, or through writing, and I will surely convey your message to my friend.

I am sent here particularly to tell you the need of China. Why has China appealed to America? There must be some reasons to justify China's cry for help. There are two alternatives. Either China is so aged that she has a right to claim the protection and attention of the younger generation, or China is so young that she must have the guidance and help of her older brother. According to human law, the weak old grandfather has to be taken care of by his sons and grandchildren, while the little sister must be guided by her elder brother. China can be regarded as either old or young, but we prefer to think of her as the young China, for the young China suggests a new republic.

Republic means democracy, and democracy means individual thinking and individual participation; and individual thinking and participation mean growth and progress.

Another point must be made clear about big Brother Sam and little nine-year sister China. When a big brother helps his little sister in her school studies, it does not mean that the little sister does not have to work hard herself. She has got to work hard, or else the guidance and help of the big brother would be of no avail. Here are some of the needs of your little sister China:

Politically, she needs more time for self-adjustment without the interference of foreign aggression.

Economically, she still needs to have adequate plans for opening up her resources, for extending her railways, and for increasing her industries.

Socially, she needs to throw away her injurious superstitious beliefs, her harmful customs, such as the subordination of women, and the compulsory marriage system. She needs to be purged from the habit of using intoxicants such as opium, cigarettes, and alcoholic drinks, no matter whether they are native or foreign products.

Physically, she needs to have an organized nation-wide health movement, to attend to public sanitation, and to preach personal hygiene. She needs more doctors, surgeons, nurses, hospitals, and clinics of all kinds. She needs free gymnasiums, parks and playgrounds for the recreation of both adults and children.

Mentally, she needs more schools, colleges, universities, laboratories, museums, botanical gardens, zoological parks, good picture shows, good dramas, new music.

Morally, she needs to be rid of the corrupt officials, the habits of laziness, indifference and irresponsibility.

Religiously she needs the united Church of God in which her sons and daughters can have common worship and individual consecration, and from which unlimited strength and power can be drawn.

China's great need is for both men and women leaders and teachers who are well equipped with physical energy, mental abilities, and spiritual power, the power of God.

Big brother Sam, your little sister China is grateful to you for your past sacrifice, but she still needs your physical, mental, moral, and religious guidance. Have patience, brother, little sister China will work hard, and before long you will find that your brotherly worries and efforts for guiding your little sister have not been spent in vain.

MESSAGES SENT BY SISTER COLLEGES TO THE STUDENT GATHERING AT BOSTON, NOVEMBER, 1919.

Ginling College, Nanking, China.

To the College Girls of America:

College girls in China are more like you than they are like the girls in China who have been shut out from the abundant life of the spirit which Christ gives to woman. "There is neither East nor West" in this life. All the little differences in dress and customs add only richness like the colors of a sunset,—make you more interesting to them and they to you. They begin the day and you take

it up as they seek rest. May the common purpose to serve the one Master bind the college girls of the world into a never-resting force which shall be felt like the sunlight in all the dark corners of the earth. Matilda C. Thurston, Pres.

* * *

Madras, India.

The one hundred students in our Woman's Christian College, Madras, India, send greetings to the Students in America.

"It has remained for the graduates of our American Colleges to bring to these daughters of India an enthusiasm for the great, new learning of our time and it is receiving a hearty welcome."

We wish you to have God's blessing on your meeting, and we shall pray that great good may be gained from it.

* * *

Woman's Christian Union College,
Tokyo, Japan.

To the young women gathered in fellowship to celebrate the Jubilee Year of the Woman's Missionary Society of the Methodist Church in America, we the Christian students of the Woman's Christian Union College in Japan, send hearty greetings, sincere congratulations and heartfelt thanks.

We realize that we are ourselves to some extent the product of the work begun fifty years ago, and it is our earnest purpose to carry on this work, and help forward, as you have done, the establishment of His Kingdom who is the Prince of Peace and the Brother of us all, of every clime and race.

Shige Namba.

* * *

Isabella Thoburn College, India.

Lucknow, September 1919.

Dear Fellow Students:

In this great school-house of the world we are all students together though in different class-rooms. We study different text-books, but we learn the same truths. Our instructors are many but we are un-

der the same Master Teacher.

But when we graduate, we go out to face problems such, we are told, as have no parallel in America.

We therefore need your fellowship, and with its help we pledge you a new India. You already have our love and devotion for what you have done for India's women and girls. You set the College bells ringing their message of the Kingdom of God. Help us a little longer till we can help ourselves.

Yours in comradeship of service for the generation to which we belong.

The Students

* * *

These messages are from our own church schools which are doing college work.

Foochow, China,

October 23, 1919.

"Students Hour, Romans Ten
Fourteen, Fifteen, Come."

* * *

Hua Ung, Seoul, Korea.

We, the students of *Ewha Hak-tang* send greetings to the College girls of America. We have heard of your beautiful College buildings and equipment, furnishing such wonderful opportunities to girls. We feel sure that out of so many thousands there are some who, preparing for service, are interested in the girls of Korea. We need you to help us into the same light and liberty American women enjoy. For you we are especially praying and eagerly await your coming. Do not disappoint us.

To the Young Women of the Missionary Society in Boston assembled, Greetings:

"Kwassui" extends her hand across sea and land in loving assurance of oneness in aim and united effort for the salvation of our country, for Christ.

Join us in prayer that this may be speedily achieved.

Elizabeth Russell.

NEWS FROM MANY LANDS



INDIA

Telugu Mission Conference

THE American Baptist Telugu Mission met in Conference at Ongole December 17-23. In the discussion concerning the Ramapatnam Theological Seminary it was agreed that candidates for the ministry should have one year's preliminary training in evangelistic work before entering the seminary. This will be a means of testing the adaptability of prospective candidates. The proposal was also made to unite with the Canadian Baptist Mission in the establishment of a single Seminary to train students of both Missions.

The Gossner Mission

AT THE sixth annual meeting of the National Missionary Council of India, recently held at Lahore, the grant of autonomy to the Gossner Mission Christians was approved. An Advisory Board was also appointed to consist of five members, one to be a Lutheran, another an Anglican and the remaining three to be residents in Chota-Nagpur. This Board will serve as an administrative body in educational matters, as a Board of Reference to the Trustees and as a medium of communication with outside Christian bodies.

—*Christian Patriot.*

Ludhiana Medical College

A RETROSPECT of the past twenty-five years in the Women's Christian Medical College at Ludhiana shows that sixty-one students have graduated in medicine, and fifty-three as nurses, while more than one hundred and eighty have become certified midwives.

During the eighteen years that the hospital has been open, the beds have increased to 150. In-patients have numbered 24,309, operations 17,116 and visits to out-patients 789,819.

Evangelistic work has been done continually, and has borne fruit. Homes are found for orphans in Christian families; girls and women have been rescued from lives of sin; child wives are sent to school and withal, many women are reading the Bible and trusting God in the seclusion of their homes.

At present, the staff numbers nine doctors, six assistant doctors, six staff nurses, and eleven other helpers.

CHINA

Consecrated Wealth in China

IT IS surprising to find how many men of China have acquired great wealth. In the port cities, especially those of the South like Foochow, Amoy and Swatow, one finds palatial residences occupied by retired merchants who have made their "pile" in Manila, the Straits Settlement or by trade from their home ports. While many of these are using their money in a purely selfish way, an increasing number are contributing to education, philanthropy and to religious work. In Amoy a Chinese resident has given \$3,000,000 for public education in that section of Fukien. Although a non-Christian he is consulting with American and English missionaries as to the best application of this fund. Chang Po-ling, the head of an Independent Christian high school for boys which enrolls more than 1,000 students, has already raised \$750,000 out of a million dollar fund to organize a college department in the school, and expects the whole sum to be contributed by the Chinese. So thoroughly do the non-Christian Chinese of Tientsin and Peking believe in Chang Po-ling that they gladly support his work. Chinese business men are learning self-dependence and stewardship.

C. H. Patton.

Worshipping a Rubbish Heap

REV. HENRY FERGUSON of the China Inland Mission gives a glimpse of heathendom when he describes a vast crowd of people outside of Chenyangkwan worshipping a rubbish heap. Someone had chanced to discover that the earth was showing "signs of divinity" at that identical spot and accordingly a shrine had been erected. For days a steady stream of people came and went, burning incense and paper money and presenting their petitions. At another village a crowd was observed worshipping a bridge and praying for healing, the bridge having displayed "signs of divinity."

Chinese Official and Christianity

GEO. CHIEN HSU, Chinese Minister of Justice in Canton, has written a pamphlet on "Christianity and the Saving of the Nations," in which he states his belief that democratic governments are built upon the principles of Christianity, and that in accordance with the principles of the teaching of Christ, a nation may with Christian motive intervene in the affairs of another. He believes that the dissolution of China is imminent, and states that militarism and autocracy are its chief enemies. If Christianity gains the victory China will certainly be saved.

Chinese Recorder.

A Chinese Christian's Triumph

A MISSIONARY in Tengchoufu tells of a Chinese woman who secretly stole out at her back gate, carrying her work with her, to study the "Jesus teaching" in the tent services. After the third day she did not bring her straw braiding, but gave her whole attention to listening. Her husband awaited her return to give her a sound beating, but she quietly said: "I get home in time to cook for you, and do all your work, why may I not learn about eternal joy? I have a Saviour pleading for me." The husband was discerning enough to see that her life was transformed,

and finally consented to attend a meeting, where he, too, found new life in Christ.

Christian Hotel for Business Men

CHRISTIAN pastors and leaders of Shanghai have a plan under way to provide a respectable hotel for Chinese merchants who come to Shanghai. The idea is to safeguard Christian traders against the immorality that abounds in many hotels, and to shield them from crooks. It is furthermore intended to assist in every kind of business, such as the purchase of home or foreign products, insurance, banking, etc., and to serve as middleman between buyer and seller. The project will be known as "The Chinese Christian Commercial Agency."

Chinese Recorder.

Nanking Church Sends Out Missionary

THE first missionary of the Nanking Presbyterian Church is Mrs. Lu. At a meeting of the Woman's Executive Committee, a report was made of \$100 received to establish outside missionary work, but the committee was at a loss to know who could be sent. Mrs. Lu, one of the local workers, arose and said she had come to the meeting to say she had felt for months the Lord had work for her elsewhere, so the committee decided to send her to a needy district in Hunan. Her salary is entirely provided.

Another Opium Bonfire

PUBLIC attention should be directed to the shipments of morphia into China from America in contravention of American regulations, which forbid ships of American registry carrying opium. Exportation of morphia from England to China is forbidden, but it appears that America has not taken similar action. Recently, a stock of opium and morphia, which had been seized, was publicly burned outside the Temple of Agriculture in Peking. Its value was \$150,000.

President Hsü Shih-Chang has given \$2,000 to the International Anti-Opium Association, and Premier Chin Yun-Peng \$1,000. Other members of the Cabinet are also contributing generously.

JAPAN-CHOSEN

Social Program for Japan

THE Japanese *Advertiser*, a leading English language newspaper of the Orient, reports the following resolutions adopted by the Japan Methodist Church, concerning social reform:

"We reiterate our belief in total abstinence as the wise course for the individual and in restrictive legislation, leading to the complete prohibition of the traffic in alcoholic drinks. * * * Japan cannot afford, even on purely selfish grounds, to have her manhood weakened and desolated by the liquor trade.

"We stand for the protection of the family, by the single standard of purity, careful divorce laws, proper regulation of marriage and proper housing, for such regulation of the conditions of toil for women as shall safeguard the physical and moral habits of the community and for the fullest possible development of every child, especially by the provision of proper education and recreation, and by the abolition of child labor.

"We stand for a living wage as a minimum in every industry and for the highest wage that each industry can afford, and for the most equitable division of the product of industry that can ultimately be devised.

"We call upon our members as employers and wage earners to carry out these principles that brotherhood may be understood in economic life and truly Christian civilization may be achieved. Thus shall Jesus Christ be glorified and the Church serve mankind."

The Christian Advocate.

Actions Louder than Words

LIVING epistles, known and read of all men" furnish an argu-

ment for Christianity that cannot be met and resisted. An American teacher was employed in a secular school in Japan with the understanding that he was not to mention Christianity, but the silent influence of his Christian life was so profound that some forty of his pupils, unknown to him, made a covenant to abandon idolatry. Later, twenty-five of the forty entered a Christian school and some of this number became ministers of the Gospel among their own people.

Never Heard of Christ

SEVEN Japanese girls from the Freshman class of a college in Kyoto recently attended an "At Home" given by a Y. W. C. A. secretary of that city. There was much surprise among the guests when some of the students produced Bibles and began to ask questions. The surprise grew as the conversation progressed, for the questioners seemed quite unable to understand the simplest statements.

Finally, the hostess asked how many had studied the life of Christ. Nobody had. "How many have ever heard about Christ at all?" she continued. One girl had heard a very little. They had merely heard that there was a new religion which was not presented in their college course, and with the simple directness of the truth seeker after wisdom, had gone directly to the nearest person who could explain it to them.

Reported Japanese Reforms

JAPANESE statesmen acknowledge that the harsh policy of their government toward Koreans has been a failure. They further acknowledge the necessity for reforms in the land laws which have deprived the Koreans of their property. Fifty-two Koreans were summoned before the Governor-General for conference, an advisory council of Koreans was convened, and Protestant mission workers were asked to express their views to the Governor-General. They reg-

istered a protest against cruelties. Although it has been announced that flogging of prisoners will cease after April 1, 1920, this torture is still being inflicted.

Important reforms in school curricula have been announced, as have rules discriminating in favor of Japanese officials in status and pay. It is stated that the Japanese government made substantial contributions toward rebuilding burned villages, while Japanese Christians raised considerable money toward restoring Korean churches.

Albertus Pieters.

Forward Movement in Korea.

PERSECUTION and political unrest in Korea is not stopping Christian work. The General Assembly of the Korean Presbyterian Church, meeting in Pyengyang last October, decided to inaugurate a three years' "Forward Movement" campaign similar to the "New Era Movement" of the Northern Presbyterian Church in the U. S. A. and the "Centenary Movement" of the Methodist Episcopal Church. A committee of thirty-six, three from each Presbytery, was appointed by the Assembly to direct this Forward Movement.

The present year is to be largely one of preparation, followed by a year of evangelistic effort in every section of the country. The third year will be characterized by Sunday-school development and young people's work.

Extension Sunday Schools

A SPECIAL feature of the work at Andong consists of Extension Sunday-schools for the children of non-Christian parents. Whenever the attendance at any one place reaches 100, the children are allowed to hold a service in the city church at which time they have a program made up of songs, reciting memory verses, and telling the Gospel story. Many unbelieving mothers beam with pride

when their own children have a part in the program.

Vests for the Lepers

NOTHING is more acceptable to a leper than a good warm vest, and these are as acceptable to the women as to the men. Dr. R. M. Wilson, Kwangju, Korea, asks that Sunday-schools undertake to collect old vests that hang unused in every home and send to the Lepers' Home at Kwangju.

It would cost about \$2.00 or more to have these warm vests made in Korea. To buy the material and pay for the making would amount to about ten dollars a vest in Korean money. Ten vests, therefore, would mean one hundred dollars' worth of comfort to the lepers.

About 300 lepers in all are cared for in this home at a cost of about \$2.50 a month for each leper.

Anyone interested in rendering this worth while service of helping to keep the lepers warm can send the bundle by parcel post, marked "Old Clothes—No Duty," to Dr. Wilson, Kwangju, Korea.

MOSLEM LANDS

Palestine and the Jews

UNDER the lead of Zionist promoters, emigration agencies are being formed in Russia, Bukovina and Bessarabia to direct a movement of Jewish people toward their ancient Holy Land. Would-be Russian emigrants are said to number already 600,000, although the Zionist Movement had scant support in Russia before the war. Many of these groups have started on foot. About 20,000 Jews are ready to leave Hungary, including men of scientific and technical training. Jews of Bulgaria have established a Palestine bank with capital of 100,000,000 leva. Large numbers of University students from Germany are on the way and five thousand families in Warsaw have registered. Even those lands with small Jewish population, such as Cen-

tral America, Mexico, Brazil, Chile, Egypt and Venezuela, will send their contingents to the homeward swarming.

The Arabs of Palestine and neighboring lands are up in arms against the project, and a third angle of the whole question is the Pope's opposition. He protests that none of the Holy places should be handed over to a people who rejected Christ.

A Zionist printing establishment has just started in Jerusalem, which will employ a thousand workmen.

Turkey Loses Dardanelles

THE internationalization of the Dardanelles and the Bosphorus were definitely decided upon by the Allied Supreme Council in February. A commission was appointed to decide upon the boundaries of Armenia, while other commissions were assigned the task of working out details for policing this international territory. It was decided not to deprive Turkey of Constantinople, but this was not to be construed as meaning that the Allies would deal leniently with Turkey, should the Armenian atrocities continue. As a result circulars have been sent out by provincial authorities of the Ottoman Empire urging that attacks on non-Moslems will prejudice the Powers against Turkey.

The Year at Gedik Pasha School

THE Gedik Pasha School in Constantinople has an exceedingly mixed constituency. Of the 265 pupils, 113 are Moslems (including at least 13 Persians and two Albanians); 83 Armenians, 66 Greeks, two Syrians and one American. Of all these scarcely more than 30 are Protestant Christians.

The children now sit and work by grades instead of by nationalities. This allows English to be the language of the whole school. Another new feature has been the introduction of classes in handiwork. Soon after the school opened the children of the fifth, sixth, seventh and eighth

grades were asked to choose what kind of hand work they wanted. They were to consider three things in making their choice—what would be worth learning for the sake of future use, what could be used for the good of the school now, and what they really liked to do. All of the seventh and eighth grade boys chose bookbinding, all of the boys of the sixth grade, carpentry and of the fifth grade, some chose drawing and some carpentry. Girls wanted dress-making, embroidery, drawing and typewriting. The last was denied as requiring too expensive equipment. The bookbinding has proved most successful, the oldest member of the senior class proving an excellent teacher for the other boys in his room.

The Orient.

Training Center in Smyrna

SMYRNA has been chosen as the most suitable place for a Young Women's Christian Association Service Center because of its collegiate school for girls, whose students are well fitted for useful service among the stricken people of their own land. The school has just enrolled eighteen Turkish girls. Thousands of Armenian girls are being released by government order from Turkish harems, and many are homeless, penniless and without knowledge of remunerative work. Aside from the paramount necessity of teaching these helpless ones practical means of a livelihood, they need to be taught to play. Their past few years have been so full of tragedy that organized recreation is an important part of their mental and spiritual restoration.

Sartorial Service for Orphans

"CLOTHED while you wait" was the slogan for an impromptu haberdashery set up in an old box car in the railroad yards at Konia recently. The "tailors" were Near East Relief workers and the "trade" consisted of 250 little Armenian or-

phans who had stopped over for twenty-four hours while waiting for permission from the railroad authorities to proceed.

On account of the threatening situation in Caesarea, these helpless little creatures were hurried to Smyrna, and when the train was held unceremoniously at Konia, the welfare workers stationed there discovered that the little travelers were clad solely in underwear. Hurriedly a clothing station was set up in one of the freight cars, where several bags of boys' old clothes were distributed. After an extremely wild scene all the orphans emerged more or less triumphant, with a substantial covering for their nakedness.

To Study American Farm Methods

FOUAD KHYATT, son of a rich landowner of Bagdad, has arrived in the United States to study agriculture. The young man's father owns thousands of acres of land in the valley of the Tigris river and there he intends to introduce scientific farming methods, using American machinery. In addition to this he intends to establish agencies for American farm implements. The young man was educated at Robert College.

He is greatly interested in the work of the Near East Relief in striving to save from starvation the hundreds of thousands of people in western Asia; and obtained his first idea of the great commercial and industrial development in this country through American relief workers and missionaries in his own country.

World Call.

EUROPE

New L. M. S. House

THE headquarters of the London Missionary Society at 16 New Bridge Street have been sold and a new and more desirable site has been purchased opposite St. James' Park Station. This will be entirely ready for occupancy in 1921.

French Protestants Meet at Lyons

THE second general assembly of French Protestant churches was held at Lyons in November. All the Protestant churches of France were represented, with no manifestation of sectarian cleavage. One indication of this spirit of unity was the resolve to prepare one hymn book for the use of all the churches. Another was the cordial welcome extended to the delegates from Alsace and Lorraine, and the decision to hold the next assembly in 1924 in Strassburg. The assembly listened to thirteen foreign delegates, three of whom were American and four British.

Tercentenary of Pilgrim Fathers

A COMMITTEE has been formed in the Netherlands for the observance of the Tercentenary of the sailing of the Pilgrim Fathers. It includes several Ministers of State, an ex-Premier, the chief Burgomasters and the leading governors of provinces. Dr. Henry Van Dyke of Princeton and Dr. J. Rendel Harris of Manchester are members from America and England respectively, as are Viscount Bryce, the great exponent of American institutions in Europe, and Lord Reay, the Dutch statesman.

The larger meetings of the Congress will be either in the Cathedral, or in the great auditorium of Leyden University. Some of the foremost men of America and of Holland are expected to speak.

After two days in Leyden, the Congress will adjourn to hold services in the ancient Scots Church of Rotterdam, the Church of the exiled Covenanters banished by Charles II, and in the still more venerable English Reformed Church in the Bagynhof, Amsterdam.

Protestant Clinic at Brussels

FOR some four years there has been maintained in Brussels a *Clinique Protestante*. At length the work has outgrown the accommodation afforded by the premises orig-

inally occupied, necessitating removal to more spacious quarters.

Dr. Hunnecurt, who supervises all the surgical fittings and arrangements, has been the head of the Red Cross Ambulance at the Royal Palace throughout the war. Other leading doctors and surgeons have given their services from time to time as required. Many of other faiths, or no faith have found help and comfort in the skilled attention and Christian atmosphere of this clinic.

The Christian.

Waldensian Seminary Re-Opens

THE Waldensian Theological School at Florence, silent for four years, has resumed its activities. Thirteen students are in attendance. At the reopening Dr. Giovanni Luzzi outlined the aims and attitude of the school, after giving a brief history of its work. The students were warned against two evils which always lie in wait at the doors of a theological seminary, namely, *Rabbinism*, which he defined as following the letter and not the spirit of the law; and *Rationalism*, which he characterized as heavier than the Mosaic Law, and sterilizes Christianity.

Preaching in Siberia

AN evangelical preacher in Siberia reports an open door for Gospel teaching in that country.

"Gospel-thirsty people are like a field ready unto harvest. We can now work freely. The power of the Greek Catholic Church is broken. They no more can stir up the people against the evangelicals for the purpose of massacres. One can now freely preach the Gospel and baptize converts without asking permission of the Most Holy Synod or from the governor. Recently I read of a convention of priests to discuss measures to be taken against us, but we have nothing to fear."

Record of Christian Work.

NORTH AMERICA

Interchurch Executive Committee Enlarged

THE Executive Committee of the Interchurch World Movement has been authorized to increase its membership to forty. The new members are: Dr. W. I. Chamberlain, Reformed Church in America; Dr. Charles R. Watson, United Presbyterian Church; Dr. Charles L. White, Baptist; Dr. A. W. Harris, Methodist; Dr. Joseph H. Apple, Reformed Presbyterian Church; Dr. H. F. Swartz, Congregational; Alfred E. Marling, Presbyterian; Mrs. H. W. Peabody, Baptist and Mrs. W. M. Boyd, Methodist.

Service Men to Unite for Church Work

A COMMITTEE of Presbyterian chaplains has undertaken the task of organizing "The Allied Comrades" among Presbyterian veterans of the late war. Since the idea apparently originated with a Presbyterian, it is to be first developed through Presbyterian connections, and if successful there, it will eventually extend to other denominations. The ideal of "The Allied Comrades" is to bear the same purpose toward the Church that the American Legion has in the field of citizenship.

In the local church it is not intended to be an independent society, but rather a department or subsidiary of whatever men's organization may already exist in the church's working scheme, whether brotherhood, league, club, class or invitation committee. It is an effort to preserve the old battlefield comradeship so as to make it the core of a new enlistment in behalf of Jesus Christ. Explanatory circulars will be sent anywhere on request by applying to the National Service Commission, 156 Fifth Avenue, New York City.

The Continent.

The Churches and the Coal Strike

FOLLOWING the action of the Interchurch World Movement in appointing a commission to investi-

gate industrial conditions relative to the steel strike, the Federal Council of churches appointed Dr. Paul Strayer, Dr. Worth Tippy, Dr. John McDowell and Rev. F. E. Johnson to consider the coal strike. Their report was considered by the Social Secretaries of the various denominations, and a statement was sent to all the churches containing the following paragraph:

"It seems to us that social morality requires that some means be found to organize the coal industry as a co-operative public service. Then the moral obligations inherent in the production, distribution, and use of coal will be more generally recognized and obeyed. Then we may expect miners and managers alike to be governed by the public good, and the public to recognize that it has no right to be served at undue cost to the miner."

The Congregationalist.

The Gospel Counteracts Radicalism

THE Evangelistic Committee of New York City has issued their annual report, from which it is seen how the straight Gospel truth is able to counteract Bolshevism and anarchy. Street meetings in Russian, Hungarian and Italian were at first interrupted, but good natured persistence on the part of the speakers won a hearing eventually from Bolsheviks, radical socialists and I. W. W. agitators.

There is a church in New York whose lay assistant was once an anarchist editor, and another whose staff is chiefly former radicals.

Boy gangs were broken up because the members were taught a "better way." Children gathered on the streets by "The Story Telling Lady" heard Bible stories eagerly and learned Christian songs. Groups who refused to salute the flag or sing "America" through Bolshevik teachings were won over, and through them parents were reached.

Change in Immigration

FIGURES recently published show that immigration has been coming in recent years from non-Protestant countries. The peak of this incoming tide of foreigners was reached in 1913, when the arrivals numbered 1,400,000. The Protestant Church membership of the United States is given as 25,359,890. Accordingly, the percentage of immigrants in the last pre-war year to the Protestant Church membership was about 5.6%. This indicates a trend toward changed American ideals. It is said that only one signer of the Declaration of Independence was non-Protestant, and in the early period of our history the majority of our immigrants were from Protestant countries.

Thoughtful Protestants should watch the immigration legislation pending in Congress and exert every possible influence to safeguard our American ideals in the critical days of reconstruction ahead.

Iowa Churches Need Awakening

AN awakening along spiritual lines is the need a rural survey supervisor finds in an Iowa county where four churches are partly supported by mission boards, though practically every resident of the county is well-to-do. Seventeen of the forty-eight churches in the county are closed or without a minister, and twenty are described as merely existing.

Enlarged Mission Program

SOUTHERN Baptists have outlined a five-year mission program which will include the opening of eighteen new stations in the foreign field. Their work already established in Africa, Japan, China and South America will be reinforced. It is also proposed to enter Russia. This advance program calls for an expenditure of twenty million dollars in the five years.

Conference on Race Relations

THREE thousand Negroes,—farmers, teachers, doctors, lawyers, social workers,—representing directly eight million negroes of the south and indirectly several more millions having common economic and educational interests, assembled at the Twenty-ninth Tuskegee Conference to make plans to meet the new economic conditions. The essentials of race relations—better school facilities; the suppression of lynching and mob violence; the administration of impartial justice through the courts and public officials; equal accommodations for equal fares on the railroads and other public carriers; and the problem of the ballot as a source of civic protection were among the subjects under discussion. The Negroes who attended the race relations discussion owned property which is conservatively estimated to be worth three million dollars.

The Conference gave new hope to white and colored alike, and pointed the way to inter-racial cooperation.

Call to Prayer for Russia

THE Russian Bible and Evangelization Society, a recent organization formed in America by Christian business men, has issued a Call to Prayer for Sunday, April 11th, for the great land and peoples of Russia. No country needs prayer and spiritual help more than does this land that is so sorely oppressed by famine and so savagely torn by internal strife. In New York City a special prayer service will be held in the Marble Collegiate Church at 3:30 p. m., and will be conducted by Col. E. N. Sanctuary and Mr. G. P. Raud of Russia.

The Society has been organized for the purpose of training evangelists and Bible teachers, to conduct Bible Conferences in Russia, and in other ways to preach the Gospel to Slavic peoples. Mr. George C. Howes is President of the organization, Dr. Howard A. Kelly of Baltimore and Dr. David J. Burrell of New York

are Vice-Presidents. Mr. G. P. Raud, 156 Fifth Avenue is Secretary and Col. E. N. Sanctuary of Scranton, Pa., is Treasurer.

New Bible for the Blind

THE American Bible Society has taken steps toward the publication of the Bible in a newly adopted method of point printing for the blind, known as Revised Braille. Two systems of American origin, quite different from the European Braille which was invented by a Frenchman in 1829, have been so widely used that a need was felt for approximating international uniformity in an alphabet for blind readers. The adoption of this revised Braille was the result. The American Bible Society has made a tremendous contribution to the literature in raised type available for the blind, by publishing at great expense the complete Bible in both the New York Point and the American Braille, the two systems most used in America up to the present time, as well as in the Boston Line Letter. The volumes published in these types have all been distributed by the Society for much less than their cost, and the larger part have been given to the needy without charge. This beneficent work is not restricted to America. Scriptures in raised types are supplied in Arabic, Spanish, Armenian, Armeno-Turkish, Japanese and Siamese.

The blind Christians of the world will feel a joy peculiar to their need when their sensitized fingers touch the pointed dots which tell them of "Jesus Christ, whom not having seen ye love; in whom, though ye see Him not, yet believing ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

Indians as Missionaries

THE Shoshones of western Nevada have not until recently been touched by Christianity. Their near-

est neighbors, the Nez Percés, are seeking to evangelize them. A number of the leading Shoshones were brought to a Nez Percé camp meeting and several were converted. These men went home, called a meeting of the whole tribe and recounted their experiences. The Nez Percés have shown the missionary spirit by furnishing eighty dollars toward a new Shoshone chapel.

Religious Education for the Indians

A PROPOSAL for an Indian College comes through the Survey Department of the Interchurch World Movement. This university has been planned upon lines similar in administration to great union, interdenominational organizations, such as Robert College in Constantinople, Nanking University and Peking University. The American project is to train Indians from all the 150 tribes in the country as native leaders for their own people.

Of the 336,000 Indians in the United States today, scattered over 147 reservations in practically every state of the Union, practically one-third are unrelated to any Christian communion; and approximately 46,000 are entirely unreached by Christian ministry.

Home Mission Monthly.

Hospital for Point Barrow

PPOINT BARROW, the northernmost mission station in the world, is to have a hospital. The Presbyterian Board of Home Missions in January announced a gift of \$25,000 for the erection and equipment of the hospital, and the work of building will commence at the earliest possible date.

The best method of hospital construction for the unusual demands of Alaska weather will be determined, and will be used in other hospitals contemplated in this region. Point Barrow is far north of the timber line, and except for one steamer a year, when the ice permits, is completely shut off from the outside

world. The Presbyterian Board has carried on medical work there for some years.

LATIN AMERICA

Help the Mexican to Think American

DR. R. N. McLean, who is director of Spanish work in the Southwest for the Presbyterian Home Board, regards the present Mexican tangle as 10% Mexico's fault, 10% America's and the rest the result of mutual misunderstanding. As for the misunderstanding, this is largely a border problem, and there the beginning must be made in its solution. The thousands of laborers who come to us, after completing their contracts are sent back home, and naturally carry with them definite impressions about America and Americans. The key to the situation is in the hands of Christian Americans.

Recently a union evening service was held in Los Angeles, Cal., when Mexican Protestants of the Church of the Divine Saviour sat in the pews with the members of the Immanuel Presbyterian Church. About 300 Mexicans attended. In his talk in Spanish to his own people, the pastor said: "I have heard some of you say after a hard day's work, which has been full of bitter experience: 'This is not the city of the angels (Los Angeles) but the city of the devils.' When you think of Americans think not of those who have cheated you or been harsh to you; think in the terms of these Christian Americans who are seated with you here tonight."

The Continent.

A Porto Rican Judge

SR. EMILIO DEL TORO, Judge of the Supreme Court of Porto Rico, recently gave a message to the *Puerto Rico Evangelico*, of which the following is an English translation:

"If I had the privilege of communicating with all of the mothers of Latin America for only one moment during my lifetime, I would employ it entirely in recommending

that they place in the hands of their children the New Testament, being sure of obtaining for them the most noble and enduring influence of all the influences which could exercise themselves in the human conscience of this world."

A Bolivian Diplomat Appeals for Indians

AT a recent meeting of the Committee on Cooperation in Latin America and the Committee of Reference and Counsel in New York, Senor Ignacio Calderon, Minister of Bolivia in the United States, made an appeal for mission work among Bolivian Indians. He said that in spite of their great degradation, they showed the keenest desire for an education, whenever given an opportunity. Boys usually appear at school an hour before the time of opening. The Brazilian government has lately given commendable attention to improving the miserable condition of Indians, and has established some schools, but not enough teachers are available.

New School for Girls in Rio

ASITE has been secured in the finest residence section of Rio de Janeiro for a Methodist school for young women at a cost of \$152,500. There are two pieces of property, one being a mansion occupied by three successive barons in the days of the former empire, and this has placed the school in good repute with the leading families of the city. Additional buildings will no doubt be acquired from time to time.

The school will open in June, and the Christian ideals for which it stands will be of immense value in all educational and evangelical work done in Brazil.

ISLANDS OF THE SEA

Fate of New Hebrides

THE population of the New Hebrides, it is estimated, has decreased by a third in the past eight years. In the once thickly populated Torres group there are now actually less than 100 natives left. The de-

crease in general must be attributed to the indenture labor system which removed the able-bodied young men and women at a time when they would naturally be establishing homes. In addition there were the other still existing causes—the sale of liquor and the introduction of disease. Mr. Edward Jacomb, a barrister of Vila, New Hebrides, and author of "France and England in the New Hebrides," says that if the present conditions continue another twenty years there will be no natives left, and when there are no natives there can be no whites, for industry cannot be carried on without native labor.

Australian Christian World.

Missions in Java

SINCE the population of Java is predominantly Mohammedan, and therefore Oriental, the acceptance of Christianity means to them becoming Europeans. The great difficulty in mission work among the Javanese, therefore, is found in convincing them that it is possible to accept the Gospel and remain themselves nationally. The active power of the Christian faith is accordingly presented by indirect method, such as medical and educational work. Four Dutch-Javanese Christian schools are in operation within the settlements of the Dutch Reformed Mission, with their staffs recruited in Holland. Colportage is carried on, supplying those who have learned to read by the help of Christian missions with thousands of Scripture portions and helpful books.

It was formerly thought that the Javanese mind was incapable of being roused to social or spiritual activity, but the past ten years have wrought a marked change in this view.

The Banner.

MISCELLANEOUS

Gospel Distribution

THE American Bible Society cites many lay workers who are help-

ing the cause without remuneration. A street car conductor in Dallas, Texas, has in the year past spent a tenth of his income in buying copies of John's Gospel, which he has put in the hands of every man in the street car service in the city who promises to read it. A railway conductor in Texas is also mentioned who buys cheap eight-cent Testaments by the dozen and gives them to passengers along the route, to section hands and to anyone else who shows interest.

Just before the Brazilian Fleet started to leave for European waters, a group of Brazilian Christians obtained permission to give a copy of the New Testament to every man on board. The spirit with which these copies were received gave great encouragement to extend the work to other vessels, in the forts and elsewhere.

Christian Music in Favor among Orientals

THE growing popularity of our Christian hymns is found in countries of the Far East. The recent coronation procession of a maharajah marched to the stirring strains of American gospel hymns, played by the potentate's brass band. Christian music is said to have reached its highest development in Burma, where Baptist converts among the natives have been trained for the past century in vocal and instrumental work.

An Englishman traveling in the foothills of Burma, during the Burmese robber wars, told of sighting the torchlight flares of a large crowd of natives. He and his companions were preparing to withstand an attack, when they heard the familiar strains of "Lead, Kindly Light," coming from the natives, who proved to be Burmese Christians.

In many places Christian hymns like "Rock of Ages" and "Onward Christian Soldiers" are sung or played by Orientals who are not Christians.

World Call.

To Study Temperance and Moral Welfare

WORLD Temperance and Moral Welfare in Asia and Africa will be the subject of inquiry by the Interchurch World Movement. An investigating committee will report on what is being done and what ought to be done by the Christian forces of the world to combat the use of alcohol and narcotics among backward races.

Some Figures on Mohammedanism

DR. SAMUEL M. ZWEMER has pointed out the growth of Mohammedanism in South America as significant. The unity of Mohammedanism was never so complete as during its present political collapse. Of the 200,000,000 Mohammedans ninety-five million are under British rule, thirty-five under Holland, twenty under Russia, sixteen under France, eight under China, thirteen under Turkey, and five under Persia. Of these two hundred million Moslems about sixty millions are practical pagans, knowing nothing of their own religion and being entirely illiterate.

Some Interesting Statistics

AS ONE result of Protestant missionary effort during the nineteenth century, 72,740 Jews were baptized, making, with their children, an addition of 120,000 to the forces of evangelical Christendom. During the same period, 57,300 Jews were received into Roman Catholic communion, and 74,500 into that of the Greek Church.

If the ingathering from the pagan and Moslem world had been in the same proportion, there would now be seven million converts from those sources instead of the actual two million in the nineteenth century.

The Protestant Hebrew converts who enter the Christian ministry are three times more numerous than those from the ranks of converts from all other non-Christian faiths. At least 750 Protestant Jewish converts are daily engaged in preaching

the Gospel of Christ Jesus as their one business in life.

The Task of the Mission to Lepers

THE Mission to Lepers is allied with twelve American and twenty-one British and Canadian denominational Boards, and in co-operation with these Boards and with governments seeks to secure humane laws regarding lepers. There are considerably more than five hundred lepers in the United States. Eleven years ago there were 9,000 cases in the Philippines, but through effective segregation the number has now been reduced to 5,100.

The four objectives of the Mission to Lepers are to preach the Gospel to the lepers, to relieve their dreadful suffering, to supply their simple wants, and ultimately to rid the world of leprosy.

Poverty of Heathen Languages

A LINGUIST who essayed to translate the parable of the Prodigal Son for an Indian hill tribe found that their only word for festival carried the meaning of "much beer drinking," so that he had the utmost difficulty in rendering the phrase "they began to be merry," without also suggesting drunkenness. This instance reveals the problem of the translator. Not only heathen hearts must be Christianized; their speech must be born again, before it can convey the great truths of the Bible.

The Rev. C. D. Helm, of Rhodesia, chief reviser of the Tabele New Testament, describes how poverty-stricken that language was in its spiritual vocabulary. For instance, it had no equivalent for "holy"—no term to express moral purity.

The Ibo language is spoken by 3,000,000 black men in Southern Nigeria. In their tongue the same word had to do duty for "right" and "might," and they had no word for "conscience."

In the island of Fiji, which is now a Christian country, it has not yet been possible to translate the sixth petition of the Lord's Prayer in any

other way than: "Be not angry with us on account of our sins, as we are not angry."

Internationalism in Missionary Work

MR. GILBERT BOWLES in discussing ways in which missionaries can be peace makers among the people of China, Japan and Korea, suggests frequent conferences of representatives from the three fields, more exchange of visiting, thereby promoting fellowship among Chinese, Japanese and Koreans and more help for all three nations in their combat with social and moral wrongs.

Missionaries to the Chinese are already in Japan, working among the Chinese students in Tokyo, of whom there are from three to five thousand, and a Korean pastor shepherds a group of Koreans in Shanghai. Missionaries to the Japanese are needed in Korea and China, for in a very real sense Christian missionaries stand between the peoples of these three restive lands.

Adopting Hospitals

BECAUSE many people have no interest in the spiritual motives which prompt missionary doctors and nurses in their healing ministries, the Interchurch World Movement has a plan by which American cities may adopt hospitals in mission lands. Poughkeepsie, New York, has taken the lead in adopting the hospital of the Union Medical School at Vellore, So. India.

Among the items to be furnished by the Poughkeepsie women are thousands of strips of thin, unbleached muslin, compresses, wipes, sponges, face masks, lint, operating aprons and caps, absorbent cotton, bed-linen, utensils and toilet articles.

It is thought that many who do not now contribute toward missionary enterprises will respond when their home town takes definite responsibility for some hospital in India, China, Africa or other remote corners of the world.

OBITUARY NOTES**Dr. Reynolds of Turkey**

REV. GEORGE C. RAYNOLDS, M. D., died on February 14 at San Francisco, in the eighty-first year of his age and the fifty-first year of his notable service as missionary of the American Board in Turkey. After a brief period at Harput, Dr. Reynolds fifty years ago opened the station at Van which, under his leadership, grew to include high schools, the beginnings of a college, a well equipped hospital and extensive industrial operations. This station will stand as a monument to Dr. Reynolds' ability and Christian daring.

Dr. Pettee of Japan

DR. JAMES H. PETTEE, of the Japan Mission of the American Board, died suddenly in the Board Rooms, 14 Beacon Street, Boston, on February 17. Dr. Pettee first went to Japan in 1878, and at once identified himself with the Japanese people and their interests. He was unexcelled as a constructive interpreter of Japan.

Dr. J. McP. Scott of Toronto

REV. John McPherson Scott, D. D., pastor of St. John's Presbyterian Church, Toronto, the past thirty years, died February 24. For many years Dr. Scott was actively engaged in promoting the cause of foreign missions. In 1912 he was selected by the Presbyterian Church in Canada for the task of visiting all the foreign missions under the church's jurisdiction.

MISSIONARY PERSONALS

FLEMING H. REVELL has just completed his fiftieth year as a publisher. More than three thousand volumes, practically all with the Christian motive, have been published by him during the last half century.

* * *

JOHN W. WOOD, D. C. L., secretary of the Protestant Episcopal Board of Foreign Missions, has been elected executive secretary of the Department of Missions and Church Extension.

* * *

REV. HERBERT W. GATES, brother of President Caleb F. Gates of Robert Col-

lege, Constantinople, has become Missionary Education Secretary for Congregational Churches in succession to Dr. Miles B. Fisher, who has become Missionary Education Secretary of the Interchurch World Movement.

* * *

W. J. WANLESS, M. D., surgeon of the American Presbyterian Mission Hospital at Miraj, India, has received the Kaisari-Hind medal of the first class. Dr. Wanless' work during his twenty-eight years in India has had an influence throughout the entire country.

* * *

SADHU SUNDAR SINGH, Indian evangelist, started on January 16 for a tour of England and America.

* * *

REV. S. B. AYODELE CAMPBELL, native of Sierra Leone, West Africa, is the first African to receive a scholarship award of \$300 at Harvard University. He expects to return to Africa during the summer.

* * *

DR. J. C. R. EWING, president of Forman Christian College, Lahore, India, recently suffered from a paralytic stroke in Miraj, India. He is reported as improving.

* * *

DR. JOHN F. GOUCHER of Baltimore, chairman of the Methodist Commission on Education in the Orient, has received the Japanese imperial decoration of the Order of the Rising Sun. Dr. Goucher is now on his sixth visit to the Orient.

* * *

MISS MARY VAIL ANDRESS of New York City, the only woman to receive the distinguished service medal from the United States government, has gone to Turkey to assist in the Near East Relief.

* * *

REV. KOGORO USAKI, D. D., has been elected bishop of the Japan Methodist Church to succeed Bishop Haraiwa. He is a graduate of Kwansai Gakuin, and is the third in the succession of Japanese bishops.

* * *

REV. AND MRS. HENRY C. McDOWELL, first missionaries to be sent to Africa by the colored constituents of the American Board, have arrived in Angola, West Central Africa.

* * *

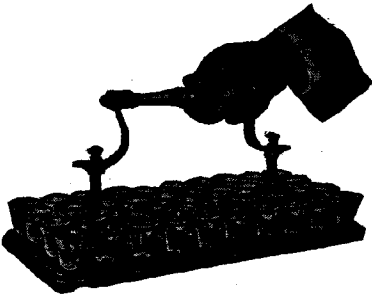
LIEUT. HENRY J. FRY, chaplain of the United States Navy, has been appointed as assistant to R. F. Diffendorfer, head of the Home Missions Division of the Interchurch World Movement.

* * *

MRS. F. S. BENNETT, President of the Presbyterian Woman's Board of Home Missions, and other members of the Board, sailed on February 15 for Havana to investigate and report on conditions in the various mission stations in Cuba.

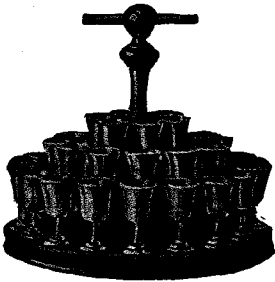
The Sacrament of the Lord's Supper

gains in dignity, devotion, solemnity and impressiveness through the consciousness of its being served in cups that are absolutely sanitary, and free from the dangers that are associated with public drinking-cups.



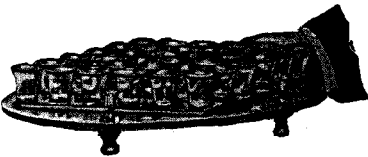
The Holy Communion

There is no time in the Christian's life when he comes into closer and more intimate relationship with the Divine than when he sits at the Lord's table. The Christian examines himself and looks forward to the sacrament of communion as a season of blessing. Why not approach its celebration with unalloyed joy; discarding all fears; thinking only of the wonderful privilege?



A Time of Reverence

It is now generally recognized that the Sanitary individual cup increases the attendance because it removes all fear of uncleanness, and promotes a deeper reverence in the communicant. The Sanitary Communion Outfit Company offer an improved and satisfactory outfit throughout, including the highly polished beautiful mahogany tray here shown. This tray eliminates all noise, is lighter and more easily handled than others and is more in keeping with the furniture of the church than a tray of any other material.



Make your communion service all that it should be; send for free booklet and catalogue (with quotations).

NOTE—In many States the law now forbids the use of the single cup at the communion service. It should not be necessary to await this in your own locality. The old style is unclean and unsanitary. Many thoroughly good Christians have refrained from partaking of communion for this very reason. If you have not yet adopted the modern, sanitary communion cup, let this be one of your first forward steps in 1920.

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THE MISSIONARY LIBRARY

Korea's Fight for Freedom. By F. A. Mackenzie. 5½ x 8 in. 320 pp. \$2 Fleming H. Revell Co. 1919.

The story of the fight for independence, especially as it culminated in the spring of 1919, is better told here than in any other volume. While as author of "The Tragedy of Korea" Mr. Mackenzie has been charged with false statements in his presentation of that country's sad plight, the documents here printed and others in manuscript known to be wholly trustworthy, are the truth about Japan's relations to her new possessions. To say that her seizure of Korea is no worse than that of European Powers in stealing Africa from the Africans is not to the point. This is the twentieth century, and the Japanese Empire prides itself upon being abreast the times in matters affecting humanity. The revelations here made show how very thin is the veneer of civilization which she has hastily attached to an ancient barbarism.

From the opening of the Hermit Kingdom and Japan's first great false move, the emeute of Dec. 4, 1884, the story of wrongs done by that nation—with no mention unfortunately of the material benefits brought to Korea by Japan—awakens deep indignation toward the instigators of the cruel atrocities. The story is told chronologically and covers misdeeds from the assassination of the Korean Queen through Japanese orders in 1895, down to the happenings of last year.

But the volume has other interests. It sketches the early efforts for freedom under the old régime, and it is an inspiration to read of such a hero as Syngman Rhee of the Independence Club. The "New Era," with Marquis Ito as its hope, darkened shortly into deep gloom, after Koreans and foreigners, missionaries and others, had been basely or cruelly treated. The abdication of the Korean Em-

[Continued on Page XII]

BOOKS WITH
PURPOSE



The mark of a book written to meet a need

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Publications
of Religious Leaders of Today**

The Army and Religion

**PUBLISHED
FEB. 1**

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peror and its hollowness and scenic display; the author's personal episode of daring when he visited the "Righteous Army," followed by his stay with the rebel forces, the missionaries whose attitude was and has been loyal despite the gradual hampering of their activities and the attempted Japanization of the Christian Church; torture *à la mode* in 1911, with Baron Yun Chi-ho in the center of the stage; and lastly the Independence movement of 1919, are acts in a tragedy that is deeply interesting. The book concludes with two chapters on world reactions and a discussion of what Christians can do in this most important case. "Everything!" is Mr. Mackenzie's reply. Individual Christians, the Church, statesmen, and the Japanese themselves are all appealed to for help. But—1919 is a long time ago, and we are busy and troubled by a thousand events and problems at home, and probably nothing will be done,—alas!

The Truth About China and Japan.

By B. L. Putnam Weale. Maps. 5½ x 8 in. 248 pp. \$2 Dodd, Mead & Co. 1919.

Mr. Simpson, under the pen name of B. L. Putnam Weale, has previously given these studies in *Asia*, a periodical of growing importance for the Far East. The volume is a sequel to other studies in his "Fight for the Republic in China." In that book Mr. "Weale" contends that Japan has a double policy, one for the Orient and the other for the Occident; that she uses military power and secret loans to advance the first, and diplomacy and publicity the second; and that this intricate matter can be understood only by studying the history of the remote past.

Mr. Simpson carries on his investigation through sources made up of documents of state, sundry agreements, some of them secret, government tables, etc. From this

[Continued on Page XIV]

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documentary evidence (which forms an appendix of nearly 100 pages) he makes it evident in the main section of the book why there should be conflict between the two countries. In the sixteenth century a long struggle between Korea and Japan began in which China fought for her vassal, and which finally led to Japan's withdrawal. At last Japan snatched the prize from suzerain China, and later still when Japan began her covert policy in China itself, one sees the seeds of permanent enmity rapidly growing. The third chapter, upon the settlement of the Chinese problem, states alternatives to the question, "Is it possible for the rebirth of China to be consummated in the face of the imperialistic ambitions of her neighbor?" The affirmative answer will come, the author says, if the dominant factors in the situation, the maritime Powers, adopt the right policy.

The final chapter, "If Japan Refuses?" is full of food for thought. Entering the realm of international politics in 1894 when Japan defeated China in Korea and deposited the gold indemnity in London, "Weale" thinks that in 1905 Japan was guilty of her first great act of immorality in the negotiations affecting the Russo-Japanese War settlement, when she invaded China in Manchuria. From then on, her Monroe Doctrine went from bad to worse until the Shantung agreement of the Allies, only partly Japan's fault, yet the aim of her ambition. With the Ministry of War above the Japanese Diet, there seems to be little hope in view of what the Ministry has done. It is gone entirely, unless the final appeal to Europe to intervene is heeded.

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[Continued on Page XVI]

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The Meaning of the War for Religious Education. By Robert Wells Veach, M. A., D. D. 12mo. 254 pp. \$1.50 net. Fleming H. Revell Co. New York.

Education is one of the chief factors in the making of history. It makes the African different from the Hindu, the American from the German. What children are taught in their homes, within schools, by their books and by public lectures and sermons determines their ideals, their habits and their idea of God. The War has taught many lessons, but the lessons learned by the present generation will determine whether or not there will be another war. It is therefore extremely important that the events of the past six years, and even the preceding decades, be studied to discover their meaning and their influence on character and history.

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[Continued on Page XVIII]

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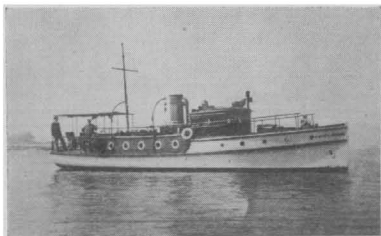
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The New Christian Studies in Stewardship. By Ralph S. Cushman. Pamphlet 150 pp. Centenary Conservation Committee, 111 Fifth Avenue, New York, 1919.

Stewardship or trusteeship of possessions is receiving new consideration in these days, and is helping to make new Christians. Mr. Cushman, the Director of the Stewardship Department of the Interchurch World Movement, has given some thoughtful studies in this little booklet. They are Biblical and experimental, but somewhat superficial and disjointed. Most of these books on stewardship suffer by contrast with the classic prepared by David McConaughy, "Money, the Acid Test."

Mr. Cushman's seven studies include quotations, outlines, references and suggestions on the relation of property, character, God and the use and giving of money. The volume closes with a catechism on stewardship and tithing.

The Tragedy of Bitlis. By Grace H. Knapp. 12mo. 160 pp. \$1.00 net. Fleming H. Revell Co., New York, 1919.

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- The New Social Order.** By Harry F. Ward. 8vo. 384 pp. \$2.50. The Macmillan Co. New York. 1920.
- Negro Year Book.** An Annual Encyclopedia of the Negro. By Monroe N. Work. 8vo. 523 pp. \$1.25. Tuskegee Institute.
- Marks of a World Christian.** By D. J. Fleming. \$0.75 Association Press. 1919.
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- The Truth About Korea.** By C. W. Kendall. 12mo. 104 pp. \$1.00 Korean National Association. Philadelphia. 1919.
- The Far East Unveiled.** By Frederick Coleman. Houghton Mifflin Co. 1919.
- Albania, the Master Key to the Near East.** By C. A. Dako. 8vo. 290 pp. \$3.50. E. L. Grimes Co., Boston. 1919.
- Indo-China and Its Primitive People.** By Henry Bandesson. 328 pp. 16s. Hutchinson. London, 1919.
- Sadhu Sundar Singh, Called of God.** By Mrs. Arthur Parker. 88 pp. is. 1s. 3d. Christian Literature Society for India. 1919.
- The Appeal of India.** By J. C. Robbins. 100 pp. Luzac, London. 2s 6d. 1919.
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- Encyclopedia of Islam.** A dictionary of the geography, ethnography and biography of Mohammedan peoples. Edited by M. T. Houtsma and others. 385 pp. Luzac, London. 1919.
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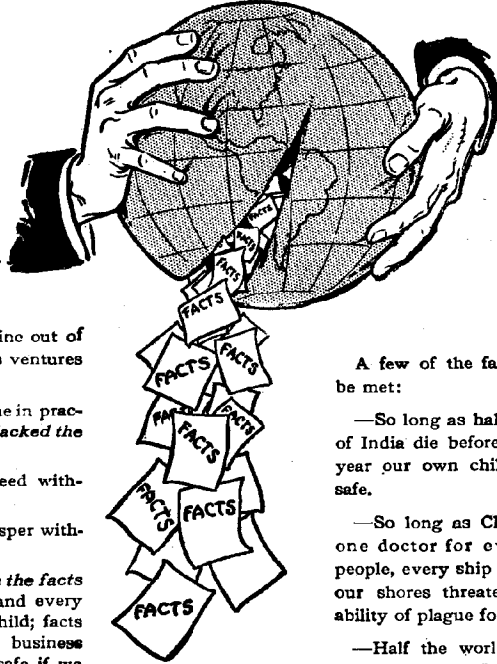
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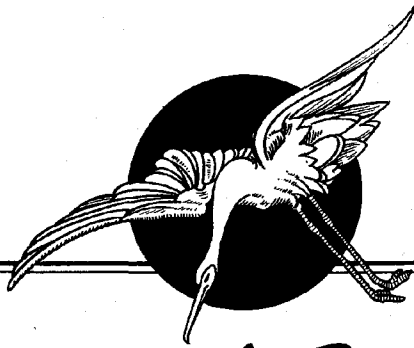
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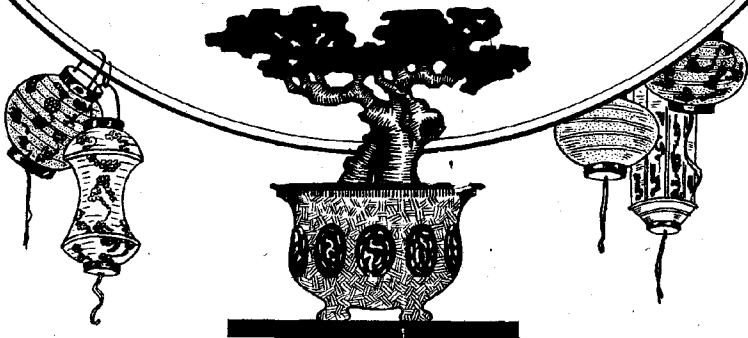
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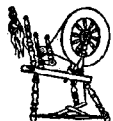
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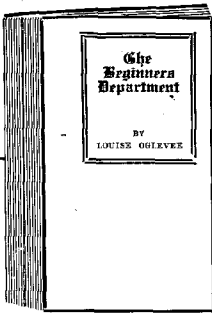
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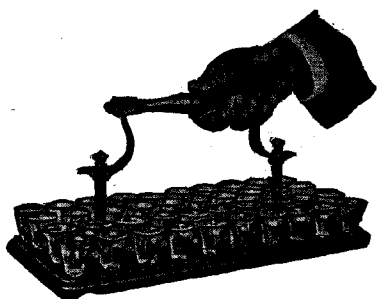
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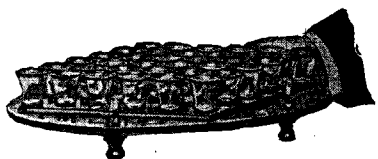
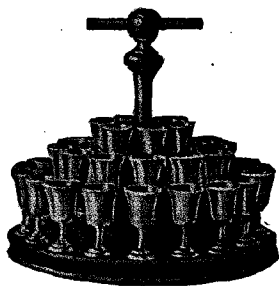
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THE MISSIONARY REVIEW *of the* WORLD

Vol.
XLIII

MAY, 1920

Number
Five

TURKEY IN TURMOIL

WESTERN ASIA, stretching from the Aegean Sea to the Caspian and from the Black Sea and the Caucasus Mountains to the Persian Gulf, is in a state of unrest more alarming and disorganized than ever before during the last century. The Allies have been in Constantinople in force for more than a year, and officially took possession of the city recently, when the Marash atrocities against Armenians became known. Constantinople, however, does not control the interior of Turkey, since Mustapha Kemal Pasha, a revolutionist at the head of an army of Turks estimated at from twenty to one hundred thousand well armed men, holds the interior of Asia Minor and Anatolia. Mustapha was a member of the Union and Progress Party under Enver, and several members of that old party of ill repute are in the Cabinet at Constantinople.

In the meantime, Feisal, the son of Husein, King of the Hedjaz, has set himself up in Damascus as King of the state or federation embracing Mesopotamia, Arabia, Syria and Palestine, and he has warned the Allies there to evacuate the territory. The French have been fiercely attacked in Cilicia by Mustapha and his Nationalist forces reinforced by armed irregulars. After three weeks of fighting, the French were compelled to retire upon Aintab, where the buildings of Central Turkey College were turned into a fort and put into readiness for a prolonged siege. In Marash and neighboring villages this attack upon the French was accompanied by fiendish atrocities committed upon the unarmed and helpless Armenians. Several thousands of these—just how many will probably never be known—were horribly murdered, including women and children. The American missionaries and relief workers remained with the remnant of the people after the French retired.

It is reported that Oorfa, a relief and mission station in Mesopotamia near the Baghdad Railway and recently occupied by the French, has also been evacuated. The forces of Mustapha are now across the road that leads from Aintab to Aleppo. It was upon this road a few miles out from Aintab that two American Relief workers, James Perry and Frank Johnson, were killed on February 2. Possibly they were mistaken for French officers, as the marauding bands who infest all Cilicia seem to have no contest with the Americans. The Turks are organized for guerrilla warfare, while the French have no aeroplanes or wireless apparatus or even mounts for their men.

The interior of Anatolia and Asia Minor is in a state of alarming unrest. The Turks have been arming themselves and the Armenians are naturally in a state of terror. No Allied forces could reach those regions except after long delay.

In Transcaucasia, where are the three Republics, Georgia, Azberaijan and Armenia, disorder prevails. The Bolsheviks are making a strong bid for the territory and they have a fair chance to win unless something decisive is done soon. The Tartars of Azerbaijan are hostile to the Armenians, having but recently begun attacks upon them. None of these Republics is armed and equipped to resist successfully a concerted attack.

The Allies, exhausted by the war, are at their wits' end. The French backed by Lloyd-George and his advisers are determined to keep the Sultan at Constantinople, while others of the British, represented by Lord Bryce and Lord Robert Cecil, would send him into the interior. The Bolsheviks claim that Constantinople was promised to Russia and they are now ready to receive it. The Greeks say Constantinople belongs by right to them. England, France and Italy hold the city with the help of the machinery of the Turkish Government, but none of them could hold it alone without the consent of the others. Military occupation of the city will have about as much effect upon the pacification of the country as the military occupation of Portland, Maine, would have upon a riotous strike in San Francisco.

The French propose to withdraw their claim upon Cilicia and Lesser Armenia and turn the entire area back to the Turks, thus again exposing the large non-Moslem population there—many of them returned Armenian exiles and orphans—to government by massacre. At the same time the French maintain that they must have Syria because they need its wealth of cotton, silk and wheat products.

The King-Crane Commission, which made a thorough investigation of conditions, reported last August to the Paris Supreme Council that the Arabs, Syrians and Turks would never accept the French as a mandatory power. They made it clear that if France

attempted to hold control of any part of that country she would have to win it by war. Events of the past two months demonstrate the accuracy of the conclusion of the Commission. The Turks are in a position to resist vigorously the occupation of the territory by France, Greece and Italy; and in Syria and Arabia will have the cooperation of the Arabs and the Syrians as well as of the Bedouins in Palestine.

Armenia, named in the Covenant of the League of Nations "the ward of civilization," lies prostrate and bleeding. The decision to leave the Turks in control shatters the hope of a united and protected Armenia in her ancestral home. The half million or more Armenian refugees now receiving aid from America through the Near East Relief, at the hands of some 500 American agents on the ground, will not be able to return to their homes in Turkish Armenia so long as it is under the control of the Turks, and the chances are that those who are now in the country will be compelled to flee to avoid annihilation.

If the United States had early ratified the Treaty and expressed her willingness to aid in peaceably solving the problem, these conditions might have been avoided. America has held for months the key to a situation which for its perplexing and downright peril has not been surpassed or hardly equaled by any other post-war question. The entire country is covered by American missionaries and American workers under the Near East Relief. These seem to be the only ones who are caring for the afflicted and stricken peoples. Their presence inspires in the breast of the discouraged a faint ray of hope that the Christian heart of America will not leave them to be absolutely and forever cut off from the land of the living. America cannot wash her hands of responsibility. What shall we say in that day when He that sitteth upon the throne shall say, "Inasmuch as ye did it not unto them, ye did it not unto Me."

MISSIONARY COOPERATION IN LATIN AMERICA

SOME OF the benefits of cooperative planning are seen in the work of the Committee on Cooperation in Latin America which was one outcome of the Panama Conference in 1916. At the time of that Conference, Latin America was little known as a mission field, and the thirty Protestant mission societies doing work there had never been united by considering any program for the evangelization of the Latin Americans. There was no union work in education, publication, hospitals or evangelism. Only in Porto Rico, Cuba and Brazil had there been any attempt at division of territory. Even socially and commercially North and South America were more widely separated than were America and Asia.

The Panama Conference and the Committee on Cooperation in Latin America have been influential in effecting a great change. Knowledge has increased, travel has become more common, commerce has grown and missionary forces have unitedly considered the best way to accomplish their common task in the twenty Latin American lands. The Committee has done its work through a central committee of which Robert E. Speer is Chairman and Samuel Guy Inman, Secretary, by correspondence and conferences and by printed literature and reports. The results include the better distribution of territory among cooperating Boards in Porto Rico, Cuba, Mexico, Peru, Bolivia, Chile, Argentina and Paraguay. Detailed studies have been made of each country to determine the best way to effect their more thorough evangelization. The program adopted includes the occupation of neglected fields, the establishment of union colleges, theological seminaries, magazines and presses and other cooperative work.

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4. A missionary survey of Latin America and the drawing up of a budget and proposals for a five year program.
5. Arranging for a regional Conference in Central America. Several small conferences have been held in New York to formulate programs for Argentine, Brazil, Uruguay, Chile, Venezuela and Cuba.
6. The employment of a Secretary of literature for Brazil, a Secretary of education and a Secretary of cooperation for Mexico.
7. The publication of a directory of missionaries, mission schools and literature in Latin America.
8. Preparation of a Spanish Sunday School Lesson Commentary. Publication of temperance literature in Spanish. The opportunity for temperance work is increasing.
9. Beginning of Union Seminaries in Porto Rico and Brazil. The seminary in Porto Rico has twenty-three students.
10. Opening of a union bookshop in Santiago, Chile.

One of the important projects being promoted in Cuba by the Committee on Cooperation is a larger union Evangelical Church and Social Center to cost about \$250,000. The need of such a center about which to rally evangelical Christian forces is seen in the growing commercial importance of Havana and the increasing English-speaking population. It is estimated that over 50,000 tourists come and go through Havana every year. Other agencies are establishing amusement centers of an undesirable character

and there is need for a definite and thoroughly organized evangelical Christian work, especially for the young people.

Many will be surprised to know that there are already seven union missionary enterprises in Mexico. These include two secretaries for cooperation work, a union church, union seminary, union periodical, union printing press and union book store. Nine Boards are cooperating in these enterprises. Other cooperative work planned includes a union university, two union agricultural schools, a union hospital and a union trading school for women—all in Mexico. For Cuba, three union enterprises are in operation and four others are on the program. For Porto Rico three are established and another is proposed; for Santo Domingo and Haiti the entire work is planned on a union basis; in Panama the college, training school and English Church are union institutions; in Chile there are four union forms of work and another is planned; Argentina has two in operation and another proposed; a union faculty has been approved for Uruguay; Brazil has a Union Theological Seminary and a University Federation, a secretary for union literary work and a union hospital with proposals for other forms of union work.

This program and achievement indicates real foresight, and marks encouraging progress in the past five years. The recent Central American Conference, held in Guatemala city in March, was unusually successful in bringing the workers into closer cooperation, in emphasis on high standards of work and in outlining a program for effective work during the years ahead.

CHRISTIAN EDUCATION IN AMERICA

ACCORDING to Dr. W. S. Athearn, Director of the Department of Religious Education of the Interchurch World Movement, there are 27,000,000 children of school age in the United States who are untouched by religious education. He suggests that a census of education be taken, patterned on the national census, to prepare for a more efficient program of Christian education. Even in secular schools a crisis is imminent because of the wholesale resignations of teachers (140,000 in 1919), in most cases because of the inadequate salaries paid. Since Christian education is the bulwark of America, it is especially important that Christian schools and colleges should be enabled to provide proper facilities to give a high grade education, under capable instructors.

The facts that demand the attention of those interested in the promotion of Christianity include the unreached millions; the inadequate funds supplied for Christian education; the number of immature and untrained teachers and officers now employed; the unsatisfactory curriculum material and the limited time given to

religious teaching. It is important that Christians become acquainted with the facts, plan a program, supply funds, furnish good text books and train teachers to make it possible to give a Christian education to every child in America. This education must be promoted in the home as well as in the churches, and should be fostered and not undermined by the teaching given in the day schools of the land. A group of editors of religious journals recently pledged their support to a bill introduced into Congress providing for a Secretary of Education in the President's Cabinet, and for Federal appropriations to encourage states to promote education.

WORK FOR THE COMING GENERATION

WHEN OUR Lord said: "Suffer little children to come unto Me and forbid them not," He laid the foundations for the Sunday-school.

The nature of the training we give to the children and youth of the present generation helps to determine the character of the next. The saving and the education of children is the most effective form of missionary work. It is less costly than saving and training adults but to be effective it requires expenditure, it calls for sacrifice.

Only God can measure the debt we owe to those who have founded and conducted Sunday-schools at home and abroad. They have given themselves, their time, their talents, their money without stint. They have helped to make up for some of the shortcomings of parents and of secular governments and schools, but their services have been very inadequately recognized. The Sunday-school workers have combated dishonesty, intemperance, immorality, ignorance, idleness and unloveliness in every form. They have cooperated with the best influences of the home, the school and the state to make intelligent, Christian citizens and loving servants of God and man in all walks of life. In America, the Sunday-schools have been bulwarks of civilization; in non-Christian lands they have been pioneers, and have won and educated the coming leaders. They have not waited to re-form broken vessels, but have undertaken to mold the plastic clay. The Sunday-school is a soul-winning and world-saving organization that Christ has used to produce large and lasting results.

Today, there are estimated to be over 35,000,000 members of the Protestant Christian Sunday-schools throughout the world. About one-half of these are in North America, and one-third of them are in non-Christian lands or in mission territory. The International Sunday-school Association promotes the work in North America, and the World's Sunday School Association unifies and directs the work in other lands. The annual expenditure of the World's Asso-

ciation is less than \$50,000, but with this small amount of money, it directs 300,000 character-producing schools, trains workers and supplies materials in Europe, Africa, Asia, Latin America and the Pacific Islands. At least five times this amount of money is needed to care for this work. The articles in this number of the REVIEW show some of the wonderful work that is being done in various parts of the world. Fifty additional secretaries are required for the mission fields, and adequate Sunday-school literature should be prepared and published.

The achievements of the Sunday-school workers in mission lands since the last World's Convention in 1913 have been remarkable. For example, Brazil had then a membership of only 21,448 in her Protestant Sunday-schools; now there are 60,000. In Panay, Philippine Islands, there were then 2,500 Sunday-school pupils; now there are 8,000. Field secretaries have been placed in South America, Egypt, Japan, Korea, Palestine and the Philippines. The "Surplus Material Department" has been established, and every year directs the sending of tons of valuable equipment from American Sunday-schools to the missionaries. In America, much of this material would have been discarded as useless; on the mission fields it is proving invaluable. The World's Sunday School Secretaries have also directed hundreds of teacher training classes, and the production or translation of scores of Sunday-school helps.

The whole aim of the Sunday-school is to lead the coming generation to know and to follow Jesus Christ. The Bible is the divinely inspired text book, and saints are the teachers and leaders. Active workers and those who supply the necessary funds have the honor of sharing in the planting, the watering and in the harvesting with its abundant reward.

PLANS FOR "THE TOKYO CONVENTION"

THE WORLD'S Sunday School Convention, to be held in Tokyo in October of 1920, is a supreme challenge which comes at a strategic time in the world's history. From one to two thousand Christian delegates from many countries expect to go to Tokyo to emphasize the universal need of religious education and to show through addresses, exhibits, conferences, pageants and other demonstrations, the best tested methods for the building of personal, home and national character through Bible teaching and personal work.

The question has been asked:—"Why go to the Orient and why to Tokyo?" The answer is simple. As the World's Sunday School Association exists only for service to the missionary Boards upon foreign fields, it will be strategic to hold the Convention at the gateway of the great mission field of the Far East, where nearly

300,000,000 children and youth are waiting the coming of the Gospel. The invitation to the Convention was issued in 1913 by the Christian forces of Japan when the late Mr. H. J. Heinz and a group of Sunday-school business men were visiting Japan in the interest of the extension of Sunday-school work. This invitation was backed up by some leading Japanese who expressed Japan's need for religious education and their desire to be informed through the Association as to the methods used in Christian countries to promote character through the Sunday-schools.

Japan is preparing to receive 1,500 delegates during the period of the Convention. These will be cared for in European and Japanese hotels, missionary homes and possibly 700 in Japanese homes. To be entertained in Japanese homes will be a rare opportunity for visitors.

The Japanese Committee is thoroughly organized into a number of sub-committees and is erecting a hall near the Tokyo railway station and the Imperial Palace. This hall will have a dining room to care for 1000 and will cost approximately 150,000 yen (\$75,000).

The Y. M. C. A. building will be given over to the Convention during the ten days of its sessions. The large auditorium of this building holding about 1500 people, will be used for stereopticon and motion picture exhibits of Sunday-school work the world around. Lectures are to be given continuously during the afternoons and in the evening. They will be attended chiefly by Japanese and students in the universities and high schools of Tokyo will be in attendance in relays. In this way it is hoped to visualize Christian work in all fields for the students and other Japanese of Tokyo.

The gymnasium and other rooms in the Y. M. C. A. will be given over to an educational Sunday-school exhibit of a high order and gathered from every field, showing the character and progress of the work of religious education including such special features as child welfare, temperance and religious art.

Through cooperation with the Japanese Committee reservations for the American and English delegates have been made on twelve Pacific steamers, which will sail at various times between July 30 to September 23, from San Francisco, Seattle and Vancouver. Three of these steamers, the Siberia Maru, Suwa Maru, and Monteagle will have all of their space reserved for delegates. From eleven to eighteen days of shipboard relationships under these conditions with a program varied daily, will be of itself a fellowship to be remembered. Addresses will be given to prepare the delegates for the convention and to make the best impression upon the Japanese with whom they come into contact.

While too early to give the numbers of the various delegations,

advices are in hand showing representation from Germany, Switzerland, Holland, England, Scotland, Wales, Uruguay, Brazil, Egypt, India, Philippines, Australia, South Africa, and China. Korea has applied for at least 250 reservations and one Japanese is opening his home to 17 Korean delegates.

The American delegation is gathered from all the States and includes many notable people. The Canadian Committee representing all missionary and denominational and interdenominational Sunday-school organizations asks reservations for 250, and Pennsylvania has applied for over 100, John Wanamaker being among the number.

The program of the convention will cover ten days. The general theme will be "The Sunday School and World Progress." The daily themes are a development of this general theme and are progressive in their treatment. They are:

The World Progress of the Sunday School.

Jesus Christ the World's Redeemer.

The Bible—God's Revelation to the World.

The Rights of the Child.

The Sunday School and World Evangelism.

The Sunday School and Education.

The Sunday School and the Community.

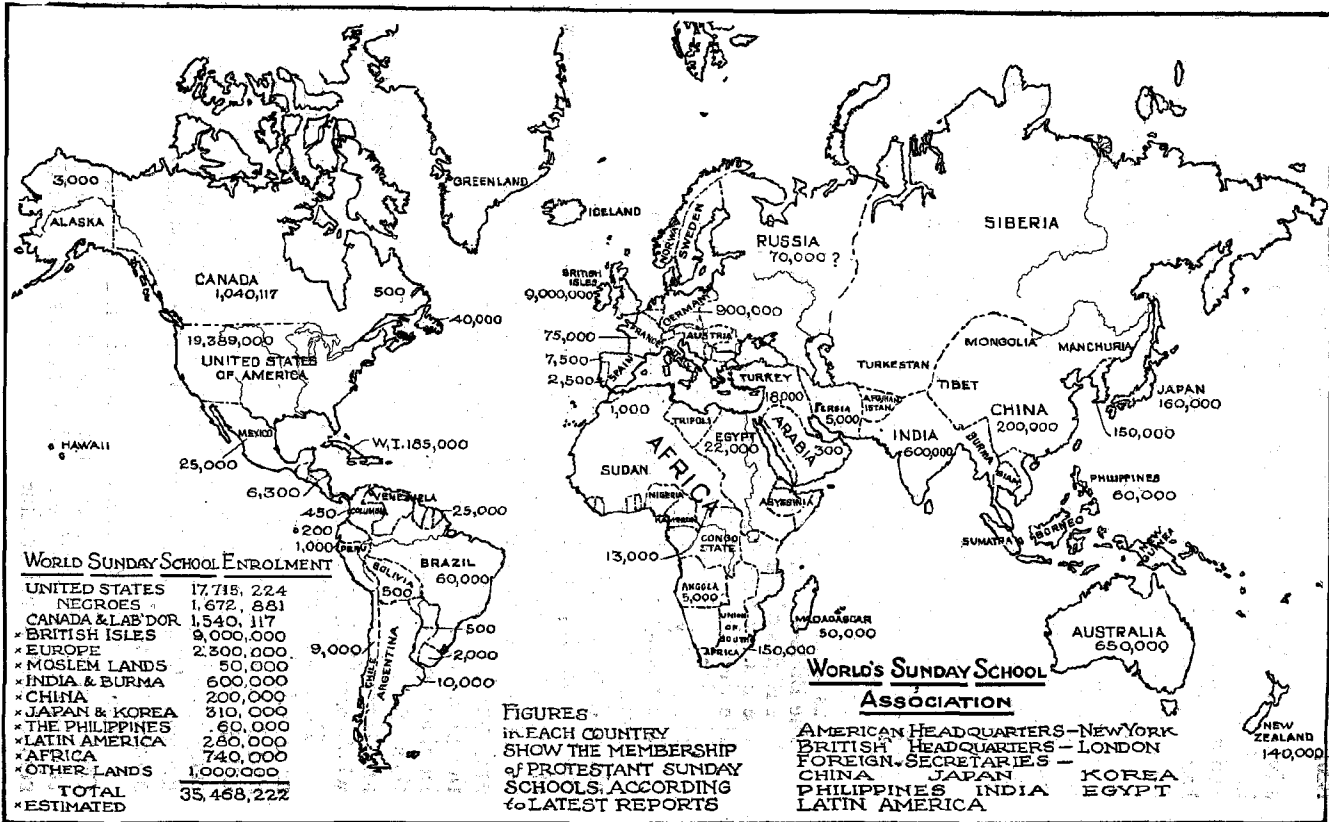
The Sunday School and National Life.

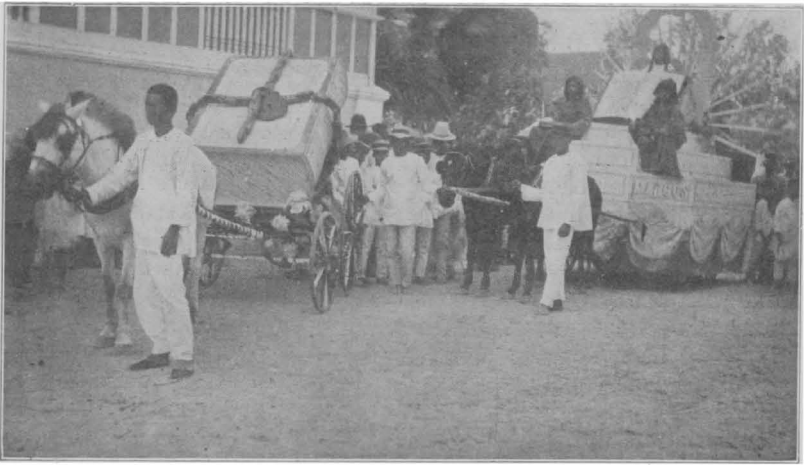
The Sunday School and Christian Internationalism.

Both preceding and following the Convention many tours are planned to include mission stations as well as other points of interest in Japan, Korea, China and the Philippines. A number of groups of Sunday-school specialists will visit points of interest to address gatherings of business men, educators, civic leaders and Sunday-school workers. These men and women will present the plans and message of religious education to earnest inquirers. In these groups will be some of the world's strongest leaders in these fields, who will express the last word of Christian progress and through whose stirring presentation it is hoped Japan and the whole world shall be influenced for Christian education.

Post conventions of one day each will be held in such centers as Seoul, Peking, Nanking, Shanghai, Hongkong, Singapore, Cairo and Jerusalem. In these conventions, a pageant and special music will be presented by the students of the Christian schools at each center and speakers of international reputation will deliver addresses. Thus the Message of the Sunday-school will be carried around the world.

The Tokyo Convention should register the faith of the Christian Church in the Sunday-school as the place for right training of the children and youth of the world for Christian service and world saving.





A SUNDAY-SCHOOL PAGEANT IN MANILA—A CLOSED AND AN OPEN BIBLE

World Wide Sunday School Work

BY FRANK L. BROWN, NEW YORK

Secretary of the World's Sunday School Association

THIS IS the Sunday-school century. Leaders in Church and State are turning for a solution of pressing national and international problems to religious education, and to the Sunday-school as the most important agency in religious education. We are beginning to realize that more time must be given to its educational program, more money must be spent upon its equipment. As the agency which realizes ninety per cent of the Church's dividends in new members and workers, it must be given a higher rating, better financial support and a larger devotion on the part of the Church.

In the year 1000 the nominally Christian population of the world was reckoned at 50,000,000; in the year 1500 it was 100,000,000; in 1800 there were 200,000,000, and in 1920 at least 600,000,000 nominal Christians in all branches of the Church. At least part of this large increase in the last century can be attributed to the Sunday-school, which came into special prominence with the introduction of the Robert Raikes School in 1881 at Gloucester, England. The Wesleys wrought the Sunday-school into their system with results that give the Methodists nearly one-third of the Sunday-school membership in America.

In 1781 there were less than one hundred Christian missionaries in the world. Now there are over 23,000, most of them the products of the Sunday-school.

In 1781 the Bible was translated into only forty-six dialects. Now it is found in over 500 dialects, including seven-tenths of human speech.

In 1781 four-fifths of the world was closed to missionary effort. Today the world is wide open.

The missionaries of the last century have always majored upon the Sunday-school as their surest method of entering the home, building up the Church and winning a native leadership. Their methods have necessarily varied with the conditions upon the field, and with the growth of Christian education there. These variations run all the way from the children of the unorganized village Sunday-school, meeting under the open sky with the lesson taught by the aid of a picture scroll, to the school of the village or city church, the city mission school and the Sunday-school session of the Christian high school or college.

The estimate placed by the missionaries upon the church building value of the Sunday-school was repeatedly evidenced by testimony in the Continuation Committee Conferences conducted by Dr. John R. Mott in India, China, Korea and Japan. As a result of these testimonies, Dr. Mott expressed himself as strongly favoring an increased emphasis upon the Sunday-school in foreign missionary work.

One leading Japanese missionary said to me: "We cannot hope to win more than one in ten thousand of the adult Japanese. We can do anything with children of the Sunday-schools, and the door is wide open for these schools."

A Chinese missionary said: "One million in the Sunday-schools of China will mean one million Christians ten years hence."

A Hindu said: "We were not afraid of you so long as you were lopping off the old branches (through the conversion of adults), but when you began with the children in Sunday-school, then we saw that the axe was laid at the root of the tree; then we began to fear you." And India's 600,000 in the Sunday-school is a most hopeful promise for a Christian India, if that movement is greatly extended.

The Sunday-school in non-Christian lands and communities is vitally related to the successful progress of Christianity, as may be seen from the following facts:

1. The Sunday-school opens the way for the Gospel in places where otherwise it would be difficult to enter. The Southern Presbyterian Church in Korea specialized in opening village Sunday-schools where there had been no previous Christian work. The picture cards, the Gospel singing, the glad new story, brought large numbers of children, and through them the parents. Soon these children were learning the Beatitudes, the 23d Psalm and the Lord's Prayer.

In a Japanese village a crippled boy heard the Gospel for the

first time, from an itinerating missionary. He yielded himself to Christ, secured some Sunday-school lesson leaves from the missionary, opened and superintended a Sunday-school in that place, and went down the road to two other villages as yet unreached; opened Sunday-school on week nights and himself taught those people the Word.

The open air street Sunday-school in India always brings both children and parents as sympathetic listeners. The picture cards and the lesson scroll are fine adjuncts in impressing the truth.

In Cairo, Egypt, the children go from the mission Sunday-school to their homes, and it is the practice of each pupil to immediately gather a group of relatives and other children about him and repeat the lesson of the day.

The Sunday-schools of the Philippines are extending the Gospel to hundreds of out of the way places and are multiplying the Evangel many fold. The Sunday-schools and day schools established by that splendid layman, Mr. Morris, in Buenos Aires, have recovered hundreds of boys and girls from the slums of the city to become the industrial specialists of Argentina. Missionaries find that the Sunday-school kindergarten is frequently the beginning of the Church in new and different fields. Parents visit the school to see for themselves what it is that is so changing the conduct of their children at home.

2. The Sunday-school gives training in Christian service for Christian native students. All over the world the native Christian young people are eager for Sunday-school service as an expression of their love for Christ.

In the city of Hiroshima, Japan, I had presented the challenge of Sunday-school service to the students in the splendid Girl's School. At the close of the meeting some sixty of the girls gave their hearts to Christ and asked to become Sunday-school teachers, saying, "Where so much that is noble is being done in the world must we not have some part?" These girls went out by twos around Hiroshima to teach groups of Japanese children gathered in the room of some Japanese home. And every year in that school the graduating class of girls asks for this service in their last year of school life.

The young men in the Christian schools of Japan, China, Korea and the Philippines accept Sunday-school service as a legitimate and natural expression of their Christian lives. One such group of Christian high school boys at Pyeng Yang, Korea, had carried on a few weeks of meetings in the villages nearby during the Christmas holidays, and over 3000 were converted as a result.

The idealism of these young people of foreign lands responds to this fine challenge for service as Sunday-school teachers and Christian workers, and the Sunday-school as an institution in every

land affords them a place for training to become skilled workmen.

It is the custom of the missionaries to hold a meeting of these students in Christian schools to train them in method and material for the Sunday-school lesson teaching. These meetings are really institutes in the science of teaching.

3. The Sunday-school is the surest and best method of winning converts. This is true in America. With the subsidence of the first waves of adult interest in the presentation of the Gospel in such lands as Korea and India the work of world winning will depend more and more upon the Sunday-school.

The increasing purpose of governments in mission lands to control primary education will work for the gradual abolition of the Christian primary mission day school. This is true in Korea and in time will be true in China.

The separation of Church and State in Europe and elsewhere will throw upon the Sunday-school the burden of the religious education and character formation of the young.

These conditions will greatly enhance the importance and opportunity of the Sunday-school as the agency of missions everywhere for the ingathering of the raw materials through the Sunday-school, for working up into finished Christian character through the life and work of the Sunday-school teacher and the further help of some secondary Christian school and later the Christian college.

In the special evangelistic services held by the Christian Church in Japan it was found that the converts in most instances were those who had received some instruction in the mission Sunday-schools of Japan. "A little child shall lead them." This is the open sesame to nearly any home in any land.

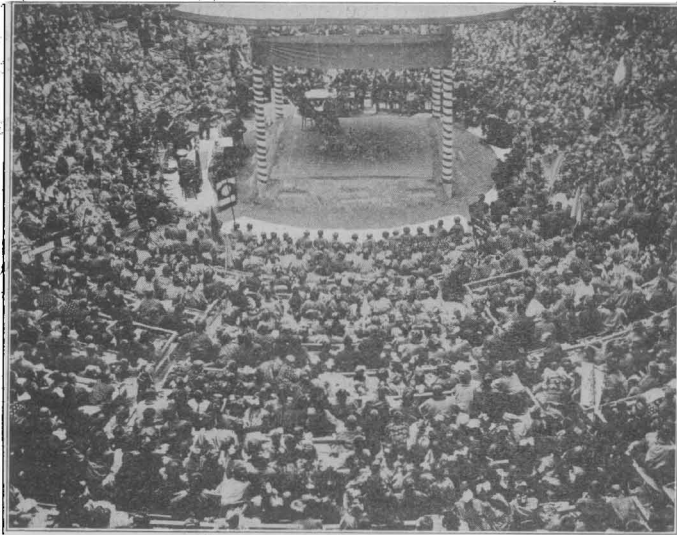
4. The character output of the Sunday-school has greatly impressed non-Christian leaders.

Baron Shibusawa in addressing a group of Chicago Christian business men said that he had sought in Japan for some method for the production of honesty and character. He discovered that the Christian Sunday-schools in Japan produced the character he sought. And Baron Shibusawa is now one of the financial backers of the Tokyo Convention.

A mother brought her two daughters to a Christian school in Japan saying, "I would like to enter my daughters and I wish you would put on their faces the same polish I see on the faces of the other girls in this school."

The *Chinese Mercury* of Shanghai, in an editorial on the day following the great Sunday-school demonstration, said: "Never have we seen in any Chinese gathering faces more eloquent of fine character, complete self-control, or greater benevolence. Young Shanghai is a type of Young China, freed from many of the fetters

of old superstitions; emancipated in the case of women from the effects of milleniums of enforced ignorance and seclusion; bright, cheery, intellectual types which any country might well be proud of; and which, if China is to be reinvigorated at all, may be trusted to perform the task. If Sunday-school work grows in China, as we hope to see it do, the days of crying wrong and universal corruption, and of all grosser evils, are numbered. To wrong in all shapes, the Sunday-school spirit is an enemy, open, earnest, determined."



12,000 AT A SUNDAY SCHOOL RALLY IN TOKYO, JAPAN

5. The Sunday-school is indigenous to every land. The Sunday-school appeals to the child and the adult in every foreign field. Through its lessons, its music, its exercises, its illustrative material, its organization and social touch, its reach into the week-day life, its resulting happiness of life, it is popular with all classes. There is no land where, rightly led and demonstrated, it has failed to become the Mecca of childhood and the center of home and community reconstruction. In the city of Nagasaki, Japan, communities once unsafe have, by the confession of the police, become transformed by the establishment of Sunday-schools. In the city of Rio de Janeiro, a hill district, the worst in the city, has needed no police since a Portuguese Christian young man organized a Sunday-school in that section.

The popularity of the Sunday-school has been demonstrated by such organized Sunday-school parades as have occurred in

Tokyo where 12,000 Sunday-school scholars paraded in front of the grounds of the Emperor's palace; in Seoul where 16,000 were numbered in one Sunday-school demonstration in the grounds of the old palace; in Shanghai, where 10,000 Sunday-school students formed the remarkable gathering in that city to which the *Chinese Mercury*, quoted above, called attention; in Manila, where 5,000 Sunday-school members knelt under the open sky in the baseball park and dedicated themselves to better schools and bigger schools; in Rosario, Argentine, where 2,500 Protestant Sunday-school scholars sang the "Glory" song in the largest theatre of the city and then marched through the streets, astonishing the people by the size and orderliness of the gathering, to one of the plazas of the city.

The Sunday-school serves as a unifying force for Christian work in every land.

Developed through wise organization adequately backed financially by the Mission Boards and Christian layman so that it can supply a sufficient number of trained leaders at strategic national centers, the Sunday-school movement promises to be the greatest force upon the mission field in the conversion of the people, the establishment of Christian homes, the transformation of communities, the creation of a Christian leadership and the organization and strengthening of the Christian Church in these lands.

It can only fail in its great mission as the Church shall fail to rise to the vision of its possibilities and shall limit it by insufficient financial support.

WHEN WILL OUR TURN COME?

I hear the children crying in the night—

The little children: "God of stars and sun,
We do not like the darkness; send down light,
From where there is so much to where there's none:
Fireflies and flowers we love, and all things bright,
But in our hearts it's dark: Dear God, send light!

"A little Child, we've heard, Thou once didst send—
Light to the heart of all the world to be;
And so we think, dear God, Thou didst intend
Some light for little children such as we.
For what a child can bring a child can take;
Then give us light, dear God, for that Child's sake.

"And if it be there is no light to spare—
Dear God, forgive if what we ask is wrong,
We're only heathen children—is it fair
That others should have all the light so long?
We would not wish that they should have our night,
But when will our turn come to have the light?"

—Selected.

The Necessity for Christian Education

The Sunday School's Responsibility for a World Community

BY PROF. NORMAN E. RICHARDSON, EVANSTON, ILLINOIS

Department of Religious Education, Northwestern University

THE PROPOSED League of Nations at best is but an instrument of the international mind. Any attempt to set up a world government without the prior consideration of a world community is abstract and visionary speculation. World government is but the creature of the massed intelligence and moral insight of the civilized world. Without the world community there can be no world government.

World democracy has no concrete meaning until the tides of public opinion have been able to create and sustain the moral ideals which are its only sure foundation. Not until a substantial majority or controlling area of humanity has committed itself to the law of goodwill, of mutual confidence, of service, is it safe to experiment with any political scheme that undertakes to embrace the world. The League of Nations would be prematurely born if there were no substantial spiritual leaders to foster and care for it. The real question is—can any world government be born at this time and live? Would it be the creature of a living, social organism? If it should be born would it grow up to maturity?

The creation of this living social organism, this vital spiritual entity, which we call world community, depends for its origin and continued existence upon five fundamental factors.

I. *A bold, clear, concept of a world community, concrete and definite in outline, yet capable of infinite enrichment in detail, must be formulated.* But such a concept has already been formulated by the inspired writers of the Bible. The Kingdom of God as taught by Jesus was not restricted to any particular race or nation or class. In the story of Peter, the Jew and Cornelius, the Italian, we see this ideal actually bursting through the boundaries of nationalism and including all those who fear God and live good lives. It contemplates a universal brotherhood, the bonds of which are peace and goodwill. It knows no lordship that does not rest upon service. The humility and trustfulness of the little child point to its conspicuous mark of greatness. It requires of its citizens an unrestricted spirit of neighborliness. It teaches that all should love one another.

The Kingdom of God contains all of the essentials of a democratic community. It points out the insecurity of a world unified through force or commercial ambition or ecclesiastical ma-

chinery. It includes universal brotherhood, universal respect for the moral law, disarmament, love of liberty, fidelity in keeping moral obligations, international peace and universal justice. It is the verdict of history that the realization of a world community is absolutely dependent upon the ability and the desire of substantial groups in every nation to hold and to understand this sublime concept.

II. *This concept or ideal must be held vividly and uninterruptedly before the minds of succeeding generations.* We believe in the immortality of the Christian Church. Kingdoms and governments rise and fall but the Church remains. Christianity in some organized form, will never cease to hold its precious heritage, its vision of the ideal social order embracing the entire human race. This vision may temporarily be clouded by the moral miasmas of the dark ages. Its ability to make headway against skepticism, agnosticism, materialism, naturalism, and infidelity may not always be apparent. But full credit should be given to what has actually been accomplished. After nineteen centuries of toil under the most disheartening handicaps, the teaching Church has never yet surrendered her ideal, her banner of universal goodwill has never yet touched the ground of compromise or surrender.

Let not any one think that the inclusiveness of vision, the interracial confidence and goodwill, the sensitive appreciation of the integrity and the infallibility of international treaties, and other aspects of the present international mind are the product of forces that have their rise in a single generation. The comparatively recent happenings that have filled some minds with hope concerning the possibility of a world government in the immediate future can be traced to the influence of this ancient ideal. It was two thousand five-hundred years ago when the prophet Isaiah wrote: " * * * and He shall judge between the nations and will decide concerning many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation neither shall they learn war any more."

III. *In order to overcome socially disintegrating forces, this concept of world community will have to make a direct and powerful appeal to the altruistic and social instincts of humanity and receive the support of the massed consciences of the morally enlightened sections of the entire race.* Eminent students of our past civilization have pointed out that it has been founded largely upon force. The right to survive has been identified with the physical fitness to survive. Lust for power has been one of the strongest and most prevalent motives. The rights of the weak have been ignored by the strong. Whole areas of our much vaunted civilization have been permeated to the core by the pagan philosophy of

force. For the past thousand years there has scarcely been a decade that has not witnessed war.

Slowly through the centuries the Christian ideal, which is the utter negation of pagan force, has been gently appealing to a different group of motives. The response to this appeal has been made by an ever enlarging multitude. Germany, the finest flower of the philosophy of force, has been overthrown. With her crushing defeat all hope of building a world community on force has perished. Distrust of the social order thus constituted has swept like wildfire through whole areas of international intelligence. Make all future wars impossible is the universal cry of an increasingly altruistic humanity.

Thus it is that suddenly all organizations and institutions which in any way stand responsible for these moral ideals, find themselves directly responsible for the building and the upholding of the new social order. Their attitude is no longer defensive, it is offensive. History proclaims that they have now the right to claim the field. The ruling ideas of the civilized world have at last come to be the ideas which the Sunday-school has been implanting in the minds and hearts of succeeding generations.

The Sunday-school occupies a foremost place in this group of institutions. It is now called upon to formulate and carry through successfully a program of education that will make it possible for the members of the entire human race to think together, to understand and respect each other, to have common standards of value. There can be no substantial social integration without moral homogeneity. A common international purpose, ideal and ambition can exist only as a result of common judgment with respect to right and wrong. An immoral world community is a contradiction of terms. A platform of morality sustained and sanctioned by the Christian religion is the only one that is strong enough to bear the weight of a world community. The Sunday-school program of the teaching of Christian Bible truths must be extended into every part of America and Europe, and into every mission field.

Henceforth the governing motives of the social order cannot be commercial, political, military or racial. To combine selfish interests in a common selfish bond is to create the condition out of which social disaster is sure to come. The seeds of discord are planted where the method of integration is other than Christian. To create and foster a spirit of altruism not in America alone, but in every nation, is the immediate challenge of the present world situation to the Sunday-school. A world-wide educational crisis is arising. Political covenants, international in character, demand substantial international morality. There is imperative need of a new type of statesman, publicist, financier, diplomat.

When Lloyd George asked: "Are we to lapse back into the old world rivalries, animosities, and competitive armaments, or are we to initiate the reign on earth of the Prince of Peace?" he threw down a challenge to the Sunday-school. Rush orders on a gigantic scale are now being received for these standards of value, for these loyalties, which center around the Kingdom of God idea. The Sunday-school is twenty-five years behind the political times. There is too little of morality in the world to support those statesmen who are thinking in terms of a world government. Only by the most heroic efforts, by the introduction of the most efficient educational machinery, can the teaching Church meet this crisis successfully.

IV. *In order to become sufficiently dynamic, this ideal of world community must receive the hearty sanction and support of religion.* The super-organization of society can have no secure basis which is not moral. The moral rejuvenation of the race has come to be a practical necessity. To bring the massed consciences of mankind into being and to sustain them so that they may function through a world government can be accomplished only by an appeal to religion. The present generation is called upon to transcend the moral heroism of all former generations. The present challenge can never be met in a spirit of prudence, merely. The voice of the Crusader, "God wills it, God wills it," needs to be heard wherever the ideal of the Kingdom of God has gone. There is no power other than religion which can break down the narrow provincialism, the racial pride, the international suspicion and distrust, that are still lurking in our present world community. All the spiritual resources that are available need to be used. Religion is the only leverage that is adequate. It can stimulate the moral imagination. Religion is the patriotism that sustains the ideals of a Fatherland of all fatherlands. The Voice of authority which transcends all earthly voices needs to be heard. The need is that all people hear the thunderings of Sinai, and the gracious words of the Sermon on the Mount. Christianity is now known to be the only guarantee of permanent international goodwill.

It is because the Sunday-school is looked upon as being the sponsor for the teaching of the Christian religion that its need is so keenly felt in the present world crisis. This is the institution which is more and more assuming the responsibility of the moral and religious training of all the people. It must now become increasingly busy in adding to the moral resources of the nations. It must train a generation of citizens who can carry a weightier moral responsibility than that carried by preceding generations. Henceforth it must learn the art of mingling patriotism and religion. It must undergird the sense of civic responsibility and interest in political affairs with the supreme loyalty of all loyalties.

Christ's idea of social integration was not only religious, it was social. He placed back of the highest social ideals the powerful sanction of God's will. He put the dynamic of religion into the social bonds of mankind. To permeate the present project of world brotherhood with the religious spirit is the present demand being made of the Sunday-school. Literally thousands of our boys and girls must now dedicate their lives to the task of making international justice and goodwill dominant factors in the civilization of tomorrow.

Let those who lack confidence in the missionary movement of the twentieth century take into account the fact that after the Sunday-school has thrown around these ideals the sanction of the Christian religion, very soon their champions would reveal the spirit that is seen in missionaries, apostles, martyrs. Religion can produce crusaders. The Church school is now creating a movement for world brotherhood which in extent will far surpass the passionate pilgrimages to Jerusalem.

V. *The need that the Kingdom of God receive the fullest moral support and religious sanction makes it necessary that it become an integral part of an educational system.* This system must be world-wide in its scope and capable of molding the thoughts, impulses, sentiments, and conduct of succeeding generations of children and youth. The need of a permanent educational institution is apparent. A consistent policy must be maintained from one generation to another. The teaching Church has become the permanent educational sponsor for this project.

The Bible, which is the great text book of the Sunday-school, is a veritable handbook on the subject of world community. It points out the evils of self-centered nationalism. Its call to breadth of racial sympathy is clear and strong. Its inspired writers were impatient with all forms of class hatred.

The contribution of the Church school to world community is direct, dynamic, continuous. It tends to substitute love for pity. It frowns upon racial pride and class hatred. To each succeeding generation it presents the great ideal of a new earth wherein dwelleth righteousness. The project of world brotherhood is presented by it as being sacred. It can enshrine the idea of world democracy with all the glory of the Kingdom of God. It can quicken the efforts toward this long deferred hope of the followers of Christ. It can turn into practical and immediate account the noblest aspirations and yearnings of Christian youth. It can undergird the efforts toward world brotherhood with the most dynamic of spiritual forces.

WORTH QUOTING

SELECTED BY FRANK L. BROWN, NEW YORK

What sculpture is to a block of marble, such is education to a human soul.—*Addison.*

* * *

The life of the teacher is the life of his teaching.

* * *

The true test of a civilization is not the census, not the size of its cities, nor the crops, but in the kind of men the country turns out.—*Ralph Waldo Emerson.*

* * *

The most important thing in a man's life is his religion: and the time to enthrone religion in a life is during the years of childhood and youth.—*William Jennings Bryan.*

* * *

Great armies of freemen may make the world safe for democracy; there are but two agencies that can make democracy safe for the world, and these two agencies are the Church and the school.—*Walter S. Athearn.*

* * *

The Sunday-school pays larger dividends than any other investment I make. It is doing more for character building and good citizenship with the coming generation than any other Christian agency.—*H. J. Heinz.*

* * *

All the best training I ever had was in a Sunday-school. It is what has chiefly enabled me to do my work. The best university is the Sunday-school and it is by far the most excellent way of conveying religious instruction.—*Lloyd George.*

* * *

We can preserve our liberties only by the religious education of our youth.—*George Washington.*

* * *

Any individual or any institution that could take the Bible to every home in this country would be more for the country than all the armies from the beginning of our history to the present time.—*Chief Justice Brewer.*

* * *

The Sunday-school is the world's greatest institution for popularizing the world's greatest book.—*Wm. E. Gladstone.*

* * *

I challenge you to name any institution which has done as much for the greatness and welfare of our country as has the Sunday-school.—*Hon. John W. Foster.*

* * *

Instruction in things moral and spiritual is most necessary to the making of the highest type of citizenship.—*Theodore Roosevelt.*

* * *

The Sunday-school has done more for good citizenship than all the laws on the statute books.—*Marion Lawrance.*

Missionary Training in the Sunday School

BY REV. GEORGE H. TRULL, NEW YORK

Secretary for Specific Work, Presbyterian Board of Foreign Missions

THE SENSITIVENESS of children to good impressions and their ready response to enthusiastic leadership give charm to the work of the teacher of childhood. Enter the Elementary Department of your Sunday-school or any other department and before you are gathered bright, eager children, mischievous perhaps, "wrigglers" doubtless, but alert and quick to respond to truth presented on the plane of their interest and intelligence. In their minds is no prejudice, no indifference, and little if any selfishness. They are open-minded, ready to listen to mission fact and story. Impression struggles to find expression in doing at once something for starving Armenians, the little widows of India, the fisher folk in Labrador or the Indians in their tepees,—according to the story they have heard.

Last Sunday a speaker told a New Jersey Sunday-school how a few days previously he had visited a home of culture and comfort, and while waiting to see the father of the family he conversed with the mother, daughter and son. He drew a striking contrast between this home and those of the "Pineys" in Jersey—the people who live in the pine belt between Camden and Atlantic City; where they have few roads, little contact with the outside world, where ignorance and immorality prevail and where there is a pressing home mission need. The message struck home.

The following Saturday I was talking with two Juniors from that Sunday-school who told me what they had done during the week to get funds for the "Pineys," the object of the Easter offering. The boy of ten had gathered 50 cents as thus itemized:

His entire week's allowance .....	.15
Chopping wood and mending a shovel for his grandmother.....	.05
Three errands for his mother	10
Share of selling old papers to the rag man.....	.05
Gift from his father .....	.05
Learning a question in the Shorter Catechism, (offered by his Sunday-school teacher) .....	.10
Total .....	.50

The girl of twelve had gathered \$1.85 during the week. Her father was not as generous as the Sunday-school teacher in payment for learning the Shorter Catechism, as he promised her ten cents for memorizing seven answers a week. As she had studied it before, she had little difficulty in refreshing memory and earned thirty cents for memorizing twenty-one answers within the week. This was her record:

Learning Shorter Catechism.....	.30
Her entire week's allowance .....	.15
Helping mother (special) .....	.10
Drinking buttermilk (which she greatly disliked) three times daily for the week .....	.10
Taking out her small brother for an hour and helping him to learn to ride his bicycle .....	.04
Cleaning the bath room .....	.01
Change given her from some school supplies .....	.04
Share of selling papers to the rag man .....	.05
	<hr/>
	.79

To this she had added her semi-annual interest on a \$50 Liberty Bond amounting to \$1.06. The moment she received it, she asked her parents if she might not put it all into her mite box for the "Pineys."

The consuming thought of both these Juniors was to put all the money they could earn or otherwise receive, into their boxes for their Easter offering. Spontaneously and cheerfully they are giving all of their weekly allowances and have no thought of spending a cent for candy, chewing gum or other delights of a Junior's heart until after Easter. Their enthusiasm, their generosity, their willingness to work, to do even distasteful things for the sake of the "cause" was refreshing to see. I could not but admire the abandon with which these Juniors had given themselves to the securing of funds by all legitimate means, and I was the more encouraged as I realized that these two children in their readiness to work, to save, to sacrifice and to give are but typical of normal childhood. It is the natural response to right impressions.

Confirming this is the following letter which came to my desk the past week from the Superintendent of a Primary Department of another Sunday-school.

"Enclosed you will find \$5.00, the gift of the Primary Department of the _____ Church.

"As our supplementary work in the class, I have been giving the children stories from the book "Mook." This has greatly interested the children and last Sunday I told about "Ten Cent Sister" or babies purchased in China for ten cents, and they voted to send this offering for those babies. Can you find a baby to rescue with this money or will it pay for a baby already saved? This work has stimulated interest very much in missions. The children are planning to dress dolls during the summer and send them for next Christmas.

"The money here sent is really the *children's* offering brought in addition to the regular gifts; part of it is birthday money (one cent for each year) and part is love money—money each child has earned by running errands, cleaning, helping with baby brothers and sisters, cleaning off snow, getting up "shows", taking medicine, etc. We have a class exercise for its presentation. So with this gift goes childish love and prayer."

A year ago, the Superintendent of a Sunday-school in a large city in Texas saw in his church paper a full page advertisement beginning:

Why Not Have Your Own Missionary Representative?

The idea gripped him. Why should not his Sunday-school have one? He spoke to his wife about it. He mentioned it to some of his officers and teachers. They met for prayer and decided to put the proposition before the Sunday-school. To that prayer service there came a young woman, one of the members of the Sunday-school since infancy, who said she desired to devote her life to missionary service. It was therefore with peculiar tenderness and spiritual feeling that the Superintendent went before his school that morning to suggest that a forward step be taken—to raise \$1250 for the support of a missionary they might claim as their own. Within ten minutes the entire amount was pledged, in sums ranging from one dollar to twenty-five dollars each, by one hundred and forty persons, who constituted themselves—"The Overseas Club." The year previous that Sunday-school had given \$50 to foreign missions. They multiplied their gifts by twenty-five. This next year they have been asked to increase their pledge to \$1,500 because of increased cost of missionary maintenance, and the superintendent has given assurance that this will readily be done.

Up in the mining regions of Pennsylvania there is a Sunday-school teacher in a small town, who for years has had the missionary vision and passion. He and his wife would gladly be in foreign mission service today if the Lord had opened the way. This man is a splendid illustration of what can be done quietly, unassumingly, but by prayer and perseverance, to arouse an average, easy going Sunday-school to give sacrificially and enthusiastically to missions. The school has 400 members, most of whom have very moderate incomes. It is a community of workers, and not of capitalists. This good man years ago began praying for missions. He found that \$1250 was necessary to support a missionary, and so he set as his goal the raising of \$750, three-fifths of the support, by special offerings at Christmas and Easter. This was easily done. The next year this missionary leader was not satisfied with three-fifths of a missionary. He wanted his Sunday-school to have his entire maintenance. For several weeks therefore before Christmas the matter was presented to the school each Sunday and every class urged to do its best. It was hoped that in two offerings, at Christmas and Easter, \$1250 might be secured.

I was present on Christmas Sunday and watched the classes as they brought in their gifts, each sending a representative to the platform who carried not a pledge but cash. The Beginners' Department brought in \$32.20, the Primary Department \$108.75, the Juniors \$111.39, a total of \$252.34. Different classes of the Intermediates brought in \$24, \$25, \$82.50, etc. Then Senior and Adult Classes brought their gifts, the Home Department, and the

officers, until \$960.35 was deposited on the table. Then individual gifts were brought in from friends outside the Sunday-school. When the grand total was made up, \$1384.85 had been given. Instead of requiring two special offerings in which to raise \$1250, the one Christmas offering had more than provided the necessary amount. Many of the gifts represented real sacrifice. I speak of only one. An Italian girl of fifteen in a desperately poor family, the eldest of seven, worked all summer picking berries and selling them to help support the family. Her mother allowed her to keep two cents a week on each quart of berries in order to buy for herself something she might want. This girl, instead of spending the money, brought it in each week for the class missionary fund. By Christmas she had brought more than any other girl in her class.

A Sunday-school in a little town of one thousand people in eastern Minnesota with only 154 members sent in last Christmas as its mission offering for Syria, \$581. The year before they had sent \$51. Note the more than ten fold increase in a single year. There is not a wealthy man or woman in the church or Sunday-school. They are wage earners and farmers.

These few illustrations prove that the potential for financial investment in missions by the Sunday-school teacher is little realized. The only requirements are a worthy object, enthusiastic leadership, consecrated effort and sacrificial giving. The reflex spiritual benefits are really very great in Sunday-schools doing something really big, something far and beyond what they have ever done or thought of doing for missions before. It is worth all it costs. Try it in your school by multiplying your gifts to Home and Foreign Missions by ten or by twenty-five, by fifty or by one hundred or more if need be. Make it big enough to challenge sacrifice. We must get away from penny and petty giving in the Sunday-school if we are ever to train our pupils to know the real joy of it, and if we are to produce future large investors in the enterprises of the Kingdom. Nor can we rest content with a large total, unless every member of the school has done his part. That Sunday-school in Newark, N. J., which for years reported not only its gifts each Sunday but the number of contributors as well, laid the necessary stress on individual giving. The Sunday-school teacher is charged with a grave responsibility in training his pupils in giving. Not only should a pupil be taught to give because a worthy cause requires support, but much more because he needs the development of character which can alone result when giving is proportionate to ability, is cheerful, is regular and in recognition of stewardship. The Sunday-school must discharge this obligation of training or miss a God-given opportunity.

To cultivate intelligent, interested, sacrificial giving the pupils who, with others, give the money should have a voice in the selection

of the objects, and they should be in accordance with the natural interests of the pupils of various ages. The mission Boards will gladly furnish on application, a list of specific objects to which Sunday-schools may devote their offerings.

THE GIFT OF LIFE

Gifts of money are poor in comparison, however, with a richer gift for which we must look to the Sunday-schools to supply. If our Lord's last command is to be fulfilled to go unto the uttermost parts of the earth with the Gospel, there must be an un failing supply of messengers. The calls that are coming to the mission Boards from abroad are urgent, insistent, desperate. Missionaries are dying at their posts from overwork and disease. Such word as has come to one Mission Board from Siam and from China is typical of conditions all over the world.

"Our need is nothing short of desperate. Our work has grown large, far and far beyond our powers. We must have help. Without it we cannot hold the line. The calls of the sick are insistent calls. We dare not refuse to attempt to answer them. But there is a limit to human endurance. Your two medical men in Chieng Mai have all but reached that limit."

"My work of teaching the nurses is fast growing beyond me—it has gotten too big for us to handle without at least one more foreign nurse in each hospital. Those in the work are all doing their best, but one only needs to be shown through the two busy institutions to realize the need. If only some nurses fitted for these places could look into the earnest faces of our students, their call would surely be effectual."

We have complacently thought it all right to send one family to a remote station, or to equip (?) a hospital staff with one doctor and no nurse, with the nearest station 600 miles away. Meshed, Persia, is in a province as big as France, with a population of two million people, is a sacred city of a hundred thousand in the Moslem world, one of the most strategic centers in all Central Asia. A few months ago there were just two missionaries at this station, an evangelist, and a doctor. The other two missionaries had been furloughed home on account of illness. The evangelist was stricken with typhus and the doctor with typhoid. The former died while the latter was still in his delirium. When the doctor recovered, he was the sole missionary left in all that vast region. The nearest missionaries were 600 miles away. He had been attempting before his illness, to carry on medical work over this vast territory. Needless to say, when he went itinerating outside of the city, his hospital had to be closed.

We must go to our Sunday-schools insisently with these needs. We must sound the call for recruits and have our young people think of missionary service as one of the possible forms of life activity in which they might engage. Pastors, superintendents and teachers, the responsible leaders in the Sunday-schools must them-

selves see the vision of the "man of Macedonia" if their pupils are to do so.

There are churches by the score in the United States that in all their history have never sent out a home or a foreign missionary from their ranks. They have conducted services and have doubtless influenced through their contributions and prayers their local communities and the regions beyond, but the conception of their church and Sunday-school as a center in which young people are to be trained for missionary service has never been seriously considered. When pastors and Sunday-school teachers begin to regard the young people as potential missionaries or their supporters, we shall have a new objective in Sunday-school work. One church out on the Pacific Coast about ten years old has in a decade supplied seven missionaries. Two of the pastor's own children have volunteered. He himself was a student volunteer and when prevented from going abroad spent several years in Alaska as a home missionary. His children were born on the home mission field. His church is a training school for missionaries.

Where a Sunday-school has adopted the objective of producing missionary volunteers, systematic missionary education in the different grades is a recognized part of the curriculum. If a school wishes to turn out lawyers, doctors, engineers, clergymen, it adapts its curriculum to the objective in view. A Sunday-school likewise, which determines to produce men and women trained for the extension of God's Kingdom on earth, both by engaging in it personally and by contributing to it by gifts and intercession, will map out its program of study and training accordingly. It will look for results very definitely. If they are not secured by the means employed the curriculum will be modified and the staff changed. It will be natural and normal to secure missionary decisions in that Sunday-school whose atmosphere is decidedly missionary, created by the missionary passion of its leaders. Personalities imbued with missionary zeal and fervor will communicate their enthusiasm to others.

Results will not be attained, however, apart from hard work, tact, and perseverance. Missions must be made attractive and natural through presentation of facts, in graphic story form. This should whet appetite for missionary magazines and books. Pictures, posters, charts, diagrams, maps, etc., will convey missionary truths to the eye in a way that memory will tenaciously retain. Contact with men and women who have devoted themselves to missionary service at home and abroad will prove invaluable. Their messages and personality brought to bear upon the lives of the pupils will do much to inspire and summon them to a like consecration of their lives to service worth while.



WHAT A SUNDAY SCHOOL CLASS OF GIRLS LOOKS LIKE IN WEST AFRICA

Where The Drum Calls to Sunday School

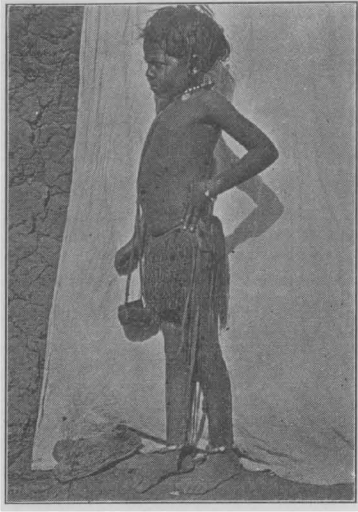
BY JEAN K. MACKENZIE, NEW YORK

The Author of "Black Sheep," "An African Trail," etc.

I am on a journey between Elat Station and Metet Station in the Presbyterian Mission, West Africa. My chairmen—for I am in a one-wheel bush chair—trot along in the late afternoon. We are to spend Sunday in a village beyond two more rivers. Suddenly six little girls fly about my path, their little grass bustles fluttering and their little chests heaving with the hurry of the adventure. And one of them is terribly in love with her granny. She is saying:

"My grandmother never misses going to the meeting, and my grandmother takes me to the house of God. My grandmother is a person of the Tribe of God and my grandmother always goes to the collection Sunday. My grandmother takes me and that was my grandmother who saluted you at Minkok! She came out of her house to salute you, and that was my grandmother. Did you see my grandmother?"

On and on that darling little voice tells me about her grandmother, "Mvam jam!" It seems that I cannot remember to have



GOOD RAW MATERIAL, AFRICA

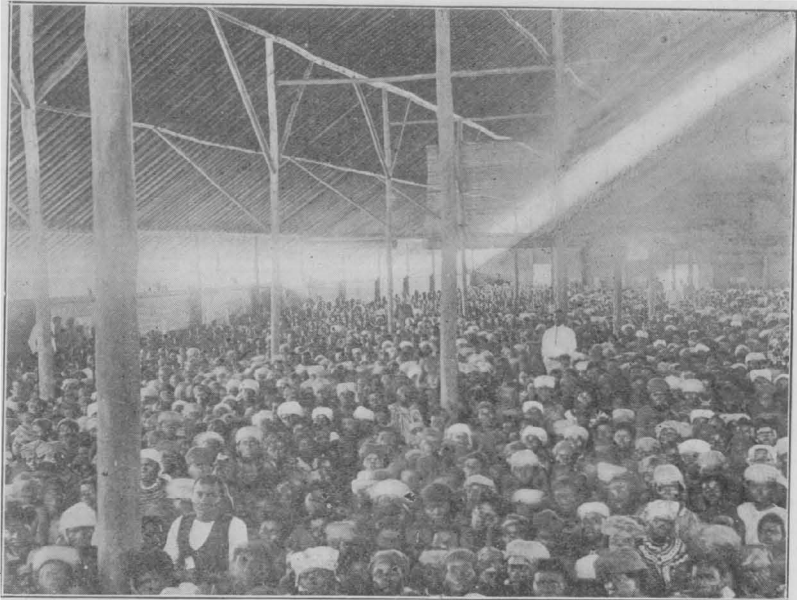
been so saluted by a celebrity in Minkok. The thing is you don't always know them when you see them—these paragons. But never mind—you are sure to see them tomorrow in church.

"I believe that you will come to church tomorrow" I say to the six little winded girls, and my chair speeds up and they are left behind. I hear the treble announcement of the little herald—"My grandmother"—and there follows more that I do not hear.

But do not doubt it; that distinguished company was in church the next day, along with about eighty thousand other church-goers in the forest and upon the beach of southern Kamerun. The dawn

of the Sabbath was cracked on that morning by the drumming of the four hundred and fifty-nine drums at the four hundred and fifty-nine out-posts of the Presbyterian Mission—to say nothing of the drums at the stations where the white people are. A drummer arose in that number of villages to announce, in the dusk of the morning, the day we celebrate. Christian people woke to that drumming, and put the thought of work away. Very early the dwellers in the remoter villages were on the paths of the forest that lead to those towns where there would be an evangelist. At nine by the evangelist's clock—for a really complete evangelist will have that wonderful equipment—the veil of silence that hangs about the forest of a morning is rent again, by the drumming that announces Sunday-school. By this time the Christian people are pretty generally seated under the four hundred and fifty-nine roofs of leaf thatch that cover the houses of God in the forest, for it is not understood in our forest that you should go to church and not to Sunday-school. Grandmother—be sure of it—on that morning went to Sunday-school, hand in hand with her dear little publicity agent.

At the door of the church they separate and for the hour of the school sit, after their kind, in classes. Presently at the lesson period a great murmuring goes up under the shadow of the roof tree and that is the people of the Tribe of God learning the Golden Text. It is most important that you learn the Golden Text, for what better have you to do in this world than to learn quite perfectly the Words of God that are for the healing of your tribe? You are one of the ignorant ones of the forest, born in the days



ONE HALF OF A CROWD OF 5745 BIBLE STUDENTS IN A WEST AFRICA MISSION

of the former darkness when there were as yet no books from God nor reading of books. So you submit with patience to the discipline of this hour, fixing your friend and neighbor, who is your teacher on Sunday, with attentive eyes. You must take your good where you find it, if you cannot read.

There are fortunate ones who can read—they are different! They have the Book of God tied up in a bright handkerchief, and with it is a little book of songs. They do not hide this treasure under a bushel—rather they make some ostentation of it on their way to church. They sit in proud classes, mostly young, with much care of their persons and with the manner of accomplished people. Here and there among the seated groups of classes these grave and accomplished young bucks or young girls will be teaching. They read the beautiful words from a book, with the greatest ease. The fortunate ones! Many of their seniors, men and women, read from a book, but not with that singing ease. No, when you have learned to read after you are a “real person” you practice that wonderful art with effort. Still, there you are, reading the Words of God to your less fortunate neighbors, teaching them the little you know that is beyond their knowledge. You stumble in your reading as they stumble in their reciting, but together you are stumbling in the right direction. And there, teaching a class back of yours,

is old Zamo, who cannot read at all. No, she cannot read, but the Spirit of God has shined in her heart. The sheep of her little flock, looking up to that wise old shepherdess, are fed. Her harrying old voice is driving them all one way upon the path that was made plain to Zamo by supernatural illumination.

These moments of reassurance are much savored by a missionary. That is why a visit to Efulen Station, the senior station of the work in the forest, is so happy. I remember such an hour in the Sunday-school of Efulen clearing—a clearing that is now twenty-seven years old. I, who had been at work there years before, was a guest on this day and sat at ease under the shade of that church. There were seventeen hundred people present. I could see the many teachers standing among the classes, their beautiful gestures in outline against the bright sky at the far open end of the church. Those gestures, and the address of many voices that made a noise of a running river under the brown thatch, were directed to the rank after rank of crowded brown bodies; this was Sunday-school. Presently I could name almost all those gesticulate outlines, they were old friends of mine. And near me two young women, whom I remember as little school girls, were speaking so wisely about the things of God. They were the children of Christian mothers, and I had a moment of the sweetest reassurance.

There is great need of reassurance. All is not ideal in the forest. Too many people are coming who want to know the things of God. It is as if you stood on the hill near Elat Station and asked the tribes that live under the cloak of the Kamerun bush: "How many of you will follow Christ?" And when you saw the bodies of one hundred and thirty thousand rise to that question you begged them to return to the place from which they rose. "Cast lots," you might find it in your heart to say to them, "and let those upon whom the lot falls become people of the Tribe of God; for the white people in the forest are too few and the black people are too ignorant to deal with so many to lead them out." Or you might say: "Wait a while, we've sent a messenger to the church of the white people beyond the sea, asking them to send five tens of white people and two white people more,—return to your houses and pray the Father that the hearts of the white Christians may be moved so to do."

But above your voice of doubt or your voice of entreaty there is a Voice more clearly heard by the people of the forest—saying: "Come unto me, *all ye!*" They hear that Voice above all the four hundred and fifty drums on Sunday morning. They come to Sunday-school as if they had a date with a Personality more compelling than that of their humble and ignorant teacher. They wait there as if for the consummation of a contract by the party of the second part. Is it nothing to you that they wait?



IN JERUSALEM WAITING FOR THE CHRISTIAN SUNDAY SCHOOL TO OPEN

Saving the Children of Moslem Lands

BY STEPHEN VAN RENSSELAER TROWBRIDGE

Sunday School General Secretary for Moslem Lands

BY THIRTEEN centuries of persistent effort Islam has established itself as the dominant faith in the Near East. Attached to every mosque is a *kuttab*, an elementary day school whose avowed purpose is to train the boys of each generation in the knowledge and practice of the religion of Mohammed. A *kuttab* is as thoroughly Moslem as a Sunday-school is Christian. Classes are held every day and the teachings of Islam are even woven into the primers and copybooks of the smallest lads.

In proportion as Islam has advanced, Christianity has retreated. The mosques in Cairo, Constantinople, Damascus and Baghdad outnumber the churches many fold, and any teacher who should attempt to start a Christian Sunday-school in Mecca or Medina would be put to death.

Yet as a result of the impact of western life many of the strongest Moslem ties are loosening. Most of the students in the Government schools in Cairo have abandoned the five essential daily prayers and the strictly enjoined ceremonial ablutions. In

private many break the fast of Ramadan and they have ceased to spend their evenings chanting the Koran. The city temptations fascinate and grip them. In these moments they sorely need the strength of manhood and their defeat is pathetic beyond words.

Is this not the golden hour for making Christ known? And how shall He give these boys and girls victory over sin unless He is made *personally* known to them? The *kuttab* has failed and is no longer interesting. Shall the cinema, the racy novel and the political club be allowed to hold the field? Or shall the Christian day-school, printing press and Sunday-school make a resolute and spirit-filled effort to reach the whole of this new generation with the good tidings of Christ's redeeming love?

SUNDAY SCHOOL MEMBERSHIP

The deportation of Armenians, the famine in Syria and other war conditions have seriously affected the enrolment of Sunday-schools, and exact returns are not available from some of the fields. But the following census may be of value in securing a survey of Moslem lands:*

	S. S. enrolment:
Morocco	158
Algiers	620
Tunis	222
Tripoli (no Sunday-schools)	
Egypt	22069
The Anglo-Egyptian Sudan	1061
Palestine (estimated)	800
Syria (estimated)	3000
Arabia	300
Turkey (estimated)	14000
Persia	4738
Malaysia	547
Afghanistan (no Sunday-schools)	
Total	47515

When we take into account that over 90% of the Egyptian members are of the Coptic race, that practically the whole of the enrolment in Turkey is made up of Armenians and Greeks, that the Syrian schools recruit from the Christian communities and in Persia the scholars are chiefly Nestorians, we realize that we are still at the very threshold of the great task of winning Mohammedan childhood to Christ.

There are in the world today at least 60,000,000 boys and girls under fourteen, whose only knowledge of God is from the garbled tales and obscure declarations of Mohammed. Let me quote, as an illustration of the negative and hopelessly uninteresting idea of God, the following sentences from the Short Creed by Al-Ghazzali, committed to memory by the children in the *kuttabs*:

"We witness that He is not a substance and substances do not exist

* Moslem pupils in India and China are not included in the above survey, as these countries are reported in separate articles.

in Him; and He is not an accident and accidents do not exist in Him; nay He does not resemble an entity, and no entity resembles Him; nothing is like Him and He is not like anything; measure does not bound Him and boundaries do not contain Him—He does not exist in anything, just as nothing exists in Him: He has exalted Himself far therefrom that a place should contain Him, just as He has sanctified Himself far therefrom that time should limit Him. Nay, He was, before He had created Time and Place and He is now above that which He was above, and distinct from His creatures through His qualities. There is not in His essence His equal, nor in His equal His essence. He is far removed from change of state or of place. Events have no place in Him, and mishaps do not befall Him."

Does this not impel us to go at once among these pupils to let them hear the vivid parables and the rich interpretations of God from the lips of Jesus Christ?

The early missionaries opened Sunday-schools in private houses and in practically every preaching place, so that the movement has been co-extensive with the native Church and in many cases has branched out in villages and cities where the Church is not yet established. But there has been scarcely any internal organization of departments and grades, and almost no federation between schools. Until 1919 there had been no national Sunday School Union in these lands. The thirteen local conferences held this past year in the provinces of Egypt prompted the Sunday School Committee of the Presbyterian Synod to invite teachers and officers from the schools under the British Missions to join in a conference at Minia. This resulted in the first general Sunday-school convention for Egypt.

In Syria, Palestine, Asia Minor and other fields there is not as yet any national organization. The World's Sunday School Association proposes to locate secretaries at Constantinople, Algiers and Singapore. Capt. G. H. Scherer is appointed by an Intermission Committee as director of Sunday-school activities in Syria. In these lands where a number of missionary societies are at work side by side the Sunday-school is a common meeting ground. Even the Gregorian, Coptic and Orthodox Greek Churches are becoming stirred with a desire to share in the benefits of Bible study but there is, as might be expected, strong priestly opposition.

Although there are 894 teachers and officers in Egypt and the Sudan, the number of training classes is only twenty. Even these are of recent date, for sixteen of them have been started this year by Mr. M. S. Dewairy, the Field Secretary. In the other parts of the Moslem field, training classes and teachers' institutes are very few, and the idea of special preparation on the part of a school secretary or superintendent is entirely new. Generally speaking the day school teachers are asked by the pastor or the missionary to take the Sunday-school classes, with the result that the atmosphere and methods on Sunday are almost identical with the



SUNDAY SCHOOL OPPORTUNITIES

Treasurer, President and Secretary of Boys' Sunday School class in Cairo. All three are from Moslem Homes

week day work. The deep and intimate personal relationship between teacher and scholar is lacking, and in the presentation of the lesson tiresome exhortation too often takes the place of intelligent questioning and illustration. The World's Sunday School Association, in active co-operation with the mission college and theological schools, aims at bringing about a substantial advance in teaching efficiency.

All the Christian missions have felt the dearth of suitable literature in Arabic for teachers and pupils. The World's Sunday School Association base at Cairo has therefore translated, published and circulated during the past four years some excellent books and pamphlets. These have been issued in editions of from 1000 to 3000 copies and two

editions are already sold out.

Many publications by the Nile Mission Press, such as Forbush's Boys' Life of Jesu, Zwemer's illustrated pamphlets, Miss Trotter's illustrated story-parables and "The Awakening of Bethlehem" have been widely circulated. Sunday-school articles have been contributed to mission weeklies and monthlies in Cairo, Alexandria and Beirut. Circulation of books has been by sale through conferences, mail orders, colporteurs and book shops. Only the Golden Suggestions pamphlets have been given free.

Our aim for the future is to produce original books in Arabic, Turkish and Persian. Even in the translations a free rendering has been given and illustrative material from these Moslem lands has been introduced.

There is intense and immediate need for the creation of good literature in Arabic for children. Wretchedly illustrated novels of vice and crime, sold on the streets and in the city shops, are eagerly read. Boys and girls have nothing else offered them. The great majority would respond to better reading.

Special efforts have been made by the Field Secretary in Egypt to promote Decision Day services and the spirit of personal evangelism among teachers and scholars. Even young pupils have responded with earnestness, repeating the Sunday-school lesson to

groups in their homes or in the streets. Evangelistic sermons have been preached by Mr. Dewairy on all his journeys in Egypt and the Sudan. Dr. Sherwood Eddy's deeply spiritual address, "Temptation and How to Meet It," has been circulated in Arabic among thousands of Moslem boys in the Government schools of Cairo, Tanta and Alexandria.

Throughout Armenia and most of the provinces of Asia Minor the Turks wrought havoc to Sunday-school buildings and property. It is impossible as yet to estimate the extent of these great losses. In cities like Urfa, Van and Erzroom the class rooms have been completely demolished and every bit of equipment stolen. In other cities the woodwork has been torn out and sold by Kurds and Turks, so that floors, windows, ceilings, doors, blackboards and benches must be made anew.



MOSLEM SUDANESE BOYS IN SUNDAY SCHOOL, AT OMDURMAN

In some places the relief work has created such friendly relations with Gregorian Armenians that former anti-Protestant prejudices have disappeared, and the Gregorians themselves have undertaken to organize Bible study classes. But the war and the deportations have made the hatred between Turks and Armenians stronger than ever. It is, humanly speaking, impossible to expect that the Turkish children will enter Armenian Sunday-schools. A constructive effort must be made by the missionaries to start schools especially for Kurds, Turks and Arabs.

The damage done in Palestine has been far less than in the north, yet the Turkish troops stabled their horses in the classrooms of St. Mary's school, Jerusalem, and the Friends' Mission

in Ramalla had much furniture stolen and found its buildings in bad repair.

In the midst of the political unrest throughout the Near East there are hopeful facts which brighten the prospect for the future.

Dr. S. M. Zwemer's addresses in Cairo to boys and young men have drawn hundreds week after week to hear the call of Christ. A number of these have taken up systematic Bible study.

A Sunday-school has been started for the first time in the Gregorian Cathedral at Aintab, Turkey. The attendance is 600.

The Sunday-schools of Egypt and the Sudan contributed Christmas offerings in 1918 and 1919 for Armenian and Syrian relief, amounting to over \$4,100.

The Laymen's Movement is steadily developing in Egypt, \$4,500 being contributed in one year for new churches and Sunday-schools. This Movement is quickening the men of the churches spiritually.

Orders for all varieties of our Sunday-school publications in Arabic have been received from missionaries in Central and Western China.

The British and American Missions in Syria have agreed upon a united Sunday-school effort, and they lay the chief stress upon work for the Druzes and Moslems.

Surely the gates of Mecca and Medina shall not much longer prevail against the entry of the Good Tidings of our Saviour. In these days when the Far East is being brought near to Christ, the Near East is beginning to discover that Islam leads far from the Truth of God, and that life eternal is to be found in Christ the Lord.

SUNDAY SCHOOL WORK IN SOUTH AFRICA

The Union of South Africa and the five British Protectorates in the southern half of the continent cover an area of 1,300,000 square miles, and have a population of about 10,000,000 people. (This does not include the conquered German Colonies). This country is becoming more and more important on account of the opening of the Cape to Cairo Railway, and other large transportation systems. The European population in the Union of South Africa alone is nearly 1,500,000, the remainder of the population being of colored or mixed races. As to the child population, it is estimated that there are about 300,000 European or white children of school age, of whom those in Sunday-schools number less than one-half. The mission Sunday-schools report about 150,000 native pupils, leaving at least 5,000,000 African children untouched. The majority of the schools are feebly administered and comparatively ineffective, but they are important forces in the development of the coming generation of South African blacks. The forces of evil, drink, immorality and love of pleasure, are advancing rapidly and capture many of the young people. The Sunday-school work in South Africa is conducted under the management of the British section of the World's Sunday School Association, and needs to be developed and strengthened in all directions.



BEGINNING AT THE BEGINNING IN JAPAN—A MISSION KINDERGARTEN

The Sunday School and the Future of Japan*

H. E. COLEMAN, TOKYO, JAPAN

Field Secretary of the World's Sunday School Association

WHILE ON A Sunday-school lecturing trip to Kyushiu, last November, I had a visit with one man who had been in Japan twenty-seven years. He was taking a keen interest in our work and one night he said to me frankly, "I believe I have made a mistake. I have been here for over twenty-five years and we do not have even a very good church as the result."

This man had been the characteristic evangelistic missionary, and I should judge a very good one. He had one of the best small equipments that I have seen for such a work. There was no evidence, however, that the children had been thought of in building the church, for no part was suited to their needs. He said, "I believe if I had begun with the children, and if we had made an effort to hold them, we would have been today a stronger and more effectively working church."

This failure to provide for children is characteristic of many churches in Japan, but some workers have not yet seen the mistake. Our missionary methods have been such as were moulded in American theological seminaries, thirty to fifty years ago. Then there were no departments or professors taking up Sunday-school methods and the child was hardly thought of.

* Condensed from *The Continent*.

The older people in Japan have been slow to come to meetings and hard to convince, and when they come it takes time before they are intelligent church workers. There is no foundation of religious reading, or church attendance, or giving, or social service on which to build, as in this country. In fact we have been investing in burnt candles; for after these Christians were functioning there was little of life's candle left. We saved a soul, but how much better it would have been to save a soul plus a life, or in the above figure, to invest in a candle that was only beginning to burn, so that its light might shine to brighten the way for many others.

Thanks to many influences the importance of the child to the church is now beginning to be understood in Japan, and however important the evangelistic work we realize that we can never make the nation Christian until we have led the children to Christ and into lives of Christian service. In fact we have found that the success of the evangelistic effort depends to a very large extent on the foundational work of teaching that has been done in the Sunday-school. They say, everywhere, that the best Christians in the churches are those who have been taught and trained in the Sunday-school.

Sunday-school work in Japan is organized with fifty-two branches. Not all schools are yet affiliated with the Association, but before the world's convention meets in Tokyo we hope to organize 100 branches so as to include all parts of Japan.

Do you know how Sunday-schools get started in Japan? One way is for volunteer workers (students) to go out from our Christian schools, rent a room or two in a Japanese home, and call the children of the neighborhood together. There they are taught Bible stories and truths, and learn to sing Christian hymns so familiar to American children. One of such schools may come to be very successful, and the mission may decide to have an evangelist locate in the neighborhood, take over the Sunday-school, and begin in a little larger way the building of a church. In this preaching place they will soon have two or three classes and then if it grows it will gradually develop into a church.

One fruitful branch of the local school's work has been Bible classes conducted for students, often in English. Two very fine young men from my classes are in Shantung, China, one as a Chinese postal clerk. Although a Japanese, he was appointed by the Chinese postal authorities as postmaster at Tsingtau. Besides these two, five Christian young men from my classes are now in the foreign department of the Japanese imperial government.

Tokyo has a community training school for Sunday-school workers that has just finished its fifth term. We have also a standard teacher training course, and conduct training institutes two or three days in a place with six or seven lectures a day.

In the town of Yoppaiichi, which was notorious for its many bad boys and young men of criminal tendency, a Sunday-school was started in the face of much opposition. Within a few months the police testified that the spirit of the youth had changed, and that now, as a result of the Christian influence, they have very little trouble.

The Japanese leaders are realizing today the need for help in the normal training of the children and youth. Dr. Sayeda, editor of the "Hochi" (a daily paper) in Tokyo, said: "With the downfall of materialistic civilization and from our own experience in adopting only the material side of Western civilization, we feel now, as never before, the necessity for emphasis on the spiritual training of the young."

The great question is, with what equipment shall we enter these open doors? We have only begun to touch the field, for the present Sunday-school enrolment in Japan means that we have only *one in four hundred* in Christian Sunday-schools.

* * *

Many from America and Europe will become acquainted with Sunday-school work in Japan this autumn by personal contact at the Tokyo Convention. The missionaries have always given attention to the teaching of the Bible, and have founded Sunday-schools in connection with all their mission stations. There are today over 160,000 members of the Sunday-schools of Japan, and a national Japan Sunday School Association was organized in 1914 under the direct influence of Mr. Frank L. Brown.

Under the leadership of Mr. H. E. Coleman, representative of the World's Association, and of Mr. H. Kawasami, secretary of the national Japan Association, many up-to-date methods have been introduced into Japan. Graded Bible lessons covering twelve years is the standard set for themselves by the Japanese leaders. An interdenominational lesson committee of twenty-three is now at work preparing suitable courses for the different departments. Teacher training work has also been given much attention, and in addition to books from America that are translated and largely quoted in religious publications, there are no less than thirty-five Sunday-school books printed in Japanese. Training schools for Sunday-school workers are held each year in the leading cities.

The coming of the World's Convention is a goal toward which the Japan Association is working. They have set their aims as follows: (1) An increase in the average attendance in every Sunday-school of 25% by October, 1920. (2) All Sunday-schools (3) All Sunday-schools to strive to bring 1,000 schools up to the standards set for church schools. (4) All Sunday-schools to strive to try to organize at least 100 teacher-training departments.

S. D. PRICE.

Sunday Schools In Latin America

BY REV. SAMUEL D. PRICE, D. D., NEW YORK

Supt. Dept. of Utilizing Surplus Material, U. S. A.

IF THE Monroe Doctrine applies to the United States in things that are political, much more does the principle apply in matters that are religious. To no continent are we more obligated to take the teaching of Jesus Christ than to our southern neighbor.

In the religious training of Latin Americans through the Evangelical Sunday-schools constructive work has been going forward since 1916, when Rev. George P. Howard was appointed Sunday-school field secretary for South America, representing the World's Association, with his headquarters at Buenos Aires. From there he visits all parts of Argentina, and has made frequent trips across the Andes to Chile, Bolivia and Peru, and northward into Brazil, Paraguay and Uruguay. A reel of moving pictures has been prepared under the direction of Mr. Howard and one of the pictures shows the Secretary in his office, which is well equipped with Sunday-school material, including a worker's library of standard books, maps, lantern slides, charts, kindergarten appliances, teacher training material and other helps to supply information and illustration.

In South America the problem of Sunday-school literature is somewhat complicated by the fact that Portuguese is the language of Brazil and Spanish of the other countries. The graded lessons are the standard but they must be re-written for the Latin American mind and for conditions that prevail in lands where Christmas comes in midsummer.

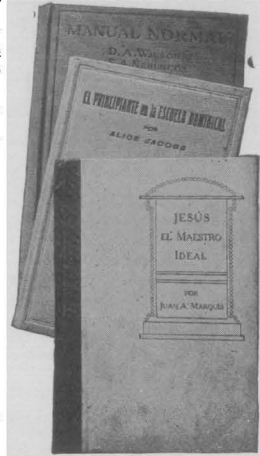
ARGENTINA AND CHILE

The moving picture reel reveals many surprising facts, such as the membership of a Sunday-school marching into the Second Methodist Church of Buenos Aires. First come the beginners then follow the older members of this school by departments, until at the close of the procession come a group of old men and women who are regular attendants of the adult Bible class. Classes of young and old are shown while in the midst of their class room work. The sand table is in evidence with the delightful little tots watching cagerly, and in contrast we see the teacher training class of older ones getting ready to do efficient work in instruction and soul winning.

Constructive Christian work has been carried on in Chile, ranging from teacher training classes to great evangelistic meetings in which hundreds have registered their decision to accept Jesus Christ

as their personal Saviour. Many of these after careful examination have been received into church membership and classes have been formed for the thorough instruction of others to prepare them also for active membership. The work includes organized adult Bible classes, Father and Son banquets and many other modern features of Bible school work.

A paragraph from Mr. Howard's 1917 report shows how eager are many to adopt his suggestions. Speaking of the elementary department he said: "Six months ago there was not a single kindergarten department in any of the fifty Sunday-schools in Buenos Aires. Now there are four such classes using the Beginners' Graded Lessons, and the habit is spreading. One lady writes that her children's favorite game is 'playing' Sunday-school, and that there is nothing they enjoy so much as going to Sunday-school now that their class room has been made so attractive with little chairs, blackboard and sand table. They are now coming to Sunday-school twenty minutes ahead of time, eager to get into their little class room, and it is not uncommon to find them bringing a little stranger-friend whom they wish to introduce to their fine class."



S. S. TEACHER TRAINING
BOOKS FOR SOUTH
AMERICA

IN BRAZIL

The very size of such a country as Brazil creates many limitations when Sunday-school work is attempted. There are populous centers such as Rio de Janeiro, Pernambuco, Sao Paulo and Bahia. Then there are vast stretches where one Sunday-school is removed a thousand miles from its nearest neighbor. There are many states in Brazil without an evangelical missionary and some with only one church or Sunday-school. The Sunday-school statistics read like a romance. At the World's Convention in Zurich in 1913 the membership was reported as 21,448. Soon the encouraging report came that a total of 27,000 and later 30,000 had been attained. An indication of the progress can be noted by the facts concerning their Sunday-school Rally Day which was held October 26, 1919. Here in the United States if the enrolment was 60,000 the Rally Day aim would probably be about 40,000. Very few would be bold enough to aim for 100%. Not so in Brazil. Their goal was 100,000 and the goal became only another mile stone. Figures have not been obtained for the entire country, but Rev. H. C. Tucker, Sunday-school Secretary for Brazil, esti-

mates that the numbers will probably range from 125,000 to 140,000. They believed in publicity as well as personal appeal. On the front of the Rio de Janeiro trolley cars large placards were placed stating that "Tomorrow is Go-to-Sunday-school Day" and everybody was urged to attend.

An item of special interest comes from Rio de Janeiro in connection with Rally Day. On two occasions when rally meetings had been held one of the boys who had looked forward with great expectation to be present had the misfortune of being sick. He was not in a condition to walk or travel in the street cars but on the second occasion five or six of his chums, poor boys working for salaries of about \$18 per month, agreed to hire a taxi and take this boy to the meeting. When this announcement was made there was a great clapping of hands and calling for those boys to stand up. Mr. Tucker, who related the incident added, "Really the occasion was tense with enthusiasm."*

The next World's Convention may be held in Rio de Janeiro. The Sunday-school leaders in Brazil are seriously considering the question of extending a hearty invitation when the Sunday-school workers gather in Japan next fall. The date would normally be in 1924.

An eight point standard was adopted for the Sunday-schools of Brazil in 1918. Many schools are gaining the entire eight points and receive a diploma with seals showing the goals attained. The points are: (1) Organization; (2) Cradle Roll; (3) Organized Class; (4) Normal Class; (5) Home Department; (6) Instruction in Missions and Personal Work; (7) Report every six months to Sunday-school Union; and (8) Annual Financial Contribution to the Union. On last Rally Day more than \$3,000 were contributed for the work of the Brazil Sunday School Union. Some of the teacher training books that have been translated into Portuguese are used not only by Sunday-school teachers but are appreciated by many in private and public schools, and by pupils in the Government Normal Schools. The Sunday-school in Brazil has the opportunity of doing a great work along the line of helping to introduce modern pedagogical and psychological methods into the whole educational system of the country.

* For months the Sunday-school leaders in Brazil individually and the Brazil Sunday School Union as an organization have been appealing to the World's Sunday School Association, urging that a full time, well equipped Sunday-school secretary be sent to them. This request has been emphasized by the personal entreaty of such men as Myron Clark, who is in charge of the Y. M. C. A. work in Brazil and Mr. Domingo A. Oliveira, Superintendent of the largest Sunday-school in Rio and the leading boot and shoe manufacturer in Brazil. A cable was sent to Brazil in March stating that at last a man had been found and that initial gifts had been obtained to make possible the commissioning of Rev. Herbert S. K. Harris, a Presbyterian pastor in Elmira, for this special work.



A WOMAN'S BIBLE CLASS IN CHINA—NOTICE THE BOUND FEET

Importance of Bible Study in China

BY REV. OTTO BRASKAMP, TENG CHOW FU, SHANTUNG

THE SUNDAY-SCHOOL is one of the best methods for direct and effective evangelistic work, for wherever there is a well organized Sunday-school there is a strong evangelistic spirit.

As a result of this work many strong church organizations have been developed. If it were not for the Sunday-school in China the churches would not be what they are today. Young and old, rich and poor, learned and unlearned come together for Bible study. Every phase of the work is carried on and developed in many directions. Much emphasis is laid on opportunities for service and great stress has been placed on Bible study both in the individual churches and the group meetings with pastors, evangelists, and other workers to learn how to make the Bible class work of the churches more effective spiritually.

The progress and influence of the standardizing of the Sunday-schools is most satisfying. The spirit and interest is developing and spreading rapidly throughout China. The teacher training and Sunday-school Institutes have been a great help in furthering the movement. The long-hoped-for Research Laboratory of Religious Education has made a wonderful start and the

Chinese leaders have a worth while Normal Training Institution in Religious Education. The doors are wide open for this type of work but where are the instructors? Rev. E. G. Tewksbury, the General Secretary for China and the only one for that vast country says:

“Certainly among the many interests that claim attention, absolutely none has been in my own life more fundamental than this stress on ‘personalized’ evangelism. It has made over my own life and that of many of my associates.”

If ever the Gospel in all its fulness and strength was needed by mankind, it is needed today. Some definite lines of Sunday-school work in China are:

- (1) The Week of Evangelism.
- (2) A Bible Reading Church, (a) Social service, (b) Personal Work.
- (3) “Christianity to Save China,” movement.
- (4) Yunnan Mission Movement.
- (5) An adequate church program.

The work is growing in China. For example in Tengchowfu, Shantung, Sunday-school services for one church are held in six places owing to lack of room in the city church. It is estimated that about 1,000 study the Sunday-school lessons.

The primary department of this church is composed of outside children, street waifs and day school pupils, with an average attendance of 300. The advanced department is composed of church members, students and non-Christians with an average attendance of 400. Two teacher training classes are held weekly for the study and explanation of the lesson. Regular Sunday-school services are held in four of the day schools which have been opened to reach the non-Christian women and children who live too far from the church. The average attendance in these schools is seventy-two with one hundred and fifty as the highest number present. Boarding school girls and women from the Bible Training School assist in teaching. Both graded and international lessons are used and have given splendid satisfaction.

In practically all the rural day schools, country chapels and churches, Sunday-schools are conducted either by the teacher, pastor, elder or evangelist. The Christians and inquirers also attend and receive a great deal of benefit from the study and explanation of the lesson. The Westminster and Graded Bible Lessons are used and Home Study Lessons are taught in some of the Christian homes, where there is no Sunday-school or day school.

One of the most interesting features of the Sunday-school work in China is the celebration of Christmas in churches and out-stations. At one station the pupils from six heathen schools came in a body with their teachers to attend the exercises. Two of these

teachers have since become inquirers. Two large Christmas trees were secured from the hillside and trimmed with paper flowers and fruits; the gateway and school room were decorated with pine branches. Suitable exercises were held all day long and about 200 people attended. At the close the children were each given a little handful of peanuts and a persimmon. Sometimes a large box of dolls and toys comes from American friends and these we distribute among them. How much they appreciate them is shown by an extract from a letter written by one of the parents.

"I have much pleasure in acknowledging your kind thought of sending my children the pretty little doll which I understand was sent by your good friends in America. It manifests that they possess the love of God, even sending presents to us over here, not mentioning the lives sacrificed. I wish you when writing to tender them our very hearty thanks.

Often for Christmas entertainment the Sunday-school children give a play illustrating the spirit of giving of our best to others. The methods of Christians in celebrating Christmas has a decided evangelistic effect and the attendance on the part of the heathen shows the increasing interest in Christian customs.

* * *

The progress of Sunday-school work in China is shown by the following figures from all missions that conduct schools giving definite and regular Christian instruction.

All Societies:	1915	1916	1917
Schools	3,025	3,637	4,301
Teachers	7,355	11,021	12,416
Pupils	165,282	195,704	210,397

* * *

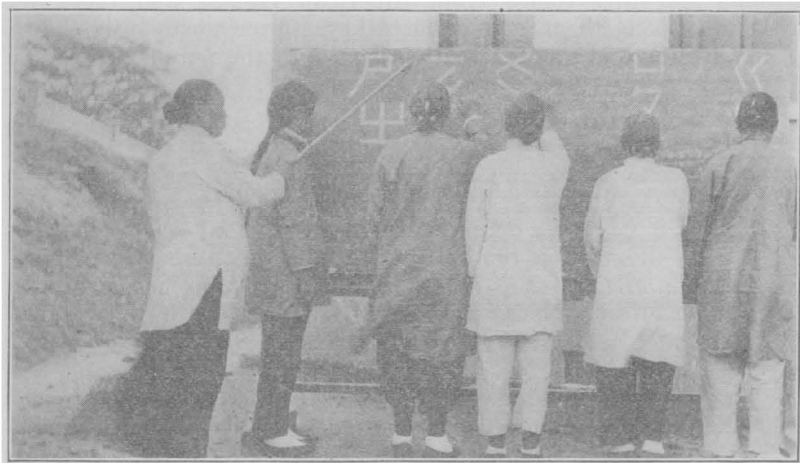
Two hundred thousand Sunday-school members in China are by no means a small force for righteousness, though they are in the midst of a people numbering over 400,000,000. These Bible Schools are rendering a great service in helping to produce Christian leaders for tomorrow.

The China Sunday School Union is working in cooperation with the churches and the missionary agencies, as well as with other organizations seeking the spiritual welfare of the Chinese. The Executive Committee of the China Sunday School Union is chosen from among the missionaries and other Christian leaders, and the General Secretary, Rev. Elwood G. Tewksbury, is also the representative of the World's Sunday School Association.

Laying foundations has been the constant and consistent aim of the work in China. Numerous teacher training books have been translated into Chinese. More than 1600 Chinese leaders have already received teacher training certificates as an evidence that they have either attended training institutes conducted by the

Union, or have passed examinations in one or more of the books of the teacher training series.

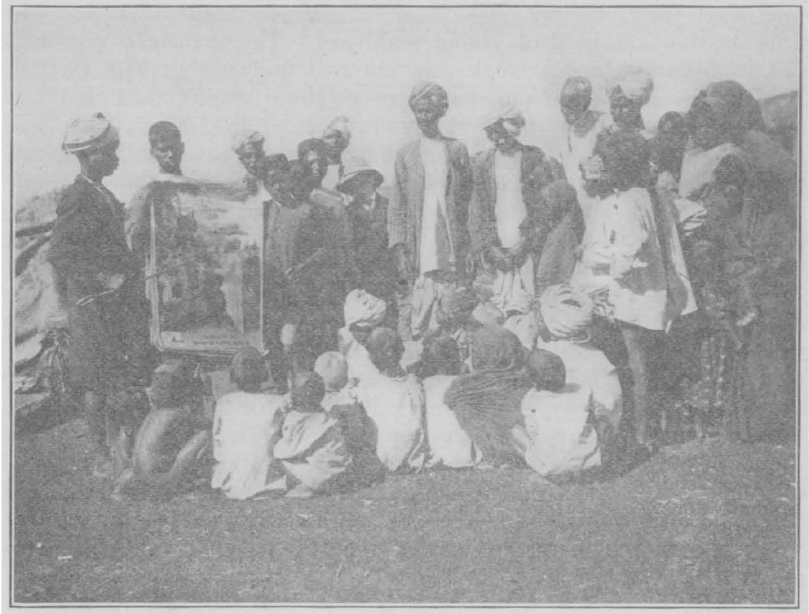
That the Chinese Church may become a Bible reading Church, special attention has been given by the Sunday-school leaders in China to a system of phonetic writing. This will mean an open Bible for Sunday-school as well as for church folk and missions.



TEACHING THE NEW PHONETIC SCRIPT IN CHINA

This new National Phonetic Script promises to be one of the greatest blessings that has come to China. Thousands of characters are needed in writing classic Chinese and hundreds are necessary for even very simple reading. With the new phonetic script only thirty-nine characters are necessary to represent the various sounds, and even an ignorant person can learn to read by means of the "phonetic" in three weeks. An educated person can master the new system in a few hours and typewriters with the script are now in use. In a country where today only about 2% are able to read it can readily be seen what a tremendous value this new system will have in Christian education. The production of invaluable literature in both Chinese and English is having its effect. Sunday-school literature is now being issued in this script, such as the Chinese Teachers' Quarterly and the China Sunday School Journal. Practically the whole New Testament is out in this script, and a new day is dawning for China.

S. D. P.



OPEN AIR SUNDAY SCHOOL, CONDUCTED BY BOYS IN INDIA

Sunday School Work In India

BY REV. RICHARD BURGESS, JUBBULPORE, INDIA

General Secretary, India Sunday School Union

IN ORDER to achieve something durable among the heathen it is necessary to teach the young. My greatest joy is to work among the children and the hope I derive from such work is very great." This was the testimony of Bartholomew Zeigenbalg, the first Protestant missionary to India. More than two centuries have passed and generations of missionaries have come and gone. Five thousand are in India today and all of them require but a few months' experience on the field before they hold the same opinion as Zeigenbalg.

In the hundred years between Zeigenbalg and Wm. Carey there were no Sunday-schools in the modern sense in India. Nevertheless there was undoubtedly systematic and excellent religious instruction, especially for the young. The news of Robert Raikes' movement reached Carey, Marshman and Ward in Serampore, Bengal. William and Felix Carey, sons of "William Carey the Great," and their friend John Fernandez, were at that

time on the threshold of young manhood. There seemed possibilities in Serampore. A work was planned and a plan was worked. Thirty Bengali children, with these three well-grown lads as teachers, constituted the first Sunday-school in India. This was in the month of July, 1803. In the self same year that Bonaparte unsuccessfully mobilized his forces at Boulogne to take England, these three lads successfully laid a plan to take India. In 1819 the first Sunday School Union in India was constituted, embracing Calcutta and the surrounding district.

With the missionary expansion of the reformed churches came the growth of Sunday-schools. But the growing movement was not unified until Dr. T. J. Scott, of the Methodist Episcopal Church, then Principal of the Theological Seminary, Bareilly, put time, money, energy, brain and heart into the cause. In the Decennial Missionary Conference of 1872 Dr. Scott urged the formation of a Union, on a national scale, for the consolidation and expansion of Sunday-school work. Dr. Scott's work was rewarded by the formation of the India Sunday School Union and he was appointed the first Honorary General Secretary. This epoch-making event took place in the Baptist Church, Allahabad, in the year 1876.

The India Sunday School Union embraces thirty-two Auxiliaries. Their boundaries coincide, in the main, with the large Provincial political areas of India and Malaysia. They are self-governing and depend largely, for their usefulness, on the personnel of their chief officers. This is not ideal, but facts must be faced. Inter-denominational committees, at their best, find it difficult to hold together permanently and effectively. Committee members include generally overworked missionaries and the laity, frequently changing, and all serve in an honorary capacity. The ideal is to employ a whole-time paid secretary for each large auxiliary section who will rally, unite and coordinate the work and workers.

The International Bible Reading Association has for many years been promoted by the India Sunday School Union. The natural home of this Association is the Sunday-school, and its topic the International Lessons each week. By its means the home and the school are linked by a golden thread, and the personal habit of daily Bible study is formed and strengthened. The lists of readings are issued in 13 Indian languages besides English. The total registered membership is 17,400 in the vernaculars and English, but probably 100,000 read the selected Bible portion daily. In the missionary educational institutes the International Bible Reading Association has a strong influence. As a matter of course the portion is read each morning at "opening prayers."

Figures are not the chief or the only proof of progress, but

they are worthy of consideration. Take 1881 as a starting point. In that year there was in India a Sunday-school membership of 65,728; by actual count there was in 1910 a membership of 565,717. That mean an actual increase in thirty years of 860%. Throughout the year 1910 one new Sunday-school was established every four hours and one new scholar enrolled every five minutes. There are many existing Sunday-schools which are not reported. Making allowance for those, I estimated that there are in the Sunday-schools of India no less than 750,000 teachers and scholars.

In England there is a Sunday-school membership of about one to every seven of the whole population; in India it is about one in every 500. The membership varies in different parts of the empire for certain manifest reasons. For instance in north Ceylon there is one Sunday-school member to every 19 of the population; while in Central India it is one in every 3761. These numbers will have a new meaning when it is remembered that each figure represents a human soul, and that probably half the Sunday-school membership is non-Christian. While we congratulate ourselves on what has been done, we should be humiliated at the fact that three-quarters of a million is a small number of Sunday-school members out of about 133 million Indian children under 16 years of age.

The most valuable testimonies as to the usefulness of the India Sunday School Union come from the mission lands where it exists. As the Bible Societies are indispensable in providing printed copies of Holy Scripture, so these Unions are indispensable in promoting the study of the Bible. The India Sunday School Union seeks to call into activity the latent power of the indigenous Church, training and directing that voluntary service in the interests of evangelization through the child. Herein, admittedly, lies the ultimate solution of the most fundamental problem of all missionary endeavor; herein also lies the justification for the existence of the work here outlined.

Bishop Thoburn says: "The signs of the times, the lessons of the past, the indications of the future, the call of Providence, and the voices which come borne to us by every breeze, and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer a world."

* * *

The Sunday-school is one of the greatest institutions of today. As a school of religious instruction it is inestimable. As a civil institution it is priceless.—*Daniel Webster.*

* * *

What is taught in the Sunday-schools of today is the code of morals for tomorrow.—*Woodrow Wilson.*

* * *

Our army cannot save the country, our navy cannot save the country, but our Sunday-schools, sown thick as school houses throughout the land, can save the country.—*General Rutherford.*

Timothy Stand-by on Sunday Skool Doins in Ameriky*

BY REV. JOSEPH CLARK, D. D., ALBANY, NEW YORK
Superintendent of the New York State Sunday School Association

Brush Fork March 25, 1920.

My dear Bruther Laban:

I've just got a notis that the Wurdl's Sunday Skool Conven-shun is to meet in Tokyo, Japan, next October; and, if our oil-well money keeps cummin in, yure cistern-in-law Marthy and yure Bruther Timothy is a-planning to go. The wind's blowin from the West this mornin and its a-wafting to my ears the soothing chug of the pump at the oil-well. I'm therefore reportin that the oil-well's still a-runnin.



Just now, Brush Fork is all ablaze with excitement about the program that the Kingdom of God haz just put on fer the downin of the devil. I reckon it took its kew from the wurdl war. The big War what waz koncluded some two year ago sure did upset things, and now the Soljers of the Cross haz the job of settin the wurdl rite agin. There's only one way fer to do it, and that is fer the churches and skools to *git together*. The Allies had to *git together* to win the war, and now the churches is follerin suit, and is *gittin together* to lick the devil. Well, Laban, that's rite-smart of a job, but it sure is needed.

The wurdl war did some *good* things; but it did plenty of *bad* ones. One of the best things it did wuz to put the lid on the saloon forever. Glory! But, Laban, it took the lid off a lot of volcanoes—*labor* volcanoes, *Bolshevick* volcanoes, *high-cost-of-livin* volcanoes, and the like, and now they're spoutin forth their fumes in such awful fury that it looks like as if

* Copyright applied for 1920 by Joseph Clark.

One of the unique and well known characters in the Sunday-school world is "Timothy Stand-by, the Sunday-school Man." Dr. Joseph Clark, who writes under this name, was an editor who became a minister and then entered Sunday-school work. He founded the Colorado Association and was for some years State Secretary of the Ohio Association. He is now State Superintendent for New York and has recently completed a campaign for a \$500,000 fund for Sunday-school work. He is a well-known speaker at conventions and his "Timothy Stand-by" letters convey much valuable information and many helpful suggestions in characteristic fashion.—EDITOR.

the wurld will be gassed if it don't watch out and hurry up and git on it's gas mask. That old maid of ancient history, Miss Pandory, [who we learned about in the Brush Forks skool] wazzen't a match to the wurld war in makin trouble. The nashuns of the wurld haz bin shoutin "Peace!" "Peace!" when there aint no "Peace"; and, worse than that, Ameriky haz no place in the "Leag of Nashuns." Ain't it awful?

"Well, az I wuz sayin, the Sunday-skool folks is roused and has started in on a kampain of evangelism and relijus edikashun what's goin to reach to the ends of the earth.

Laban, the surprizin thing is that it has been diskovered that Ameriky, mor'n enny other Nashun needs jogging up on relijus edikashun, if it's goin to do fer itself what it's a-plannin to do for the wurld. Laban, facks is facks, just as sure as pigs is pigs, and we mite as well face 'em square.

I have been a-studyin the figgers of late, and they're somethin alarmin. Laban, how many folks under 25 yeer of age do you spose is livin in Ameriky today? I know you have no idee so I'll tell you. There's just 55 million, 775 thousand and 40 [55,775,040]. I spose a few more haz bin born since them figgers wuz collected. The Katholicks claims about 8,600,000, the Jews 1,630,000, and all the other relijuns about 376,000. The Protestants haz about 17,000,000. After the Katholicks haz got credit for all they claim, and the Jews and Protestants for all they claim, there's still 27,000,000 boys and girls and yung folks in the United States claimed by nobuddy who don't go to Sunday-skool and who have no relijus trainin or edikashun of enny kind. That means that *two out of every three* [or 69 purcent] *are goin to no relijus skool*, and 4,000,000 of them are in New York State.

Laban, these figgers is bad enuff; but they look skandlus when we face the fack that more'n half of the folks what belongs to the Sunday-skool are absent most of the time. They're like Lige Tucker. He jined the Masons thirty yeer back and haz bin in the lodge-room only twiet since. Notwithstandin that, he's sot on insistin that he's a Mason.

You see, Laban, that durin the war the Sunday-skool folks got their eyes on somethin else besides the trainin of children in relijun. They nit socks, and sold Liberty Bonds, and sowed fer the Red Cross, and sung in Community Koruses, and cut bandages fer the woundid, and did a thousand other things what took time; and they fergot there wuz such a thing as relijus edikashun. *That's* one of the reasons why the Sunday-skool cause haz had a set-back in Ameriky. And now that the War is over [all except between the United States and Germany] the Sunday-skool's havin some job to git back where it *onct wuz*—to say nuthin of becomin what it long ago *orter have bin*. It's rite-smart harder to climb up a mountin,

Laban, than it is to slide down: and just now the Sunday-skool is in the climbin bizness.

Laban, one of the surprizin things about the Sunday-skool is that it haz got along *at all*, when the church haz bin so stingy in pervidin money for carryin it on. In a town down East, what haz 18 worshipin congregations, it haz bin discovered that in one yeer, all of them put together spent on their churches and Sunday-skools \$209,000; and out of that money, Laban, only \$6,600 wuz spent fer the Sunday-skools. Just think of it, Laban!—200 thousand dollars [or 97 percent] for the church, and 6 thousand dollars [or 3 percent] for the Sunday-skool. That's worse than "16 to 1." It ain't no wonder the Sunday-skool haz bin livin at a poor dyin rate.

Why, Laban, the United States haz bin blowin in stacks of money for everythin under the sun except fer the relijus trainin of its boys and girls. It haz clean fergot that the safety of the Nashun depends more on the relijus trainin of the people than it duz on the money they git or the good times they have. The time to make *character* is in childhood and youth—not after folks has growed up. There's lots of trooth in the old sayin "If the saplin is bent, the tree will be crooked." Laban, figgers shows that fer every man, woman and child, Ameriky last year spent \$2.40 fer automobiles, \$1.30 fer candy, \$1.12 fer coffee, 80 cents fer patent medicines, and 7 cents fer lead pencils; while the money spent by the Denominashunal and Interdenominashunal Sunday-skool Boards fer the relijus edikashun of the boys and girls wuz little more than 5 cents fer each member of the Protestant Churches—the *cost of a cheap lead pencil fer relijus edikashun and \$2.40 fer joy rides*. Laban, "if the richus skarsely be saved, where will the wicked and ungodly appear?" Woe is me! I'm all undone! Selah!

But, Laban, the Sunday-skool wurd is rouzed up over the matter and is gittin down to bizness. In the first place its *trainin more leeders fer young people*. It's bin revealed that the Sunday-skool's fhe place where leeders is made. The leeders of Boy Scouts, Girl Scouts and Camp-fire Girls of course are *members of the Church*, but it haz bin pinted out that *80 per cent of them are teechers or officers in the Sunday-skool, and 7 percent are pastors*. That leaves only 13 percent who are not tied up to the Sunday-skool. Don't you see, Laban, that it's up to the Sunday-skool, through Trainin Classes fer leedership, Summer Trainin Skools, Week-night Skools of Relijus Edikashun, and the like, to train a big army of leeders? And that's a part of the program to-day.

Then, Laban, the Sunday-skools of Ameriky is plannin to make a hundred thousand more misshunaries. Misshunaries are not made after they git to be twenty yeer old. Livingstone and Moffatt, and Judson and Thoburn and all the rest heard their kall to the missionfield in their teen yeers. From now on every Sunday-

skool is to become a recrutin stashun fer the enlistin of misshun-aries, and it won't be long afore a *Sunday-skool what's not represented somewhere in the misshun field by one or more of its own boys and girls will be ashamed to hold up its head and look the world in the face.*

Then, Laban, there are sum big plans on just now fer Vacashun Bible Skools to run fer six weeks durin the summer time. When you and I wuz young, Laban, the day skools closed in the spring to give the boys a chance to help their dads on the farm raise a crop of corn. But them days is past. There ain't no reason why the public skools in this day should close in the spring. They do it because they've got the habit, and they turn the boys out in June not to raise corn, but to "raise Cain." And the boys "raise Cain" because they have nuthin else to do but to kill time. The Sunday-skool wurd is a-plannin, Laban, to take half of the day skool vacation-time fer relijus edikashun—to teech boys and girls *relijun* and the *Bible*, and a lot of other things that the public skool can't teech, and that will help the youngsters grow up to be clean, high-minded Christian citizens, who will *live* right and *vote* right, and who will be an improvement over a lot of folks we now have in Ameriky. Grate guns, Laban, we wuz born too soon! We'd orter be kids now, and git the benefit of these modern doins.

Then, Laban, plans is shapin up fer trainin the officers of the Sunday-skools—the Suprintendents, secretaries and sich. The Lord knows they *need* trainin. The skool officers are to be fed up on books and plans and confurences on Skool Administrashun until they know their job as well as the preecher knows hiz. It won't be long, Laban, afore suprintendents will be displayin a framed diplomy on the skool wall back of the desk [just like an engineer has one hangin on his engine-room wall] a-certifyin to the fack that he's passed the test and knows enuff about runnin a Sunday-skool to be put in charge. Why not, Laban? There's just as much in knowin how to run a skool as there is in pilotin a ship, or drivin a locomotiv.

This warm spring day reminds me, Laban, that Summer Skools fer trainin Sunday-skool leeders is now goin to be worked harder than ever. If I wuz a bettin man [which the Lord forbid], I'd bet our brown leghorn rooster that the Summer Skools will have more folks in them this summer than ever. Almost every state haz one, and the Internashunal Association runs a Trainin Skool at Lake Geneva, Wisconsin, which is called a "Graduate Skool" where they sand paper down and polish up the students what haz bin graduated from the State Skools. Oh, Laban, I know in usin these edikashunal words I'm gettin into deep water, fer you've never heard of sich doins and sich skools afore, but they're

pintin the way to a time when az sure az fate, the Sunday-skool will be a real Skool of Relijus Edikashun what will reach out into the week nights and into parts of week days, and the publik skool will be sittin at the feet of the Sunday-skool learnin somethin new in sykology and pedegogy, and how to train the side of a boy that the day skool can't reach—his spiritual natur.

And that ain't all, Laban, fer the Sunday Skool's dead sot on headin off the Bolsheviek bizness in this country. That can't be done by makin over the growed-up Bolshevicks, enny more than a farmer can straiten up a tree after its a foot thick. Big oaks comes from little akorns, and the time to take the kink out of a Bolsheviek is when he's a little chap. That wild and woolly Villa down in Mexiko is a good sample of a Bolsheviek. Think what he's cost Mexiko and the United States! Think what heaps of trubble he's made, and what money he's cost. That might all have bin saved if sum Sunday-skool in Mexiko had got hold of him when he wuz a kid and startid him right. That's what we've got to do with the Bolshevicks; get the *little* Bolshevicks into the Sunday-skool, and bring them up to love Jesus. Then they'll love our country and our flag and everybuddy, and will grow up to be law-abidin citizens.

And, Laban, plans is on foot to plant a Sunday-skool in every town and village in the West. Out on the fronteer there's hundreds of little towns with no preecher, with no church, and with no Sunday-skool; while, down to Jeriko Kort House, where Main and High Street crosses, there's churches on three corners within a hundred feet of each other. Laban, that's plantin too many seed-corn in a hill. There's thousands of boys and girls in the West who never saw a church and who never heard of a Sunday-skool, and they're growin up without relijus trainin. The Sunday-skool folks is detarmined that such doins can't go on enny longer. Laban, afore you're datin yure letters "1930" there'll be a Sunday-skool within walkin distance of every family in Ameriky. When that time comes, and there are plenty of Sunday-skools and no saloons, the Millenyum will be here. Glory!

Laban, I just got started, but I'll have to quit. The best news I've got to tell ennybuddy in these days is that I'm goin to Japan afore frost, and my wife Marthy's goin with me. The only Japanees word I know is "Ohio." It mean's "good mornin," and I'spose I'll work it overtime when I get to Tokyo.

The oil well's still a-runnin. Keep prayin that it will keep at it, fer if it quits, my Tokyo trip is busted.

Yours truly

TIMOTHY STAND-BY.

On The Continent of Europe

BY HENRY N. PHILCOX, LONDON, ENGLAND

Hon. Secretary of the Continental Mission Sunday School Union

ALTHOUGH in the year of Waterloo the Sunday School Union in London made a grant towards a Sunday-school in France, where the idea was introduced by one of the exiles who returned at the close of the Napoleonic regime, and although isolated efforts were made in various countries in subsequent years, it was not till the latter part of the nineteenth century that an organized Sunday-school movement on the Continent began—in France—and it was not till 1864 that any organized effort was made from England to promote Sunday-schools in Europe.

The growth of Sunday-school work in Protestant lands has since then been considerable, even in Finland where three-fifths of the population of four or five millions are Lutherans. There are some 170,000 Sunday-school scholars in the Lutheran schools. Other Protestant countries on the continent formerly helped from England, now are independently organized and Holland has made valued gifts towards work in other lands. In Norway and Sweden local Unions are still helped by grants from England, but splendid progress has been made and it is hoped that, ere long, the Continental mission may be able to concentrate its efforts on non-Protestant Europe.

How vast is the need? A population of roughly 300,000,000 people, i. e., about equal to that of British India. But heathen India has three times as many Sunday-school scholars as these so-called Christian lands. They are but nominally Christian, for Romanism in Catholic lands is for the vast majority a system of superstition, by which it is hoped to escape physical and spiritual suffering. The Greek Church gives but dim Gospel light in Eastern Europe. The result is clearly manifest. With the advance of education the old superstitions are discredited and men, who know no other form of Christianity than that of Rome, become agnostic or atheist. Hence it is necessary to inculcate a purer faith and the surest way of doing this is through the child. Many children are permitted to attend the evangelical Sunday-school whose parents would never enter an evangelical church. By these children, and frequently by the lesson leaflets or other literature given to them the Gospel message reaches many a home which otherwise would be untouched.

For nearly sixty years the Continental Mission has supported work in France and has entered other countries. One of the most hopeful fields is Italy, where there is a Sunday School Union which

comprises every Protestant denomination, including the Episcopal, the Brethren and the Salvation Army. Already an advance has been made into new territory which was formerly under the dominance of Austria. Week by week as new schools are opened in "Redeemed Italy" and in other districts increased demands come for literature—lesson leaflets for the children, and lesson helps for the teachers. How much there is yet to be done—population of Italy 36,000,000, Sunday-school scholars 15,000!

Spain with its population of 21,000,000 is in a still more backward condition. Scattered here and there are missions with approximately 5,000 scholars, but the distances between the workers are so great that this fact and other difficulties incidental to isolated work have so far rendered abortive all attempts to found a Sunday School Union. Help is given to some of the schools by grants for literature, towards general expenses, and by the loan of lantern slides, the display of which attracts many children who would not come to an ordinary school. Portugal is in much the same state as Spain.

Of South Eastern Europe little can be said. In Bulgaria before the war, there were some schools and in Greece in 1900 the writer heard of only four schools, and has no knowledge of any increase. Shortly before Greece entered the war, two Greeks, who were eager to work for the children, were called for military service and the proposals were dropped.

Russia before the Revolution was a fruitful field—in spite of the many difficulties, such as persecution, lack of workers and ignorance of those who were willing to work, and the vast distances to be traversed by the Sunday-school missionary. Even during the days of the Terror, devoted Sunday-school workers traveled long distances to foster the schools and to encourage the workers. The door will yet be fully opened and we must be ready to enter.

Hungary is largely nominally Protestant and had many Sunday-schools in 1900, when the writer's visit to Budapest brought these workers into touch with England and led to the formation of a Sunday School Union. The bright prospects have, we fear, been marred by the war and the partition of Hungary.

Bohemia was, before the war, the home of a small work carried on amid varied difficulties. The new Czecho-Slovakia offers one of the most hopeful fields. Its population is some 13,000,000 of whom only about 500,000 are Protestants. But there is a strong movement among the Roman Catholic population, priests and people alike, away from the Papal Church. The Government is tolerant and sympathetic, and the cry has already reached us for help.

The children of Europe are the key to the evangelization of that continent.

Missionary Methods for Sunday Schools

REPORTED BY MRS. E. C. CRONK, 45 W. 18TH STREET, NEW YORK CITY

THE ENLISTING OF A THOUSAND

How one Girl put a Thousand, not to Flight but to Work

"SOME day we're going to number a thousand; some day we're going to fill this hall," sang a group of daring Washington girls. The group was one of the twelve into which a Sunday-school class was divided. The hall was one of the finest movie theaters in Washington. The teacher was Miss Jessie Burrall.

On Sunday, March 21st, 1920, the mark that the girls had dared to place before them was reached. They had enrolled their "thousand" and went over it with an eighty plus, and they have not yet called a halt. The class was begun with six girls in November, 1917. Miss Burrall, who is chief of School Service, National Geographic Society, called these girls together at Calvary Baptist Church to face the spiritual and social needs of the army of girls who were pouring into Washington in war work.

The class soon numbered fifty. Then it went to one hundred, and has been growing ever since, although many of the original war workers have left the capital.

Explaining the success of her class, Miss Burrall says:

"The chief aim is the development of spiritual values in the lives of the members in order to set them free from the cares, perplexities and irritations seemingly so much a part of life, and lead them into sane, joyous, happy acquaintance with God, by taking the New Testament promises at face value and seriously attempting to live by them.

"We very carefully avoid anything sensational in the teaching or conduct of the class. 'Pure religion and un-



MISS JESSIE BURRALL

Leader of a Bible Class that enrolls a thousand young women

defiled' is the most interesting study in the world. Believing that the human mind is incurably religious, we go ahead providing an opportunity for the exercise of the spiritual nature.

"A sponge never discovers its true nature so long as it remains in a saturated atmosphere. We refuse to provide a saturated atmosphere wherein the girls, by passively listening, can feel that their Christian duty is done, but everlastingly encourage them to become bits of radium and to let their light shine. Our aim is to set every girl at whatever work she can best do. The class stands, also, for joy, jollity, and even hilarity, —

"Once every two weeks or oftener a 'corking good time' is planned and carried out by a most efficient recreational committee. These good times range from skating parties, sight-seeing trips by motor, and launch rides on the river and canal, to picnics, house parties at nearby camps, and the time-honored reception and tea. We aim to care for every variety of taste and for every interest. Class organizations now include a ukelele club, a guitar club, choral club, basket ball team, two gym' classes, hiker's club, and others.

"The class first met in the commodious and well-equipped rooms of Calvary Baptist Sunday School. But an attendance of 200 in one class taxed the rooms to the limit. Just across the street from the church is the large, handsomely appointed, well ventilated Rialto Moving Picture Theater. When Mr. Tom Moore, the owner and manager, was approached upon the subject of the use of the building for the class, he related how Rev. Samuel H. Greene, the pastor of Calvary Church, had befriended his mother and himself throughout his fatherless, 'struggling boyhood, and as an expression of his appreciation, tendered the use of the theater absolutely free.

"The class joyously moved in and started on a campaign for a thousand girls a Sunday, which is now well on the way to realization, and the class is talking of 1500 as the next goal. Our class motto is the third line of the little quatrain, 'The Song of the Panama Canal Builders':

'Have you got any seas that they say are uncrossable?

'Have you got any mountains they can't tunnel through?

'We specialize on the wholly Impossible, Doing the things that no one can do.'

"We are great believers in the lure of the so-called impossible. Anyone can fail on an easy task, but a gigantic one enlists the imagination and helps to carry one 'over the top.' Thus our great handicap, namely the shifting of population, normally a

condition in Washington and aggravated ten-fold by the war—a condition that caused all the pessimists to attempt to discourage even the starting of the class, has worked to our advantage in that the 500 or more girls who have left are carrying the seeds of the class spirit and sowing them in their home churches. 'Junior Burrall Classes' are being formed in many places.

"We are great believers in tithing. We started with three girls who gave the tenth or more of their income to the Lord's work and now have over a hundred. Their average salary is over \$100 a month. That means \$12,000 a year flowing into the home and local churches. The class makes no attempt to receive or control the gifts. Regular and special offerings are taken, however, and receipts for last year were well over \$6,000, although the membership a year ago was only 200. Only about one-sixth of that amount goes for class expenses. We have bought an automobile (costing \$1,200) for a Methodist missionary in Malaysia, have given \$3,000 to the Baptist \$175,000,000 campaign, and over \$500 to city charities. We are paying the passage and outfit of a missionary, are supporting a girl in training, etc., etc.

"The Sunday morning service starts at 9:30 with a pipe organ recital. This is followed by choral and community singing, led by Mrs. Gertrude Deland Price and her chorus of 30 voices. Scripture reading and prayer precede the lesson, which takes the form of a talk by the teacher on the International Lesson, always with a practical and present day application. It is a custom for the class to rise just before the lesson, when each girl shakes hands with the four other girls nearest her, learning the name and state from which each comes.

"As to organization, the class is rather unique. Early in the game we divided Washington into twelve districts with a captain and lieutenants

in charge of the members living in each district.

"Each group is organized into a Bible and Mission Study Class, for we are training workers for all varieties of church activities. We have seven volunteers for the foreign mission fields and support a student volunteer in a training school.

"The class has two efficient secretaries who keep an accurate roll of the class in duplicate by card index system. Every Monday morning a list of the new girls is placed on the teacher's desk. A cordial letter of welcome, telling the name of the captain and group to which she belongs, and requesting that she meet the teacher the following Sunday, is sent to each new girl. In addition to this each captain receives the list of the new girls for her group. The class is closely affiliated with the Calvary Baptist Church, over 100 girls having joined by letter or confession of faith during the year. Many other girls have joined other denominations.

"The teacher makes it a point to learn every girl's name and home state as soon as possible. A year ago, with ten new members a Sunday, she could usually name half of the ten on sight the second Sunday. Now, with 30 or 40 a week and over a hundred a month, it takes about six repetitions for her to fix the name and face. The only limit she is willing to put upon the size of the class is her ability to know each girl personally, so as to sympathize with her joys and sorrows. All girls away from home need more than anything else the right kind of vicarious mother or big sister, with nothing sentimental in the relationship but a frank, comradely friendship that asks no reservations, excuses, or mental Sunday clothes to keep it alive.

"There is an undreamed of power in our girls throughout the country—all that they ask is leadership."

Note: Miss Burrall has just ordered 200 copies of the March number of the

Review that she may distribute them among the members of her class and so give them the information they need in the World Wide program of the Church.

WHEN SURPLUS AND SHORTAGE MEET

The Surplus of Half the World Would Supply the Shortage of the Other Half

A discarded church bell lay rusting and unused in an old church tower in Cleveland, Ohio. Over in Liberia, Africa, a missionary was longing for a bell to call his people to the services.

A woman in Pennsylvania had her bicycle carried to the attic. Over in Kobe, Japan, a weary little missionary sighed "Oh, if I only had a bicycle I could double my work."

"In a 'spring cleaning' in a Virginia Sunday-school building large quantities of picture cards and lesson papers were dumped into the trash can. In a school in India a teacher was longing for picture cards and lesson papers, no matter what their date.

"Another calendar!" said a New York business man. "This is the forty-ninth one I've thrown into the waste basket." Out in Africa a missionary sat down at the typewriter to make a calendar because none was available.

That is why "The Department of Surplus Material" came to be in the World's Sunday School Association.

It has handled an even wider catalogue of wares than Sears, Roebuck and Company—from a card punch to a church bell and from a picture card to a mule.

From all over the world thanks and petitions have come. A missionary in the Philippines says that one-half of all the Sunday-school helps used by them are furnished by this department, and asks for more.

One of the most interesting pieces of work done by the department is the sending out of Christmas packages to about 1,200 missionaries. Before people in America have had their Thanksgiving dinners, the

Christmas packages are on their way to many lands. Each packet contains two Daily Bible Reading Calendars for the coming year, a Warren celluloid Calendar, "The Gist of the Lesson" for the year then ending, a song pamphlet, and two Easter musical services, with other enclosures that will help to make a happy Christmas overseas.

To people who are throwing calendars in their waste baskets the enthusiastic thanks of a missionary in Liberia who received a calendar in a Christmas packet, are hard to understand. He wrote: "Most of all we are thankful for the Sunday-school Calendar for 1919, which has just reached us from your Department. Ever since the year began, I have been intending to typewrite off a calendar (we can't get any out here!) because the mental effort of counting back from the last date you are sure of to find the day of the month you want to know is a nuisance—but the work never got done. So apart from all its special and good features your Sunday-school Calendar is a *real boon* and we thank you."

The picture post-cards which are thrown away or stored away in America may be of great service on the mission fields. A missionary from the Philippine Islands tells how he uses post-cards to carry Gospel messages: "I am planning an organization of personal workers in Silliman next year, and in connection with the tracts we intend to get out in various dialects I want to get picture post-cards on the backs of which the tracts are to be pasted. If you can emphasize picture post-cards in the literature coming our way this year I shall appreciate it. We can never get enough picture post-cards."

Every year organs, cameras, typewriters, violins, stereopticon slides, dolls, toys, and many other things are sent on their way with messages of joy.

Here is an opportunity for Sunday-

schools and missionary societies as well as individuals to utilize much material that would otherwise be stored away, rendering no service to any one.*

LIVING POSTERS

It is one thing to state facts and quite another thing to cause an audience to really grasp the facts stated. Charts and posters help to visualize missionary facts. The liveliest posters of all that are being presented are real living posters.

Miss Mary C. Wiley has conducted a display of such living posters in a Presbyterian church in Winston-Salem, North Carolina. Each year the Mission Board of the Southern Presbyterian Church names some specific mission field to be presented to the church on Children's Day. This year the field to be presented was Korea.

Much literature and many attractive posters were sent out.

In order to make the posters really live before the audience, the Winston-Salem committee substituted real folks in costume on the platform, for the picture folks that were to be hung on the wall. Every detail of the posters was carefully worked out.

One poster presented a Korean bending underneath a heavy load, labelled "Ancestor Worship, Poverty, Ignorance, Disease and Sin." "Help take off Korea's load" plead this living poster.

One after another the groups were formed in tableaux. A reader who stood at one side gave the title and stated facts about each poster. After the last poster had been presented, she stepped forward and made an earnest plea for helpers, adapting the "Call for a Hundred Heralds" in *Women Workers of the Orient*.

Results reported are a most interested audience, members of school who took part, really impressed with facts and conditions they pictured,

* Write to the Superintendent of the Surplus Material Department, 216 Metropolitan Tower, New York City, giving your denomination so that he may put you in touch with missionaries of your own church and the needs which you may supply with your surplus material.

parents more definitely enlisted because of the cooperation in preparation of costumes and studying facts, larger gifts which always follow intelligent interest.

Moving mottoes added another feature to the program. Striking missionary mottoes were printed on large sheets of heavy card board and mounted on handles. A procession of boys bore these mottoes aloft, each boy stopping in the middle of the platform to speak the words he carried. The long line of mottoes as the boys all faced front together made a very striking, silent address.

"COME INTO MY MISSIONARY PARLOR"

This is the invitation that Mrs. Fred A. Victor of the Central Methodist Episcopal Sunday-school at Yonkers, gives to one class each Sunday.

Now the missionary parlor is only a bright corner of the social hall in the basement, curtained off and furnished and unfurnished each time it is used by the three wide-awake boys who quickly transport chairs, rugs, table, blackboard, maps, and other furnishings as they are needed.

The Sunday-school is divided into four groups, (not including the Primary Department and Men's Bible Class), and each group is invited into the missionary parlor or mission study room, one Sunday in each month. On the first Sunday the little folks come, then the older scholars in order on successive Sundays. Instead of going into an ordinary mission study room, however, they go into China, Africa, or Japan, or some home mission field.

There are three teachers or leaders to make the journeys very real. There are maps and pictures and charts, costumes and curios.

One teacher conducts the journey, giving geography and history of the country studied and introducing the scholars to its people and its religions. Then the second teacher tells what changes are taking place as the people hear the Gospel, getting up-to-date information from church papers, mission study books and reports.

The third teacher presents the specific work their church is doing in that field. The pupils are given heavy card lap-boards and outline maps and crayons. They indicate the location of each church with a red dot, each hospital with green and schools with blue.

One day a boy who had seemed indifferent held his green crayon impatiently in his hand. "When are we going to mark green?" he asked, when the lesson was nearly over. The map journey was almost completed, and no hospital had yet been located. "Not until we reach La Pas," said the teacher. "You see we have just the beginning of one hospital for all of South America in La Pas." A quick exclamation of surprise came from this boy's lips, for the need had become very real to him.

Many of those little maps are taken home as the pupils are learning to pray and work definitely to meet the needs of the mission stations they have located.

The same subject is presented for four successive Sundays, the instruction being graded to suit the advancement of pupils.

FIVE THINGS THEY DID

Officers of a Minnesota Sunday-school decided that their school must have an intelligent interest in the work of the Boards of the Church. Here are five ways in which they brought it to pass:

1. An attractive poster was always hanging in the Sunday-school room, giving the names of the Boards of the church—Board of Home Missions, Board of Foreign Missions, Freedmen's Board, etc., etc.

2. Five minutes (time strictly adhered to), was given every Sunday during the opening exercises to the Sunday-school Missionary Committee.

3. A live missionary committee selected material to be used and secured the five-minute speakers. These were taken, as far as possible, from the church membership and adult Bible classes.

4. The Sunday-school Missionary Committee apportioned to the study of each Board a definite period of time,—a month or two months, as seemed advisable.

5. On the first Sunday of the time apportioned to any particular Board, that Board

was introduced to the Sunday-school, its name clearly and distinctly emphasized, its purpose explained, its special field of work defined. On the following Sundays, apportioned to it, definite concrete examples of its work were given. (Particular care was always taken to connect the work definitely with its special Board.) This offered opportunity for the greatest variety and originality in presentation,—a map talk, a chalk talk, a character sketch, an impersonation in costume, etc.

This plan can be followed indefinitely, the Boards being taken up in rotation, for there is an inexhaustible wealth of material. It will result in a church membership informed and enlightened as to the Boards of the Church.

MRS. OLIVER WILLIAMSON.

INSIDE INFORMATION

"Fourteen years was I in America," said a man who came from another land, "before I saw an American home from the inside."

There is pathos in plenty in the groups of those from many lands who never see "inside." A young woman missionary recently had assigned to her a large group of Roumanians in a Middle West city. Among other opportunities which came to her was a class of young Roumanian men who were eager to learn the English language. Some were members of the Mission. Others were friends. All faced the difficulty of trying to live and achieve success in business in a land whose language was foreign to them and whose customs were strange and perplexing. With quick understanding their young teacher saw their yearning eyes turned to the closed doors and windows of American homes.

"Won't you come in?" she said occasionally to small groups.

At the dinner table she tactfully familiarized them with the use of various articles on the table. In her home she explained the social customs of America in just the way she would have liked them to explain to her the customs of their land had she been the guest and they the hosts.

Quite a number of them became interested in the church and joined the congregation.

The influence of that missionary's work in sympathetic Christian Americanization has spread to many centers. The Roumanian people in America, following the need of trade conditions move from center to center. Many of the members of that class have gone to other places and reached other groups with their influence.

IF THE MOUNTAIN WILL NOT COME TO MAHOMET—WHAT THEN?

Down in Virginia Miss Irene Haislip, a newly-made secretary of literature prepared a display of literature for the monthly meeting of the Woman's Auxiliary. She gazed at her table with admiration. All that was latest and best, all that was brightest and most attractive she had, just ready for the eager members who would seize upon her up-to-date supplies with keen delight as they went in and as they came out. Now the meeting was over! The members had departed to their various places of residence, and her literature display remained intact. Not one woman had taken a single leaflet. Even the ones to whom she had offered them had waved her off saying, "Too busy, can't get time to read what I have now."

She gathered up her scorned stock and began to plan something more than a display. She bought a rubber stamp—"Do not destroy. It costs money. Read and pass on," and stamped every leaflet. Free literature impresses some people as valueless literature. Women like things they realize "cost money."

Then when she was all ready to begin new plans for circulating literature, influenza arrived and the Board of Health ordered a closed town. At first the literature secretary was dismayed over the prospect of no meeting at which to try out her new plans. Then she saw opportunity. Instead of closing out her

stock she ordered more. She wrote to her four Boards and to the American Bible Society for leaflets on their work. They sent their choicest and best. She made two hundred and fifty packages on each subject, with twelve or more leaflets to each package.

On Friday and Saturday she dropped a package in the mail box of every home she could reach in her denomination. When the "closed Sunday" arrived and the multitudes of church goers found themselves shut out from churches, they opened the packages of literature that had come to them "For Sunday Reading."

The duration of the epidemic suited itself perfectly to the organization of her denomination. For five weeks the churches were closed, so the first Sunday was Foreign Missions, second, Home Missions, third, Christian Education, fourth, Sunday School Extension and fifth, Bible Society. After the first Sunday there was an eager looking forward to what would come next.

A minister who was a cripple heard of what this girl was doing and asked her if she had any extra packages that he could use. His church was a short distance away and there were only twenty-one families in it. Packages were given him. With a boy to help him, he started out in a buggy to distribute the leaflets. He would have the boy call some one to

the door of each home and from his buggy he would give a word of greeting and cheer. The boy would then hand in a package "For Sunday Reading" and they would proceed on their journey.

That was not the end of the plan. The secretary wrote to a friend in a distant city, which had a population of about 200,000, and told her what she was doing. The friend's church was not closed, but there was much influenza among the members and the work of the church was greatly curtailed. She immediately secured literature for her congregation, called together Boy Scouts and Girl Scouts on Saturdays, and all the automobiles she could press into service, and had the children ride around the city, distributing the leaflets. Before they would start on a trip she would tell the boys and girls what they had to deliver and tell them a beautiful story about the "Cause" the literature represented.

The secretary of literature who started the plan was greatly enriched in her own spiritual life through this simple service, and after that she had no difficulty getting rid of the literature on her table at the Auxiliary meetings, for the women asked for it and read it eagerly.

"That was work?" Yes, it was work, but work that was tremendously worth while.

If the world is ever to be saved it must be saved through its childhood.—*F. B. Meyer.*

* * *

If we can win one generation we have put the devil out of business.—*D. L. Moody.*

* * *

What you would have appear in the life of a nation you must first put in the school room.—*John R. Mott.*

* * *

I did not understand the secret of America's greatness until I went into her churches and Sunday-schools.—*DeTocqueville.*

* * *

The Sunday-School is the most significant, most fruitful and most permanent work of the Church.—*Bishop W. F. McDowell.*

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN 156 FIFTH AVE., NEW YORK CITY

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- Study Courses and Literature*—Mrs. John S. Allen (Reformed America).
Schools of Missions—Mrs. Luke G. Johnson (Methodist, South).
Schools, Colleges and Young People's Conferences—Miss Carrie Barge (Methodist).
Women's Church and Missionary Federations—Mrs. Frank M. Goodchild (Baptist).

Joint Standing Committees with Home Missions Council

- Home Mission Committee of Review—Charles L. Thompson, D. D. (Presbyterian, U. S. A.).
Alaska—Paul de Schweinitz, D. D. (Moravian).
Church Building—Joseph S. Wise (Reformed, U. S.).
Cities—William P. Shriver, D. D. (Presbyterian, U. S. A.).
Comity and Cooperation—Lemuel Call Barnes, D. D. (Baptist).
Community and Industrial Relations—John McDowell, D. D. (Presbyterian, U. S. A.).
Indian Missions—Rodney W. Roundy (Congregational).
Migrant Groups—H. Paul Douglass, D. D. (Congregational).
Negro Americans—George R. Hovey, D. D. (Baptist).
New Americans—Mrs. D. F. Waid (Presbyterian, U. S. A.).
Orientals and Hawaiians—George L. Cady, D. D. (Congregational).
Plans and Policies for Hebrews—John A. Marquis, D. D. (Presbyterian, U. S. A.).
Publicity—Ralph Welles Keeler, D. D. (Methodist).
Recruiting the Home Mission Force—Charles E. Burton, D. D. (Congregational).
Spanish-Speaking Peoples in the U. S.—Mrs. J. W. Downs (Methodist, South).
Town and Country—Paul L. Vogt, Ph. D. (Methodist).
West Indies—Charles L. Thompson, D. D. (Presbyterian, U. S. A.).

THE CHURCH AND THE COMMUNITY

Three Study Books

By EDITH H. ALLEN

Chairman, Committee on Study Courses and Literature

Diagnosing has become the absorption of the hour. Under the prevailing world war of ideas economic, social and governmental, men and nations suffer while human misery, pain, hunger, disease, anguish

and death march on to new victories quite as triumphant as those of shell, trench and guns. Everyone is prescribing. A League of Nations, a new credit system, production for service versus profit, cooperative individualism, nationalization of industries, internationalization of labor are some of the many panaceas advanced; of just what definite ingredients compounded, their advocates are not always prepared to state.

Meanwhile the cure halts and the malady increases.

Amid all the crash of conflict it is heartening to perceive at least a small safety zone, a bit of sure footing upon which to begin at once to build a little of the new soul and body of the better order that is to be. It is the realization of the identity of the human needs and aspirations. And the place for each to build is over against his own house, in his own community—the community which is the fulcrum, the larger family, the unit out of which the whole, the nation, becomes. It may not be diseased in body or soul without danger to the whole. Here sullen social resentments, alien racial consciousness, untaught and overworked childhood and womanhood may not exist, any more than typhus or influenza, without spreading contagion and disintegration.

What place has the Protestant Christian Church in promoting the whole life program and interests of the community? This vital question is the theme of the three new home mission study books for 1920-21, issued jointly by the Council of Women for Home Missions and the former Missionary Education Movement which is now the Missionary Education Department of the Interchurch World Movement of North America.

The leading book of the series, "The Church and the Community," is the work of Ralph E. Diffendorfer, director of the Home Mission Survey Department of the Interchurch World Movement, and thus peculiarly fitted to give this subject authoritative and inspiring treatment. The chapter headings indicate the general scope and character of the book,—Community Life, Economic Factors, Cooperation, Housing and Homes, Complex Community Situations, Community Leadership. (Price postpaid: cloth, 75 cents; paper, 50 cents.)

The second book of the series, "Serving the Neighborhood" by Rev.

Ralph A. Felton, through pen pictures and concrete illustration makes visible the Church actually at work in the community. It brings the Church to the fireside, the hearthstone, and wherever little children gather. Through its pages one sees again the ministering Christ passing along sunny, dusty roadways, pausing in villages, teaching, healing, and radiating new hope for all who toil and aspire. The six chapters are as follows: The Church a-Neighboring, Home-Making a Christian Calling, The New Health Crusade, Education through Play, Community Civics, Some Successful Churches. (Price postpaid: cloth, 75 cents; paper, 50 cents.)

The third book, "Mr. Friend-o'-Man of the City of Is-To-Be" for Juniors, is written by Jay T. Stocking, D.D., author of many books of delight for the young folks. In this book Dr. Stocking gathers the children about him and together they follow the Wise and Wonder Man through many interesting encounters and adventures, and when the stories are told and the book closed the child has found new friends in children of other races and colors, and a new glow within, the burning on his heart-altar of that light which reveals the beauty of goodness and the worth of service. (Price postpaid: boards, 60 cents; paper, 40 cents.)

For the presentation of these books to groups of varied experience and capacity,—children, young people, college students, women and men in church meetings, study classes,—supplemental material has been assembled, and later dramatic and stereoptican material will be added. The helps include a set of devotional exercises by Mrs. Jessie L. Scott to give a spiritual basis to the thinking for each chapter (15 cents), a supplement containing suggestions for leaders of program meetings and reading circles by Mrs. Frederic S. Osgood (ready in May, 15 cents), a supplement for leaders of dis-

cussion groups and lecture courses (to be issued in September, 15 cents), a leader's manual for the junior book by Miss Cornelia Bedell (15 cents), a model city set of cut-outs to be colored, a picture sheet and picture stories. Orders should be sent to denominational headquarters.

SCHOOLS OF MISSIONS

BY MRS. LUKE JOHNSON

Chairman, Committee on Schools of Missions

Council of Women for Home Missions

The Council of Women for Home Missions—a federation of Woman's Home Mission Boards and Societies in the United States and Canada—has many lines of service at the disposal of its constituent boards and agencies. Among these, none is more vital than the department in connection with Schools of Missions. The affiliated schools now number thirteen. The chairmen and the dates of their 1920 sessions are:

BAY VIEW, Mich., July 11-16—Miss Carrie Barge, Delaware, Ohio.

BOULDER, Colo., Dates not received—Mrs. Harry Hoffman, 214 Vine St., Denver, Col.

DALLAS, Tex., Sept. 20-26—Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D. 10, Box 246, Dallas, Tex.

DE LAND, Fla., Feb. 1-8—Mrs. J. W. Smock, 212 N. Blvd., De Land, Fla.

EAST NORTHFIELD, Mass., July 16-23—Mrs. Taber Knox, Warwick, N. Y.

LOS ANGELES, Calif., May 31-June 5—Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Calif.

MINNESOTA, May 31-June 5—Mrs. W. U. Smith, 1044 Marshall Ave., St. Paul, Minn.

MOUNT HERMON, Calif., July 13-20—Mrs. J. C. Alter, 21 Mountain Ave., Oakland, Calif.

MOUNTAIN LAKE PARK, Md., August 1-7—Miss Susan C. Lodge, 1720 Arch St., Philadelphia, Pa.

OKLAHOMA CITY, Okla., May 31-June 5—Mrs. H. L. Gilliam, 2244 West 13th St., Oklahoma City, Okla.

ST. PETERSBURG, Fla., January 23—

WILSON COLLEGE, Chambersburg, Pa., June 29-July 7—Miss Mary C. Peacock, Torresdale, Pa.

WINONA LAKE, Ind., June 24-July 1—Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

Perhaps never in the history of

these schools have they yielded richer returns than in the 1919 sessions. Feeling the after-war strain, and realizing that if the world is to be taken for Christ every woman now enlisted in the service of the King must come to be a "workman that needeth not to be ashamed," and that if the task is really to be accomplished in America every woman not now enlisted must be "called to the colors," these schools have bent every energy to their task. As a result, the registration was the largest in history, while plans are now being made for still larger registrations and multiplied activities for the coming sessions.

The meetings of the past year were nearly all characterized by an unusually spiritual atmosphere. In addition to careful study of God's Word and of home and foreign mission textbooks, special emphasis was laid on the cultivation of the spiritual life through prayer circles, quiet hours, the Morning Watch, vesper services, and addresses on spiritual themes.

Schools of Missions are now yielding rich returns in establishing women and girls in Christian principles and activities. There is no riper field for recruiting for home mission work and for securing a wide-spread study of mission textbooks and literature. They also furnish normal training for missionary leaders and other church workers. Indeed, a School of Missions is one of the most fruitful avenues for missionary propaganda now available among the Christian organizations for women. As well as furnishing an opportunity for the study of God's Word and of missionary literature, it furnishes information, inspiration, training in methods of work, and normal training for leaders.

The tremendous possibilities of these annual sessions as an unequalled opportunity for Christian cultivation and development is so apparent that the Council of Women is striving to be of service in assist-

ing schools to reach a high-water mark of efficiency. The Council is urging schools which are affiliated with it to join in an effort to reach a point of standardization by which every school shall attain certain systematic lines of work.

We believe that there is no other type of work more unique in methods or more fruitful in results. Therefore it is to be desired that the number of schools may increase, and that people in all sections of our native land may have access to this opportunity for training in lines of Christian service and knowledge. To this end we invite correspondence from any section or from any interdenominational group of women who desire to establish a school in affiliation with the Council of Women, in order that each may be helpful to the other.

* * *

The change of date for the session at Winona Lake should be especially noted.

Affiliation of the St. Petersburg School has not yet been completed, as the Executive Committee of the Council of Women for Home Missions has not met since the credentials were received. For the benefit of our readers it is, however, included in the list before completion of official action.

AN AMERICANIZATION PROGRAM FOR THE WOMEN OF THE CHURCH The Spirit

This spirit is more than toleration. Foreigners must not be thought of contemptuously, or even with indifference. In almost every instance some of their countrymen have contributed to America and to all the world the largest measure of genius in art, literature, inventiveness, exploration and leadership, and some of these foreigners, now about us, who seem strange, and because of their strangeness, uncouth, have still quite as much to give to us, as we have to give to them. The expectation of learning from the foreigner imparts zest to the effort of explaining to him things which he should know.

There must be in the churches the Christian spirit of interest in foreigners and willingness to minister to them.

Methods

Because foreign women remain at home in most instances, they are the most tenacious of old-world customs, and the least

From a pamphlet published by the Home Missions Council and the Council of Women for Home Missions, 20 cents at denominational headquarters.

inclined to adopt, or even to become acquainted with, the new customs.

The women of the church should

1. Have a well-planned system of calling upon the foreign women in their own neighborhoods and in the neighborhood of the church.

2. Help the foreign women learn how to use American utensils, American foods, and become accustomed to American ways.

3. Teach them the English language.

4. Show them how to care for children and family under American conditions.

5. Explain some of the laws and customs affecting their children, especially with reference to school and work.

5. Be friendly and motherly to domestic servants and thoughtful of their welfare, and through them reach out sympathetically into their homes, or into the circle of their acquaintances. Sunday in many homes is a day of entertainment, and servants are allowed scant, if any, opportunity for church or for rest.

7. Deal kindly with trades-people who are foreigners.

The Young People's Societies

In addition to their share in the Sunday-school, and in other forms of church services, which reach foreigners, the young people can particularly do these things:

1. Report upon new groups, new families, and even individuals, who come into the neighborhood.

2. Teach some foreigners the English language, either in groups, or singly, by day or in the evening.

3. Help foreigners celebrate some of their own festival days, and help them to understand and celebrate our national holidays.

4. In some cases help promote a pageant, either to reproduce some scenes dear to the foreigners, which will make them better understood by Americans, or to present some historical scenes which help them better to understand America and the American spirit.

The following methods, additional to those already suggested, should be employed where possible:

1. Foreigners are strangers to the law. They are liable to get into trouble, and are liable to be imposed upon. The church should have a place and a time for giving legal advice and legal help, either through some lawyer or other competent person, who may or may not be one of its members.

2. The foreigners are apt to live in unsanitary, crowded quarters. They need a visiting nurse, or a friendly visitor, or a physician, not only in time of sickness, but at other times, to prevent disease.

3. Church members should take pains to invite foreigners to their homes socially for the sake of forming acquaint-

ance and of promoting good fellowship. An opportunity to see the interior of an American home may be a means of grace to the stranger.

4. The public school is one of the greatest Americanizing agencies, perhaps the greatest in existence. The Church should cooperate with the public school. As a rule it is desirable for Christian parents to send their children to the public school and not to a private school, or "select" academy. The mingling of children of different bloods and different homes is of inestimable value, to both the native children and the foreign children, in the process of Americanizing both.

5. The subject of recreation and amusement must not be forgotten. Playgrounds for children, community "sings" and folk-dancing, concerts, and sometimes lectures, or forums, and "talks," and the moving pictures, may be furnished by, or supervised by, or encouraged by, the Church. The Church must not be censorious, but must be sympathetic and helpful in all of these directions.

6. The Church itself must make its religious *faith* manifest in its works. Men want religion. They are often suspicious of its organized forms, fearing lest other than purely disinterested motives prevail. But a manifestation of human interest and of Christian love and service will tend to draw foreigners into the Church itself. A church which wins the foreigners of its vicinity unto itself is worth many "missions," established for special purposes.

7. The greatest thing in the world is Divine love shown in human interest and sympathetic service.

The Goal

The goal of Americanization methods is 1. *Acquaintance*. For unless men become acquainted, they cannot coalesce.

2. *Goodwill*. A patronizing manner and spirit are offensive. Goodwill rests upon mutual confidence and respect.

3. *Cooperation*. Fellow citizens must share ideals, as far as possible, and combine, for the realization of their ideals.

4. *The spirit of Christ* must find expression in as large a degree as possible, under whatsoever name it may be phrased.

A SONG OF THE LOWER WEST SIDE

By Rev. A. Ray Petty

Pastor, Judson Memorial Church,
New York City

The war has given America a new respect for the peoples of other lands who have made their homes with us. Mothers who speak another tongue kissed their sons goodbye, with an ache in their hearts, and sent them

off to die, if need be, under the Stars and Stripes, for democracy. Our American homes have had no monopoly on service flags—neither did all the flags with gold stars upon them fly in districts where the American language is spoken and where American ideals of life maintain.

The men and women of foreign birth, and those of American birth but foreign parentage, have made good with us in the terrible testing of the war. They deserve our gratitude. They now have a right to demand that we should understand them, and that in a spirit of justice we should come to them and give to them an opportunity of knowing and of understanding American ideals and principles, through brotherly intercourse and Christian fellowship.

The fires of war have made plastic the hearts of all people in this great land of ours. Understanding sympathy can now mold the foreign-speaking, but aspiring Americans of our congested districts. We are confronted with a new and challenging opportunity of rendering larger and more helpful service than ever before in bringing the teachings of Jesus and America into the lives of our brothers and sisters of the tenement. The day must come when every man and woman, and every boy and girl under the Stars and Stripes shall have a chance to live in a decent home with uplifting surroundings, under the leadership of Jesus Christ.

THE STREET

The street placed its hands on the life of a boy—

The seething street—the soulless street—
It stole all his portion of childish joy,
The street.

The church did not see the boy as he passed—

The busy church—the bustling church—
Did not see his face growing old too fast,
The church.

The Christ looked down from the heavens high—

The risen Christ—the reigning Christ—
And said, "For these least, I was glad to die."

The Christ.

NEWS FROM MANY LANDS



MISCELLANEOUS

Comprehensive Sunday School Program

THE world need for Christian character building can be met, according to Mr. Frank L. Brown, if the following program be put into effect:

1. Fifty trained Sunday-school men at every national capital and area center, to push and apply American Sunday-school ideals as the best means of promoting a better world.

2. Sunday School Normal Schools at Tokyo, Seoul, Shanghai, Manila, Cairo, Buenos Aires and Rio de Janeiro, to train an adequate native Sunday-school leadership for the enlarging work of the Sunday-school.

3. A world publicity campaign for character making in every nation through the influence of the Sunday-school and Christian education.

The Berean Band

FIFTEEN years ago Mr. Charles J. G. Hensman of London, England, founded an international and interdenominational movement to encourage the habit of memorizing Scripture, and named it The Berean Band Movement. Gradually the Movement spread over England and in America. Berean Bands are numerous in Great Britain with membership running from six or more to many hundreds. That of the Metropolitan Tabernacle, London, has 800 members. The sole obligation of membership is to learn one Bible verse every week, with the suggestion that this be called to mind at least once every day until the first Lord's day of the month following. The membership fee is only five cents annually and a List of Verses for the year is furnished without charge. These are carefully chosen, with a definite subject each month and as far as possible a completeness of

subjects in each year. The Moody Bible Institute of Chicago is now the American representative of the Movement and supplies literature without charge except for postage.

NORTH AMERICA

Cosmopolitan Sunday Schools

SUNDAY-SCHOOLS in which the lesson is taught in several different languages is a development of the present day aim to teach Americanization along with Christianity. These schools open with the singing of patriotic hymns in English by all the nationalities, after which the assembly separates into different national groups to receive instruction and recite the lesson in their own tongues. The plan is in operation in many places in the United States and in Canada.

Decrease in Sunday School Attendance

ADECLINE of more than 10,000 Sunday Schools with an approximate loss of 3,500,000 pupils, is revealed in the first annual report of the Federal Council of Churches. The situation is considered peculiar because of an increase of 5,350 church organizations and the addition of 580,366 members.

A slight proportion of this loss is accounted for by the failure of some Lutheran Synods to make a report. The total registration of Sunday-school pupils is given as 15,291,658.

Ranch Sunday School

LYSITE, a typical sheep and wool center in Wyoming, has been fertile ground for the pioneer Sunday-school missionary. There is no overlapping, for a wide circle can be described, with Lysite as a center, in which no church service of any kind is held.

A cousin of Theodore Roosevelt

assisted in the organization of the new Sunday-school in Lysite and the manager of the wool storehouse is now the superintendent. The railroad construction crew, the section foreman and his helpers and the ranchmen compose three-fourths of the attendance. One sheep herder drifted in, and confessed that he had not attended a religious service in the past twenty-five years.

A Hussite Society

THE organization of an American Hussite Society was completed on Friday, January 9, 1920, by the adoption of a constitution and election of officers. This constitutes the central or charter society, what it is hoped by the promoters will be followed by the founding of similar organizations in other communities throughout the United States.

The organization is upon lines similar to the Waldensian and Huguenot Societies. The proposed constitution states that the aim of the organization shall be to promote such church, educational and philanthropic work in Czecho-Slovakia as seems advisable.

The Presbyterian.

Waiting Lists

THE two schools for Spanish-American children of the Presbyterian Home Mission Board at Santa Fe, N. M., have long waiting lists. Miss Buxton, principal of Allison-James boarding school for girls, hopes soon to establish a complete high school course and eventually a college course. The graduates of Menaul boarding school for boys and the Allison-James school are eagerly sought as teachers in the public schools of New Mexico. In addition to these schools nine others are maintained by the Board in neighboring plazas.

The Continent.

Organic Church Union

A PLAN for organic union of Protestant churches in America was adopted in Philadelphia, Feb-

ruary 5, by delegates representing approximately 30 denominations after a three days' discussion. The new movement will be under the guidance of the American Council or Organic Union of Churches of Christ, a name officially selected by the delegates. Mr. Henry W. Jessup was chosen president of the Council.

The plan provides that Christian churches having the same faith in Christ shall agree to associate themselves in a body known as the United Churches of Christ in America, for the furtherance of the redemptive work of Christ in the world. It holds for "autonomy in purely denominational affairs," with each church retaining its statements, its form of worship and form of government. It provides for an executive body or council, and a general council in which constituent churches shall be represented by an equal number of ministers and laymen, women to be included.

The specific functions of the council are to harmonize and unify the work of the united churches; direct consolidation of missionary activities, as well as of particular churches in over-churched areas, by uniting boards or churches of any two or more denominations or otherwise. Another duty of the council will be to undertake inspirational and educational leadership of such sort or measure as may be decided upon by the constituent churches from time to time in the fields of evangelism, social service, religious education and the like.

"Dry" Forces Unite

WITH the exception of the Anti-Saloon League all the temperance and prohibition forces of America have merged into the recently formed American section of the World Prohibition Federation. Beginning to function at once, this new organization will be an active agency for enforcing the Eighteenth Amendment in the United States and in the fight against alcohol in other lands.

Included in the merger are the temperance agencies of all the leading church communions and the Prohibition Party, the Good Templars, Sons of Temperance, United Society of Christian Endeavor, National Temperance Society and the Commission on Temperance of the Federal Council of Churches of Christ in America.

The federation is the outgrowth of the International Congress on Alcoholism. Dr. Charles Scanlon of Pittsburgh represented the United States at the congresses in London, Milan and The Hague. The next International Congress will meet in Washington, D. C., September 21-25, 1920. It is expected that forty-one countries will be represented.

Change in Jerry McAuley Mission

THE directors of historic Jerry McAuley Mission, 316 Water Street, New York, decided to abandon their work of reforming "bums," because the effect of prohibition has been to reduce the number of those for whom the mission was founded. But this decision has been reconsidered, and work will go on among the people who live in that part of the city, an almost churchless neighborhood. Many are families of the men who have been regenerated through the Water Street Mission. It is now planned to enlarge the scope of the work until it is made practically a community center.

LATIN AMERICA

An Important Difference

ROGER BABSON, the statistician, relates the following incident to prove the importance of religion in business life.

"A short time ago I was in South America, the guest of the President of the Argentine Republic. One day he broke a long silence by saying: 'Mr. Babson, can you tell me why it is that South America, with so much greater natural advantages and having been settled before North America, is so backward compared with your country?'"

"I had my own ideas, but being his guest said I didn't know and asked: 'Mr. President, what do you think is the reason?' He replied: 'Mr. Babson, South America was settled by Spaniards seeking gold. North America was settled by the Pilgrim fathers who went to your land to seek God.'"

Brazilian Sunday Schools

MANAUS, on the upper Amazon, Brazil, has a wide-awake Sunday-school one thousand miles from the nearest church. Whole states in Brazil have only one church or Sunday-school, and these are all limited in attendance by the inadequate size of their houses. One Baptist Sunday-school in a suburb of Pernambuco has organized a "House Department," which is in reality a series of branch Sunday-schools. About twenty teachers assemble groups of neighbors in their homes at two in the afternoon, and teach over 250 persons, as many as the number in the parent school.

MOSLEM LANDS

Opposition in Jerusalem

MISS A. VAN SOMMER, member of the Executive Committee and one of the founders of the Nile Mission Press, writes from Jerusalem of their successful work in distributing Gospels among Moslems. A printing department is in operation, but a need is felt for suitable Hebrew literature for the Jews of Palestine. Their leaders have issued an order that not so much as a handkerchief may be carried on the Sabbath, and dire penalties are called down upon any who go near a Christian missionary, one being the threat that they shall not be buried at Jerusalem if they disregard this order.

Egyptian Church Paper

THE *Huda* (Guide) is a church paper issued by the native United Presbyterian Church in Egypt, and is full of excellent reading matter. It gives hearty support to Egyptian pas-

tors and leaders in upholding the ideals they are seeking to promote. Preparations for a vigorous evangelistic campaign included a series of articles upon such subjects as "Deepening of Spiritual Life," "Soul Winning," and "Personal Work." These topics were treated in a way which kindled a lively interest in the campaign. Dr. J. Krudenier is editor.

Community Nurseries

THE people of the Egyptian Sudan have advanced a step farther than America in the community idea. Nurseries, in which all children of the tribe are raised, are in vogue among the Shilluks of that region. Shilluk children are taken from their mothers when mere babes. At an early age, girl children are installed in a common house, while the boys must live together in sheep and cow barns.

Work Resumed at Marsovan

ANATOLIA College is again open as are Anatolia Hospital and Anatolia Girls' School. The latter was never entirely closed during the war, although it was forced to move outside American premises. The premises were recovered in the spring of 1919, but the work of restoration was exceedingly difficult, because of the scarcity of both materials and workmen. The college is now in session, however, with an attendance of 150 students, and step by step difficulties are being overcome.

The Girls' School also has an attendance of 150, or more. There are also nearly 300 orphans, about equally divided between Armenians and Greeks, cared for on the premises under Relief auspices. Beside these some Christian girls rescued from Moslem homes have certain lessons. A group of nearly 40 working boys attend an evening school. In addition there are more than 600 young persons now under instruction in the American premises at Marsovan, almost as large an attendance as at any time before the war.

INDIA

Sunday Schools in Syrian Church

AN ASSOCIATION known as the "Mar Thoma Syrian Sunday School Samaj" has for its work the development of Sunday-school instruction in the historic church founded by the Apostle Thomas in the first century of the Christian Era. For Sunday-school purposes the area of the Church is divided into twenty-one circles, each comprising an average of eight congregations. An inspector for each circuit visits the schools in his division, gives model lessons, holds meetings for teachers and also addresses the parents.

The Samaj began with a course of five years which was raised to six and again to seven years. The course now covers thirteen years' study. Training in missionary giving is emphasized. In some schools the children bring handfuls of rice; in others the boys grow bananas or cereals, while the girls sew or raise fowls in order to secure their contribution toward the foreign mission work of the Church.

The following figures indicate the numerical growth of the Sunday School Movement from 1905 to 1918:

Number of Schools	....	86	167	190
" Teachers	...	258	740	1520
" Scholars	....	3800	7832	14215

A New Leper Asylum

ANEW leper asylum was opened at Cuttack, Orissa province, in November last. The institution covers forty-one acres and has an abundance of pure water. The buildings are of brick, with tiled roofs and cement floors. The men's wards accommodate 150 patients, and women's wards in another compound provide for 80 lepers. Two observation wards will care for 20 incipient cases and in addition there are hospitals for men and women, a dispensary, an insane ward, a shop and splendid quarters for the asylum staff.

For the 6,500 lepers in the Orissa district, there have been only two

small asylums, one at Puri and one at Sambalpur.

Scudder Memorial Hospital

TEN years ago the descendants of Dr. John Scudder planned for a hospital in India to his memory. As a result, there is now \$18,000 in hand, and the British Government in India will add an equal amount. Two desirable pieces of property have been purchased at Ranipet, and on December 11, 1919, the cornerstone of the new hospital was laid, with appropriate ceremony and feasting, the latter so necessary to the Indian idea of such functions. Mrs. John Scudder, who first sailed for India 59 years ago, laid the cornerstone.

SIAM AND MALAYSIA

An Industrial Venture

THE American Presbyterian Church has an industrial plant at Lakawn, Siam, for tanning hides and manufacturing leather goods. This work is the product of a missionary with a vision, two tubs and a few knives, supplemented by some directions from an American firm. Not only is leather made here, but from it come shoes, bags, harness, saddles, belts, etc. It was necessary to put this work on a commercial basis, so the "Lamong Industrial Company, Ltd., was formed, the Presbyterian Mission retaining one-third interest in the company. The enterprise is entirely self-supporting. Orders are not filled outside of Siam because the local market absorbs all the output and clamors for more.

The business is run according to Christian principles, and fashions not only good leather but good character.

A Kamoo Lumberjack

A PEOPLE known as Kamoos of animistic belief are scattered over the mountains of Siam, Burma, French Indo-China and Southwestern China. Migratory groups of Kamoo men work in the teak forests of northern Siam. One of these, Ai

Siang, proves how undying is the "seed of the Word." As a young lad, Ai Siang heard of the Gospel through Dr. McGilvary, but not long afterward the French government barred all Protestant missionary work from Kamoo territory. The last attempt of Christian missionaries to reach there was made in 1904, and was not successful. Many Kamoos have remained Christian at heart, giving each other encouragement as opportunity offered, and Ai Siang has become their leader. His trips to Siam have added to his Christian knowledge, and he is hoping and praying that now that the war is over Christian missionaries may be allowed to visit his people. With his meager understanding of the Bible, he has nevertheless held up the light of the Gospel in the midst of dark superstition.

Mission Schools in Singapore

GOVERNMENT reports show that in Singapore out of every seven boys learning English five are sent to mission schools, compared with two to government schools. In the case of girls the proportion is even larger, five being educated in mission schools to every one girl in a government school. Yet the yearly grant to mission schools is one-fifth the amount allowed government schools. Would it not be a better policy on the part of the government to pay more regard to the wishes of the parents by so largely raising the government grants to mission schools as to enable them to continue the work?

The Mission Field.

CHINA

Medical Coeducation of Chinese Women

A SOMEWHAT startling innovation has been instituted in China in the adoption of coeducation for medical students. This policy, recently put in operation at Peking Union Medical College, may also be adopted in the proposed Shanghai Medical School. The China Medical

Board estimates that the actual cost per family, even for inexperienced physicians and their assistants who go out from America to teach in its medical schools, is between \$4000 and \$5000 a year gold. This is an interesting contrast to the amount paid to missionary families, which is less than half this sum. The cost of maintaining the Peking Medical College is about \$600,000 a year, although there are only seven in the entering class. The expense involved and the comparatively few Chinese women who have the necessary preparation to undertake the study of medicine led the China Medical Board to make no provision at the outset for the medical education of women.

Since the reorganization of the Peking Union Medical College the conclusion has been reached that coeducation in medical schools in China is feasible and consequently the trustees have decided to admit women to the pre-medical school. Two women are also on the regular scientific staff of the college, one as a biologist and the other as a chemist. Another will probably be appointed to the department of anatomy.

The China Medical Board is also interested in the improvement of scientific courses in Ginling College, Nanking, in Fukien Christian University, in St. John's University, Shanghai and elsewhere. There is great need for trained physicians in China, especially for women doctors because of the unwillingness of Chinese women to consult men physicians. Such women as Dr. Mary Stone and Dr. Li Bi Cu are clear evidence of the ability of Chinese women to become excellent physicians and surgeons. They should therefore have the opportunity to receive first rate medical training. In order to provide this without obtaining large sums for new constitutions, coeducation is advocated by Roger S. Greene, resident director in China of the China Medical Board.

Ready to Accept Christianity

PAOTINGFU was martyr ground in the Boxer days of 1900. Today there is a mighty sweep toward the Christian Church, and 2500 persons have asked to be enrolled as inquirers—so many that the native pastors are compelled to hold them back, and are accepting only the most promising citizens of villages and towns.

Bandits Free Dr. Shelton

THE State Department has received word from Peking that Dr. A. L. Shelton, the medical missionary of the Disciples, who was kidnapped by outlaws in Yunnan province, has been released.

Dr. Shelton and his family were traveling with an escort of six police and were within two days of their destination when the party was attacked by a notorious outlaw named Yang Tin Fu, who carried Dr. Shelton away into the hills, but allowed Mrs. Shelton and the children to proceed on their way to Yunnan-fu.

Every effort was made by General Tang Chi Yo, the military governor of Yunnan, to obtain the release of Dr. Shelton without taking such measures as would endanger Dr. Shelton's life. The American military attaché was sent by the American Legation at Peking to Yunnan-fu to assist in the efforts to obtain Dr. Shelton's release.

Chair of Business Administration

REALIZING that China's confidence in America's friendship has been somewhat impaired by the treaty of Versailles, the students of Boston University plan to cement friendly relations through educational, rather than political agencies. The effort is to establish a Boston University chair of business administration in Nanking University, which was chosen as the starting point for this international cooperation because it was founded by a graduate of Boston University. It

is hoped that the new department of business administration will fill an urgent demand for trained leaders in China's industrial and economic development. The sum required is \$300,000, and the effort to secure this amount is well under way.

JAPAN-CHOSEN

Christian Workers' Training School

AT KARUIZAWA, Japan's famous mountain summer resort, a school is held each summer to give an intensive course in teacher-training to Christian workers. Plans are under way for the program of the coming season. Last summer there were 91 enrolled. In addition to a stiff study course there were special features, such as two "Goodfellowship" meetings, a reception by the Sunday-school committee, and two sunrise prayer meetings. One of these was held on the top of Mt. Atago, and the singing of "Holy, Holy Holy," was heard by the people in the valley below.

Newspaper Evangelism

NEWSPAPER and correspondence evangelism was begun in Oita, Japan, in 1912, under the direction of Dr. Pieters of the Japan Mission of the Reformed Church in America. In its present stage of development, the method consists of securing space, at advertising rates, in the ordinary secular press; utilizing this to put the elementary truths and facts of the Christian religion before the reading public; soliciting further inquiry; following up such inquiry by the distribution of tracts, the lending of books, and by personal interviews; training the converts by correspondence study and organizing such converts into groups that form the nucleus for Christian Churches.

For the purpose of interesting the American public in this work, the "Association for Newspaper Evangelism" was formed October 9, 1919, and is prepared to carry on an active campaign. It is the earnest desire of those who organized this society

to work in cordial harmony with the established Boards of Missions. The following is the budget for the first five years of the work in Japan:

FIRST YEAR:—Central Office	
—Fukuoka: Five Branch Offices	\$ 65,700
SECOND YEAR:—Central Offices,—Fukuoka and Osaka,	
Eight Branch Offices	\$125,900
THIRD YEAR:—Central Offices, Fukuoka and Osaka,	
Eleven Branch Offices	\$150,350
FOURTH YEAR:—Central Offices, Fukuoka, Osaka, and	
Tokyo: Fourteen Branch Offices	\$225,450
FIFTH YEAR:—Central Offices,—Fukuoka, Osaka, and	
Tokyo: Eighteen Branch Offices	\$258,050
Total for five years	\$825,450

Advice to Suicides

A CHRISTIAN Japanese woman of Kobe, Mrs. Jo, maintains a home for women who find themselves in difficulty, victims of unwise marriages, country girls alone in the city and others. She calls it the "Kobe Woman's Home of Sympathy." Last year Mrs. Jo began to extend her helpful service in a new direction. Not far from Kobe is a seaside resort which has attained notoriety from the large number of suicides which take place there. One hundred and seventy-nine were attempted last year, the people coming from far and near. Mrs. Jo's plan is to place large placards here and there in the town which read: "Wait, would-be suicide! Come to me and talk it over." Seven despirited persons came within three weeks, and were turned aside from their purpose to destroy themselves.

AFRICA

Togoland Mandate

ENGLAND has become the mandatory Power for about one-third of what was the German Colony of Togoland, the rest of the colony being joined to the French Colony of Dahomey. This new area, which will presumably form part of the diocese of Accra, includes the important

town and trading center of Yendi, which lies on the principal route from the Gold Coast to Nigeria, and is much frequented by Hausa traders. This presents an unusual opportunity for Christian missionaries to get into touch with the Hausas, by far the most important and influential race in West Africa.

The Mission Field.

New Cathedral in Uganda

THE new Cathedral at Kampala, Uganda, is probably the largest Christian Church in Africa. At the consecration services which took place last September the vast building was quickly filled, and the throng outside was estimated at 20,000. The singing was led by a large surpliced choir of African boys. The following Sunday 864 communicants sat down to the Lord's Supper.

The First Christian missionaries went to Uganda in 1876. Since that time the number of Christian churches in the Protectorate has grown from one to 2000; communicants now number 30,000 and baptized Christians 100,000. The network of schools, all in Christian control—has extended the influence of the Church far beyond its numerical strength. Uganda has a contribution to give to the science of missions.

ISLANDS OF THE PACIFIC

Revival on Nias Island

WHEN the fiftieth anniversary of mission work on Nias Island (Dutch East Indies) was celebrated in 1915 there were on the island about 18,000 baptized Christians. In two years the number had increased to 30,000, and there has been noted a remarkable spiritual development, evidenced not so much by numbers as by the impulse to measure up life according to the plumb line standard of Christianity. Stolen goods have been returned, quarrels amicably settled, genuine repentance thus being proved. The sale of Bibles and religious literature has increased. Hymns with original melodies have

been composed by native Christians, and both Sunday and week day services are crowded with eager listeners.

OBITUARY NOTE

Mrs. George F. Herrick of Turkey

AFTER spending over fifty years as a devoted missionary in Turkey, Mrs. George F. Herrick, who returned to America with her husband a few years ago, passed away at her home in New York on March 26. She was in her eighty-third year. Mrs. Herrick was a noble representative of New England Christian character at its best. As a devoted wife and faithful helper in all her husband's activities, she made her home in Turkey a powerful object lesson to all who came into it, showing just what a Christian home should be. The memory of her beautiful character and loving deeds of kindness remains vividly impressed upon the minds and hearts of all who have come in contact with her. Many friends in America and Turkey will feel particularly deep sympathy with her aged husband, who is left without her companionship during the remaining years of his life.

MISSIONARY PERSONALS

Rev. William J. Hutchins, professor of homiletics at Oberlin Theological Seminary, has been elected President of Berea College, Kentucky, in place of Dr. William Goodell Frost, who has recently resigned.

Mrs. William A. Shedd, who spent nine years in Persia as a teacher and missionary, is now in the United States. Mrs. Shedd led 70,000 Christians out of Urumia, Persia, just before the Turks entered the city in 1918.

Dr. Thomas F. Cummings, of the Department of Phonetics in the Bible Teachers' Training School, New York, has gone to Africa under the auspices of the Interchurch World Movement to make a systematic study of the linguistic problems of the Dark Continent.

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AN OPEN LETTER

Dear Friends:—

The Ways and Means Committee of the Hebrew-Christian Publication Society seeks the privilege of addressing you this open letter:

The times have ripened into a great possibility for the accomplishment of the work to which this Society is pledged. The great War has disclosed to Christianity the immense importance of the Jewish problem. Many Jews are more ready for the Gospel of our Lord and theirs, than ever since the tragedy of Calvary. They are reading our New Testament with open minds; they are asking sober questions as to the Messiahship of our Christ.

This Society possesses in the person of Mr. Benjamin A. M. Schapiro, one eminently qualified to prepare the kind of literature of which they stand in need. His scholarship in the original tongue; his keen perception of the divine plan of redemption; his acumen for presenting truth directly and forcibly; his intensity of conviction carry his message into the hearts of all who hear Him or read His writings.

Our Society occupies the unique position of issuing literature adapted to the Judaic mind, without cost to those who wish to use it.

We are very anxious to extend the work in every possible manner. To this end the Society has been incorporated.

Any contribution will be gratefully acknowledged by the Treasurer of the Society and also will be reported in the next issue of "The People, the Land and the Book."

Yours very truly,

KENNETH MACKENZIE,
WILLIAM W. McALPIN,

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Ways and Means Committee

WHAT EMINENT CLERGYMEN SAY OF OUR TRACTS.

The late Rev. David Gregg, D. D., LL. D., President of the Western Theological Seminary, in the introduction, says:

"I deem it a privilege to be permitted to write a brief preface to this Treatise of Mr. Schapiro on the 'Origin of Sacrifices.' I have known him for twenty years. These years bear testimony to an unsullied manhood. They reveal also an incessant research, a growing scholarship, and a painstaking accuracy, which should secure acceptance and give value to every product of his able pen. This tract is the expression of loyalty to the one living and true God. It is the voice of a true Israelite."

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(Second Edition, 50,000)

Prof. Luther T. Townsend, D. D., S. T. D.,
M. V. I., who has written the introduction, says:
"The following essay by our friend, Mr. B. A.

M. Schapiro, is, therefore, from several points of view of great interest. He is a Christian Jew, is highly educated and abounds in love and zeal for his people.

"His other essays and writings show his thorough qualifications for the work he is doing. His appeals to the Jewish people to accept Christ and His Salvation are among the strongest we have ever seen."

Robert D. Wilson, Ph. D., D. D., Professor of Semitic Languages and Old Testament Criticism at Princeton Theological Seminary, who, writing to the Society about this tract, says:

"I have just read Mr. Schapiro's tract on the 'Origin and Significance of Sacrifices.' I believe it is one of the best treatises ever written on the subject.

"His Hebrew and Talmudical texts are well translated and his argument seems to me very convincing."

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"Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord."
(Jesus the Christ)

"Through your mercy they also may obtain mercy."
(St. Paul)

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The World's Sunday School Association

THE TECHNICAL guidance of the Sunday-school world movement has been, by the mission and Sunday-school Boards, largely committed to the World's Sunday School Association in the Executive Committee on which these Boards have representatives.

Right Hon. Thos. R. Ferens of Hull, England, a leading British statesman and manufacturer, is the President of the Association and Hon. John Wanamaker is the Chairman of the Executive Committee, succeeding the late Henry J. Heinz.

Secretaries are representing this Association in Japan, Korea, China, the Philippines, India, Moslem fields, Europe and South America, some 12 secretaries in all, a totally inadequate force for so great a task and in the face of so great an opportunity.

The new program of the World's Association calls for an increase in this secretarial force by some fifty trained workers, to man the great centers of China, South America, Europe, and other fields. These secretaries have developed the Sunday-school in a splendid way in every field.

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2. A rich technical literature for the training and help of native Sunday-school workers has been produced. This consists of a translation into the dialects of the best of American and English Sunday-school books, and the encouragement of native Sunday School material. The translations now number 162,—say in Arabic 25, Spanish 16, Japanese 35, Chinese 35, Korean 11, Philippine dialects 20, Portuguese 20.

3. The introduction into Christian schools and theological seminaries of the Sunday-school courses to develop the native leadership and the suggestion of Sunday-school libraries for such institutions.

4. The promotion of Sunday-school institutes at city centers and summer schools for the training of a leadership. Notable illustrations of these can be found at Karuizawa, Japan and Kuling, China. Correspondence reading and itinerary courses are common by these secretaries.

5. The development of evangelism through the work of the Sunday-school teachers and the training in such service of the adults in organized Bible classes.

6. The raising of the efficiency in Sunday-school organization through the standardizing of schools and the recognition of the attainment of these standards. The gradual departmentalizing of the schools is going on in the larger centers.

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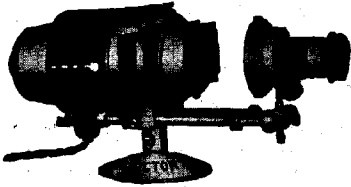
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[Continued on Page XX]



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[Continued from Page xviii]

stitutions, medical and social service work. These subjects were arranged with the titles.

Helpful hints as to the program on China and the use of the material were found in the Best Methods Department and elsewhere in the *Missionary Review of the World*. Each number of the REVIEW abounded in fresh incidents and facts from all parts of the mission field. These incidents were cut out and arranged in a missionary scrap book so that those relating to each country were put in their appropriate place ready for use. For this reason two copies of each number of the REVIEW are necessary.

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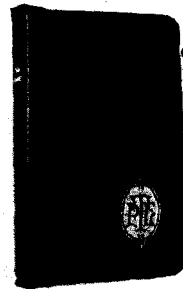
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THE MISSIONARY REVIEW *of the* WORLD

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XLIII

MAY, 1920—Special Edition

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ONE CHARACTERISTIC of God's dealings with men is His "royal bounty." He gives us a thousand fold more than we can possibly earn or pay for, and even "exceedingly abundantly above all that we can ask or think." This superabundance is also characteristic of all that is related to Him and His work. The riches of His Word cannot be exhausted in years of study; the wonders of His world have only begun to be understood after centuries of research; the needs of mankind are more extensive than can be expressed by the best informed of men; the evidences of God's power and the work of His Spirit are more astounding and far reaching than can be told in many volumes.

The REVIEW, as a record of world-wide opportunities, and of the progress of God's work in all lands, is always embarrassed by the riches of material which we would like to present to our readers. Many pressing needs must be left unvoiced because of lack of space; many great and interesting problems cannot be discussed for the same reason, and many wonderful stories of missionary triumphs are unrecorded, or are held over from month to month until they become ancient history. This month we are publishing an *extra number* of the REVIEW in order to place before our readers, without delay, a series of unusually interesting and important studies of conditions in Asia. These are lectures prepared and delivered by Dr. William Bancroft Hill of Poughkeepsie, New York, Frederick Weyerhaeuser Professor of Biblical History in Vassar College. Dr. and Mrs. Hill have recently returned from an extended visit to the Far East, so that he

speaks not only from the knowledge gained by research and hearsay, but from actual observation on the field.

Fortunately we are able to present these lectures without charge to the readers of the *Review* as a supplement of Part II of our May number, an exceptional and gratifying privilege in these days of inflated prices and increased financial problems for missionary workers.*

THE GRAVES LECTURES ON MISSIONS

Foreword

IGNORANCE is one of the stoutest foes of foreign missions. Lack of interest and of cooperation come from lack of knowledge. Even to many church members the heathen world is a vague term, unpleasantly associated with appeals for aid in lifting the debt of the denominational Board; and their private opinion of the heathen people is that which Josh Billings once expressed to me, "They are good old heathen; let them stay so." The majority of those Christians who do give some attention to foreign missions have little conception of what mission work is today. There lingers in their memory, placed there years ago, the picture of a frock-coated clergyman standing under a palm tree (a most necessary shade because of his garb) open Bible in hand, preaching to a group of squatting, half-naked savages; and this picture furnishes the scenery for all statements of what missions now are accomplishing. No wonder their gifts are from a sense of duty, rather than from enthusiastic interest, and still remain on the one cent basis. (Was that standard of giving originally fixed by the literal meaning of the word missionary?)

Moreover, the old familiar appeal for missions to save souls from future perdition awakens little response. It is not the appeal that rouses to Christian work for the heathen here at home. Whether we deplore the fact or not, the church today centers its thought upon the present life rather than the life hereafter; and salvation is construed in terms of spiritual experience here and now. If men are to be stirred to support foreign missions, they must be made to realize the degradation, inhumanity and despair of the heathen world, and the uplift Christianity brings to those

* Extra copies of this number may be had at the usual price of twenty-five cents a copy, or \$20 a hundred.

in its depths. This is mainly the task of the pulpit, and requires a knowledge of the subject which many ministers lack. They are not without excuse; the demands upon their time have increased greatly in recent years, and other interests are more immediate and absorbing. Also, the conditions in a heathen land are so unlike our own that nothing short of personal inspection can make one realize them and thus understand the work of the missionary. Why should there not be such inspection? Increased facilities of travel now make a trip to the Orient easy; and the old time gift of a summer in Europe, which a loving congregation used to bestow upon their pastor, might well be changed to three months in Japan and China. Nothing could make him appreciate so fully both the work of the apostles in the first century and the power of the gospel in the present day; while the fruits he would bring back to his people would richly repay them for their gift.

The present pages center upon only one of the many activities of foreign missions, one that I have chosen because it is less familiar. The missionary has long dealt with the life of the individual and later on with the life of the community; but it is only in very recent times that his work has been turned directly upon the life of the nation. Today, as I have attempted to illustrate, this broader work is becoming in some respects his most important work. That which the Church of Christ is rousing to do here at home, to make the nation in its ideals, institutions and activities truly Christian, the missions have set their hand to do in heathen lands. It is a work of far-reaching scope and vital importance, intimately concerning the future of the whole world. Shall Japan be kept from becoming a second Germany? Shall China attain national consciousness and power? Shall India gain release from the fetters of caste? These are national problems which Christianity is helping to solve. There are many similar ones which I have not discussed, but these are enough to bring before us an inspiring view of the great reach and tremendous importance of foreign missions, and to arouse an interest in their operations even on the part of some who care little for directly evangelistic work.

The four chapters that follow were originally given as a course of four lectures on the Graves Foundation at the New Brunswick (N. J.) Theological Seminary, and afterwards at the Western Theological Seminary in Holland,

Michigan; the first two were also given at the Union Theological Seminary in New York City. They are one fruit of a year spent in travel among the mission fields of the Far East, and of other years devoted in part to labor for missions at the home base. The request of the Faculty at New Brunswick for their publication has led to their appearance in their present form. Although they were prepared for audiences mainly of theological students, the editor of *THE MISSIONARY REVIEW OF THE WORLD* believes that they will be of interest and profit to all its readers.

WM. BANCROFT HILL.

VASSAR COLLEGE

May 1st, 1920.

The Soul of Japan

JAPAN, a land described and discussed more often than any other in the Orient, is probably the most imperfectly understood of all Oriental lands. This is not because the Japanese are so beyond our comprehension as some maintain, and as they themselves would like to have us think. To the experienced missionary, as a recent writer on Japan says, "the Japanese are just plain ordinary folks, with the vices and weaknesses of humankind the world over, but with infinite potentialities for progress." Indeed, one of our oldest missionaries, Guido Verbeck, used to affirm, "We know the Japanese better than they know themselves." The difficulty in understanding Japan arises mainly from the fact that its recent development is full of features so unique that we lack precedents to guide us in our study and estimate of them.

First and most obvious of all is Japan's sudden transition from an ancient Oriental civilization to the most modern Western one. Journeying from Kyoto to Tokyo over a railroad, first class in all its equipment, you find it hard to realize that the wrinkled, old Japanese gentleman sitting opposite you, may at that moment be recalling days when as a boy along the Tokaido road, which the railway follows, he watched the great daimios with their escort of armed Samurai and a long train of servants, make the annual journey to pay a compulsory six months' visit upon the Tycoon at Yedo. Is there any man elsewhere in the world who has seen such a tremendous transformation? That which represents centuries of progress in our history has been crowded into his seventy years. Inevitably the old and the new must be mingled strangely in his and in all Japanese thought, and none of us can tell just what the combination forms.

Japan is equally unique in the rapidity with which it has pushed forward from the outermost rim into the very center of world power and politics. A hundred years ago it was as much an empty name as Tibet is today; and even thirty years ago what wildest dreamer would have dared to predict that within a single generation it would be asked to sit in the court of nations side by side with England, France, Italy and the United States? The foreigner is always conscious of a superciliousness toward himself on

the part of the educated, young Japanese. The old men are inscrutable; possibly they hide their feelings, possibly the whirl of the years has sobered them; but these young men with considerable frankness reveal their belief that we of the West have had our day, and that the future is theirs. I do not wonder at their self-complacency; indeed, the marvel is that it is not greater. When I consider how quickly we Americans are puffed with conceit when we play some little part in the affairs of the world, for example, assuring England and France, that we won the war, I think the Japanese do wondrously well to be no more conceited, or at least no more offensive in their expressions of self-satisfaction.

The missionary, however, finds the difficulties of his task much increased by Japan's marvelous advance. Years ago he stood as the representative of a superior race. He might be hated or he might be admired; but when he spoke he had listeners, partly of course, from mere curiosity, but largely from the belief that he had something superior to what they possessed, something greatly to be desired. Those were the golden days when it looked as if Japan were going to accept Christianity along with Western civilization. The government was friendly to it; the people were interested in it; converts multiplied rapidly and worked enthusiastically to gain others; and predictions were freely made that in twenty-five years no more foreign missionaries would be needed, since the native church could look after the work of evangelization.

Today the missionary's position has greatly changed. He no longer attracts attention as a foreigner, except in out of the way places; foreigners abound, and their dress and ways are imitated by the more advanced. Also, foreigners, at least Americans, just now are not greatly liked. The yellow journals in Japan, equally with the yellow journals in America, do their utmost to stir up race prejudice and strife. A thoughtful lad in one of the central towns of Kyushu put to me the question, "Why do you Americans hate us so?" If they are led to believe that this is our feeling towards them, they naturally are moved to return it in kind. Moreover, the religion which the missionary offers is no longer supposed to be an essential part of Western civilization or to bring material advantages. The fact is known and emphasized that Western history is full of unchristian deeds, and that there are Western leaders

who ignore the Christian faith or even stoutly oppose it. Consequently, the missionary no longer finds it easy to gain converts. Among the educated classes he is treated much as he would be here among intelligent skeptics, given a hearing if courtesy demands it, but with no slightest intention of being given a following. Among the common people he is largely let alone. He goes into a village, rents a room on the street, puts out his invitation to a meeting, and gains at the utmost a beggarly handful. In the old days his room would have been packed, and a crowd would have gathered outside; but those days are gone, never to return. The missionary can still gain hearers for his message. If he could not, his mission would be hopeless; but the attitude of the Japanese toward him and toward his message has been greatly changed by their success in war and politics. Then, too, we must realize and remember that, as one missionary puts it, "the very existence of missions, organized bodies with much money to spend, engaged in propaganda in the country, is offensive to the Japanese. It is an emphatic declaration by American Christians that they consider Japanese religion and morality to be in a low state and to need radical reformation. The general public does not forgive this insult at all; and even Japanese Christians do so with some difficulty. They agree with us, to be sure; but they are eager to proclaim these principles themselves, as their own, without any connection with the foreigner." A less sensitive or a less advanced nation would not feel this way; it is one of the hindrances to missions in Japan.

Again, Japan is unique in the recency of its emergence from feudalism. Fifty years ago it was entirely feudal, and had been so for centuries,—increasingly so. The military class, the samurai with their daimios, constituted five per cent of the population; and there was an impassible barrier between them and the remainder. Beneath were the farmers, then the craftsmen, then the traders; still lower down, separated by another impassible barrier, were the Eta,—the butchers, gravediggers, scavengers,—the hopelessly submerged. The daimios, supported by the samurai, had absolute control; the rest of the people were serfs, and content to remain such. When feudalism was abandoned in 1871, this was not because the people were dissatisfied with it, but because the leaders were convinced that it was a hindrance to the nation's progress. The

people still remained feudal in spirit; and, though two generations have gone by, much of that feudal spirit abides. Japan seems unique in this respect and yet we cannot but note the strong resemblance between Germany and Japan, as well as the fondness of Japan for German institutions. The feudal spirit surviving in each explains their mutual liking and their likeness to each other.

This survival of the feudal spirit affects mission work in Japan in many ways. For example it fosters denominationalism. The feudal feeling of loyalty to the chief and the clan gives force to a narrow denominational appeal. We create and perpetuate denominations by emphasizing creed and cult: to a Japanese Christian these are not so precious, they may be changed without much protest. But the sense of separateness and clannishness, the appeal to loyalty, are most compelling; so that Japanese churches fall naturally into special groups, exactly as the people did in feudal days. In China and in India there is a strong and steadily growing desire for one united, national Church of Christ. Nothing of that sort today in Japan! A questionnaire was sent last year to some forty well known missionaries asking, among other things, if there was "any observable movement towards organic union, towards a national church." The unanimous answer was that organic union is a dead issue, that no proposal of it would have the ghost of a chance of being accepted by the majority of Japanese Christians. Recently, it is true, there has been more of cooperative work than in former years; the denominations know and respect each other more than they formerly did, but undoubtedly, as one answer put it, "there is a growing spirit of denominationalism in the different denominations themselves. Years ago the converts of the Presbyterian and Reformed missions were united into one Church of Christ in Japan; but had the union not been made then, it could not be brought about today.

The feudal influence also helps to account for the lack of missionary zeal in the Japanese Christian. Christianity has spread rapidly in Korea, because the Korean Christian delights to tell the gospel story to his heathen brother, and feels that he has not really won a place in his church until he has brought some other person to Christ. It is not so with the Japanese Christian. It is difficult to awaken in him a sense of responsibility for the unconverted, or per-

suade him to engage in evangelistic work. As one missionary puts it, "The believers generally are not much interested in the salvation of friends and neighbors." One partial explanation of this is the difficulty of evangelistic work today. "Back in the eighties," says Dr. Ritter, "when great revivals swept the land and all were eager to hear, the converts showed great zeal in telling others of their own inner experiences, and in laboring for their conversion." Another partial explanation is the fact that it is the custom of the country not to interfere with the doings of others, a part of traditional courtesy not to press your opinions and wishes upon your associates. But a further and deeper explanation, I think, is the inheritance of the spirit of old feudal days when life was supremely in direct relation to the overlord and his followers, and there was little responsibility for those outside that circle.

Closely allied to this is a wish to be cared for, a preference for a paternal system of government, for old age pensions, and that sort of thing. As a practical question in one of the large mission schools I asked, "Which would your Japanese teachers prefer, a large salary ceasing with the term of service or a smaller salary with the assurance of a pension after a certain number of years?" And there was no doubt as to the preference for the smaller salary with the pension. This wish to be cared for might seem to be inconsistent with the well-known impatience of the Japanese when under missionary control. The tendency of the native church has been to claim independence of action to a degree that often strained the relations between it and the mission which was caring for it. Long before it reached the possibility of self support, a church or an institution would demand that the mission hand over the needful funds and trust its wisdom in their expenditures. The native Christians of India are disposed to lean too much upon the mission, like infants that dread to take a step alone; the native Christians of Japan sometimes go to the other extreme, and are like infants that snatch for the bowl from which they are being fed. Probably all missions have at times been too slow to trust the wisdom of the native church. It is hard for a parent to realize that his child has reached the years of discretion; but the difficulties and dissensions over this matter of independence form a chapter so much larger and more serious in the history of Japanese missions than elsewhere, that we must recognize that they

arise from a peculiarity of the Japanese temperament. Some of it is caused by ordinary conceit and bumptiousness, fostered as we have seen by the rapid rise of the nation; but beneath all is the feeling that the missionary is an outsider, and that the affairs of church and school ought to be managed by those to whom they belong. In other words, it is the old feeling that the clan is a law unto itself,—feudalism again. However, it is fair to add that as the Japanese Church has grown stronger, yet more conscious of its weakness, and as the mission body, too, has learned some lessons of self-effacement and forbearance, the friction has been disappearing. And this spirit of independence, properly employed, is a source of strength in the development of any church.

Japan is unique in still another respect, namely, that its modern transformation is the work of a very few men. In all other cases of similar, though vastly slower, transformation the movement has been that of the people as a whole. Of course, there were individuals who took the initiative and led the way; but they could go only one step in advance of the people, and when popular support was lacking, they had to fall back or perish. Uprisings of the masses have wrested the rule from arbitrary monarchs, and the felt needs of communities have forced forward material improvements. Not so in the case of Japan. I need not stop to rehearse the story of how she came to adopt Western civilization and a constitutional monarchy. It is one of the oddest chapters in history, for at the outset the actors in it had no slightest thought of doing these things. What we need now to bear in mind is that the whole movement was in the hand of the samurai class,—that five per cent of the nation—indeed, it was restricted to a few great leaders in that class. The people had nothing to do with it, not even to the extent of intelligently endorsing it. Their wishes were not consulted; their approval was not asked. Their only share in the tremendous transformation was to accept whatever was offered, and to do whatever was ordered. It was their complete submissiveness that made the changes possible. They have been submissive in like manner ever since. When, for example, the news of the signing of the armistice reached Tokyo, it was received with seeming apathy. The foreigners were thrilled with joy, but the Japanese made little demonstration. They were awaiting instructions. A few days later the government

gave the signal, and at once the whole city was wild with exhibitions of rejoicing.

Accordingly, in judging Japan we must not be led into error by giving to its outward signs of civilization the same significance they would have with us. Railroads, postal deliveries, and public schools in Japan are gifts conferred upon the people, and not gains achieved by the people. To say that such gains are not appreciated would be unfair; but they are not an indication of the level to which the nation as a whole has risen. They are rather an aid to the uplift of the people than a result of it. And since progress has been thus wholly from above, we can not be surprised if much of the old life and thought remain beneath the surface. It is not merely that in certain isolated regions things are still much as they were seventy years ago. That is true in America, in the mountains and far off corners. It is rather that the change in Japan as a whole is not as great as we imagine; that common people and, to a certain extent, even the educated are more like visitors in a new civilization than like natives in it.

This fact that the change in civilization has been entirely in the hands of the leading class explains why it is that Christianity has found favor and converts chiefly in that class. The reverse has usually been true in heathen countries. In China and India the missionaries at first could reach only the lower classes; the mandarins were until very recently unapproachable, and the Brahmans still remain almost untouched. But the Japanese leaders, in their eagerness to grasp the secrets of the West, lent a willing ear to the missionaries, and took them as guides in political and educational matters. Such men as Guido Verbeck—to name only one among many—exerted a mighty influence in the construction of the new empire. Coming thus into close contact with earnest Christian missionaries, many of the Japanese leaders became Christians or at least friendly to Christianity. How far they were influenced by a hunger of the soul, and how far by a patriotic desire to place Japan among Christian nations, no man can say. Confessedly, in more recent days, when the patriotic aim has been achieved, the loyalty of some to Christianity has diminished, and the favor of others has changed. The government today, while it grants religious freedom and professes to treat Christianity the same as it treats Shinto and Buddhism, is at heart opposed to it. I think

there is no question as to this. The missionaries are conscious of a silent but steady government disapproval and it is one of the strongest hindrances to their work. The cause is not, as in China, the fact that Christianity is something foreign; Japan is hospitable to things foreign; nor, as in India, is it that Christianity threatens the established religions, for neither Buddhist monks nor Shinto priests exert much influence upon the leaders. The reason is the belief that Christianity will weaken the hold of the government upon the people, a belief growing out of another of Japan's unique features, namely, emperor worship.

The central emotion and ruling force in the heart and life of the Japanese is patriotism. The two Japans I have pointed out, the Japan of the leaders and the Japan of the people, so far apart in ideas and outlook, are at one here. And patriotism finds its highest expression in worship of the emperor. If we speak of the masses, the word worship can be used in its literal sense. They are taught in the public schools that the imperial dynasty goes back unbroken to the mystic ages when the gods created Japan, and that the Mikado is the lineal descendant of the sun goddess and, therefore, is a divine being. That which the German Kaiser sought to secure from his people by emphasizing his special relation to God and the divine favor resting upon all his acts, the Japanese emperor already possesses in full measure. The educated people may profess not to believe in this divinity, yet they are subconsciously influenced by it; and what is worse, they lend their aid in word and act to the fiction and by thus deliberately and constantly playing an insincere part learn to be insincere in all political relations.

We find it difficult to realize that in the twentieth century and by a civilized nation the deity of a monarch can be seriously maintained. But consider this extract from a Japanese newspaper of March, 1919:

A SUGGESTED SOLUTION FOR WORLD PEACE.

To preserve the world's peace and to promote the welfare of mankind is the mission of the Imperial Family of Japan. Heaven has invested the Imperial Family with all the qualifications necessary to fulfil this mission.

He who can fulfil this mission is one who is the object of humanity's admiration and adoration and who holds the prerogative of administration for ever. The Imperial Family of Japan is as worthy of respect as God, and is the embodiment of

benevolence and justice. The great principle of the Imperial Family is to make popular interests paramount—most important.

The Imperial Family of Japan is the parent not only of her sixty millions but of all mankind on earth. In the eyes of the Imperial Family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, proposed to save mankind from the horrors of war, can only attain its real object by placing the Imperial Family of Japan at its head, for to attain its object the League must have a strong punitive force of a super-national and super-racial character, and this force can only be found in the Imperial Family of Japan.

Or take the fact that not long ago one of the prominent leaders in Japan was imprisoned for five months because in his criticism of political measures he contrasted the methods of King George with those of the Mikado, thus implying that the divine ruler of Japan is in the same class with human kings and emperors. Or take such a statement as this, appearing in a Japanese magazine which opposed Christianity: "The nexius of national unity lies in the authority of the religion of the emperor. The emperor is divinity made manifest. Such is the faith of the soul of Japan."

These are only a few outcroppings of a creed that is growing more and more compelling. For confessedly emperor worship is being promoted in various ways. We think of it as something inherited from the past and rapidly dying out. On the contrary Basil Chamberlain, who is an authority on things Japanese, declares that while its material is found in the past, this twentieth century Japanese religion "is not only new, but it is not yet completed; it is still in the process of being consciously or semi-consciously put together by the official class in order to serve the interests of that class and incidentally the interests of the nation at large." That which once was a vague belief is being elaborated into a full creed, and diligently taught to a receptive people. Tenshi-kyo, "emperor-teaching," is the name now given to it: "The soul of Japan" is not too strong a term for it.

Emperor worship is the only religion that has a strong grip upon the people today; neither Shinto nor Buddhism reach their heart. Shinto is too primitive. In part it is the worship of Nature, such as is found in every primitive religion. Shrines to Shinto gods in Japan, like altars to

Baal in Israel, stand "upon every high mountain and under every green tree" (Jer. 3:6). But Japan's worship has nothing of the fierceness of Israel's orgiastic devotions; nor is the dread of the fox god and other mischief-working spirits as great and pervasive as similar fears in China. Shinto is also and very largely hero worship and ancestor worship. And here it is impossible to determine how much is religion and how much is patriotism. Certainly the modern revival of Shinto has been pushed by the government purely as a patriotic measure; and emperor worship, which was a part of the old Shinto, is now the chief part of it. An attempt is made to separate the professedly patriotic portions of the cult from the religious. All ceremonies connected with the emperor, with the Ise shrines, graves of heroes and great national events, have been placed under a special Bureau of Shrines in the Home Department, while the sects of Shinto, like those of other religions, are under a Bureau of Religions in the Educational Department. By such a separation it is possible to enjoin upon Buddhists and Christians those Shinto ceremonies which favor emperor worship, and yet professedly preserve religious freedom. This creates a difficult problem for the Christians. If a shrine is used by others for religious purposes, will it be quite clear, even to themselves, that Christians use it only for patriotic vows? The problem is specially acute when the government orders all school children to take part in ceremonies at these shrines. What will be the effect upon Christian children?

Buddhism came to Japan by way of Korea twelve hundred years ago. Like Christianity it came from a higher civilization, and it impressed the people by its stately temples and elaborate ritual, strongly in contrast to the simple Shinto shrines and rites. In the centuries after the death of Gautama it had become a full-fledged religion, as Shinto was not; and could offer to the Japanese a higher conception of the divine, a great and loving teacher, a pathway of escape from earthly ills, and most vivid pictures of the realms beyond the grave. By judicious adaptation and the identification of its saints with Japanese heroes, it amalgamated itself with Shinto, and became the main religion of Japan. It still holds the common people today "because it has the sanction of usage, custom and tradition." Yet when the government, in its attempt to revive Shinto, cleared out all Buddhist belongings from the Shinto

temples, and beautiful Buddhist images were split into kindling-wood or sold for a trifle to fortunate collectors, nobody was greatly disturbed. This would not have been possible if Buddhism had really dominated life.

Neither Buddhism nor Shinto is suited for Japan today. Shinto is too primitive to survive in civilization; nature gods and ancestral ghosts flee from newspapers and electric lights. Buddhism can survive only by sloughing off its superstitions and puerilities and gross idolatry. But Buddhism, thus purified, is mainly a pessimistic philosophy and a system of self-discipline, excellently suited to win world weary souls in India when Gautama proclaimed it, but with little attraction for the bustling, materialistic age that has dawned in Japan.

Thus the Japanese find themselves with their old religions slipping away, and Christianity not yet established. The educated man takes refuge in agnosticism, his Confucian literature helping this on, for Confucianism is at heart agnostic. Also the twentieth century civilization which he has adopted is full of agnosticism, some of it philosophic, most of it practical. If the Japanese leaders today have lost all religious faith, what will be the situation tomorrow in a land where the people follow their leaders so unquestioningly?

However, at present, the religion that has a real hold upon the majority of the people is emperor worship. In it patriotism and devotion join hands. To the Japanese people the emperor is the incarnation of their national aspirations and also their most present and potent deity.

The emperor worship of ancient Rome was a lifeless thing compared with this of Japan. Rome imposed it upon alien nations to whom it ever remained foreign: Japan cherishes it as a sacred national institution which has been passed on from father to child for centuries, so they are told. Rome expressed it in temples and statutes and a state-supported ritual; it was purely external and formal. Japan's worship is of the heart, subtle, ever-present and compelling, a union of love of country and fear of God, whose law is unquestioning obedience, even unto death.

Is it surprising, then, that the Japanese government is not disposed to favor Christianity? Supreme devotion to the emperor seems to be threatened by the Christian doctrine of supreme devotion to God. And if Christianity weakens patriotism, it must not be allowed to spread.

History here is repeating itself, as it often does. Nearly four hundred years ago the Jesuits brought Christianity to Japan. The samurai received it with enthusiasm because it promised national advantages. The daimios with little persuasion accepted baptism, and then would order their people to assemble at such a day and hour to become Christians. It looked as if Japan would speedily be a Roman Catholic country. But just as soon as the leaders fairly recognized that the claims of the Pope rivaled those of the Mikado, they drove out the new religion, and barred the doors against its return. There was bitter persecution; but the impulse was patriotic, not religious. Japan never has had a purely religious persecution; its law, as expressed in the Testament of its greatest Tycoon, has been, "high and low may follow their own inclinations with respect to religious tenets." The effect of that rejection of Christianity has not yet altogether disappeared. Placards prohibiting the religion were posted in public places. Each ken, village and family were obliged to make frequent reports that they sheltered no Christians; every ten years there was the ceremony of trampling on the cross. All this survived until less than fifty years ago (1873), and created among the masses a horror of Christianity which has hardly yet died out.

How far the present government opposition to Christianity might proceed, should reverence for the emperor continue to be, as at present, the soul of Japan, it is idle to surmise. For that reverence is not likely to continue many decades longer. It is threatened by a force more immediately destructive than Christianity. The divinity that doth hedge a king is contrary to democracy and is abhorrent to socialism, both of which are invading Japan. Today you are forced to describe Japan by contradictories. She has a constitution, yet her government is an oligarchy or "a military-bureaucratic-class-aristocracy." She has established universal education, yet would have the word of the Mikado accepted as the final utterance of divine wisdom. By newspapers and the best of postal service she puts her people in touch with the whole world, yet would hold their thoughts within national limits. Industrialism dominates the present, yet the old feudal conception of life and relations is the basis of legislation. Such contradictions cannot long continue. The new generation is full of the spirit of individualism and revolt, which is

sweeping over the world. Close observers predict and recent events show that very soon the ballot must be granted to all adults, women as well as men, and will be something more than the empty privilege it now is to a few. When that hour comes, the voice of the people and not the voice of the emperor will be recognized as the voice of God; and then the government is likely to put aside its objections to Christianity, for surely all thoughtful leaders must recognize that the most acceptable aid in a trying time of political transition is the Christian religion, with its emphasis of social and civic duties, and its doctrine that the powers of a ruler are a trust from God.

Already the government, however averse it may be to the Christian religion, looks with favor upon Christian ethics. Hitherto the moral code of Japan has been based upon Confucian ethics, the special emphasis being transferred from the duties of a son to his parents, which are foremost in China, to the duties of a subject to his sovereign. On the whole it was good ethics, save for the degradation of woman caused largely by Buddhist ideas, and it had been well wrought into the old Japanese life. But that life is disappearing with increasing rapidity. The change from an agricultural to a manufacturing and commercial industrialism has been tremendously accelerated by the recent war. Japan is becoming a land of great cities with frightful slums, of smoking factories with herds of slaving employees, of flourishing business establishments with all the bitterness of unprincipled competition, of new made millionaires flaunting their riches, and new made paupers hugging their rags. And all the social problems and moral evils that Christians in England and America are fighting have come pouring in upon Japan with unprecedented rapidity and unhindered force. Merle Davis says fitly that "the Japan of the tea house girl and samisen, the lacquered screen and lotus pond, is gone, and in place of the silken-gowned, artistic gentleman there has stepped into the world's lists a grimy-handed young giant, clad in grease-stained overalls, eager to measure strength with the champions of the West."* To which we may add that this young giant has thrown away the moral code of his fathers, and has no inner law except self-interest.

The government has awakened to a recognition, as yet faint but increasing, of the need of social work and moral

* *Missionary Review*, Sept. 1919.

instruction for its people. The industrial forces now active will devour the life of the nation, if a social conscience is not aroused to control them. Take as an instance the factory girls of Japan. Seven out of every ten factory employees are women. It is estimated that 250,000 girls, ten per cent of them under fifteen years of age, come from their country homes to the city factories every year. There they are herded in barracks from which they cannot escape, wretchedly fed, worked from twelve to fourteen hours a day or even longer, and for seven days in the week, until they go to pieces morally and physically. They are practically slaves; one mill manager declared, "We own these girls—body, mind and soul." Think of the wreckage of human life which that means; and the inevitable destruction of a nation in which such exploitation of the laboring class is allowed! Something must be done and soon; or the heart blood of the people will be poured out on the altar of greed and lust. The government is facing that fact, and is looking to Christian forces as its only effective aid in averting the danger. Dr. Reischauer says, "Almost every movement of any consequence in Japan today, making for individual and social righteousness, has Christian men and women as its leaders." And though the government when it endorses the work of any of these leaders enjoins that the work is to be purely ethical and not religious, it is ready to overlook the transgression when Christian principles are set forth as the basis of moral instruction.

Now, what about the work of Christian missions in Japan? There are, as we all know, three great avenues of approach to the heart of a heathen people, the medical, the educational and the directly evangelistic. Of mission medical work there is little need in Japan; her physicians have been trained in Germany, and her government watches carefully over the public health. Consequently, there are not more than half a dozen foreign medical missionaries in the country. Of charitable hospitals for tuberculosis, leprosy, incurables and the like there still is crying need, but the field for Christian work through them is almost unoccupied.

Education takes the place of medicine as a means of reaching the public and dispelling prejudice. There is a great eagerness to learn, especially to learn English. Evangelistic missionaries, even in places where it is hard to gain a single listener to the Gospel, can always pick up a fair sized class of young men wishing to be taught English.

Mission schools abound: and their justification is the importance of surrounding the youth with Christian influences, rather than, as in China, the need of dispelling dense ignorance. The educational system of the government was originally modeled upon our own, though much influenced later on by Germany. It provides a good compulsory education for every child from six to twelve years of age; but schools of higher grades are comparatively few. Hershey says that "Japan probably spends less money for educational purposes than any other country in the world having an efficient educational system." This is due partly to the fact that she squanders no money on elaborate school buildings; the amount we waste in bricks and mortar would support her whole public school system. But the chief economy comes from a strict limitation in the number of the higher schools, which are always so much more expensive to maintain. Japan's policy has been to give an elementary education—the three R's—to everybody, and a higher education to only a carefully selected few. Hence has arisen the opportunity of the missions. They do not attempt primary schools, except some kindergartens which enable them to reach parent through the little children. Their schools are of the higher grade, catering to the great number of boys and young men who cannot be admitted into the crowded government schools, and who in their eagerness for an education will come to the mission school. Confessedly it is a second choice; its diploma is not as valuable in securing government positions or admission to the imperial universities. Still the graduates find abundant employment, not only as Christian preachers and teachers, but in business and literary work. A noticeable number of them have gone into journalism, and exert a strong influence there.

The whole system of Japanese education has very recently been undergoing a revision which bids fair to affect the mission schools decidedly. On the one hand, the government grants greater recognition to private institutions, and has removed the restriction under which a school giving religious instruction was not allowed a place in the public system of education. This will help the mission schools. On the other hand, the government is planning to increase largely the number of its higher schools, with which Christian schools compete; and the result will doubtless be that boys fitting for the national universities will go to them and

not to the missionaries. This will not necessarily produce a diminution of pupils—the demand for education is too great; but it will change the character of mission schools. We may still have a few pupils fitting for private universities, but the great majority will be aiming for a business career, and desiring courses that fit them for such a career.

Indeed, irrespective of government policies, the mission schools find already that commercial courses are more popular than those designed for future pastors and teachers. The same thing is true in America; it is part of the materialistic wave that is sweeping over the whole world. And in Japan also the teachers are turning from their underpaid and despised profession to more lucrative and appreciated employment; and the problem of manning mission schools with able native teachers becomes every day more difficult.

Missionary education in Japan is developed up to the university grade; and a few institutions now call themselves universities, though none as yet deserve that title. Many of the missionaries hold that we ought to establish a real university as the crown of the system of Christian education. They say that to send the graduate of a mission college to an agnostic, and anti-Christian university is to risk unduly the ruin of his Christian faith. And now there is the added argument that with the increase of government higher schools, the universities will be entirely filled with students who have had no Christian instruction; so that we cannot hope to have trained native leaders in philosophy, theology, literature and statecraft unless we maintain a Christian university for their training. The chief reply to this is that the cost of such a university is almost prohibitive. The government universities are magnificently equipped, not with costly buildings—quite the reverse—but with able professors, fine laboratories, excellent libraries, and the like. A Christian university must stand on a level with them, if it would command respect; and, apart from the great difficulty of getting the proper staff of teachers, the cost of establishing and maintaining it would be so large that up to the present time mission boards have drawn back in dismay. What may come out of the great interdenominational movements now in progress in America, no one can say; but it looks as if the Christian university in Japan must remain unattainable unless some millionaire should elect himself to be its founder. Meanwhile we must

throw what Christian influences we can around the government universities by hostelryes, and by the labors of missionaries who, like the late Dr. Gorbald of Kyoto, place a church close to the university and cultivate helpful relations with the students. As for training leaders in theology and kindred subjects, fellowships in our American institutions are a simple and comparatively inexpensive provision.

When we turn to the education of women in Japan, there is no question as to the need and success of mission schools. Until very recently Japan has provided almost nothing for girls beyond the primary schools. The old ideal of woman's life was limitation to the home, subordination and self-effacement. Trained to please others and consider not herself, the Japanese woman in many ways is a most attractive person, so unlike her bumptious brother as to seem hardly of the same race. That Japan has been content to leave her uneducated is hardly a reproach when we reflect that it is barely half a century since America began to offer the higher education to her women. The success of mission schools for girls has been a great factor in rousing the government to do more. Dr. Nitobe says, "The education of the boys would probably have been taken care of by the government, but the girls would have fared badly without the example and inspiration of the missions"; and again, "Christianity's greatest gift to Japan is the education of women." The government has not proceeded far as yet along this line. There are some higher schools for women, but no colleges; and there are only the first steps towards admitting women into the existing universities. Every mission school for girls is crowded, despite the fact that most of them have recently enlarged their plants. The religious life of the girls' schools seems deeper than that in the boys'. This arises partly from the closer contact between teachers and pupils, partly from the greater docility of the girls, but mainly from a recognition of the special uplift that Christianity brings to women in a heathen land. Such an academy as Ferris Seminary in Yokohama has been a power in unfolding a new ideal for the Japanese woman; and the government recently made open recognition of this by conferring a decoration upon its principal, Dr. Booth.

The most recent advance in woman's education has been the opening of a college for women in Tokyo a little over a year ago. That it was wanted is shown by the fact that it has been full to its utmost capacity ever since it

opened. Indeed, its success is an embarrassment, for the growth that was anticipated in five years has been attained in two, and there are neither rooms nor instructors for the incoming class. The spirit of these students is revealed in the dean's statement that "they listen with keen enjoyment to a lecture two or three hours long!" The new era for women, now dawning in every land, is nowhere more evident than in Japan. She is offering herself for the much needed social service (one department of the new college is for training in this work); she is claiming her share in civic duties, and her brothers are beginning to support her claim. To teach her how to meet and maintain her new opportunities and responsibilities is one of the greatest possibilities of Christian schools.

The most indispensable Christian work in Japan today unquestionably is that which is to be done, not through schools, but through direct evangelism. It is not easy always to keep this to the front. Educational institutions when once established have to be maintained; and if there is a gap in the teaching force it must be filled at once, even though a missionary has to be taken from evangelistic work. A preaching station may be temporarily abandoned if funds and forces are diminished; but a school represents too large an investment to be allowed to lie idle. Of course, schools are themselves evangelistic agencies; that is the greatest reason for their existence: but there is need of constant watchfulness to see that they do not absorb a disproportionate amount of a mission's energy.

The methods of evangelistic work need little description because they are familiar. Practically every means used in our land to reach the unchurched masses is used in Japan. Because, as I have said, Christianity gained its first hearing among the higher classes, the great problem today is to spread it among the common people. Street preaching, house to house visiting, tract distribution, magic lantern lectures, colporteur work, tent work, evangelistic campaigns with much advertisement and great public meetings—these familiar agencies are all employed to bring the gospel message before the masses. There is one agency, however, that is almost unique, namely newspaper evangelism. Japan is the only non-Christian nation where newspapers abound, where everybody reads, and where the mail service reaches the remotest hamlet. This gives an opportunity which the missionaries, awakened to it by Rev. Albertus

Pieters, have begun to utilize. Any of the Japanese papers are willing to print articles on the Christian religion, sometimes without pay, more often at low advertising rates; and to give them a prominent place on the front page. These articles are read by the great majority of the paper's subscribers, thus carrying the message to a host of persons whom the missionary could not reach, especially in the country districts. At the end of each article is the statement that further information about this religion can be obtained by writing to a given address. If a reader replies, he is sent further Christian literature, and put in touch with some Christian teacher; or, if there is none in his vicinity, as is more often the case, he is invited to take a correspondence course in Christianity, until some traveling evangelist can call upon him, or until he can visit the missionary. In this way he is instructed and led forward to conversion and baptism. Then he is encouraged to gather his neighbors, and teach them with the aid of special literature supplied by the missionary. Out of such a gathering may spring a little church, for whose services each week printed sermons and prayers will be sent from the mission headquarters, and reports of attendance and progress will be sent back, so that the missionary can keep in touch with this group of Christians. Thus all over a district too wide for an evangelist to cover, the seeds of truth are scattered and bear fruit. It is a most promising work, so much so that nearly two hundred missionaries have formed an "Association for the Promotion of Newspaper Evangelism," and are appealing for funds to enlarge the work to a nation-wide scale. May we not hope that, since Japan took our civilization without our religion, now the press, the special agency of our civilization, will be the power that will make her know and accept our religion?

What about the future religion of Japan? At present, she seems falling a prey to agnosticism. But can agnosticism satisfy her permanently? The confidence with which we answer No, is based upon her knowledge of European people. Now, it may be that the sway which agnosticism has exerted over the Chinese literati for twenty-five hundred years, will be submitted to indefinitely by the Japanese. The conditions are unprecedented, and the result cannot be foreseen. Nevertheless, because we believe the Japanese heart to be the same as our own, we likewise believe that it will not remain content with

a blank denial of all religious cravings. And if Japan is to have a national religion, it must be Christianity in some form.

Spiritually the missionary task in Japan is most difficult. In the upper classes the foes are agnosticism and contempt; in the common people they are indifference and materialism. Yet, despite much that seems to be discouraging, I find no feeling of discouragement among the missionaries or Japanese Christians. They believe that Christianity has made much more advance than appears on the surface. The number of open converts is comparatively small, about 110,000 Protestants and as many more Roman and Greek Catholics. Open profession still involves sacrifices, though Christianity is no longer forbidden or disreputable. The old dilemma of Naaman in the house of Rimmon is often reproduced. But the number of persons more or less acquainted with Christianity, and friendly to it, is greater than might be suspected. Nothing is more common than for a missionary to report, "Today I got into conversation with a Japanese stranger, and found that he used to belong to a Bible class or listen to preaching in another city, and was disposed to look further into the claims of Christ." Certain recent great evangelistic campaigns have reached thousands of hearers; and one Japanese pastor says concerning their fruits, "I believe the public at large now feels that Christianity is a religion of Japan, and not of any foreign country. It is naturalized now."

Very recently a native evangelist in close touch with conditions told Mr. Pieters that he was most optimistic as to the growth of Christianity, and was sure that the next ten years would show more advance than the last fifty. And to the objection that there were few signs of this, he replied that they were not on the surface, but that the tide toward democracy and Christian ideals was setting now so strongly that no power on earth could stop it. Such statements could be multiplied. "Indeed," as Dr. Reischauer says: "It will be difficult to find a real Christian in Japan who does not hope and believe that Japan will some day be a Christian land. However small the mustard seed may be, it will some day grow into a large plan, and give shelter. The leaven will ultimately leaven the whole lump. In short the Christians of Japan have absolute confidence in the future of their religion; and it is this faith that overcomes the world."

The Problem of China

TO MOST of us China is a puzzle because the statements about it are so contradictory. It is the oldest of empires, yet needs the nursing care of a League of Nations. It numbers one-fourth of the world's population, yet is mortally afraid of Japan, one-sixth its size. It has wonderful natural resources and unceasing industry and economy, yet famines are frequent and bitter poverty is chronic. Its people have a deserved reputation for honesty and faithfulness; nevertheless, "squeeze" is universal, and dishonest officials are its deadliest enemy. The Chinese are by nature quiet and peace-loving, yet turmoils are incessant, and the civil wars have been the most destructive in history. For more than two milleniums the high teachings of Confucius have been unquestioningly accepted; still, the masses live in the lowest depths of spiritism. What shall we say when facts so conflicting and confusing are placed before us?

As we are dealing with a land vast in extent and diverse in conditions, that which is wholly true in one section may not be at all true in another. Not only do the provinces of China differ markedly in natural features, but the people also differ physically, mentally and spiritually. That is one reason why there is always friction and often, as now, open hostility between Canton and Peking. Every part of China has its own characteristics, and you might as well try to describe the typical European as the typical Chinese.

We expect diversities among Europeans because Europe is made up of a score of nations; but we think of the Chinese as homogeneous because China is one nation. Just there is where we make a natural but fundamental mistake. Someone says China is not a nation but a civilization; to which we may add, it is a vanishing civilization. Certainly China is not a nation in any true sense of the word; it is a vast aggregation of people, sprung from a common stock, as have the Europeans; dwelling side by side, but made a unit only by a line of natural boundaries. A nation must have a united people, a strong central government and a national spirit; and at present China lacks all of these. The problem of China, which concerns all well-wishers of the world today, is to make these four hundred

millions of Mongolians into a nation, to weld them together, to give them an efficient government, and to fill both governors and governed with patriotism. And in bringing about the solution of this problem Christian missions is one of the most efficient agencies.

People are united by contact and intercommunication: they must know each other and share each other's thought to become one. But the means of doing this in China are largely lacking. Of good roads there are practically none, perhaps a thousand miles in all; the rest are rough trails or slippery footpaths, winding among the rice fields and climbing by century-worn steps over the mountains, fit only for the pony or the wheelbarrow or the calloused feet of the coolie. The broad Yangste makes an ocean highway six hundred miles into the interior; there are a few other short navigable rivers and some canals; two railroads from north to south are planned and half completed, others to run from the coast westward are hardly begun; vessels creep from port to port in much fear of pirates and typhoons; that is the scanty list of China's means of intercommunication. Famine may be fierce in one district when food is superabundant in another, no means of transportation being at hand. The different regions are jealous or fearful of each other because each to the other is practically a foreign land. Most Chinese never get twenty miles from their birthplace, and are as suspicious of a strange Chinese as of a foreigner. Mission work is greatly hindered by these difficulties of travel. A missionary wrote me recently: "I am going to a new station; to reach it I must be poled by boat up the river for three days, and carried by chair across the country for two days more", a five days journey to cover less than a hundred miles. When he reached his destination he was in effect as far away from his starting point as San Francisco is from New York, farther indeed, for there was no telegraphic communication, and all mail had to be sent by a special carrier who might be waylaid and robbed anywhere along the route. Evidently one thing which China must have before she can become a nation is roads, both highways and railways. Of the two I would say that a system of highways, well constructed and suited to the auto-truck, would be more beneficial. Labor abounds to build such roads; China has the oil for gasoline; and it is the age of the auto-truck. Once built these roads would be great arteries of travel and traffic, as crowded and throbbing

with life as the famous Grand Trunk Road of India. As for railroads, those already in operation show not only that the people are ready to utilize them, but that also they will be a profitable financial investment.

Another thing that hinders China from being a united people is the lack of a common spoken language. We may say that everyone in China speaks Chinese, but that is much like saying that everyone in Europe speaks European. There are as many different Chinese dialects as there are European languages (all springing from a common prehistoric tongue), and they are just as mutually unintelligible. The different dialects are to each other foreign tongues. A missionary friend of mine, who had lived in Amoy for years and could speak the Amoy dialect fluently, was transferred to Shanghai; and there he was as dumb as any other foreigner until he could learn the Shanghai dialect. Possibly he learned it a little more readily than if he had never spoken another brand of Chinese, but this was all the good his previous knowledge did him. Even the same dialect varies so much with the locality that people living a hundred miles apart can hardly understand teach other. The dialect most widely used is that of the North, which we call mandarin because the officials sent out by the government all use it; but there are different varieties of mandarin.

This modern Babel of tongues, like the ancient one, is a barrier to any united action, and keeps China from being truly a nation. One source of it evidently is the isolation of different regions, that always gives rise to dialects. But another is the impossibility of indicating in the ancient Chinese writing the pronunciation of a word. The ideographs are simply a vast collection of almost arbitrary symbols, each conveying thought, but having no more to do with sound than have our Arabic symbols for numbers. Two people who read the same Chinese book are not thereby brought any nearer in speech than two people who use the same logarithm tables. It is perfectly possible to write the Chinese spoken language with our own phonetic alphabet if a few more characters are added; and then the pronunciation is indicated, and the task of learning to read is easy. In some missions this method has been adopted with considerable success. But the Chinese do not take to it, partly because it breaks away entirely from the old ideographs which are well worth retaining, partly because it cannot be written in Chinese fashion, i. e. with strokes of a soft brush

upon thin paper, and partly because to them it looks queer and offensively foreign. Accordingly within the past year or so the government and the missionaries have united in introducing a really Chinese phonetic system of writing mandarin. It makes use of thirty-nine characters, based on the simplest of the old ideographs, and written in the same way. Twenty-four are initial characters, three are medial, and twelve are final. Each indicates a sound; and because Chinese is a monosyllabic language, any word can be written with two or at the utmost three of the characters. The tones, so important in speaking, are indicated by dots placed beside the word. It is easily learned, thereby removing one of the greatest hindrances to general education; and it will do much towards breaking down differences in speech, because the man who can read a word will know how to pronounce it, an advantage that English lacks. Of course, it is adapted to mandarin only; but the hope is that mandarin will presently become the speech of all educated persons, and the spread of education will result in its becoming the national language of China. The Ministry of Education recently sent out from Peking an order that "from the autumn of the present year, beginning in the primary schools, all shall be taught to write the national spoken language rather than the national classical language." The government officials are doing their utmost to spread the new writing even in some instances using threats to compel the business men to study it. The missionaries in the mandarin-speaking regions are adopting it in their schools, and preparing textbooks and literature in it.

The number of illiterate in China is so enormous that the mere thought of teaching them staggers imagination, and yet the Chinese value education most highly, and are eager to learn; so that we have good reason to believe that reading and writing, thus simplified, will become universal. Think of the change this will make! Hitherto each little village community has lived its separate life, with scanty knowledge of what its neighbors were doing, and with no conception of the national government, save as a power to which taxes must be paid if they could not be evaded. But when through education China has a people who can form intelligent opinions, keep in touch with one another's life, feel a corresponding sense of unity, and therefore, of patriotism, it will have taken a long step towards becoming a nation instead of being an aggregation of Mongolians.

For a nation there must also be a strong central government. Its form is comparatively unimportant. China is striving to be a republic. My belief is that she is not yet ready for that; at least, that whatever the government may be in form, it will have to be an oligarchy in fact, until the masses are educated enough to take part in it. But let it be what you please, it must be made strong. The authority of Peking today, even over the provinces that remain loyal, is of the feeblest. Yuan Shi Kai gained and held his power through his army. When he died, his generals were eager to imitate his career. None was strong enough to seize the central position; so they scattered through the provinces with their troops, each acting as dictator in his own region and interfering at will with the weak government in Peking. These petty armies under no control except the lax one of their generals, living off the country, fighting often with one another, are the cause of internal turmoil, brigandage and general insecurity, which have increased most alarmingly in the past two years. The political rupture between North and South, resulting today in two rival governments, one at Peking and one at Canton, would have been mended long before this, had not the generals (aided we suspect by Japan) blocked every attempt at reconciliation. There cannot be peace and union until the military provincial governors are brought under control. In fact, there will be no agreement on a final form of constitutional government, so long as the military leaders can prevent it.

How can the central government be made able to control these insubordinate generals? By giving it funds enough to maintain a strong army. Such an army could easily be recruited, even from the riotous provincial troops. They would follow the leader who pays most; that is the way Yuan Shi Kai held them. But unfortunately the central government has not been given funds; it has been kept so poor that it is an easy prey to enemies within and to seducers without. And Christian nations are largely responsible for this. They have insisted that China should impose only a very small duty upon imports and exports, her principal source of government revenue, and have kept deferring action when she asked for more. They have divided her into "spheres of influence" to control her trade. They have compelled her to surrender most valuable ports and to pay huge sums as indemnities, often for acts which as between Christian nations would be atoned for by an apology and

expression of regret. They have forced or cajoled loans upon her at ruinous rates. In short, they have taken advantage of her weakness, her ignorance and her necessity, to exploit her. The Japanese today may be the worst offenders, but they learned from Christian nations, and are simply improving upon the example of England, France, Russia and Germany. China's central government is weak through poverty, and it is the other nations who are keeping her poor. It is absurd for us to marvel at that weakness, and hypocritical to mourn over it.

There is, however, poverty of another sort of which Christian nations are not the cause though they may be the cure, viz., the lack of honest officials. We are puzzled by the fact that, while Chinese merchants are honest, Chinese officials are largely rascals. Of course, the familiar answer is that honesty is not the policy, best or worst, laid down by the government for its officials. It pays them a merely nominal salary, and expects them to live on the spoils of office. Their families and relatives to the tenth degree demand support from them; and family claims are more sacred and imperative than those of the state. If the officials cannot raise the needed cash in an honest way—and no one supposes they can—then what is more natural and necessary than to raise it by extortion and embezzlement? So customary is it that probably it never will be punished. And those greater sums which come from foreign loans and concessions, and disappear so quickly, where do they go? In part, into the pocket of government agents, but mainly to bribing enemies, and subsidizing brigand forces and paying the army, and to anything else that may keep a feeble government from falling. The moral failure of Yuan Shi Kai was occasioned in part by the fact that in his last years he was in straits to find funds for his army. Thus again, official corruption in highest places of trust finds its causes and excuse in the poverty of a government that can neither properly pay its servants nor meet legitimate expenses.

But this solution is not enough; we must go further back. If honesty in trade and dishonesty in politics are both a matter of policy, the Chinese moral training is defective. The whole system of Confucian ethics centered on good citizenship. Filial duties were emphasized because they were the best training for civic duties. Let me quote: "The basis of good citizenship is in the home; a man must be a good son, husband, father, first and foremost. * * *

He must remember his duty to all around, especially to those closest and dearest: and such remembrance is the best possible preparation for doing duty for the state as a whole." This quotation from Theodore Roosevelt expresses exactly the sentiments of Confucius. With all this training the Chinese have failed in civic duties because they have never learned the meaning of service and sacrifice. Yuan Shi Kai, so Bishop Bashford told me, had an ambition to be the Chinese George Washington. He did not know much about Washington, except that he founded a republic, and was henceforth honored as the Father of His Country. So Yuan Shi Kai founded a republic; and then he greatly confounded it by trying to turn it into a monarchy. The Japanese probably were behind that move; they did not wish the Chinese republic to succeed lest its example might stir up republicanism in Japan. But the Japanese found their opportunity in the selfish desire of Yuan Shi Kai to have his worthless sons succeed him, as they could not if the people chose their own ruler. In other words, he was ready to serve the State so long as he thereby served his own interests. A friend of mine once attended a religious meeting in which one fervid speaker cried, "I'm full of faith! I'm full of faith! but it is so weak!" In like manner, the Chinese are full of patriotism, but when it comes to conflict with self-interest, it is so weak.

We all recognize that the great work of mission schools in China is to train up leaders, and that the nation is increasingly looking to the men trained in mission schools as its chief hope for the future. Service and sacrifice are fundamentals of the Christian religion; and no man can go through a mission school without having them impressed upon him. Whether he becomes a confessed Christian, as he usually does, or not, he goes into public life with a new vision and a higher call. Is it any wonder, then, that such men as C. T. Wang and Chang Po-ling and S. T. Wen and David Yui, and many others whose reputation is not yet international, are trusted and followed, and are fast becoming the acknowledged leaders of the nation. The rearing of such men in mission schools is a partial atonement for the injuries done to China by Christian nations.

The younger generation in China is beginning to catch this spirit of service and sacrifice as is shown by "the student movement." Upon the anniversary of the "Twenty-one Demands" forced upon China by Japan news came that

China's case at the Peace Conference was lost. At once, almost spontaneously, the students in Shanghai, Canton, Nanking, Hankow and many other cities formed themselves into a union to demand the dismissal of corrupt officials and the protection of China's rights. They induced the merchants to show their sympathy by closing their stores. They went on strikes against attending schools (that involves more self-sacrifice in China than in America). At Peking they forced one guilty official to flee, and beat another nearly to death. And this movement, which the government at first treated as a boyish outbreak, is still in progress. The students are lecturing and agitating in every city and town, striving to stir up their countrymen. The significance of it comes from the fact that previous official wrong doing has been accepted apathetically, while here is a new spirit. The cry of these young men is "Sell us, sell anything we have or may hereafter have, but let the nation live." The leader of the National Student Union believes that 70% of the students of China are ready to die in the fight to rid the nation of corruption, and bring in a rule of honesty and righteousness. It is the spirit of service and sacrifice awakening in the coming generation.

There are many other things needed by China for her national well being. She needs a uniform currency based on a gold standard. How greatly she is hindered by her present antiquated, confused, uncertain monetary standards is painfully realized by every mission treasurer. For example, a missionary's salary is fixed in America at, say, \$1000 gold; but there is no way of knowing in advance how much that will give him in Chinese silver. Within the past five years it has varied from over \$2000 to less than \$1000. The unprecedented rise in the price of silver, added to the higher cost of everything, which is felt in China though not as severely as in Japan, places an unexpectedly heavy burden on every mission board. And the great fluctuations in exchange make it almost impossible to plan for the future, especially as regards the cost of buildings and maintenance for the great educational and medical institutions now projected or begun.

China needs, also, to have the solemn assurance that just so fast as she brings her judiciary system up to modern standards, the fetters of extra-territoriality (the right of foreigners to be tried in their own courts) shall be removed. Extra-territoriality was a trivial matter years ago when

foreigners were few and never went outside the treaty ports. Today when they are numerous and journey everywhere, it gives rise to serious evils. For example, the Chinese are making a magnificent attempt to suppress opium. To be sure, in some provinces poppies are still cultivated and opium is openly sold; but this is because a corrupt military governor is bribed to allow it. As a rule, the fields once covered with poppies are devoted to other crops, and the seller of opium is severely punished. But a Chinaman claiming to be a Japanese subject can sell opium or open a joint in any Chinese city, and the police are practically helpless. They can see that he is brought before a Japanese consul, but his trial there would be a farce; for the opium he sells is grown in Formosa, Korea, and even Japan proper, and is furnished him with the connivance, if not the open cooperation of the Japanese government. So, too, a Japanese may bring into any Chinese seaport a band of wretched prostitutes, who ply their trade openly. Should he be arrested and properly punished, his government might use this as an excuse for sending troops to protect her subjects. A nation with its hands thus tied by extra-territoriality is impotent to protect herself, so impotent that she cannot long retain the respect of her own people.

There are still other things that China needs to make her truly a nation, but the great underlying need is a national spirit. The village community, usually one large family unit because all the members are interrelated, with its little circle of interests and its purely democratic government by the village elders has for centuries been the center and almost the circumference of Chinese life. The relations of one village to another are few and not at all political. There is nothing to develop patriotism, or even to awaken a sense of nationality. Individualism to the extreme is the law of life, created not so much by selfishness as by inability to enter into the life of others. China reminds one of some of the old Dutch communities along the Hudson River, where a village has grown into a little city almost without the knowledge and certainly without the approval of its older inhabitants. Each householder is interested in his own front yard, and mildly in that of his next door neighbor. He pays taxes reluctantly, and opposes everything that might increase them. He has no plans for the city's progress, no sense of responsibility for its slums, no pride in its fair reputation. In short, he utterly lacks a

civic spirit; and the problem of putting one into him is difficult indeed, as those know who have tried it. So the Chinese mind must be almost totally transformed to make it responsive to national needs, and to create a patriotism which will bear the burden of a truly republican government. A Chinese must realize that he is his brother's keeper, whether that brother is in the same village or in the farthest corner of the remotest province. He must feel that the State is the great servant of all to whom his own service should loyally be paid. Confucius designed his system of ethics to produce this result, and he laid down the principle, "All within the four seas are brothers." Fear of a foreign foe does something towards binding China together: the shadow of Japan, like that of a hawk hovering above a chicken-yard, makes the Chinese draw close to one another. But the only great unifying, transforming force that has dynamic enough to make and keep the Chinese one nation, is the Christian religion.

Christianity is already beginning to show national results. The most promising movement toward unity today in China is among the Chinese Christian churches. It is very marked, and also very recent. Notable as was the action of Amoy half a century ago in making one independent native church out of all converts of the English Presbyterian and American Reformed missions, Henry Drummond was right when in 1890 he said of Chinese missions: "The industry and devotion of the workers is beyond all praise; but they possess no common program or consistent method; there is waste and confusion. The missions are not an organized army of God; they are a band of guerillas." There were excuses for this. The work was widely scattered, and the workers had little chance to know each other, and get together for consultation; in fact, their chief means of intercommunication was the Boards at home. The conception of the work was mainly that of converting the Chinese one by one, a task at which each could work independently. There was little vision of the broader, united task of Christianizing the nation, making the whole political, educational and social life of China Christian. And, we confess it to our shame, in those days all union movements on the mission field were suspected or suppressed by the denominations in America and England.

Today a great change has come about. Beginning from the Boxer outbreak, that baptism of blood so bitter

and yet so blessed to the Chinese Church, there has been a rapidly increasing movement towards unity; until today it is, perhaps, the foremost subject before missionaries and native Christians. Already it has resulted in the union of native converts of different missions that hold the same system of government and order. The Episcopalians are now one body, their General Synod having first been held in 1912. The Presbyterians of every name had their first (provisional) General Assembly in 1918. The Lutherans, though badly hindered by the fact that their missionary forces proceed from so many different countries—Denmark, Sweden, Norway, Finland, Germany, America—are striving to unite, and have prepared a constitution for that purpose. And beyond all this, there is a movement towards a larger organic body. In January of last year (1919) representatives of all the different Congregational churches, springing from English and American missions, met with the Presbyterians and drafted a plan of union, a plan that has since been approved also by several Baptist bodies, and is being considered by other denominations. Those best able to judge predict that before many years we may have a Church of Christ in China embracing practically all, or at least a large proportion of all, the Chinese Protestant Christians. This movement towards unity on the part of the Chinese Christian forces is drawing the Chinese toward each other through the impulse of Christian love, and for the mighty purpose of making China a Christian land. Is there anything which will better help to establish firmly a Chinese Republic than such establishment of the Republic of God!

Certain forms of union work are well worthy of notice. We all know how difficult it is to form a local union of Christian churches in any American city, and still more difficult to hold it steady and strong in work for the salvation of the city. But increasingly the cities of China are doing this. Canton, Nanking, Hankow, Tientsin are examples. And these local unions are concentrating the Christian forces of the city upon anything which tends to its uplift—the conversion of heathen, the abolition of vice, the development of education, the purification of amusements, and so on. I listened very recently to an account of what a local church union is doing in one of the great cities of China, where the work is so thoroughly unified, comprehen-

sive and energetic that I blushed to think of the feeble life of a similar union in my own American city.

This recognition of common brotherhood, created by Christian teaching, is rousing the native churches to reach out beyond their immediate neighborhood, and carry the message to the unevangelized regions of China. Some denominations have done a little of this hitherto; but the most promising movement is just begun. Within a year a Home Missionary Society has been organized, and a commission of six prominent Chinese Christians, three men and three women with one missionary woman as assistant, has been sent into the remote province of Yunnan, where Christianity has hardly entered, to select a location for the Society's permanent work. The significant features of this new movement are that it is purely Chinese, though with the hearty sympathy and, so far as is needed, cooperation of the missionaries, especially by way of counsel; that it is a union movement supported by different churches and individuals in many provinces; and that women, as in the Apostolic Age, play a prominent part in it. Here, in passing, let me call attention to the increasingly large share which Chinese women are likely to take in church work. There is no other Oriental land, except possibly Siam, where the position of woman is as high as in China. This is due in part to ancestral worship, the mother having her tablet and homage side by side with the father, but still more to the strong character and native ability of the Chinese women. One of the Y. M. C. A. secretaries in China wrote the other day about a man who wanted to become a Christian but was held back from taking the step because when his mother learned of his desire, she threatened to turn him out of the house. The man was thirty-eight years old; he had a good position in an insurance company, and he was financially independent; but such is the control of the mother in China that he dared not follow his own conscience in the matter. Examples could be multiplied of the power of the Chinese women; it has been ultra-conservative because, lacking education, they clung to old ideas and customs. Whenever and as fast as they are granted a Christian training they become leaders in Christian work. Already the London Missionary Society and the American Board grant them the same privileges of voting and sitting on committees that are enjoyed by men. And those most competent to judge predict that when the record of the present century shall be

written, the women of China will hold in it a high place among the promoters of both Christian and national progress.

One strong agency for developing a spirit of unity in the missions and the Chinese churches, and for guiding Christian work into the most profitable channels, is the China Continuation Committee. As an independent organization, yet cooperating with all Protestant bodies and counting itself the servant of all, it has been an efficient factor in all the forward movements of recent years. The need of some such central agency is shown by the fact that "to secure action on any given subject by the missionary societies it is necessary to address over 125 separate missions, and this does not include the Chinese churches." By its wise and consecrated labors the Committee holds the confidence of all these bodies; and whenever a union movement is to be launched, or a united step in advance is to be taken, they turn to it for leadership. Recently it has received a generous gift of land and money for an office building in Shanghai, a building which by the terms of the gift is to be at the service of all the missionary and Chinese Christian agencies to bring them into the closest and most harmonious associations; and to help them deal adequately with their work. That building will be the nerve center of Christian activities throughout the whole land, and the possibilities thus created are immeasurable. These movements toward union are probably the most significant of any in China today.

Let us turn now to look at the direct evangelistic work. We all know that China is in a most receptive mood for the Gospel; she stands today much in the attitude of Japan in the '80s, reaching out for the Western civilization, and ready to accept with it the Western religion. The old mandarin self-satisfaction and disdain of all other wisdom, which was the Gibraltar of heathendom in China, has crumbled; and the Confucian scholar is sitting in its dust (the sight almost arouses our pity), as the pupil of the lad who has had a few years in a mission school. The appeal of Christianity comes to all with special power because of present political dangers. "Christ alone can save China," is a text that seldom fails to command a hearing. All classes are friendly to the Christian Church; the opportunities for direct evangelism were never greater, and the only limit to missionary labors is the number and strength of

the laborers. How long this will continue no man can foretell. Japan lost her interest in Christianity when she felt able to stand alone; China may lose hers when she despairs of getting upon her feet. If she is not given fair treatment by Christian nations, it will be most natural for her to hate them and the religion they profess. The tremendous task before the missionary just now is to place Christianity before China so clearly and fully that, if the world rulers refuse to deal justly with her, she still will cling to the Gospel because she has learned to prize it for its own sake, and has grown able to distinguish between the selfishness of politicians and the Spirit of Christ.

Protestantism has always striven to keep the Bible open as a great door into the Kingdom of God. But that door in China has been only slightly ajar because of the illiteracy of the common people. It is hard for us to realize the condition of an individual church in which no one is able to read except the pastor, and he with much difficulty. Think of it! How restricted the avenues of approach to such a church; how limited its horizon; how narrow, even if deep, its spiritual life; how dubious its future development! There are hundreds of such churches in China. Though the Christians are more literate than their heathen neighbors, Dr. Lyon calculates that not less than three-fourths of the adults are unable to read. It is this situation that makes the missionaries hail the new phonetic writing, which is so easily learned that anyone can acquire it in a few days. Already in some missions the ability to read is made a condition of church membership, not to be waived except in cases of disability from old age or impaired eyesight. And in Chinese Christian Endeavor Societies one clause of the pledge is "If unable to read the Bible, I will go to the Instruction Committee, and diligently try to learn to read." The missionaries are confidently expecting that this opening of the Bible will be the occasion of a quickened spiritual life which in turn will create a great evangelistic impulse. The special Committee to report upon the phonetic writing says, "The re-discovery of the Bible, in every age from the time of Ezra to the present day, has always resulted in a revival of religion. This phonetic writing now makes it possible to place an open Bible, intelligible to the humblest of them all, into the hands of every church member in China. A new and stronger evangelism will surely follow."

A few words about the educational situation. As we all know, China is a land that highly values scholarship. Despite the poverty of the government and the disturbed condition of many provinces, the public school system has developed rapidly, increasing in numbers one-third in the years from 1912-1916, and improving constantly in quality. The same spirit that prompts wealthy men here to establish or aid private schools, is found there. Only the other day a Chinese multi-millionaire in Amoy gave four million dollars to found a university for his city. But the task of providing schools and teachers for a nation of four hundred million people is tremendous. Every aid which the missions can render will be welcomed for years to come. Mission schools in Japan are needed mainly for their Christian influences, but mission schools in China are indispensable for the education of the people; while they are, as we can readily understand, the most attractive door for the entrance of the gospel.

Our mission schools have developed in an unsystematic way, and with little recognition of pedagogic principles. That was natural. The missionary opened a school when he had time, strength and opportunity, and provided its teaching as best he could. He knew precious little about pedagogy:—for that, I am not altogether sure that he was any worse a teacher. There was a tendency to over emphasize the higher schools; we confess to the same tendency in America. And there was often an inability to correlate the teaching in the schools with the life of the people; I hear the same complaint in our own land. Today in China as in America—and I think with more energy there than here—they are seeking to remedy these defects. China has been divided into nine Christian Educational Associations, and each of these is active in seeking and promoting the best and most helpful forms of education. Special attention is being given to the elementary schools, and vocational training is just being introduced. The advice of educational experts from the West is sought, and there is a demand for trained men to superintend the schools and teach pedagogy in the colleges. At the other end of the line there is a remarkably rapid increase in the number of high grade colleges and universities. Few of these institutions are twenty years old, and new ones come into existence almost every year. Doubtless they are all needed, yet they present problems with which we

have hardly begun to grapple. A university is expensive, both to establish and to maintain; plant and endowment run up into millions of dollars. Unless we are careful, we shall create a larger burden than we can carry, and consequently have a lot of half starved, imperfectly developed institutions. For the best interests of each there ought to be a common oversight and advisory control of all. There is recognized need (and steps are being taken to meet it) of a Board of Superintendence to ensure not only that no unnecessary institution is begun, but also that proper economy and cooperation are everywhere maintained. For example, it is not necessary that each university should be highly developed in all its departments, or that a college should try to do university work. An institution might well put special emphasis upon one department, so that students anywhere who wanted advanced work in that department would come to it, while for advanced work in some other department they would go to another institution. That would be an immense saving. for the advanced work in education is the most expensive and difficult to maintain. Then here at home there is need for such united control. Take such a simple matter as incorporation. All Chinese mission colleges and universities ought to be incorporated in one State, so that they all would have the same powers and the same supervision by the State; especially so that the State, having such a large and important group of institutions in its care, would give proper oversight and direction. All this is largely lacking now, when each institution goes where it pleases for incorporation, and sometimes does about as it pleases afterwards. Then there is the matter of raising funds. The Mission Boards are seldom able to supply the large sums needed; a great deal of private solicitation has to be done. And all solicitors are ringing the same doorbells, and filing their claims with the same benevolent societies. It is a waste of energy and a source of heartburning. The question whether a gift shall go to one institution or another ought not to depend upon swiftness of foot or suavity of tongue. If the work were not one common task of Christianizing China, there might be excuse for division and rivalry; but as it is, these higher institutions should all in some way be unified so that their problems can be jointly met and solved.

The contrast in strength and independence between the native church of China and of Japan has often been noticed. One chief explanation lies in the fact that Japan has had educated leaders while China has not. The explanation of this is simple: Christianity in Japan began among the educated classes, while in China until very recently the scholars scorned it. Chinese pastors have come from very humble homes, and with only such education as the mission Bible schools or imperfectly developed colleges could furnish. Native ability they have in abundance. At a synodical meeting in Amoy, I was impressed with the strength of character written on the faces of those pastors, and the dignity and efficiency with which they carried through the business of the session. But naturally they have leaned upon the missionaries as their brethren in Japan have not. Today, with the increase of opportunities for a thorough education, and with the entrance of the higher classes into the Church, the situation is rapidly changing. Stress is being laid on ministerial education; the need is recognized of a stronger manning of the theological schools; and it is pointed out that the humble pittance which hitherto has been given a native pastor is not sufficient for the maintenance of men of the type a university should furnish. Under these conditions I have great confidence that the Chinese Church will come to its own and take the responsibility it ought to hold for the evangelization of its land.

Medical work in China always interests us, even the gruesome and grievous work of the native doctors, whose favorite diagnosis of all diseases is that they are caused by evil spirits who must be drowned out, howled out, or pricked and pounded out of the unhappy patient. They have also plenty of drugs and compounds whose efficacy depends upon their repulsiveness. A Chinese apothecary shop is very much like the shop of Europe in the Middle Ages; and if there are any nauseous and revolting medicines which it does not contain they are not to be had in China. A missionary physician in a Chinese community can probably relieve more physical suffering than any other person in the world; unless it be a woman physician ministering to her own sex in India. At the same time, his hospital will give a special opportunity for evangelistic work. The out-patient waiting for inspection and medicine listens while a native evangelist tells of the healing powers of the

Great Physician; and the hospital inmate receives a visit each day from a trained worker, who sits by his bedside and speaks words of cheer and instruction.

The China Medical Board of the Rockefeller Foundation has undertaken the great work of establishing in China several medical schools of the very highest grade, equal to anything in America, and of aiding certain existing institutions in regions where at present it cannot establish its own school. Some missionaries have been a little anxious lest this step toward the physical relief of China might be wholly separated from the more important spiritual relief. But the fear seems to be groundless, for the Medical Board has shown a constant desire to cooperate with the missions, so long as its high medical standards are not sacrificed. Despite all that the China Medical Board can do in training native physicians, years must pass before the missions can discontinue their medical work. The demand for physicians, trained nurses and pharmacists is enormous, and the supply is infinitesimal. If a man or a woman has chosen the medical profession as a means, not of making money, but of helping fellowmen who suffer, there is no more attractive field than China.

With none other of the Oriental people did I feel as much at home as with the Chinese. First of all, they are truly democratic. There never has been caste in China nor any hereditary nobility, save that the descendants of Confucius are treated with special honor. It is possible in China as in America for the son of a day-laborer to rise to the highest position. Perhaps the democracy of China is more heartfelt than ours. A shrewd observer remarks, "In America everybody appears to think it necessary to behave rudely to you in order to assure you that he is as good as you. Nothing of this kind obtains in China, for it would never occur to a Chinese that he is not as good. There is nothing of this self-conscious assertion of their rights; still less is there anything of the obsequiousness which one meets every where in India. The Chinese man is *the* democratic man." He is kindly and good natured, accustomed by the tremendous pressure of life to give and take as the occasion demands. He is faithful to his trusts. I found it necessary sometimes to journey by rickshaw alone where there were unpleasant possibilities of trouble; and

I could not speak a word of Chinese. The advice of the missionary was, "Whatever happens, stick to your rickshaw. As long as you are in it the man who draws it considers himself responsible for you, and will get you through if possible." Yet the rickshaw man is the lowest of coolies.

Again, the Chinese mind and attitude toward life is much like ours, practical rather than speculative, optimistic, social yet independent; ambitious, and—despite all the seeming stagnation of centuries—progressive. China stood still because the system of education paralyzed its leaders. The belief that all wisdom is in the classics placed the mastery of them as the goal of highest ambition, and as the chief preparation for public service; but the task of mastering the classics was so great that it exhausted the powers of further progress. When this great Confucian wall began to crumble, and through its breaches there were gained glimpses of a new world, then China was stirred with new ambitions. The example of Japan was a mighty stimulus. There never was a forward step so great in the world—great because of the number of people affected and great because of the complete change involved—as when China exchanged the learning of the classics for the learning of the West. The progressive character of the Chinese is seen most clearly in the young men and women who come to America for their education. With startling rapidity they develop into young Americans intensely loyal to China, but in independence, energy, and alertness surprisingly like their American brothers. Indeed, the completeness of their change is almost to be deplored. For often they go back to their own land out of touch with its life, impatient with its conditions, eager to alter everything, intemperate in their zeal, and impractical through inexperience. Such hotheaded reformers alienate their own people, and are the despair of the missionary who would fain work with them. But on the other hand when this zeal is tempered with discretion, and the eagerness to bring their country into the new day is combined with a recognition of the necessary gradualness of the advance, we have in these young people a mighty constructive power. Some of China's best counselors and truest patriots at the present hour are men and women who have been educated in America.

I have little fear for the future of China. We read

books with such startling titles as "China in Convulsions" and "The Breakup of China." But the convulsions are birth throes, and the breakups are only turns in the great kaleidoscope of her history. Even the present peril from Japan, if it is a real peril, need not unduly alarm us. The philosophical Chinese says, "What if Japan does take possession! she cannot permanently hold us. We shall have a hard time for perhaps a century; but a century is a small period in our existence. The Japanese will teach us many things we need to learn, and develop our resources enormously; and then we shall either assimilate them as we have the Jews, or drive them out as we have the Manchus. And China will rise with new strength from her seeming overthrow." That is the confidence of the Confucian philosopher. But the Christian missionary has a deeper confidence. If China becomes truly Christian—and only our remissness in seizing the present golden opportunity will prevent this—a new force is added to the national life—a force indomitable. You may look through the annals of history, and nowhere will you find a nation—no matter how small and seemingly weak—that has been crushed out of existence if its Christian life flowed full and active. The problem as I said at the outset is to make China a nation and a truly Christian nation. When that is accomplished her future is secure, and every other Christian nation can rejoice in it.

The Burden of India

INDIA is usually the first great Oriental country visited by the traveler as he journeys round the world, and he lavishes superlatives in his descriptions of it. By the time he has reached Japan, after a touch of cholera in the Deccan, a typhoon on the Indian Ocean, a robbery in Singapore, and a siege of typhoid in China, he is far less receptive and no longer enthusiastic; his absorbing occupation is trying to arrange a passage back to the United States of America.

I reversed the usual route, and came to India after months in Japan and China; therefore I may not go into the usual rhapsody over her charms. I will, however, contrast the three lands by saying that Japan is picturesque, dainty, toylike—its tremendous strength and seriousness can with difficulty be realized; China is overpowering, externally unattractive, problematic; India is mysterious, religious, sad. In Japan everybody smiles as a matter of mere politeness, an empty form; in China many smile from good nature and good feeling; in India nobody smiles—life is too hard and man too insignificant. In Japan the dominant impulse is patriotism, concentrated in adoration of the Mikado as the divine head of the empire; in China it is humanity, a recognition of a neighbor's rights, a comradeship in his joys and sorrows; in India it is religion, the dwelling on things unseen and eternal, the devotion of oneself to powers divine. Japan is a child in a new school—curious, elated, self-confident; China is a child in the old, dull home, toiling patiently, good-naturedly at familiar tasks; India is an orphaned child—lonely, hungry, full of fear, lifting its hands in prayer to the vast sky.

A recent traveler declares that the oft-emphasized antithesis between the East and the West is a mistake, it should be between India and the remainder of the world. He says: "A Chinese is not so unlike an Englishman, and a Japanese is not so unlike a Frenchman; but a Bengalee is strangely unlike anybody outside India." May this not be because religion as a motive power, especially a religion which centers its thought upon the unseen and is deeply philosophic, obtains full recognition in no land

except India? Religion plays little part in the lives of Chinese, Japanese, or Western peoples; and as for philosophy,—we hardly know what it is. Our Western form of Christianity emphasizes time—its swiftness, its importance; the Indian cares nothing for time, past, present or future; he dwells in eternity. We seek to regenerate the world; he seeks to obliterate it. We have little patience with the Thomas à Kempis type of piety; but the "Imitation of Christ" will be found on the library table of many a cultured Hindu. Our attitude of mind toward the Indian is often as unsympathetic as that of the street Arab towards a man kneeling in prayer.

In the political control of India there have been continual misunderstanding and friction between the Englishman and the Indian. It could hardly be otherwise. The qualities that the Englishman values—honesty, truthfulness, promptness, efficiency—the Indian considers of very secondary importance, while the religious observances most dear to the Indian heart seem to the Englishman childish and absurd. Moreover, the Englishman who goes to India never identifies himself with the country; he lives as an exile from home, counting the years until he shall have made a fortune and can go back to England to enjoy it, meanwhile sending his children home to be educated, and running back himself from time to time to get a reviving whiff of London smoke and fog. If he should marry an Indian woman—no matter how high her rank and culture—he would be ostracized by his countrymen, and his children would be social outcasts. Over familiarity is never an English failing, and it takes a long time for an Englishman to understand a foreigner; but considering that the English have been in India two hundred years, it would seem that they might have bridged a little the gulf between themselves and the Hindus. They have not, and are probably more disliked today than when they first established their factories at Madras and Bombay. Certainly there never was a time when the demand for Home Rule was so strong as now. Even before the Great War certain malcontents were denouncing the whole course of England's dealings with India, and attributing all present miseries to the greed, duplicity and heartlessness of the East India Company in early days and the blunders and makeshifts of the Government since 1858. That there was some measure of truth in their statements, every

thoughtful Englishman would admit; but how great a measure, it is hard to say. The rule of one people over another is apt to demoralize the ruler, and breed discontent in the ruled: this is doubly so when the ruler and ruled are of different race and color; and still more so when mentally and spiritually they are as unlike as are the English and the Hindus. Nevertheless, before the War the discontent was confined to a few; and their intemperate utterances weakened their influence.

Today the problem that confronts England in India has vastly increased. It is more difficult, though less vocal than that in Ireland. All through the war the Indian people, both Hindu and Mohammedan, in provinces and in native states, were finely loyal. They refused to listen to German emissaries, and they gave liberally of troops and treasure. They did this partly because they dreaded German supremacy, but chiefly because they were encouraged to believe that loyalty would be rewarded with a large measure of self-government. Now England is undertaking to bestow that reward; but even if she puts aside her own interests entirely,—which is impossible—the task is not an easy one. How much Home Rule can helpfully be given to a land where the masses are densely ignorant and desperately poor? And if the gift is restricted in the degree that wisdom demands will the present unrest and bitterness abate, or will it rather be increased? These are serious questions. A widespread rebellion in India today would make the Sepoy Mutiny seem a childish outbreak. And in such a rebellion, when passion blots out all discrimination, little distinction will be made between English official and English missionary or between English subjects and all other Europeans and Americans. Also, this is a matter that threatens the peace of the world; for if India flames into warfare, other Oriental nations will kindle to the same; and the picture of what may ensue surpasses imagination. And yet we hesitate to endorse a League of Nations!

Concerning the acts and policy of the English government in India the missionary while he is on the field, or if he wishes to return to it, must either keep silent or speak smooth things. In China he may denounce a rotten administration as roundly as he pleases; in Japan (though probably not in Chosen) he may keenly criticize political affairs: but in India today an attack upon the

government by a missionary would result not only in the expulsion of its author but in the closing of his mission. We all know that no German missionaries are now allowed to work in India, and that their flourishing missions have either been taken over by other nationalities or else have been abandoned. It is not so well known, perhaps, that every non-English mission in India today is under strict scrutiny, new members being allowed to join it only after full endorsement by a responsible committee at home, and the work being carried on with the express agreement that disloyalty on the part of any one worker will end the whole. The reason for this is obvious. England is trying to retain her hold upon India: it is at best a difficult task,—a handful of foreigners to control one of the greatest empires in the world. When we reflect that there are less than 125,000 British-born residents—men, women and children—among those 315,000,000 Indians, and that the army apart from the native troops is less than 100,000, we realize how fearful England must be of anything that might stir up discontent and insurrection. Hostile criticisms may be simply smoke, but we do not allow smoking in a gunpowder magazine.

Especially does the government have to be careful about religious matters when ruling a people whose lives are so thoroughly shaped by religion. The wife of an English major was describing to us the dreariness of her life at a post among the hills of Northern India where there was nothing to do, and almost no women companions. "But," we suggested, "why not busy yourself with Christian work among the native children, organize a Sunday-school, and teach them Christianity." And the answer was: "That is what we are strictly forbidden to do. If any one connected with the army were teaching Christianity, the suspicion would arise that we were trying to force our religion upon the country, and there would be trouble at once. Ever since the Sepoy Mutiny the government has ordered us to let the native religions alone." The government did not meddle much with religion before the days of the Sepoy Mutiny. The East India Company was not at all friendly to mission work. One of its directors declared the evangelization of India to be "the most wild, extravagant, expensive and unjustifiable project ever suggested by the most visionary speculator." Carey and his companions were forbidden to land in the Com-

pany's domains, and had to seek the region controlled by Denmark. Our own first missionaries of the American Board (Judson and others) had a similar reception. And it was only the pressure of public opinion that forced the Company in 1813, when its charter was renewed, to accept a clause allowing missionary work. Since then the authorities have given protection and (as we shall see) a measure of assistance to mission work. Yet the policy of the government has been to remain absolutely neutral in religious matters. There is a measure of truth in the charge that in her anxiety to avoid favoring the Christian religion England has sometimes seemed to deny her faith by endorsing heathen practices. For example, she has taken charge of endowments belonging to heathen temples, and paid out the income annually to the priests, thereby causing the worshippers to believe that she really was supporting the temples. In strongly Moslem regions she has arranged her official hours so as to make Friday rather than Sunday her day of rest. Unquestionably it is her dread of arousing opposition in the vast Mohammedan population of India and Egypt that causes her present reluctance to listen to the cry of the tortured Armenians, and her refusal to end the career of the unspeakable Turk. How all this must seem to a people as devoted to their religion as are the Indians, we can imagine.

Nevertheless, it is only fair to say that the American missionary, if he were at full liberty to express his opinion, might criticize the English rule in India, but would not at all advocate the withdrawal of it. Very possibly if England withdrew, the doors would be bolted against all Christian missions in India. Very probably the work would be greatly hindered by the inevitable struggle for supremacy among the different religious and political powers of India. Unquestionably it is a comfort and assurance to know that England's strong arm and level head are at the missionary's service in every place and at every hour.

The question naturally arises and is often asked: "Why should not the task of evangelizing India be left to the English? If they are responsible for her political control and her economic condition, are they not also responsible for her religious welfare? Since India belongs to England, is not missionary work there home missionary

work? And home missions should be left to the churches of the home country." To this there are two answers. First, the task is too great for England alone. To place the Gospel before 315,000,000 people, dwelling mainly in little villages, illiterate and poverty-stricken, dominated by priestcraft and superstition, requiring the personal visiting and patient teaching of the evangelist,—such a labor challenges the combined forces of the whole Christian world. This has been recognized. Sweden, Denmark, Germany, Switzerland, Canada, and the United States,—all have missions in India; and in most instances the first missionaries ever sent out by their Board were sent to that land. Again it may be doubted whether the English missionary is the best evangelist for India. Does not the fact that he belongs to the land whose domination is resented hinder him in his work? This seems probable, though we cannot tell whether it is a fact or not. The English missions are no less fruitful than the rest, so far as we can determine. Undoubtedly the ignorant folk of India do not know the political difference between missionaries,—to them all are simply foreign *sahibs* who come telling about Jesus. On the other hand, the educated Indians would not accept the Gospel more readily from other hands, for they know that Christianity, no matter by whom offered, is England's religion, and that its acceptance helps cement the union with England. One thing is certain,—Christianity is handicapped in India by India's unwilling subjection to a Christian country. Each outbreak of national spirit raises barriers to the Gospel; all the movements for independence emphasize India's religion as the religion for India.

In any discussion of India's religious condition it must not be forgotten that in India, chiefly in the North, there are nearly seventy millions of Mohammedans—more than one fifth of the whole population in numbers and far more than that in power and influence. Politically, just now, they seem ready to join the Hindus in national movements; but religiously they form a distinct group, among whom, as among Moslems everywhere, mission work is difficult and bears scanty fruit. India's religion is not theirs and we shall leave them out of our present consideration, only noting that they form a very serious problem for England. King George in India and Egypt rules 91,000,000 Mohammedans; the Sultan, even before his war with Italy and

the Great War, ruled only 15,000,000. The mere statement of the contrast shows how carefully England must move when the step involves the faith of Islam.

When one begins to study India from any standpoint—political, social or religious—the first thing that confronts him is *caste*. It is the indispensable factor in religion. Concerning the gods a man may believe anything or nothing, and concerning religious ceremonies he may do about as he pleases; but he *must* keep the laws of his caste and accept the supremacy of the Brahman. Caste is also the keystone of the social system of India; food, occupation, marriage, comradeship, advancement, in short the whole course of life, are regulated by it. And in the realm of politics it has much to do with the problem whether India can and should be self-governing, and if so what form of government is best suited to her.

What is caste? It seems to us strange and absurd, yet all its elements save one are active in our own land. The earliest caste distinction in India was based on color, the separation between the dark-skinned aborigines and the light Aryans: in fact, the Sanskrit word we translate caste means color. We have that same sharp separation between the colored man and other citizens in America; it is a caste distinction. And there are other caste distinctions recognized among us, arising from the same causes as in India. There are those based on race, often causing friction and slow to disappear; those based on occupation, created sometimes by prejudice and sometimes by trades unions; those based on religion, less sharp today than formerly, because we are more kindly or else more indifferent; those based on education and on wealth and on ancestry and on place of residence, and still others. There are people here, just as in caste-ridden India, who will not worship together, will not trade with one another, will not intermarry, will not eat at the same table, will not lie side by side in the grave. Really, for a nation that boasts its democracy we are tolerably well supplied with caste distinctions.

The one tremendous difference between caste here and in India is that we hold such distinctions to be contrary to the spirit of Christianity, while in India they are given all the compelling sanction of religion. Certain Southern preachers in the ante-bellum days tried to find religious sanction for the slave caste. They dilated on

“Cursed be Canaan,” and declared that God created the black man to serve the white. If such a doctrine had gained implicit belief among both Negroes and white men, how hopeless would have been the task of arousing opposition to slavery! Yet such a doctrine is unquestionably accepted in India concerning the multitude of castes, only instead of the caste into which a man is born being determined by the will of God or the gods, it is held to be the exact recompense of deeds in a previous incarnation. Where the Indian people gained their idea of metempsychosis and karma, (reincarnation and retribution) we do not know,—it is not in the Vedas but the idea is thoroughly imbedded in all Indian thought. Life so they hold, is an endless chain of rebirths, and the caste into which a man is born each time is high or low in proportion as he has lived virtuously and kept the laws of caste in his previous existence. Evidently, then, his wisest as well as most religious duty is to accept his present caste submissively and abide in it scrupulously: if he breaks its law or seeks to enter another caste, he will not only become a pariah in the present life, but he will be reborn perhaps as a dog or even as a woman in the next incarnation. Of course, unless he is a **Brahman**, he looks with longing to the castes above him; but his only chance to enter one of them is by being most scrupulous about present caste rules until the wheel of life carries him on to such a reward the next time. After this fashion religion not only sets its sanction upon caste, but furnishes the strongest of incentives for emphasizing it. The man who revolts can look for assistance neither to the gods nor to his fellowman. The barriers which shut him in are impenetrable and heaven-high.

Any missionary in India will tell you what a desperate fight a Brahman family and the priests make to prevent a young Brahman from being baptized. They are willing that he shall secretly believe in Christianity, or even openly proclaim his belief, so long as he does not take the step that breaks his caste. Every argument and inducement will be offered to deter him; and if these are vain, then his life is in danger. He may be locked up indefinitely, a prisoner in his father's house. He may suddenly disappear, and never be heard of again. He may find the fruit offered by his own mother or sister full of deadliest poison. The more the family love him,

the more desperate will be their attempt to keep him from breaking caste, and thereby falling into unspeakable miseries in his next life. When once the baptism is performed and the fatal step has been taken, nothing more can be done; to all his former friends the convert is henceforth non-existent.

If it is hard for us to overcome race antipathies that were created in very childhood, or to eat food that we have always been taught was unclean, how much harder it must be for the Indian Christian to ignore all the laws of his old caste. You will often find that secretly or openly he is still following many of them, perhaps unable quite to believe that salvation is sure without them, perhaps only feeling a strong repugnance to breaking them. And the spirit of caste is slow to disappear from a Christian community. For example, those of the same occupation, even if it be that of a preacher, will almost unconsciously feel that they are a separate class and should not mingle freely with the rest, but avoid such contamination. In fact, it is not impossible that if the native church were left to follow its natural inclination, in fifty years caste would be reestablished in its midst, i. e. there would be one caste of Christians with sharp divisions into subcastes, just as in the case of Brahmins.

The Mohammedans allow their converts to retain caste. And the Roman Catholics say that caste is to be treated as merely a social convention that can be adapted to the Christian religion. To be sure, the adaptation is somewhat difficult. If a Christian village has half a dozen castes, there will have to be a separate place of worship for each. But it is pointed out that in Christian lands social distinctions separate worshippers, a New York church on Fifth Avenue has to build a chapel on First Avenue for its East Side members. It needs no argument, however, to prove that the spirit of caste and the spirit of Christian love are contradictory. The Pharisee was the Brahmin of Palestine in the first century the publican was the pariah, Jesus was the Foreign Missionary. How He treated earthly distinction we all know; and we, sent in turn by Him, must do the same. As the first apostle to the Gentiles declares more than once, "Where Christ is all in all there can not be Greek and Jew [the caste that springs from race], circumcision and uncircumcision [the

caste that rests on forms of worship], barbarian, Scythian [the caste of culture], bondman, freeman [the caste of social position], for we are all one in Christ Jesus." Col. 3:11, Gal 3:28).

Caste is the burden of India. In many ways it is the curse of India. Child marriage brings evils that force themselves more immediately upon our attention. Those little child-wives, condemned to marriage and motherhood when they ought to be playing with dolls, and the puny little infants they carry in their arms, a shadow of pain on the face of both mother and child, are a constant proclamation of the sufferings this horrible custom causes, and the feeble race of men and women it produces. Yet caste brings evils far more destructive, if less immediately evident.

In our own land caste distinctions create hatred and strife. There is always the possibility that rights denied by custom and class legislation will be seized by force. Already we have had experience of strikes and riots and lynchings and mob rule and race wars as results of caste; and we fear their repetition on a greater scale and in a more destructive form. There is nothing of this sort in India. Each man abides without a struggle in the place his caste assigns. As a high caste Hindu said to me complacently: "In India we have no servant problem; caste settles beyond a question who shall render service and what he shall do." But such impossibility of rising from a low condition to a higher destroys all ambition and thus creates that atmosphere of stagnation and hopelessness in which the low castes smother. And it is not these alone who suffer. One of the professors at Madras says: "Those who have been engaged in the work of missionary colleges in India must have been struck by the tendency of young men, who in their student days had come very near to the Kingdom, to revert with years to a more Hindu type of faith. And it is my belief that the cause is partly this;— that under the influence of Christian education they had been inspired with very Christian dreams of a life of free and noble service; but finding no career open to them of the kind for which they had hoped, they have gradually acquired that mood of disillusionment and world weariness to which philosophical Hinduism especially appeals."

Caste is one cause of the bitter poverty of India, a

poverty we cannot realize until we have seen it. We think of India as a land of gold and jewels and marvelous palaces and dazzling durbahs and maharajahs whose wealth is beyond reckoning. Such do exist, as travelers testify; but they are not India. India is the farmer with the wretchedest of implements and the most primitive forms of agriculture struggling to win a scanty harvest from an exhausted soil. India is the craftsman toiling long hours for the smallest of wages; it is the vender of cheapest wares for a pittance of prices; it is the timid woman bending over her cooking pot in a hovel destitute of every comfort, almost of everything. India is the land where the average income of the masses is ten dollars a year, where one-half the people never know a full meal and usually go to bed hungry, where famine sweeps away thousands if the rains of a single season fail. The Nationalists lay the blame of this poverty upon England. They say that the land was drained of gold by the East India Company; that native industries have been destroyed by the admission of English machine-made products; that the system of taxation places the burden on those least able to bear it; and that the country is needlessly forced to support a great civil and military establishment. There may be some truth in this accusation; nevertheless, the great cause of poverty is caste. How can a laborer hope to gain a comfortable living when his birth determines his occupation, which cannot be changed, and he is practically restricted to one location? Suppose, for example, that he is a member of the sweeper caste, so that all he is allowed to do is to sweep; then, though there may be a surplus of sweepers and a lack of other laborers, he cannot accept any work except that of his caste, and if there is no demand for a sweeper he must fold his arms and starve. He cannot even appeal to members of a more prosperous caste for charity; to give it would bring pollution upon both donor and recipient. And if suffering in this life is the punishment of sin in a former life, why should the bystander be moved to interfere? When the disciples asked Jesus, "Who did sin, this man or his parents that he was born blind?" the very question shows that they felt no inclination to give him alms.

Caste also fosters pride in the hearts of the persons who need most to cultivate humility. As the Jews looked

down upon the Samaritans, so the high caste Hindu looks down upon the low caste, and the Brahman looks down upon all. He cannot even feel thankful to the gods for his exalted position, since it is due not to their favor but to his own righteousness. A man's caste is the outward revelation of his spiritual condition; it is the heaven or hell he has earned in his previous life, though he has no remembrance of what that life was. "The result," says Pratt, "is a spirit of complacent superiority and snobbishness on the part of a large number of high caste people, and of servility on the part of the outcastes, that probably is not to be equaled elsewhere in the world." When a person is in the highest possible caste, his self-satisfaction must be immeasurable; every force that fosters pride combines in his thought of himself. The thoroughgoing Brahman is, I believe, the proudest being on earth.

Once more, for I must not dwell too long upon this subject, caste is the chief obstacle to Home Rule in India. So long as it exists, only a strong constant effort will keep the Brahman from monopolizing all authority. He will claim authority by virtue of his caste, and the religious Hindu will not dare to oppose him. Among the leaders in Indian politics the Brahman ought to have preeminence because of his ability, but that he should have sole control because of the mere fact that he is a Brahman would be a calamity greater than the rule of a foreign power. But where at present is to be found the spirit of unity that shall admit other leaders into the circle, and the spirit of service that shall inspire them to labor for all ranks and classes? Hinduism has nothing of the sort, and nothing to engender it. As a recent writer says: "In responsible government, as it is practiced in the West, the minister of state is expected to serve the rank and file of citizens; he is greater in order that he may serve; and in spite of, or because of, being regarded as a public servant, he is clothed with an authority which is actually obeyed. This combination of a deep respect for an authority that is grounded in service, with a self-respecting independence over against the pretensions of mere birth or class, is vital to the stability of responsible government. Hinduism teaches that tenure of authority and all other privilege is the reward of an unremembered past. Christ teaches that authority is permissible only as a means to service, and is real in and

through service. Is it not self-evident, then, that the enterprise of developing responsible government in India is vitally involved with the enterprise of Christian missions?"

We often hear it said that modern civilization, the impact of the West upon India, will be the undoing of caste. In the railway carriages, the public schools, the government offices, the courts of justice, caste is not recognized, the Brahman and the pariah must sit side by side. A few decades of this experience and the example of the Europeans, so it is argued, will be the death blow to caste. One might just as well argue that through the daily use of the subway New York will speedily have all its social, racial, and religious distinctions obliterated, black man and white man, Italian and Irishman, Catholic and Protestant, mingling freely in all relations because they have to rub shoulders on crowded platforms. Caste is a matter of the spirit; the laws and form are only its outward manifestation. They may change without any inward change. As a matter of fact, the regulations about eating and drinking and touching are less rigid than formerly, yet caste is stronger than ever. The report at the Edinburgh Conference was, "If among Hindus at the very top there is a certain amount of emancipation, on the other hand enormous additions are being built up from below, new buttresses of caste, as it were, out of the great mass of non-caste or outcaste Hinduism. Tribe after tribe and community after community are gaining a step in the social-religious ladder by forming themselves into new castes. This process has been going on far more rapidly since intercommunication became more complete. Isolated districts did not realize their unorthodoxy and low degree until they came into closer touch with more civilized and higher caste Hindus, and heard the secret of caste respectability. Thus it would be far more true to say that railways have been building up caste, than that they have been breaking it down."

Caste laws may change through compulsory changes in social life; but caste will endure and crush the Indian soul until Christianity may destroy it. I believe that Christianity is the only power that can destroy it. The law of Christ, "Thou shalt love thy neighbor as thyself," is a twofold law, and touches the two great sins of India. "Thou shalt love thy neighbor" is what we are constantly

proclaiming as we preach against caste here in America. It is our main safeguard against an evil that constantly threatens us. Take the case of the American Indian. In the shameful centuries when we have driven him back as a wild animal, and have said with a sneer, "The only good Indian is a dead Indian," what chance did he have to show his worth, and become a law-abiding, industrious, intelligent citizen? Civilization sweeping around him only crushed him lower and lower. When his white neighbors loathed and hated him, their presence was a curse, not a blessing. What we have been to the Indian, and alas! have not yet fully ceased to be, the castes in India are to one another. The love is lacking which reaches out a helping hand in aid to a less fortunate neighbor as he struggles to rise from the mire and stand forth in God's sunshine. And that love can be awakened only by the entrance of the Christ-spirit into the heart.

The law of Christ contains also a second command, "Thou shalt love thyself." We are a little afraid to emphasize this command lest it be made an excuse for selfishness. Yet we do recognize the duty as well as the privilege of making the most of ourselves, developing our powers, improving our opportunities, fulfilling the high purpose for which God gave us being. In India, with its deadly doctrine of *karma*, there is nothing of this. One's place in life is fixed before birth; its limitations must not be transcended; development and progress are restricted to the utmost. Our inspiration is in the thought of the talents doubled by using, presented with joy to the Master, and winning His "Well done, good and faithful servant." In India, if the parable were known, the emphasis would be upon the talent guarded and unused, wrapped in a napkin and buried in the earth; the man who brought it forward would seem to merit the "Well done!" How can a man love himself, and strive to make all he can of himself, when he feels that his low position is the fruit of his own sins against himself? Humility is a Christian virtue, based on the recognition that only by the grace of God I am what I am. Self-abhorrence is its baser counterpart, and comes from the recognition that I have brought present degradation upon myself. This lack of wholesome love for oneself is, I believe, the obstacle that has caused the failure of the many reformers who have striven to abolish caste in India. The greatest of

these was Gautama, the Buddha; and no teacher outside of Christianity has given a finer gospel to the world. For a time a host of Indians accepted it, and in its power did away with caste. But metempsychosis and *karma*, though they had no legitimate place in the doctrine, were retained with some disguise of form, and exerted the old deadening power; and presently the followers of Gautama went back to their former state of hopeless acquiescence; Buddhism was swallowed up in caste, and disappeared from India. If Buddhism failed, I have no confidence that the Brahmo Somaj or any other such reforming force will succeed. The only hope is Christianity.

One of the things that always takes us by surprise, as we read history or study current life, is the way God makes evil work out good despite itself. Our most recent illustration of this is the triumph of prohibition largely because of the prevelance, arrogance and lawlessness of the saloons. In India today caste, so opposed to Christianity, is actually helping to spread it in two most interesting ways.

The first is what is called the mass movement. Fifty millions of India's population are the submerged, the untouchables. Religiously they are little more than animists, akin to the fetish worshippers of Africa; yet they are reckoned as Hindus because they bow before the Brahman and cling to their caste rules for—paradoxical as it seems there is caste, and strict caste, even among these outcastes. They form the whole or a part of each of the countless little villages, hidden in clumps of trees, that dot an Indian landscape. They are the servants, practically the slaves, of the village landowners; and most of them though they are of good calibre, physical and mental, are ignorant, degraded and horribly poor, through no fault of their own but because caste bars advancement. To say that they have no desire for better things would be to make them absolutely non-human; but their desire is like the hopeless longing of a life prisoner for freedom. Now to an outcaste group in one of the little villages there comes some scanty information about Christianity. It may be scarcely more than that there is a caste called Christians who are ready to receive them and open the way to better and more hopeful conditions. They discuss this among themselves as they gather after the day's work is ended; and they feel the attractions of the

offer. But there is not one of them who would dare alone to take the step of identifying himself with the Christians. This is partly because it would shut him off completely from all the village life and work, so that he could not remain there without starving, and would suffer bitter persecution from all sides. But the chief hindrance is a lack of self-initiative; all his life the Indian has never taken a step without the advice, approval and support of his caste companions so that the mere thought of acting independently paralyzes him. Suppose, however, that all of his caste in that village should decide to become Christians then the difficulties disappear. Each man encourages and supports the others and if other castes persecute them, as they probably will, it will not be a severe persecution since it deals with a whole group of indispensable workers. And if the caste in one village decides to accept Christianity, it is a strong encouragement to the same caste in the next village to do likewise. The very unity of caste gives the movement power so that it may go forward with increasing momentum until all the members of this particular caste throughout a wide region are knocking at the doors of the Christian mission. Also, very probably the movement in one of these low castes will arouse a similar one in others. That is what is called a mass movement. It really is a caste movement, and would be impossible if the people were not bound together by caste.

The problems and tasks of the missionary when a mass movement is under way are tremendous. For years he has been laboring with few visible fruits, and now suddenly from village after village, sometimes far away, comes the message, "We are eager to become Christians; tell us what to do!" How can he answer that appeal? These people are ignorant of the simplest truths of Christianity and full of lowest heathen ideas. They need first of all a great deal of teaching. And they cannot be taught by the printed or written word, as in Japan; not one of them can read. Somebody must go to them, and patiently tell the gospel story and teach the way of the Christian life. But the missionary has only himself and a few native helpers who are competent to do this; and each already has far more than he can do. To the cry, "Whom shall we send, and who will go for us?" there is no answer. These villages must be put off with the

promise that just as soon as possible someone will come to them. Yet delay is dangerous. If the days and weeks lengthen into months and years with nothing done, either the village may lose hope and go back to its old bondage, or, especially in Northern India, some Moslem missionary (and every Moslem is a missionary) may take it over into the Moslem fold. Which tragedy is the greater and more hopeless, it would be hard to say. That is the situation today in many a part of India. The mass movement makes the fields white unto harvest, but the laborers are very few. It is most encouraging, and yet most disheartening. And it is the greatest possible challenge to us who are here at home.

Caste has become, in spite of itself, an aid to Christianity in another way; it helps to create Christian unity. The feeling that all the members of a caste are one family, is retained when the Hindu enters the Christian fold. We saw that in Japan the spirit of denominationalism is strong, and seems to be increasing. The *Nihon Kirisuto Kyokwai*, the Church of Christ in Japan, is a union of native Christians closely allied because all hold the Presbyterian form of faith, and all are the offspring of American missions, viz: the Reformed Church of America, the Reformed Church in the United States, the Presbyterian Church North, and the Canadian Presbyterian Church; yet, if this union had not been made years ago, I doubt if it could be brought about today. But in India the South India United Church is a union of native Christians from missions not at all united, the Reformed Church of America, the Free Church of Scotland, the Established Church of Scotland, the Basel Reformed Church, the London Missionary Society and the American Board; and now there has arisen a strong movement to add to these the missions of the Wesleyans, the Lutherans and the Church of England. It looks as if presently there might be in South India that which we recognize as ideal but nowhere have reached, one united Protestant Church, created not by forcing other denominations to merge themselves in some leading one, and not by giving up the strong points of any, but by fusing into unity through Christian charity the characteristic features of all.

The movement which found expression in a statement fromed at Tranquebar last May is interesting and significant. These Indian Christians say, "We face to-

gether the titanic task of winning Christ for India. Yet we find ourselves weak and relatively impotent by our unhappy divisions, for which we were not responsible, and which have been, as it were, imposed upon us from without, divisions which we did not create and do not desire to perpetuate." And they are right. Many of the divisions that we recognize and that mean something to us, are absurd on the mission field. Why should there be a Reformed Dutch Indian, or a Scotch Presbyterian Chinaman? But they are going still further, and doing away with some of the great underlying divisions, such as those in church government, not by ignoring them but by harmonizing them. In the proposed united church they plan to retain the congregational element, representing the whole church with every member having immediate access to God, each exercising his gift for the development of the whole body; and also the delegated, organized Presbyterian element, whereby the church can unite in a General Assembly, Synods, or Councils in organized unity; and also the representative, executive, Episcopal element by which the leadership of bishops is secured. "Thus," they say, "all three Scriptural elements, no one of which is absolute or sufficient without the others, should be included in the church of the future; for we aim not at compromise for the sake of peace, but at comprehension for the sake of truth." The details of the plan by which this shall be worked out, I have not space to quote. The difficulties involved have always proved insuperable here in America; but has it not been because at heart we really did not wish to surmount them? We were not willing to give up our cherished peculiarities that Christ might be all in all. The very spirit of the Teutonic race is independence and self-assertion; under its influence we tear the seamless robe into fragments. But the spirit of the Indian, so different, may show us how to preserve that robe without a rent as the garment that covers all who bear His name.

Religion in his caste days was the mainspring of a Hindu's life, shaping all that he thought and did; so after he becomes a Christian it continues to hold the same place. Illustrations of this could be multiplied. "You see that little grain field," said a missionary to me, "it belongs to a poor man with a large family. Because he is a Christian, he has set aside for the Lord one special corner

of it, a tenth of the whole field, and the grain that grows on this tenth is his gift to the Church. Not long ago we had a year of drouth, when oddly enough, the only part of his field bearing a good crop was this one tenth. I knew that he and his family would have to go on famine rations until another season; so I advised him for once to omit the tithing, or at the utmost to pay a tithe of the whole field and not the yield of that fertile corner. But no! he would not hear of it. That corner had been set apart as the Lord's, and whatever it yielded must be given to Him, even though it cost hunger for months to come."

When the spirit of Christianity broadens and energizes the spirit of brotherhood, which confessedly is the best thing in caste, the Hindu becomes an earnest evangelist. He has always shared his life with others; accordingly he must give them the treasures of his new faith. The Christians in a little band,—for it is more natural to work together,—will go out to some heathen village, at a real sacrifice of time needed to earn their daily bread, and will there tell the gospel story. The characteristic Indian way would be to tell it in song, that is the way in which the stories of the heathen gods have been handed down; and the Hindus love music. So the Christian evangelists are beginning to put Bible history and Christian teachings into song, thereby holding an audience of unwearied listeners for any length of time. Much of the present rapid spread of Christianity is brought about by the faithful, patient labors of native volunteers in evangelistic work. If we would give them some education and a little special training, and provide for their living so that they could devote all their time to the work, the possibilities of such a staff of evangelists are boundless.

At this point, did not space forbid, we ought to consider educational work in India. One great bulwark of caste is the dense ignorance of the vast majority of the Indian people. And how to remove this is an unsolved problem. The government universities are finely equipped; and (save that they are so strictly non-religious as to be often irreligious) they are all that India at present needs. The great lack is of the lower, especially the primary schools. The elementary education which Japan furnishes to all its people, India finds exceedingly difficult to offer. The land is vast, the people live mostly in little rural communities, caste separates them even when they

dwell close together; how can they be adequately or even tolerably provided with schools? Think of some of the rural regions in our own South, where the population is scattered, poverty-stricken and apathetic, and where the Negroes have to be taught apart from the whites; then increase these difficulties tenfold and you can realize what confronts the English government in India. Has our own success in popular education been great enough to warrant condemning the English failure? At the same time it must be admitted that there has been no vigorous tackling of the difficulties. But now the government seems really to have awakened to its duty in this matter of primary education, and at the same time the missions are studying its problems with the aid of expert advice; and we may hope that at least some rays of light will shine through the thick clouds of ignorance which for ages have rested on the Indian villages.

If the government has been open to criticism in its own educational work, it nevertheless is to be praised for the way it has lent its aid to the mission schools. With the single proviso that their work must be kept up to the government standard, it has recognized these schools as a part of the educational system; and to every rupee taken from the missionary treasury for a school's buildings or maintenance, it has added another from its own educational funds. This generous policy has enabled the missions to develop their educational work to an extent otherwise impossible. At the present moment the enemies of Christianity are agitating for a change in the government policy whereby grants in aid shall be withheld from any mission school that will not agree to excuse pupils from religious instruction, if the parents object to it. If this "conscience clause" is put into operation, as possibly it may be, I see no alternative to refusing government aid and recognition. Certainly a mission school cannot abandon its main object, which is to give a Christian education to those who lack it; and in India of all countries, a land where religion permeates all thought and life, any purely secular education is contrary to the spirit, as well as the needs of its people. Indeed, the Bishop of Bombay says: "The failure of government education in India to command respect or to attract the hearts of the students, is due to the fact that it is secular."

What is the prospect that Christianity, with or with-

out the aid of other forces, will lift the burden of caste from the shoulders of India? In other words, does it look as if India would soon surrender to Christ? The lower castes and outcastes, that submerged fifty millions, are certainly moving towards Christianity so rapidly as to alarm the defenders of the present order, and even cause some efforts to hold them back by granting them more liberty and recognition. But I see only faint signs that the middle castes and the high castes are inclined to give the Christian religion a fair hearing: to them caste, with all its burdens, means largely privilege and power; they will be slow to abandon it. The Brahmans especially, by whom and for whose supreme benefit caste has been fashioned, remain unapproachable; and who can point out a way by which they can be moved? The mandarins of China, who twenty years ago seemed just as strongly fortified against Christianity, were made open to the gospel by the sudden scrapping of their cherished Confucian letters. It may be that God has a similar blow in store for the Brahmans, but what it will be we cannot conjecture. Undoubtedly, the other high castes increasingly resent the Brahman claims; but resentment, while it may diminish authority, will not destroy it. There has always been resentment, sometimes most bitter. Political changes may transform the whole situation.

India stands as the greatest example of a heathen people ruled by a Christian nation and so whatever England offers her in the name of Christ is the most far-reaching proclamation of what Christianity actually is in our practice as well as professions. Would the heathen forces of India surrender to a manifestation of the gospel of love, or would they trample it under foot and turn to rend the hand that gave it? No one knows.

India needs both intellectual and spiritual life, but the spiritual more sorely. Education and Christianity must work together in her redemption; but Christianity is the greater force. To lift the burden from India's shoulders is a task that calls for long, patient, consecrated toil, cheered by the great numbers who already are turning to Christ, saddened by the still greater number who cannot or will not hear His call, unable to foresee the wondrous day when India shall become the Lord's, yet confident that day will surely come.

The Missionary of Today

WE ALL have met missionaries, but few of us really know them. Certainly the popular idea of a missionary and his work is largely erroneous. The missionary, when he comes before our churches, is under great disadvantage. He has to talk about himself and his own achievements, and usually he is a modest man. He has grown out of touch with American audiences; so he often does not know exactly what they wish to hear, or how to make his report interesting to audiences not over sympathetic. He has used a foreign tongue so long and constantly that it is not easy for him to speak fluently his English vernacular. When I was a pastor, I had a good friend who was a missionary, and whenever he visited me, I felt in duty bound to ask him to speak to my people. But I did it with an inward groan because I knew that his appearing in the pulpit would be greeted with inward groans by those who had heard him before and knew how uninspiring his remarks could be. But when I went through the Orient, I visited his special field, and I found that he had done a monumental work there, and was held deservedly in the highest honor. In fact, my chief recommendation in that field was that I was his friend and, so the natives repeatedly assured me, strongly resembled him. To know the real missionary, you must study him in his mission. At home, on furlough, as he travels among the churches, he is no more his true self than is the lion of the jungle when carted about in a traveling menagerie.

Then, again, we fail to know the real missionary because most of us are ignorant of what mission work today really is. We have failed to keep up with its progress; we are still talking about it in terms of years ago. When the missionary tells about light in dark places, we think of candles, while what he has in mind is electricity. No wonder there are misunderstandings and lack of appreciation.

Foreign missions began a hundred years ago as a great adventure, a journey into an unknown heathen world at the Master's bidding. As I stood in the little corner of the churchyard at Honolulu, where lie the ashes of some of those first missionaries who sailed for the Sandwich Islands

in 1819, I thought how ignorant they were when they set forth, of what they were to encounter in those islands of the Pacific; and how strange and hideous the savage life there must have seemed to men and women who hitherto had known only the quiet, decorous, puritanic routine of New England homes. Today the remotest regions of the earth are familiar to us from travelers' tales and pictures galore. "Here is Japan," cried my fellow passengers, as we came into the harbor of Yokohama one beautiful October morning, "Here is Japan, houses, natives, jinrikishas and all looking just as we expected!" How different the intense and ignorant curiosity with which those first missionaries gathered at the prow of the slow ship on which they had sailed for months, and looked out on the coral shores they were to claim for Christ. No wonder that in those early days a missionary coming back to the home churches was welcomed by great audiences who demanded, "Tell us the strange sights you have seen, the startling adventures you have had, the sufferings and perils you have undergone." He was a Columbus returning from the new world to tell his tale at the court that had sent him forth. And he had a tale to tell so novel that it thrilled all listeners.

Today many churches are still making the same demand that the missionary should tell of things strange and thrilling, and since they insist, he sometimes tries to do it, but the attempt is usually a failure because we know his story before he begins it. From childhood we have seen pictures of heathen lands. We have been told the Japanese sit on their heels, and the Chinese wear white for mourning, and the Indians worship the cow and the cobra. As for adventure, those of the missionary are very similar to those of all globe-trotters, who usually can tell them much more graphically though often less truthfully. And as for hardships and perils, the foreign missionary in most fields has no peculiar perils and his hardships in ordinary times (I do not speak of the martyr days) are no greater than those of the home missionary. An audience should and can be roused to an interest in foreign missions; but to take this way of doing it is to go back to a time when missions were a novelty and when the man who had crossed the ocean was a hero. We cannot gain a hearing, we cannot make missions respectable, if we cling to such obsolete and childish ways of promoting them. The missionary is not an adventurer; let us not insist that he should pose as such.

Foreign missions in its next stage was a great experiment. The missionary had pushed his way to the door of heathen homes and hearts; but the door was locked and bolted; how could it be made to open? How could he persuade Japan to allow Christianity to enter, when for two hundred years the edict had been posted, "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the greatest God of all, if he violates this command, shall pay for it with his head"? How could he put the gospel message into Chinese, when the language had no exact or hardly approximate equivalents for such Christian words as God, soul, sin, love, salvation? How should he deal in India with the conceit of the Brahman, the prejudice of the Moslem, the crass ignorance and pitiable religious fears of the great majority of Hindus? Problems like these confronted him at every turn, and the solutions were often slow of finding. The churches at home were sympathetically interested; so when he returned on his furlough their queries were, "Are the doors yet opened? Do the heathen make any response? What is the way to reach their hearts? How do you preach the gospel to the Chinese? What are the special methods you use in Japan? What is missionary life like?"

Today many of our churches have not gone beyond this stage. They want the missionary to tell them just how he works with the heathen; in what form he puts his message; what he does to gain and hold their interest, as if his evangelistic work must necessarily be very unlike evangelistic work at home. I confess that I myself used to say to a missionary: "If you would describe to us a day of your life on the mission field, just what you do from sunrise to sunset, I am sure it would be most interesting to us all." Somehow he never received the suggestion with much enthusiasm, nor responded to it with much success. And when I came to visit him and share his days, I understood why. They were very busy days, absorbing, effective, fruitful days, but apart from the environment, they had little that was novel or unusual. A day's work in a home mission field, either in a godless hamlet or in the slums of a great city, would much resemble a day on the foreign field; and an account of it would be equally interesting. Oriental heathen are not unlike American heathen, and you gain their attention and reach their hearts in much the same way.

Every method of evangelistic work employed here at home is used on the foreign field; and there it sometimes is fruitful and sometimes is not, exactly as here. So when we ask the missionary to tell us how he works with the heathen, he would make a fair retort if he answered, "Tell me how your pastor works with you." We have no excuse for asking the question, if we have gained a fair conception of modern mission work.

Foreign missions long ago passed the experimental stage and became established as a regular business, the business of spreading the gospel to the ends of the earth. It is the greatest business, even if we measure it only in men and money, that the United States carries on in foreign lands. There are 10,000 American missionaries with 50,000 native helpers, and the annual expenditure runs over \$25,000,000. The next greatest business is that of the Standard Oil Company whose carefully chosen and trained representatives, and neat "godowns" (warehouses) and five-gallon tin cans, full or empty, seem to meet you wherever you go. In our business of furnishing light to a darkened world, we might well imitate the magnificent organization of this Company. One Protestant missionary society, embracing all denominations and covering the whole field, with able directors and enthusiastic representatives, would be a vast improvement upon the present arrangement in which—even with the best endeavors to divide the field and utilize all forces—there is much overlapping and waste; while in the case of certain denominations, the desire is shown on the foreign field, as well as at home, to flourish at the expense of other denominations.

Another great business in the Orient, increasing by leaps and bounds, is the Tobacco Trust. In China its slogan is "A cigarette in the mouth of every man, woman and child," and it seems to be attaining its object. The clumsy old Chinese pipe, which held but a pinch of tobacco, and had to be refilled and relighted after three or four whiffs, was a harmless thing compared with these drug-laden cigarettes, which are attractively put up and advertised to be the panacea for all ailments. England once covered herself with lasting shame by forcing opium upon China. I am not sure but that we are doing as much harm to the Chinese by pushing upon them these doctored and destructive cigarettes. The zeal, however, of the Tobacco Trust is an example to us; and what a fine thing its slogan would

be with a slight alteration, "A Bible in the hands of every man, woman and child in China."

The report of a business is largely a matter of statistics; therefore we have been emphasizing statistics in our mission reports. So many workers employed, so many dollars expended, so many converts made: given so many millions of dollars, and so many thousands of workers, and the result would be the conversion of the whole field. Does not that sound familiar? It is the outline of many a missionary address today. There is a certain measure of reasonableness in it. Money and men—both consecrated—are needful in mission work, and a mission should have its book-keeping and budget. Yet the work of saving souls is very different from the work of sawing wood. In it two men may do more than twice one, or may do less than nothing. And the gift of God cannot be purchased with money. Discouraging statistics are not necessarily a cause for disheartenment; and a fine balance sheet may hide a waning consecration. For this reason I think it unfair to demand of the missionary that he stir our hearts with statistics; if he is the real servant of God, he does not put his trust in them. Concerning a certain ceremony at Mecca, the Moslem teachers hold that it is not valid unless there are so many thousands of worshippers present; but they never count the number because, they say, if it is not large enough Allah will send his angels to make up the deficiency. Shall we fall below this Moslem faith?

Moreover, some of the most important fruits of mission work cannot be stated in statistics. What is it that the missionary today is aiming to do in a heathen land? There are several answers to that simple question. Some earnest, but, to my mind, mistaken souls answer, "To preach the gospel for a witness, so that Christ may come again." According to these interpreters of Scripture, the preaching is the important thing: the effect it produces is no concern of ours. The gospel must first be preached to all nations, and then comes the return of our Lord. If this is so, it would seem that the phonograph is a divine gift for just this work. Get plenty of machines and gospel records and able-bodied men to grind them out in heathen lands and the work will be done quickly.

A saner, truer answer is "To convert the heathen," by preaching, by teaching, by example, by any means that will bring a soul to Christ. The evangelization of some

special field is the task each missionary sets before himself; the evangelization of the whole world is the duty that should rouse us all to missionary activity.

Another worthy answer is "To establish a native church in every heathen land." This presupposes, of course, a work of evangelization, since there must be native Christians to form a native church; but establishing a church is the main objective, for when once it is established, and strong, it can do the work of evangelism better than foreigners. Paul as he journeyed, made converts and organized them into churches; and then passed on, commending them to the Lord. So the modern apostle to the Gentiles should count his work in a locality ended when he has planted a church there; and the mission Boards should feel that they are ready to withdraw from a heathen land when the native church of that land is strong and wise enough to go forward alone.

Which of these two answers should be taken, is a problem I shall not discuss: wiser men than I fail to agree concerning it. What I wish to point out is that there is still a third answer, not contradicting the other two, but combining with them. The missionary no longer thinks solely of making converts from heathendom or of building up native churches; he has the further and broader aim of Christianizing the heathen nation, i. e. of filling the national life in all its forms,—political, industrial, intellectual, social,—with the spirit of Christ, bringing all things into subjection to Him. That is what we at home are slowly rousing ourselves to do. The old conception of holiness as withdrawal from the world has faded away, and in its place has dawned the truer conception of holiness as the regeneration and transformation of the world. In other words, the trend of present day thought is away from individualism to socialism, to a recognition that life is made up of relations with other men as well as with God, and that these relations reach out to the ends of the earth. That trend is in the mission field as well as here at home. The missionary has not ceased to be an evangelist and a church builder, but he has also become a Christian statesman, with broad plans for the nation in which he labors, and with increasing influence upon the national life. Many of us do not yet realize what he is doing; and so we demand from him statistics. But this broader work cannot be stated in statistics. Take the new attitude toward woman in Japan, or the new standard

of political honesty and honor in China, or the increasing revolt against caste in India; they all are fruits of missions; but can you measure them in any mathematical way, or express their importance by figures? Yet they are tremendous factors in the salvation of their lands, and possibly the most important part of many a missionary's work. I believe that increasingly we shall turn over to the native churches the task of winning their countrymen to Christ (they are best fitted for it, and it belongs to them), and that our own work will be mainly in this larger field; and this special work may have to be continued even after a land is fairly well evangelized. The case of the Hawaiian Islands is instructive. Today it is evident that the missionaries withdrew too soon. The people in great numbers had accepted Christianity; the native church was strong and enthusiastic: so the mission boards said, "Our work is completed, and we may call our forces home." They did not realize that heathen ideas and impulses still dominated social and political life, and that Christian institutions to counteract them must be created and fostered by men who had been reared outside this heathen atmosphere; the natives alone could not do it. So in the case of India, China and Japan: if we push our work as we should, these lands may very soon pass beyond the stage where they need foreign evangelists; but it will be long before they cease to need foreign leaders in the life of the nation.

Do not, however, understand me as saying that the missionary is to be a politician, or to seek control of the wheels of government. He has done this sometimes, but always with ultimate disaster. A people resents, and rightly, any attempt to manage their political life. Even with us it requires unusual grace for an elder who is a good democrat to bear with his pastor who is trying to elect a republican senator. The bare suspicion that missionaries were aiming at political control, or were using the machinery of the government to promote the interests of the mission and its converts, would speedily destroy all belief in the disinterested character of the mission work, and thereby end its influence for good.

Hand in hand with these successive changes in the character of mission work has gone a change in the demands upon the worker. In the early days if a missionary going out, say to South India, had asked, "What must I be prepared to do?" the answer would have been, "You will not

have to shovel snow or shear sheep, but you may have to take a turn at almost any other employment." He was to go into a community where probably he would be the only representative of western civilization. He might be called upon to amputate a limb, though he had never studied surgery and his only surgical implements were a jackknife and a handsaw. He might have to build a house when he never had built a hencoop; or give instructions in farming, though he was born and reared in a city; or act as consular agent for our government when he knew nothing about diplomacy. He was forced to be jack-of-all trades because he was the sole representative of each. To a man with some ingenuity and adaptability this was really a fascinating life, new difficulties ever calling forth new devices, and it told with the natives. In Korea at Pyeng Yang is the great church that Graham Lee built, a church to seat two thousand people. Never had there been such a building in that region, and when it was proposed, the native builders cried, "Impossible." The mighty trusses spanning forty feet, the vast weight of tiles upon the roof—no skill could compass these without disaster. But Lee, whose architectural training had been in a plumber's shop, persisted. He studied and planned and measured and experimented; and at last the building was finished, a credit to its builder, a center for Christian work, and the model for Korean builders. Later on, someone in America sent a church bell, and a bell tower of open timber work had to be erected for it in the churchyard. In framing this Lee made some mistake, and had to insert extra timbers later to strengthen it. But his reputation as a builder was so great that every bell tower built since in that region reproduces the mistake and the extra timbers. It is idle to point out a better way. "No," is the reply, "this is the way Mr. Lee built his tower, and it must be the best way," so lasting is the impress first made upon a plastic people. I thought of that Korean missionary, toiling at a task for which he had no training, when I stood in the New York offices of a firm of architects who give practically all their time to work for foreign missions. On the walls were pictures of stately groups of buildings erected in Korea, China and Japan: at the tables were trained men busy over plans of other buildings soon to be erected. What an advance over Graham Lee's day!

Mission work has grown too large and exacting to be entrusted to unskilled workers. The hospitals demand

trained physicians, nurses, pharmacists; the schools must have trained teachers ranging all the way from kindergartners to university professors. Manual training and agriculture require instructors who have fitted themselves for such special work. In every large mission there should be a man who can superintend building construction and repairs. His whole time will be employed in this most profitably. There is need in each mission of a stenographer and book-keeper to aid the secretary and treasurer. A large mission, or two or three smaller ones together, would save by having the funds managed by a person trained in business and banking; a home firm that handled one-half as much money and without the complexities of shifting exchange and puzzling currencies would certainly have such a person. All this is but to say that in missions as elsewhere we have reached the age of the specialist. Some of our older missionaries deplore it, and maintain that the all-round man, who can take a hand in any task is more useful, or, at least, more usable than the man who is sent out for one definite work. But certainly specialization, if not carried to an extreme, makes for economy and efficiency; only, of course, the trained man must be used in his special field. When he is taken out of that, he is at a disadvantage. Probably this is what the older missionaries have in mind. And to keep the specialist in his field, we must have enough men to do the other necessary work. Lack of men is a frequent source of waste in the efficiency of workers in the undermanned mission. For example, here is a missionary who has had a full theological course, and has mastered the native language so that he can preach fluently in it, and has developed skill as an evangelist. But because there is no one else to do it, he is set to teaching elementary English in the mission high school. Doubtless he teaches it finely, but what a waste! The proper person for that English work is a young man just out of college, who is thinking about becoming a missionary, and would like to go for two or three years to some foreign field to gain a knowledge of it. His salary would be scarcely more than his expenses, but his experience would be most valuable; and he would have the satisfaction of knowing that his labors released a trained worker for a greater work. Mission boards today welcome these "short term men." If they are missionary material they will return to the United States and complete their preparation for the field with better knowledge of what they

need. If, on the other hand, they find that mission work does not appeal, or the board finds they are not suited to it, the grave mistake of choosing it for a lifework is avoided.

The same emphasis of efficiency which makes the missionary specialize, makes him demand the very best helps in his work. Of course, his home must be comfortable and his salary sufficient for him to live well. We agreed to that long ago, though it needs fresh emphasis when the high cost of living has hit mission lands, especially Japan, as severely as it has America; and the rise of silver has reduced salaries most sadly. Many of our missionaries are feeling the pinch sharply, and reports come that the pressure of high prices is forcing them to use up scanty savings they had been accumulating against old age. Whatever else our Boards do or omit, they must and will make a decided advance in missionary salaries. And also they must increase the wage of native workers, for these are the missionary's most intimate and important aids. A missionary, especially in evangelistic work, cannot do efficient work without them. He speaks the language at best imperfectly; he does not understand native customs and thought and prejudices; often he cannot gain direct access to a native home. In many ways he needs the help of trained native assistants. We pay them what seems to us a pittance and is indeed a small salary even by native standards. And now this little salary is so much more meager than before that we can hardly blame these men if they turn from mission work to employments in which they can earn much more. Yet when they leave, their places can not easily be filled, and a mission is badly crippled.

Moreover, the material equipment of a missionary must be of the very best, since that makes for efficiency. For example, in India Ford autos cost just about twice as much as here; rubber tires melt away under a blazing sun, and gasoline is I dare not say how much a gallon. It does seem almost an extravagance to furnish a missionary with an auto. Yet when I saw two missionaries start out on tours from the same compound—one after the oldtime fashion in a cart drawn by two patient bullocks who had to be prodded into making a couple of miles an hour, and the other in a Ford with a good road before him and no traffic rules, there was no question as to which was the more economical. Anything that saves time and strength increases the working power of the missionary and he should have it.

Then there is another way in which material outfit increases efficiency. The natives judge the power and importance of Christianity very largely by what they see the missionary to possess. That is a low standard, but a natural one. There is a danger in it, and some have argued that a missionary should keep his scale of living on a level with that of the people for whom he labors. But if this is tried, especially in India, the missionary as a holy man will be compared with the native saints, and they practice austerities that no European could or should imitate. In the old days the missionary was usually the only foreigner the natives knew, and everything about his was impressive. But today often there are other foreigners living in his vicinity. And if the natives notice that the Christian missionary is not as well housed and clothed as the Standard Oil employees, their natural conclusion is that American Christians are not up to the Standard Oil grade. Or take the places of worship. The heathen is accustomed to lavish money on temples to his god. What will he think of us when some inferior building, meager, bare, dilapidated, is pointed out as what we have built to our God?

I have said that the hardships of a foreign missionary's life are not greater than those of a home missionary's life. That is true if we include only what we usually think of as hardships. The foreign missionary, as a rule, has quite as large a salary, as comfortable a home, better servants, no greater physical strain or mental anxiety. Both endure hardships as good soldiers of Jesus Christ, and sacrifice much that they may gain more. There are, however, special hardships laid upon each. For the foreign missionary the greatest of all is the lack of Christian influences and companionship, and the constant depressing presence of heathendom. It is hard for us to realize just what this means. If you have ever had to spend a month in constant company with those who were indifferent or hostile to your religion, and whose words and deeds were full of things that pained you, you know how it seemed to eat into the heart of your Christian faith. Suppose that you had to live years in a heathen land, where lying and stealing and gross licentiousness, degradation of women, cruelty to children and animals, fear of demons and worship of idols and hatred of the truth you cherish, confronted you on all sides. Suppose the miasma of heathendom had to be breathed all day long, creeping into even your hours of devotion. Sup-

pose it was a constant struggle to keep your Christian standards from being lowered, your faith in man from disappearing, and your sense of God's presence from dying out. All other hardships would seem trivial compared with this of having to associate constantly with heathen; and all other dangers would be less than this of losing your horror of sin because of its familiarity. We try to make such hardships as light as possible by placing missionaries in groups where they can cheer and counsel one another, and create a Christian atmosphere among themselves. We keep them in touch with a Christian land by books and papers and magazines. The mailbag full of letters from America is a wonderful uplift. But life in heathendom remains life in heathendom. The American agent of some business house seeks to escape it by shutting himself away from the natives and he succeeds in doing so very considerably. But the missionary must do just the reverse, if he would help the heathen. Instead of shunning them he must seek them out, and get close to them in every wholesome way.

An experienced missionary in Japan in a private letter says: "Most criticisms of missionaries are so illogical and ill-considered that they are of no value. The really serious one is that even the best of us get ourselves so tied up with routine work, the work of merely making the wheels go round, that we have not the time, strength or vigor left to do our prime work of eternally and everlastingly making close friends and acquaintances of the Japanese people, and pressing home upon them the question of personal relations with God and His Son." The missionary must live not only for his people, but as far as possible with his people. And such close contact with those whose lives have not yet yielded to Christian influences, is depressing to a degree. It can be endured only by one who really loves these same people. Love to God and a sense of duty to preach the gospel are not enough. They may give the initial impulse to a missionary's career, but when he is on the field, he must cherish a love for the people themselves, if he is to do effective work. I could point out instances of men who, with the best of resolutions, failed in mission work and gave it up, because they never really liked the people for whom they labored.

As a basis for love there must be respect. It is natural for us in our ignorance and conceit to feel that in every way we are superior to a heathen people. For example,

because the long established and carefully regulated Oriental code of etiquette is different from ours (if, indeed, we have any, which I sometimes doubt) we are tempted to ridicule it and disregard it; and so we seem like boors to these courteous, punctilious people. A lady missionary in China told me how her disregard of etiquette distressed her faithful Chinese assistant. "I have to blush so often for you, when we go to make calls," said the little maid reluctantly, "and I don't know what the people will think, you do so many rude things. When they ask you to come in, you don't wait politely to be urged, but you walk right in. And instead of taking the seat nearest the door, so that they can invite you to take a better one, you seat yourself in the most honorable place. It shocks them to see you do such things." In this case the missionary's shortcomings arose from ignorance, and presently was remedied; but I recall an able missionary who failed utterly in Japan because he deliberately and contemptuously refused to observe the established etiquette of that very polite people. Far worse than this is it to ignore the ability and culture of these Orientals, treating as children men who often are abler than ourselves. There is an old story which points this moral. A young lady missionary not long on the field in China started out to collect money to purchase a new organ for the chapel, since the old one had been spoiled by rain from a leak in the roof. She went first to the local mandarin, and thus in pigeon English explained her errand. "Have got before time one piecee organ, belong makee sing song. Have puttee organ house inside. Roof topside have makee break. Rain come chop chop: makee spoilum organ. Just now must catchee one more piecee." The mandarin listened, but did not seem to understand. So she repeated her statement several times. Finally his face lighted up, and he said, "Ah I understand: the little rift within the lute, n'est ce pas?" He was a graduate of Harvard, and had lived in Paris!

Life in a heathen land, no matter how much you respect and love the people for whom you labor, can be endured by most missionaries for only a certain length of time; then they have to come back for a little respite in Christian surroundings. It is like living in a room that lacks oxygen; you have to get out every now and then for a breath of God's pure air. That is the great justification of missionary furloughs. In some missions they are needed for phy-

sical health. A prolonged stay in the tropics saps the worker's energy. He grows white, languid, despondent, and must be sent to the high hills or home for a season. But there are many mission stations whose climate is as healthy and invigorating as our own. In these a missionary needs a furlough, just the same, for his mental and spiritual health. I think that in some missions the furloughs are too far apart and also too long. Despite the high cost of travel, I would make them more frequent and shorter. A few months spent at home in an atmosphere of twentieth century thought and abounding Christian fellowship, revives the stagnant brain and the drooping spirits; and then the missionary is eager to get back to his work and his flock.

Another hardship peculiar to foreign missions is the breaking up of families. It is met at the very outset, for the command to the missionary is like that to Abraham, "Get thee out of thy country and from thy kindred and from thy father's house, unto the land that I will show thee." Such separation is not easy, and requires consecration on the part of both child and parents. My own observation is that the parents are the ones who most often fail in this. Their protestations and prohibitions keep back many a young man or woman from the foreign field. If the parents are not earnest Christians, we can understand their attitude. But what are we to think of Christians who would not consent that their children should go into the foreign field, but did consent that they should go to France in Red Cross service, and exulted over the high record they made there? Are the Republic of America and the Republic of France more worthy of our service than the Republic of God?

Still more trying is the breaking up of the family and the separation which comes when the missionary children must be sent back to America for their education. Apart from the lack of educational advantages, it would not be safe to let them grow up in a heathen land, surrounded by the vices and familiar with the pollution of heathen life. That was tried by the early missionaries in the Sandwich Islands, and the results were disastrous. But it is a bitter thing to send a little child ten thousand miles away from home and parents, to grow up perhaps among strangers and certainly without parental love and care, bitter for the parents and for the child. Repeatedly the missionary draws back from that sacrifice by returning home with his

children. And if the sacrifice is made, the child may perhaps even be embittered by the thought of what he lost of parental love and care, and find it hard to forgive those who caused it. Shall we, then, lay down the rule that missionaries should have no family life, after the pattern of Paul rather than of Peter? That would not only deprive them of the cheer and strength arising from home life and parenthood, deprivations they might accept if best, but it would take away one of the strongest object lessons of the Gospel, the contrast between a Christian home and a heathen home. No teaching by words can begin to have the power of this teaching by direct example of what Christianity means to a father, a mother and a child. Feeling that we must retain this, and yet not make its cost too bitter, we are now establishing in the various heathen lands schools for the children of missionaries and other Europeans, where they can be trained by Christian teachers and surrounded by Christian influences, with an opportunity to spend vacations at home, as children away at school do here, until they are old enough to come to America for their college or other education. By that time the separation is much less deplorable.

One of the specialties of foreign missionary life, whether a hardship or the reverse, is the practice of hospitality to travelers. I never realized how much of this is put upon them, until I was a traveler among them. In India at most of the railway stations there is only a bungalow or travelers' resthouse. It is an inn—with everything out—a house with the barest of furnishings and with a native in charge of it. If you stay in it, you must furnish your own bedding, your own food, your own servant, very much as if you were camping in some abandoned house. In China there are in every village native inns; but the things which are already in make them impossible. In Japan the village inns are clean and the service excellent, but you sleep on the floor, you bathe in a tub in which the water is not changed no matter if a dozen people have used it before you; and the Japanese food soon raises havoc with an American stomach. So, in all these Oriental lands and others, unless you are in the great cities (they usually have fairly good hotels after our standards), you must go to the missionary's home for entertainment. He always professes that he is glad to see you. I think he is. Your coming is a pleasant change in his life and there is the desire to interest

you in the mission's work. But there are differences in travelers. I shall always remember overhearing a good English missionary's wife at whose home we had come to stay a day or two announce to her husband as he returned at night (the good lady was deaf and spoke louder than she realized) "The guests have arrived, and really they are quite agreeable, don't you know." The inference as to her expectations, based on other guests, was obvious. Our good Busrah missionary, John Van Ess, tells of a visitation he had from an erratic gentleman and his wife who were wandering about over mission fields, professedly laboring for the Lord and living by faith. They staid two weeks, involving much labor and denial on the part of their hosts to make them comfortable; and then on departing said they felt it their duty to rebuke these missionaries for worldly mindedness and living too luxuriously!

But I have dwelt long enough upon the hardships of the missionary; now let us turn to his rewards. They are many. I shall mention only four.

First the development of his powers. The broad and varied demands of the mission field exercise to the utmost every faculty a man possesses. Because the need of doing them confronts him he finds himself obliged to do things he would never dare attempt at home and the result is growth. When I came in close contact with the mission force, and recognized their energy, ability and breadth of vision, I asked myself, "Have the Mission Boards picked out leaders for the work, or has the work developed these men into leaders?" And I came to the conclusion that both explanations are correct. The carelessness with which churches select pastors, pleased by the candidate's personal appearance, delighted by a couple of sermons, confirmed in their judgment by a letter from some good-natured professor or brother minister, this is in strong contrast to the pains with which a mission Board investigates the record in college and seminary and church and community, of the young man who wishes to go to the foreign field; has a physician pass on his physical condition; puts to him searching questions about his religious experience and convictions; insists upon a personal interview—all that there may be no mistake in the selection. Mistakes are made, of course; Paul made mistakes in selecting his mission band. But the foreign mission force is a picked one, and it is an honor to be accepted for it. Then the mission work

develop the worker. A new environment, novel experiences, freedom of action, great responsibilities, unlimited opportunities, plans and visions that stretch adown the future,—who would not develop under such conditions! Work here at home is sometimes deadening and dwarfing. Given a congregation that has been preached to until it is apathetic and hypercritical, a church that is self-satisfied and Pharisaical, a community whose life and thought are sluggish or stereotyped—there are plenty of such; and you will pretty surely find a minister whose fervor has been chilled, whose aspirations have become feeble, whose growth is stopped. Put the same man in the foreign mission field, and he would begin to live again. The Apostolic Age, so we all agree, was an age of mighty personalities. What created them? Mission work, foreign mission work. And the modern Acts of the Apostles, when a true Theophilus peruses it, reveals many a mighty personality created in the same way.

The second great reward of the missionary is the consciousness that his life counts for something, that he is meeting a real need. One able woman whom I met said, "Do you want to know what made me a missionary? I was a teacher, and fairly successful. There was a vacancy in a school and I applied and got the appointment. Later on, I learned that there were two hundred applicants for that position. And I made up my mind that I would never stay where two hundred other people wanted my job." It takes imagination to make figures inspiring, so I doubt if many people are roused by the statement that in Shantung, that province the world seems so afraid the Japanese will steal from China, there is only one missionary to every 60,000 inhabitants. But surely, when the choice is between Shantung and some American village of 600 people with no prospect of future growth, and with three churches besides a Christian Science group and a Spiritualist parlor, the man who hesitates to take Shantung is—what shall we call him? Even if the mission work be in a field where it is hard to gain a hearing, and there is little response to the gospel, still there is the knowledge of a desperate need, and the satisfaction that whatever is accomplished is the first step to greater things presently. Paul's labors in Athens seemed largely a failure, "nevertheless some believed," and a church was founded there. Every missionary is cheered by visions of the future. In his hours of deepest discouragement, when Buddhist priests have lured his children into

their Sunday-school, and riotous heathen have broken up his meeting, and the government official has warned the people against these foreign doctrines, and promising converts have lapsed into old heathen vices, and some fanatical sect from America is trying to steal away the faithful,—even in such darkest hours he has his vision, as did Paul; and the Master says, “Be not afraid, but speak; for I have much people in this city.”

The third great reward is the love bestowed upon him by his flock. It is one of the richest rewards of all ministry, and every pastor longs for it. Paul’s letter to the Philippians shows how precious it is. The measure of this which is received differs in different heathen lands; for races like individuals differ in their appreciation of what is done for them. Nevertheless, everywhere as the missionary brings to a heathen community blessings far greater than any minister can bring to his parish in a Christian land, so those who accept them from his hand have reason to be and are far more filled with gratitude and love.

The Fourth and greatest reward of mission life is that it is the most perfect reproduction of the life of Christ. Christianity means missions, foreign missions. The first great Board of Foreign Missions was the Trinity in heaven, asking, “Whom shall we send and who will go for us”? The one person who was the supreme and ideal foreign missionary was Jesus of Nazareth, commissioned of the Father to go to this lost world. He has handed over the field to us, giving us at the same time his own heavenly commission, “As the Father hath sent me, even so send I you.” There is no life in which we have such intimacy with Him, because there is no life in which the environment, the motive, the sacrifice, the struggle and the triumph, are so identical with His. And in that intimacy and identity lie our joy and our salvation.



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ROYAL BOUNTY

ONE CHARACTERISTIC of God's dealings with men is His "royal bounty." He gives us a thousand fold more than we can possibly earn or pay for, and even "exceedingly abundantly above all that we can ask or think." This superabundance is also characteristic of all that is related to Him and His work. The riches of His Word cannot be exhausted in years of study; the wonders of His world have only begun to be understood after centuries of research; the needs of mankind are more extensive than can be expressed by the best informed of men; the evidences of God's power and the work of His Spirit are more astounding and far reaching than can be told in many volumes.

The REVIEW, as a record of world-wide opportunities, and of the progress of God's work in all lands, is always embarrassed by the riches of material which we would like to present to our readers. Many pressing needs must be left unvoiced because of lack of space; many great and interesting problems cannot be discussed for the same reason, and many wonderful stories of missionary triumphs are unrecorded, or are held over from month to month until they become ancient history. This month we are publishing an *extra number* of the REVIEW in order to place before our readers, without delay, a series of unusually interesting and important studies of conditions in Asia. These are lectures prepared and delivered by Dr. William Bancroft Hill of Poughkeepsie, New York, Frederick Weyerhaeuser Professor of Biblical History in Vassar College. Dr. and Mrs. Hill have recently returned from an extended visit to the Far East, so that he

speaks not only from the knowledge gained by research and hearsay, but from actual observation on the field.

Fortunately we are able to present these lectures without charge to the readers of the *Review* as a supplement of Part II of our May number, an exceptional and gratifying privilege in these days of inflated prices and increased financial problems for missionary workers.*

THE GRAVES LECTURES ON MISSIONS

Foreword

IGNORANCE is one of the stoutest foes of foreign missions. Lack of interest and of cooperation come from lack of knowledge. Even to many church members the heathen world is a vague term, unpleasantly associated with appeals for aid in lifting the debt of the denominational Board; and their private opinion of the heathen people is that which Josh Billings once expressed to me, "They are good old heathen; let them stay so." The majority of those Christians who do give some attention to foreign missions have little conception of what mission work is today. There lingers in their memory, placed there years ago, the picture of a frock-coated clergyman standing under a palm tree (a most necessary shade because of his garb) open Bible in hand, preaching to a group of squatting, half-naked savages; and this picture furnishes the scenery for all statements of what missions now are accomplishing. No wonder their gifts are from a sense of duty, rather than from enthusiastic interest, and still remain on the one cent basis. (Was that standard of giving originally fixed by the literal meaning of the word missionary?)

Moreover, the old familiar appeal for missions to save souls from future perdition awakens little response. It is not the appeal that rouses to Christian work for the heathen here at home. Whether we deplore the fact or not, the church today centers its thought upon the present life rather than the life hereafter; and salvation is construed in terms of spiritual experience here and now. If men are to be stirred to support foreign missions, they must be made to realize the degradation, inhumanity and despair of the heathen world, and the uplift Christianity brings to those

* Extra copies of this number may be had at the usual price of twenty-five cents a copy, or \$20 a hundred.

in its depths. This is mainly the task of the pulpit, and requires a knowledge of the subject which many ministers lack. They are not without excuse; the demands upon their time have increased greatly in recent years, and other interests are more immediate and absorbing. Also, the conditions in a heathen land are so unlike our own that nothing short of personal inspection can make one realize them and thus understand the work of the missionary. Why should there not be such inspection? Increased facilities of travel now make a trip to the Orient easy; and the old time gift of a summer in Europe, which a loving congregation used to bestow upon their pastor, might well be changed to three months in Japan and China. Nothing could make him appreciate so fully both the work of the apostles in the first century and the power of the gospel in the present day; while the fruits he would bring back to his people would richly repay them for their gift.

The present pages center upon only one of the many activities of foreign missions, one that I have chosen because it is less familiar. The missionary has long dealt with the life of the individual and later on with the life of the community; but it is only in very recent times that his work has been turned directly upon the life of the nation. Today, as I have attempted to illustrate, this broader work is becoming in some respects his most important work. That which the Church of Christ is rousing to do here at home, to make the nation in its ideals, institutions and activities truly Christian, the missions have set their hand to do in heathen lands. It is a work of far-reaching scope and vital importance, intimately concerning the future of the whole world. Shall Japan be kept from becoming a second Germany? Shall China attain national consciousness and power? Shall India gain release from the fetters of caste? These are national problems which Christianity is helping to solve. There are many similar ones which I have not discussed, but these are enough to bring before us an inspiring view of the great reach and tremendous importance of foreign missions, and to arouse an interest in their operations even on the part of some who care little for directly evangelistic work.

The four chapters that follow were originally given as a course of four lectures on the Graves Foundation at the New Brunswick (N. J.) Theological Seminary, and afterwards at the Western Theological Seminary in Holland,

Michigan; the first two were also given at the Union Theological Seminary in New York City. They are one fruit of a year spent in travel among the mission fields of the Far East, and of other years devoted in part to labor for missions at the home base. The request of the Faculty at New Brunswick for their publication has led to their appearance in their present form. Although they were prepared for audiences mainly of theological students, the editor of *THE MISSIONARY REVIEW OF THE WORLD* believes that they will be of interest and profit to all its readers.

WM. BANCROFT HILL.

VASSAR COLLEGE

May 1st, 1920.

The Soul of Japan

JAPAN, a land described and discussed more often than any other in the Orient, is probably the most imperfectly understood of all Oriental lands. This is not because the Japanese are so beyond our comprehension as some maintain, and as they themselves would like to have us think. To the experienced missionary, as a recent writer on Japan says, "the Japanese are just plain ordinary folks, with the vices and weaknesses of humankind the world over, but with infinite potentialities for progress." Indeed, one of our oldest missionaries, Guido Verbeck, used to affirm, "We know the Japanese better than they know themselves." The difficulty in understanding Japan arises mainly from the fact that its recent development is full of features so unique that we lack precedents to guide us in our study and estimate of them.

First and most obvious of all is Japan's sudden transition from an ancient Oriental civilization to the most modern Western one. Journeying from Kyoto to Tokyo over a railroad, first class in all its equipment, you find it hard to realize that the wrinkled, old Japanese gentleman sitting opposite you, may at that moment be recalling days when as a boy along the Tokaido road, which the railway follows, he watched the great daimios with their escort of armed Samurai and a long train of servants, make the annual journey to pay a compulsory six months' visit upon the Tycoon at Yedo. Is there any man elsewhere in the world who has seen such a tremendous transformation? That which represents centuries of progress in our history has been crowded into his seventy years. Inevitably the old and the new must be mingled strangely in his and in all Japanese thought, and none of us can tell just what the combination forms.

Japan is equally unique in the rapidity with which it has pushed forward from the outermost rim into the very center of world power and politics. A hundred years ago it was as much an empty name as Tibet is today; and even thirty years ago what wildest dreamer would have dared to predict that within a single generation it would be asked to sit in the court of nations side by side with England, France, Italy and the United States? The foreigner is always conscious of a superciliousness toward himself on

the part of the educated, young Japanese. The old men are inscrutable; possibly they hide their feelings, possibly the whirl of the years has sobered them; but these young men with considerable frankness reveal their belief that we of the West have had our day, and that the future is theirs. I do not wonder at their self-complacency; indeed, the marvel is that it is not greater. When I consider how quickly we Americans are puffed with conceit when we play some little part in the affairs of the world, for example, assuring England and France, that we won the war, I think the Japanese do wondrously well to be no more conceited, or at least no more offensive in their expressions of self-satisfaction.

The missionary, however, finds the difficulties of his task much increased by Japan's marvelous advance. Years ago he stood as the representative of a superior race. He might be hated or he might be admired; but when he spoke he had listeners, partly of course, from mere curiosity, but largely from the belief that he had something superior to what they possessed, something greatly to be desired. Those were the golden days when it looked as if Japan were going to accept Christianity along with Western civilization. The government was friendly to it; the people were interested in it; converts multiplied rapidly and worked enthusiastically to gain others; and predictions were freely made that in twenty-five years no more foreign missionaries would be needed, since the native church could look after the work of evangelization.

Today the missionary's position has greatly changed. He no longer attracts attention as a foreigner, except in out of the way places; foreigners abound, and their dress and ways are imitated by the more advanced. Also, foreigners, at least Americans, just now are not greatly liked. The yellow journals in Japan, equally with the yellow journals in America, do their utmost to stir up race prejudice and strife. A thoughtful lad in one of the central towns of Kyushu put to me the question, "Why do you Americans hate us so?" If they are led to believe that this is our feeling towards them, they naturally are moved to return it in kind. Moreover, the religion which the missionary offers is no longer supposed to be an essential part of Western civilization or to bring material advantages. The fact is known and emphasized that Western history is full of unchristian deeds, and that there are Western leaders

who ignore the Christian faith or even stoutly oppose it. Consequently, the missionary no longer finds it easy to gain converts. Among the educated classes he is treated much as he would be here among intelligent skeptics, given a hearing if courtesy demands it, but with no slightest intention of being given a following. Among the common people he is largely let alone. He goes into a village, rents a room on the street, puts out his invitation to a meeting, and gains at the utmost a beggarly handful. In the old days his room would have been packed, and a crowd would have gathered outside; but those days are gone, never to return. The missionary can still gain hearers for his message. If he could not, his mission would be hopeless; but the attitude of the Japanese toward him and toward his message has been greatly changed by their success in war and politics. Then, too, we must realize and remember that, as one missionary puts it, "the very existence of missions, organized bodies with much money to spend, engaged in propaganda in the country, is offensive to the Japanese. It is an emphatic declaration by American Christians that they consider Japanese religion and morality to be in a low state and to need radical reformation. The general public does not forgive this insult at all; and even Japanese Christians do so with some difficulty. They agree with us, to be sure; but they are eager to proclaim these principles themselves, as their own, without any connection with the foreigner." A less sensitive or a less advanced nation would not feel this way; it is one of the hindrances to missions in Japan.

Again, Japan is unique in the recency of its emergence from feudalism. Fifty years ago it was entirely feudal, and had been so for centuries,—increasingly so. The military class, the samurai with their daimios, constituted five per cent of the population; and there was an impassible barrier between them and the remainder. Beneath were the farmers, then the craftsmen, then the traders; still lower down, separated by another impassible barrier, were the Eta,—the butchers, gravediggers, scavengers,—the hopelessly submerged. The daimios, supported by the samurai, had absolute control; the rest of the people were serfs, and content to remain such. When feudalism was abandoned in 1871, this was not because the people were dissatisfied with it, but because the leaders were convinced that it was a hindrance to the nation's progress. The

people still remained feudal in spirit; and, though two generations have gone by, much of that feudal spirit abides. Japan seems unique in this respect and yet we cannot but note the strong resemblance between Germany and Japan, as well as the fondness of Japan for German institutions. The feudal spirit surviving in each explains their mutual liking and their likeness to each other.

This survival of the feudal spirit affects mission work in Japan in many ways. For example it fosters denominationalism. The feudal feeling of loyalty to the chief and the clan gives force to a narrow denominational appeal. We create and perpetuate denominations by emphasizing creed and cult: to a Japanese Christian these are not so precious, they may be changed without much protest. But the sense of separateness and clannishness, the appeal to loyalty, are most compelling; so that Japanese churches fall naturally into special groups, exactly as the people did in feudal days. In China and in India there is a strong and steadily growing desire for one united, national Church of Christ. Nothing of that sort today in Japan! A questionnaire was sent last year to some forty well known missionaries asking, among other things, if there was "any observable movement towards organic union, towards a national church." The unanimous answer was that organic union is a dead issue, that no proposal of it would have the ghost of a chance of being accepted by the majority of Japanese Christians. Recently, it is true, there has been more of cooperative work than in former years; the denominations know and respect each other more than they formerly did, but undoubtedly, as one answer put it, "there is a growing spirit of denominationalism in the different denominations themselves. Years ago the converts of the Presbyterian and Reformed missions were united into one Church of Christ in Japan; but had the union not been made then, it could not be brought about today.

The feudal influence also helps to account for the lack of missionary zeal in the Japanese Christian. Christianity has spread rapidly in Korea, because the Korean Christian delights to tell the gospel story to his heathen brother, and feels that he has not really won a place in his church until he has brought some other person to Christ. It is not so with the Japanese Christian. It is difficult to awaken in him a sense of responsibility for the unconverted, or per-

suade him to engage in evangelistic work. As one missionary puts it, "The believers generally are not much interested in the salvation of friends and neighbors." One partial explanation of this is the difficulty of evangelistic work today. "Back in the eighties," says Dr. Ritter, "when great revivals swept the land and all were eager to hear, the converts showed great zeal in telling others of their own inner experiences, and in laboring for their conversion." Another partial explanation is the fact that it is the custom of the country not to interfere with the doings of others, a part of traditional courtesy not to press your opinions and wishes upon your associates. But a further and deeper explanation, I think, is the inheritance of the spirit of old feudal days when life was supremely in direct relation to the overlord and his followers, and there was little responsibility for those outside that circle.

Closely allied to this is a wish to be cared for, a preference for a paternal system of government, for old age pensions, and that sort of thing. As a practical question in one of the large mission schools I asked, "Which would your Japanese teachers prefer, a large salary ceasing with the term of service or a smaller salary with the assurance of a pension after a certain number of years?" And there was no doubt as to the preference for the smaller salary with the pension. This wish to be cared for might seem to be inconsistent with the well-known impatience of the Japanese when under missionary control. The tendency of the native church has been to claim independence of action to a degree that often strained the relations between it and the mission which was caring for it. Long before it reached the possibility of self support, a church or an institution would demand that the mission hand over the needful funds and trust its wisdom in their expenditures. The native Christians of India are disposed to lean too much upon the mission, like infants that dread to take a step alone; the native Christians of Japan sometimes go to the other extreme, and are like infants that snatch for the bowl from which they are being fed. Probably all missions have at times been too slow to trust the wisdom of the native church. It is hard for a parent to realize that his child has reached the years of discretion; but the difficulties and dissensions over this matter of independence form a chapter so much larger and more serious in the history of Japanese missions than elsewhere, that we must recognize that they

arise from a peculiarity of the Japanese temperament. Some of it is caused by ordinary conceit and bumptiousness, fostered as we have seen by the rapid rise of the nation; but beneath all is the feeling that the missionary is an outsider, and that the affairs of church and school ought to be managed by those to whom they belong. In other words, it is the old feeling that the clan is a law unto itself,—feudalism again. However, it is fair to add that as the Japanese Church has grown stronger, yet more conscious of its weakness, and as the mission body, too, has learned some lessons of self-effacement and forbearance, the friction has been disappearing. And this spirit of independence, properly employed, is a source of strength in the development of any church.

Japan is unique in still another respect, namely, that its modern transformation is the work of a very few men. In all other cases of similar, though vastly slower, transformation the movement has been that of the people as a whole. Of course, there were individuals who took the initiative and led the way; but they could go only one step in advance of the people, and when popular support was lacking, they had to fall back or perish. Uprisings of the masses have wrested the rule from arbitrary monarchs, and the felt needs of communities have forced forward material improvements. Not so in the case of Japan. I need not stop to rehearse the story of how she came to adopt Western civilization and a constitutional monarchy. It is one of the oddest chapters in history, for at the outset the actors in it had no slightest thought of doing these things. What we need now to bear in mind is that the whole movement was in the hand of the samurai class,—that five per cent of the nation—indeed, it was restricted to a few great leaders in that class. The people had nothing to do with it, not even to the extent of intelligently endorsing it. Their wishes were not consulted; their approval was not asked. Their only share in the tremendous transformation was to accept whatever was offered, and to do whatever was ordered. It was their complete submissiveness that made the changes possible. They have been submissive in like manner ever since. When, for example, the news of the signing of the armistice reached Tokyo, it was received with seeming apathy. The foreigners were thrilled with joy, but the Japanese made little demonstration. They were awaiting instructions. A few days later the government

gave the signal, and at once the whole city was wild with exhibitions of rejoicing.

Accordingly, in judging Japan we must not be led into error by giving to its outward signs of civilization the same significance they would have with us. Railroads, postal deliveries, and public schools in Japan are gifts conferred upon the people, and not gains achieved by the people. To say that such gains are not appreciated would be unfair; but they are not an indication of the level to which the nation as a whole has risen. They are rather an aid to the uplift of the people than a result of it. And since progress has been thus wholly from above, we can not be surprised if much of the old life and thought remain beneath the surface. It is not merely that in certain isolated regions things are still much as they were seventy years ago. That is true in America, in the mountains and far off corners. It is rather that the change in Japan as a whole is not as great as we imagine; that common people and, to a certain extent, even the educated are more like visitors in a new civilization than like natives in it.

This fact that the change in civilization has been entirely in the hands of the leading class explains why it is that Christianity has found favor and converts chiefly in that class. The reverse has usually been true in heathen countries. In China and India the missionaries at first could reach only the lower classes; the mandarins were until very recently unapproachable, and the Brahmans still remain almost untouched. But the Japanese leaders, in their eagerness to grasp the secrets of the West, lent a willing ear to the missionaries, and took them as guides in political and educational matters. Such men as Guido Verbeck—to name only one among many—exerted a mighty influence in the construction of the new empire. Coming thus into close contact with earnest Christian missionaries, many of the Japanese leaders became Christians or at least friendly to Christianity. How far they were influenced by a hunger of the soul, and how far by a patriotic desire to place Japan among Christian nations, no man can say. Confessedly, in more recent days, when the patriotic aim has been achieved, the loyalty of some to Christianity has diminished, and the favor of others has changed. The government today, while it grants religious freedom and professes to treat Christianity the same as it treats Shinto and Buddhism, is at heart opposed to it. I think

there is no question as to this. The missionaries are conscious of a silent but steady government disapproval and it is one of the strongest hindrances to their work. The cause is not, as in China, the fact that Christianity is something foreign; Japan is hospitable to things foreign; nor, as in India, is it that Christianity threatens the established religions, for neither Buddhist monks nor Shinto priests exert much influence upon the leaders. The reason is the belief that Christianity will weaken the hold of the government upon the people, a belief growing out of another of Japan's unique features, namely, emperor worship.

The central emotion and ruling force in the heart and life of the Japanese is patriotism. The two Japans I have pointed out, the Japan of the leaders and the Japan of the people, so far apart in ideas and outlook, are at one here. And patriotism finds its highest expression in worship of the emperor. If we speak of the masses, the word worship can be used in its literal sense. They are taught in the public schools that the imperial dynasty goes back unbroken to the mystic ages when the gods created Japan, and that the Mikado is the lineal descendant of the sun goddess and, therefore, is a divine being. That which the German Kaiser sought to secure from his people by emphasizing his special relation to God and the divine favor resting upon all his acts, the Japanese emperor already possesses in full measure. The educated people may profess not to believe in this divinity, yet they are subconsciously influenced by it; and what is worse, they lend their aid in word and act to the fiction and by thus deliberately and constantly playing an insincere part learn to be insincere in all political relations.

We find it difficult to realize that in the twentieth century and by a civilized nation the deity of a monarch can be seriously maintained. But consider this extract from a Japanese newspaper of March, 1919:

A SUGGESTED SOLUTION FOR WORLD PEACE.

To preserve the world's peace and to promote the welfare of mankind is the mission of the Imperial Family of Japan. Heaven has invested the Imperial Family with all the qualifications necessary to fulfil this mission.

He who can fulfil this mission is one who is the object of humanity's admiration and adoration and who holds the prerogative of administration for ever. The Imperial Family of Japan is as worthy of respect as God, and is the embodiment of

benevolence and justice. The great principle of the Imperial Family is to make popular interests paramount—most important.

The Imperial Family of Japan is the parent not only of her sixty millions but of all mankind on earth. In the eyes of the Imperial Family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, proposed to save mankind from the horrors of war, can only attain its real object by placing the Imperial Family of Japan at its head, for to attain its object the League must have a strong punitive force of a super-national and super-racial character, and this force can only be found in the Imperial Family of Japan.

Or take the fact that not long ago one of the prominent leaders in Japan was imprisoned for five months because in his criticism of political measures he contrasted the methods of King George with those of the Mikado, thus implying that the divine ruler of Japan is in the same class with human kings and emperors. Or take such a statement as this, appearing in a Japanese magazine which opposed Christianity: "The nexius of national unity lies in the authority of the religion of the emperor. The emperor is divinity made manifest. Such is the faith of the soul of Japan."

These are only a few outcroppings of a creed that is growing more and more compelling. For confessedly emperor worship is being promoted in various ways. We think of it as something inherited from the past and rapidly dying out. On the contrary Basil Chamberlain, who is an authority on things Japanese, declares that while its material is found in the past, this twentieth century Japanese religion "is not only new, but it is not yet completed; it is still in the process of being consciously or semi-consciously put together by the official class in order to serve the interests of that class and incidentally the interests of the nation at large." That which once was a vague belief is being elaborated into a full creed, and diligently taught to a receptive people. Tenshi-kyo, "emperor-teaching," is the name now given to it: "The soul of Japan" is not too strong a term for it.

Emperor worship is the only religion that has a strong grip upon the people today; neither Shinto nor Buddhism reach their heart. Shinto is too primitive. In part it is the worship of Nature, such as is found in every primitive religion. Shrines to Shinto gods in Japan, like altars to

Baal in Israel, stand "upon every high mountain and under every green tree" (Jer. 3:6). But Japan's worship has nothing of the fierceness of Israel's orgiastic devotions; nor is the dread of the fox god and other mischief-working spirits as great and pervasive as similar fears in China. Shinto is also and very largely hero worship and ancestor worship. And here it is impossible to determine how much is religion and how much is patriotism. Certainly the modern revival of Shinto has been pushed by the government purely as a patriotic measure; and emperor worship, which was a part of the old Shinto, is now the chief part of it. An attempt is made to separate the professedly patriotic portions of the cult from the religious. All ceremonies connected with the emperor, with the Ise shrines, graves of heroes and great national events, have been placed under a special Bureau of Shrines in the Home Department, while the sects of Shinto, like those of other religions, are under a Bureau of Religions in the Educational Department. By such a separation it is possible to enjoin upon Buddhists and Christians those Shinto ceremonies which favor emperor worship, and yet professedly preserve religious freedom. This creates a difficult problem for the Christians. If a shrine is used by others for religious purposes, will it be quite clear, even to themselves, that Christians use it only for patriotic vows? The problem is specially acute when the government orders all school children to take part in ceremonies at these shrines. What will be the effect upon Christian children?

Buddhism came to Japan by way of Korea twelve hundred years ago. Like Christianity it came from a higher civilization, and it impressed the people by its stately temples and elaborate ritual, strongly in contrast to the simple Shinto shrines and rites. In the centuries after the death of Gautama it had become a full-fledged religion, as Shinto was not; and could offer to the Japanese a higher conception of the divine, a great and loving teacher, a pathway of escape from earthly ills, and most vivid pictures of the realms beyond the grave. By judicious adaptation and the identification of its saints with Japanese heroes, it amalgamated itself with Shinto, and became the main religion of Japan. It still holds the common people today "because it has the sanction of usage, custom and tradition." Yet when the government, in its attempt to revive Shinto, cleared out all Buddhist belongings from the Shinto

temples, and beautiful Buddhist images were split into kindling-wood or sold for a trifle to fortunate collectors, nobody was greatly disturbed. This would not have been possible if Buddhism had really dominated life.

Neither Buddhism nor Shinto is suited for Japan today. Shinto is too primitive to survive in civilization; nature gods and ancestral ghosts flee from newspapers and electric lights. Buddhism can survive only by sloughing off its superstitions and puerilities and gross idolatry. But Buddhism, thus purified, is mainly a pessimistic philosophy and a system of self-discipline, excellently suited to win world weary souls in India when Gautama proclaimed it, but with little attraction for the bustling, materialistic age that has dawned in Japan.

Thus the Japanese find themselves with their old religions slipping away, and Christianity not yet established. The educated man takes refuge in agnosticism, his Confucian literature helping this on, for Confucianism is at heart agnostic. Also the twentieth century civilization which he has adopted is full of agnosticism, some of it philosophic, most of it practical. If the Japanese leaders today have lost all religious faith, what will be the situation tomorrow in a land where the people follow their leaders so unquestioningly?

However, at present, the religion that has a real hold upon the majority of the people is emperor worship. In it patriotism and devotion join hands. To the Japanese people the emperor is the incarnation of their national aspirations and also their most present and potent deity.

The emperor worship of ancient Rome was a lifeless thing compared with this of Japan. Rome imposed it upon alien nations to whom it ever remained foreign: Japan cherishes it as a sacred national institution which has been passed on from father to child for centuries, so they are told. Rome expressed it in temples and statutes and a state-supported ritual; it was purely external and formal. Japan's worship is of the heart, subtle, ever-present and compelling, a union of love of country and fear of God, whose law is unquestioning obedience, even unto death.

Is it surprising, then, that the Japanese government is not disposed to favor Christianity? Supreme devotion to the emperor seems to be threatened by the Christian doctrine of supreme devotion to God. And if Christianity weakens patriotism, it must not be allowed to spread.

History here is repeating itself, as it often does. Nearly four hundred years ago the Jesuits brought Christianity to Japan. The samurai received it with enthusiasm because it promised national advantages. The daimios with little persuasion accepted baptism, and then would order their people to assemble at such a day and hour to become Christians. It looked as if Japan would speedily be a Roman Catholic country. But just as soon as the leaders fairly recognized that the claims of the Pope rivaled those of the Mikado, they drove out the new religion, and barred the doors against its return. There was bitter persecution; but the impulse was patriotic, not religious. Japan never has had a purely religious persecution; its law, as expressed in the Testament of its greatest Tycoon, has been, "high and low may follow their own inclinations with respect to religious tenets." The effect of that rejection of Christianity has not yet altogether disappeared. Placards prohibiting the religion were posted in public places. Each ken, village and family were obliged to make frequent reports that they sheltered no Christians; every ten years there was the ceremony of trampling on the cross. All this survived until less than fifty years ago (1873), and created among the masses a horror of Christianity which has hardly yet died out.

How far the present government opposition to Christianity might proceed, should reverence for the emperor continue to be, as at present, the soul of Japan, it is idle to surmise. For that reverence is not likely to continue many decades longer. It is threatened by a force more immediately destructive than Christianity. The divinity that doth hedge a king is contrary to democracy and is abhorrent to socialism, both of which are invading Japan. Today you are forced to describe Japan by contradictories. She has a constitution, yet her government is an oligarchy or "a military-bureaucratic-class-aristocracy." She has established universal education, yet would have the word of the Mikado accepted as the final utterance of divine wisdom. By newspapers and the best of postal service she puts her people in touch with the whole world, yet would hold their thoughts within national limits. Industrialism dominates the present, yet the old feudal conception of life and relations is the basis of legislation. Such contradictions cannot long continue. The new generation is full of the spirit of individualism and revolt, which is

sweeping over the world. Close observers predict and recent events show that very soon the ballot must be granted to all adults, women as well as men, and will be something more than the empty privilege it now is to a few. When that hour comes, the voice of the people and not the voice of the emperor will be recognized as the voice of God; and then the government is likely to put aside its objections to Christianity, for surely all thoughtful leaders must recognize that the most acceptable aid in a trying time of political transition is the Christian religion, with its emphasis of social and civic duties, and its doctrine that the powers of a ruler are a trust from God.

Already the government, however averse it may be to the Christian religion, looks with favor upon Christian ethics. Hitherto the moral code of Japan has been based upon Confucian ethics, the special emphasis being transferred from the duties of a son to his parents, which are foremost in China, to the duties of a subject to his sovereign. On the whole it was good ethics, save for the degradation of woman caused largely by Buddhist ideas, and it had been well wrought into the old Japanese life. But that life is disappearing with increasing rapidity. The change from an agricultural to a manufacturing and commercial industrialism has been tremendously accelerated by the recent war. Japan is becoming a land of great cities with frightful slums, of smoking factories with herds of slaving employees, of flourishing business establishments with all the bitterness of unprincipled competition, of new made millionaires flaunting their riches, and new made paupers hugging their rags. And all the social problems and moral evils that Christians in England and America are fighting have come pouring in upon Japan with unprecedented rapidity and unhindered force. Merle Davis says fitly that "the Japan of the tea house girl and samisen, the lacquered screen and lotus pond, is gone, and in place of the silken-gowned, artistic gentleman there has stepped into the world's lists a grimy-handed young giant, clad in grease-stained overalls, eager to measure strength with the champions of the West."* To which we may add that this young giant has thrown away the moral code of his fathers, and has no inner law except self-interest.

The government has awakened to a recognition, as yet faint but increasing, of the need of social work and moral

* *Missionary Review*, Sept. 1919.

instruction for its people. The industrial forces now active will devour the life of the nation, if a social conscience is not aroused to control them. Take as an instance the factory girls of Japan. Seven out of every ten factory employees are women. It is estimated that 250,000 girls, ten per cent of them under fifteen years of age, come from their country homes to the city factories every year. There they are herded in barracks from which they cannot escape, wretchedly fed, worked from twelve to fourteen hours a day or even longer, and for seven days in the week, until they go to pieces morally and physically. They are practically slaves; one mill manager declared, "We own these girls—body, mind and soul." Think of the wreckage of human life which that means; and the inevitable destruction of a nation in which such exploitation of the laboring class is allowed! Something must be done and soon; or the heart blood of the people will be poured out on the altar of greed and lust. The government is facing that fact, and is looking to Christian forces as its only effective aid in averting the danger. Dr. Reischauer says, "Almost every movement of any consequence in Japan today, making for individual and social righteousness, has Christian men and women as its leaders." And though the government when it endorses the work of any of these leaders enjoins that the work is to be purely ethical and not religious, it is ready to overlook the transgression when Christian principles are set forth as the basis of moral instruction.

Now, what about the work of Christian missions in Japan? There are, as we all know, three great avenues of approach to the heart of a heathen people, the medical, the educational and the directly evangelistic. Of mission medical work there is little need in Japan; her physicians have been trained in Germany, and her government watches carefully over the public health. Consequently, there are not more than half a dozen foreign medical missionaries in the country. Of charitable hospitals for tuberculosis, leprosy, incurables and the like there still is crying need, but the field for Christian work through them is almost unoccupied.

Education takes the place of medicine as a means of reaching the public and dispelling prejudice. There is a great eagerness to learn, especially to learn English. Evangelistic missionaries, even in places where it is hard to gain a single listener to the Gospel, can always pick up a fair sized class of young men wishing to be taught English.

Mission schools abound: and their justification is the importance of surrounding the youth with Christian influences, rather than, as in China, the need of dispelling dense ignorance. The educational system of the government was originally modeled upon our own, though much influenced later on by Germany. It provides a good compulsory education for every child from six to twelve years of age; but schools of higher grades are comparatively few. Hershey says that "Japan probably spends less money for educational purposes than any other country in the world having an efficient educational system." This is due partly to the fact that she squanders no money on elaborate school buildings; the amount we waste in bricks and mortar would support her whole public school system. But the chief economy comes from a strict limitation in the number of the higher schools, which are always so much more expensive to maintain. Japan's policy has been to give an elementary education—the three R's—to everybody, and a higher education to only a carefully selected few. Hence has arisen the opportunity of the missions. They do not attempt primary schools, except some kindergartens which enable them to reach parent through the little children. Their schools are of the higher grade, catering to the great number of boys and young men who cannot be admitted into the crowded government schools, and who in their eagerness for an education will come to the mission school. Confessedly it is a second choice; its diploma is not as valuable in securing government positions or admission to the imperial universities. Still the graduates find abundant employment, not only as Christian preachers and teachers, but in business and literary work. A noticeable number of them have gone into journalism, and exert a strong influence there.

The whole system of Japanese education has very recently been undergoing a revision which bids fair to affect the mission schools decidedly. On the one hand, the government grants greater recognition to private institutions, and has removed the restriction under which a school giving religious instruction was not allowed a place in the public system of education. This will help the mission schools. On the other hand, the government is planning to increase largely the number of its higher schools, with which Christian schools compete; and the result will doubtless be that boys fitting for the national universities will go to them and

not to the missionaries. This will not necessarily produce a diminution of pupils—the demand for education is too great; but it will change the character of mission schools. We may still have a few pupils fitting for private universities, but the great majority will be aiming for a business career, and desiring courses that fit them for such a career.

Indeed, irrespective of government policies, the mission schools find already that commercial courses are more popular than those designed for future pastors and teachers. The same thing is true in America; it is part of the materialistic wave that is sweeping over the whole world. And in Japan also the teachers are turning from their underpaid and despised profession to more lucrative and appreciated employment; and the problem of manning mission schools with able native teachers becomes every day more difficult.

Missionary education in Japan is developed up to the university grade; and a few institutions now call themselves universities, though none as yet deserve that title. Many of the missionaries hold that we ought to establish a real university as the crown of the system of Christian education. They say that to send the graduate of a mission college to an agnostic, and anti-Christian university is to risk unduly the ruin of his Christian faith. And now there is the added argument that with the increase of government higher schools, the universities will be entirely filled with students who have had no Christian instruction; so that we cannot hope to have trained native leaders in philosophy, theology, literature and statecraft unless we maintain a Christian university for their training. The chief reply to this is that the cost of such a university is almost prohibitive. The government universities are magnificently equipped, not with costly buildings—quite the reverse—but with able professors, fine laboratories, excellent libraries, and the like. A Christian university must stand on a level with them, if it would command respect; and, apart from the great difficulty of getting the proper staff of teachers, the cost of establishing and maintaining it would be so large that up to the present time mission boards have drawn back in dismay. What may come out of the great interdenominational movements now in progress in America, no one can say; but it looks as if the Christian university in Japan must remain unattainable unless some millionaire should elect himself to be its founder. Meanwhile we must

throw what Christian influences we can around the government universities by hostelryes, and by the labors of missionaries who, like the late Dr. Gorbold of Kyoto, place a church close to the university and cultivate helpful relations with the students. As for training leaders in theology and kindred subjects, fellowships in our American institutions are a simple and comparatively inexpensive provision.

When we turn to the education of women in Japan, there is no question as to the need and success of mission schools. Until very recently Japan has provided almost nothing for girls beyond the primary schools. The old ideal of woman's life was limitation to the home, subordination and self-effacement. Trained to please others and consider not herself, the Japanese woman in many ways is a most attractive person, so unlike her bumptious brother as to seem hardly of the same race. That Japan has been content to leave her uneducated is hardly a reproach when we reflect that it is barely half a century since America began to offer the higher education to her women. The success of mission schools for girls has been a great factor in rousing the government to do more. Dr. Nitobe says, "The education of the boys would probably have been taken care of by the government, but the girls would have fared badly without the example and inspiration of the missions"; and again, "Christianity's greatest gift to Japan is the education of women." The government has not proceeded far as yet along this line. There are some higher schools for women, but no colleges; and there are only the first steps towards admitting women into the existing universities. Every mission school for girls is crowded, despite the fact that most of them have recently enlarged their plants. The religious life of the girls' schools seems deeper than that in the boys'. This arises partly from the closer contact between teachers and pupils, partly from the greater docility of the girls, but mainly from a recognition of the special uplift that Christianity brings to women in a heathen land. Such an academy as Ferris Seminary in Yokohama has been a power in unfolding a new ideal for the Japanese woman; and the government recently made open recognition of this by conferring a decoration upon its principal, Dr. Booth.

The most recent advance in woman's education has been the opening of a college for women in Tokyo a little over a year ago. That it was wanted is shown by the fact that it has been full to its utmost capacity ever since it

opened. Indeed, its success is an embarrassment, for the growth that was anticipated in five years has been attained in two, and there are neither rooms nor instructors for the incoming class. The spirit of these students is revealed in the dean's statement that "they listen with keen enjoyment to a lecture two or three hours long!" The new era for women, now dawning in every land, is nowhere more evident than in Japan. She is offering herself for the much needed social service (one department of the new college is for training in this work); she is claiming her share in civic duties, and her brothers are beginning to support her claim. To teach her how to meet and maintain her new opportunities and responsibilities is one of the greatest possibilities of Christian schools.

The most indispensable Christian work in Japan today unquestionably is that which is to be done, not through schools, but through direct evangelism. It is not easy always to keep this to the front. Educational institutions when once established have to be maintained; and if there is a gap in the teaching force it must be filled at once, even though a missionary has to be taken from evangelistic work. A preaching station may be temporarily abandoned if funds and forces are diminished; but a school represents too large an investment to be allowed to lie idle. Of course, schools are themselves evangelistic agencies; that is the greatest reason for their existence: but there is need of constant watchfulness to see that they do not absorb a disproportionate amount of a mission's energy.

The methods of evangelistic work need little description because they are familiar. Practically every means used in our land to reach the unchurched masses is used in Japan. Because, as I have said, Christianity gained its first hearing among the higher classes, the great problem today is to spread it among the common people. Street preaching, house to house visiting, tract distribution, magic lantern lectures, colporteur work, tent work, evangelistic campaigns with much advertisement and great public meetings—these familiar agencies are all employed to bring the gospel message before the masses. There is one agency, however, that is almost unique, namely newspaper evangelism. Japan is the only non-Christian nation where newspapers abound, where everybody reads, and where the mail service reaches the remotest hamlet. This gives an opportunity which the missionaries, awakened to it by Rev. Albertus

Pieters, have begun to utilize. Any of the Japanese papers are willing to print articles on the Christian religion, sometimes without pay, more often at low advertising rates; and to give them a prominent place on the front page. These articles are read by the great majority of the paper's subscribers, thus carrying the message to a host of persons whom the missionary could not reach, especially in the country districts. At the end of each article is the statement that further information about this religion can be obtained by writing to a given address. If a reader replies, he is sent further Christian literature, and put in touch with some Christian teacher; or, if there is none in his vicinity, as is more often the case, he is invited to take a correspondence course in Christianity, until some traveling evangelist can call upon him, or until he can visit the missionary. In this way he is instructed and led forward to conversion and baptism. Then he is encouraged to gather his neighbors, and teach them with the aid of special literature supplied by the missionary. Out of such a gathering may spring a little church, for whose services each week printed sermons and prayers will be sent from the mission headquarters, and reports of attendance and progress will be sent back, so that the missionary can keep in touch with this group of Christians. Thus all over a district too wide for an evangelist to cover, the seeds of truth are scattered and bear fruit. It is a most promising work, so much so that nearly two hundred missionaries have formed an "Association for the Promotion of Newspaper Evangelism," and are appealing for funds to enlarge the work to a nation-wide scale. May we not hope that, since Japan took our civilization without our religion, now the press, the special agency of our civilization, will be the power that will make her know and accept our religion?

What about the future religion of Japan? At present, she seems falling a prey to agnosticism. But can agnosticism satisfy her permanently? The confidence with which we answer No, is based upon her knowledge of European people. Now, it may be that the sway which agnosticism has exerted over the Chinese literati for twenty-five hundred years, will be submitted to indefinitely by the Japanese. The conditions are unprecedented, and the result cannot be foreseen. Nevertheless, because we believe the Japanese heart to be the same as our own, we likewise believe that it will not remain content with

a blank denial of all religious cravings. And if Japan is to have a national religion, it must be Christianity in some form.

Spiritually the missionary task in Japan is most difficult. In the upper classes the foes are agnosticism and contempt; in the common people they are indifference and materialism. Yet, despite much that seems to be discouraging, I find no feeling of discouragement among the missionaries or Japanese Christians. They believe that Christianity has made much more advance than appears on the surface. The number of open converts is comparatively small, about 110,000 Protestants and as many more Roman and Greek Catholics. Open profession still involves sacrifices, though Christianity is no longer forbidden or disreputable. The old dilemma of Naaman in the house of Rimmon is often reproduced. But the number of persons more or less acquainted with Christianity, and friendly to it, is greater than might be suspected. Nothing is more common than for a missionary to report, "Today I got into conversation with a Japanese stranger, and found that he used to belong to a Bible class or listen to preaching in another city, and was disposed to look further into the claims of Christ." Certain recent great evangelistic campaigns have reached thousands of hearers; and one Japanese pastor says concerning their fruits, "I believe the public at large now feels that Christianity is a religion of Japan, and not of any foreign country. It is naturalized now."

Very recently a native evangelist in close touch with conditions told Mr. Pieters that he was most optimistic as to the growth of Christianity, and was sure that the next ten years would show more advance than the last fifty. And to the objection that there were few signs of this, he replied that they were not on the surface, but that the tide toward democracy and Christian ideals was setting now so strongly that no power on earth could stop it. Such statements could be multiplied. "Indeed," as Dr. Reischauer says: "It will be difficult to find a real Christian in Japan who does not hope and believe that Japan will some day be a Christian land. However small the mustard seed may be, it will some day grow into a large plan, and give shelter. The leaven will ultimately leaven the whole lump. In short the Christians of Japan have absolute confidence in the future of their religion; and it is this faith that overcomes the world."

The Problem of China

TO MOST of us China is a puzzle because the statements about it are so contradictory. It is the oldest of empires, yet needs the nursing care of a League of Nations. It numbers one-fourth of the world's population, yet is mortally afraid of Japan, one-sixth its size. It has wonderful natural resources and unceasing industry and economy, yet famines are frequent and bitter poverty is chronic. Its people have a deserved reputation for honesty and faithfulness; nevertheless, "squeeze" is universal, and dishonest officials are its deadliest enemy. The Chinese are by nature quiet and peace-loving, yet turmoils are incessant, and the civil wars have been the most destructive in history. For more than two milleniums the high teachings of Confucius have been unquestioningly accepted; still, the masses live in the lowest depths of spiritism. What shall we say when facts so conflicting and confusing are placed before us?

As we are dealing with a land vast in extent and diverse in conditions, that which is wholly true in one section may not be at all true in another. Not only do the provinces of China differ markedly in natural features, but the people also differ physically, mentally and spiritually. That is one reason why there is always friction and often, as now, open hostility between Canton and Peking. Every part of China has its own characteristics, and you might as well try to describe the typical European as the typical Chinese.

We expect diversities among Europeans because Europe is made up of a score of nations; but we think of the Chinese as homogeneous because China is one nation. Just there is where we make a natural but fundamental mistake. Someone says China is not a nation but a civilization; to which we may add, it is a vanishing civilization. Certainly China is not a nation in any true sense of the word; it is a vast aggregation of people, sprung from a common stock, as have the Europeans; dwelling side by side, but made a unit only by a line of natural boundaries. A nation must have a united people, a strong central government and a national spirit; and at present China lacks all of these. The problem of China, which concerns all well-wishers of the world today, is to make these four hundred

millions of Mongolians into a nation, to weld them together, to give them an efficient government, and to fill both governors and governed with patriotism. And in bringing about the solution of this problem Christian missions is one of the most efficient agencies.

People are united by contact and intercommunication: they must know each other and share each other's thought to become one. But the means of doing this in China are largely lacking. Of good roads there are practically none, perhaps a thousand miles in all; the rest are rough trails or slippery footpaths, winding among the rice fields and climbing by century-worn steps over the mountains, fit only for the pony or the wheelbarrow or the calloused feet of the coolie. The broad Yangste makes an ocean highway six hundred miles into the interior; there are a few other short navigable rivers and some canals; two railroads from north to south are planned and half completed, others to run from the coast westward are hardly begun; vessels creep from port to port in much fear of pirates and typhoons; that is the scanty list of China's means of intercommunication. Famine may be fierce in one district when food is superabundant in another, no means of transportation being at hand. The different regions are jealous or fearful of each other because each to the other is practically a foreign land. Most Chinese never get twenty miles from their birthplace, and are as suspicious of a strange Chinese as of a foreigner. Mission work is greatly hindered by these difficulties of travel. A missionary wrote me recently: "I am going to a new station; to reach it I must be poled by boat up the river for three days, and carried by chair across the country for two days more", a five days journey to cover less than a hundred miles. When he reached his destination he was in effect as far away from his starting point as San Francisco is from New York, farther indeed, for there was no telegraphic communication, and all mail had to be sent by a special carrier who might be waylaid and robbed anywhere along the route. Evidently one thing which China must have before she can become a nation is roads, both highways and railways. Of the two I would say that a system of highways, well constructed and suited to the auto-truck, would be more beneficial. Labor abounds to build such roads; China has the oil for gasoline; and it is the age of the auto-truck. Once built these roads would be great arteries of travel and traffic, as crowded and throbbing

with life as the famous Grand Trunk Road of India. As for railroads, those already in operation show not only that the people are ready to utilize them, but that also they will be a profitable financial investment.

Another thing that hinders China from being a united people is the lack of a common spoken language. We may say that everyone in China speaks Chinese, but that is much like saying that everyone in Europe speaks European. There are as many different Chinese dialects as there are European languages (all springing from a common prehistoric tongue), and they are just as mutually unintelligible. The different dialects are to each other foreign tongues. A missionary friend of mine, who had lived in Amoy for years and could speak the Amoy dialect fluently, was transferred to Shanghai; and there he was as dumb as any other foreigner until he could learn the Shanghai dialect. Possibly he learned it a little more readily than if he had never spoken another brand of Chinese, but this was all the good his previous knowledge did him. Even the same dialect varies so much with the locality that people living a hundred miles apart can hardly understand each other. The dialect most widely used is that of the North, which we call mandarin because the officials sent out by the government all use it; but there are different varieties of mandarin.

This modern Babel of tongues, like the ancient one, is a barrier to any united action, and keeps China from being truly a nation. One source of it evidently is the isolation of different regions, that always gives rise to dialects. But another is the impossibility of indicating in the ancient Chinese writing the pronunciation of a word. The ideographs are simply a vast collection of almost arbitrary symbols, each conveying thought, but having no more to do with sound than have our Arabic symbols for numbers. Two people who read the same Chinese book are not thereby brought any nearer in speech than two people who use the same logarithm tables. It is perfectly possible to write the Chinese spoken language with our own phonetic alphabet if a few more characters are added; and then the pronunciation is indicated, and the task of learning to read is easy. In some missions this method has been adopted with considerable success. But the Chinese do not take to it, partly because it breaks away entirely from the old ideographs which are well worth retaining, partly because it cannot be written in Chinese fashion, i. e. with strokes of a soft brush

upon thin paper, and partly because to them it looks queer and offensively foreign. Accordingly within the past year or so the government and the missionaries have united in introducing a really Chinese phonetic system of writing mandarin. It makes use of thirty-nine characters, based on the simplest of the old ideographs, and written in the same way. Twenty-four are initial characters, three are medial, and twelve are final. Each indicates a sound; and because Chinese is a monosyllabic language, any word can be written with two or at the utmost three of the characters. The tones, so important in speaking, are indicated by dots placed beside the word. It is easily learned, thereby removing one of the greatest hindrances to general education; and it will do much towards breaking down differences in speech, because the man who can read a word will know how to pronounce it, an advantage that English lacks. Of course, it is adapted to mandarin only; but the hope is that mandarin will presently become the speech of all educated persons, and the spread of education will result in its becoming the national language of China. The Ministry of Education recently sent out from Peking an order that "from the autumn of the present year, beginning in the primary schools, all shall be taught to write the national spoken language rather than the national classical language." The government officials are doing their utmost to spread the new writing even in some instances using threats to compel the business men to study it. The missionaries in the mandarin-speaking regions are adopting it in their schools, and preparing textbooks and literature in it.

The number of illiterate in China is so enormous that the mere thought of teaching them staggers imagination, and yet the Chinese value education most highly, and are eager to learn; so that we have good reason to believe that reading and writing, thus simplified, will become universal. Think of the change this will make! Hitherto each little village community has lived its separate life, with scanty knowledge of what its neighbors were doing, and with no conception of the national government, save as a power to which taxes must be paid if they could not be evaded. But when through education China has a people who can form intelligent opinions, keep in touch with one another's life, feel a corresponding sense of unity, and therefore, of patriotism, it will have taken a long step towards becoming a nation instead of being an aggregation of Mongolians.

For a nation there must also be a strong central government. Its form is comparatively unimportant. China is striving to be a republic. My belief is that she is not yet ready for that; at least, that whatever the government may be in form, it will have to be an oligarchy in fact, until the masses are educated enough to take part in it. But let it be what you please, it must be made strong. The authority of Peking today, even over the provinces that remain loyal, is of the feeblest. Yuan Shi Kai gained and held his power through his army. When he died, his generals were eager to imitate his career. None was strong enough to seize the central position; so they scattered through the provinces with their troops, each acting as dictator in his own region and interfering at will with the weak government in Peking. These petty armies under no control except the lax one of their generals, living off the country, fighting often with one another, are the cause of internal turmoil, brigandage and general insecurity, which have increased most alarmingly in the past two years. The political rupture between North and South, resulting today in two rival governments, one at Peking and one at Canton, would have been mended long before this, had not the generals (aided we suspect by Japan) blocked every attempt at reconciliation. There cannot be peace and union until the military provincial governors are brought under control. In fact, there will be no agreement on a final form of constitutional government, so long as the military leaders can prevent it.

How can the central government be made able to control these insubordinate generals? By giving it funds enough to maintain a strong army. Such an army could easily be recruited, even from the riotous provincial troops. They would follow the leader who pays most; that is the way Yuan Shi Kai held them. But unfortunately the central government has not been given funds; it has been kept so poor that it is an easy prey to enemies within and to seducers without. And Christian nations are largely responsible for this. They have insisted that China should impose only a very small duty upon imports and exports, her principal source of government revenue, and have kept deferring action when she asked for more. They have divided her into "spheres of influence" to control her trade. They have compelled her to surrender most valuable ports and to pay huge sums as indemnities, often for acts which as between Christian nations would be atoned for by an apology and

expression of regret. They have forced or cajoled loans upon her at ruinous rates. In short, they have taken advantage of her weakness, her ignorance and her necessity, to exploit her. The Japanese today may be the worst offenders, but they learned from Christian nations, and are simply improving upon the example of England, France, Russia and Germany. China's central government is weak through poverty, and it is the other nations who are keeping her poor. It is absurd for us to marvel at that weakness, and hypocritical to mourn over it.

There is, however, poverty of another sort of which Christian nations are not the cause though they may be the cure, viz., the lack of honest officials. We are puzzled by the fact that, while Chinese merchants are honest, Chinese officials are largely rascals. Of course, the familiar answer is that honesty is not the policy, best or worst, laid down by the government for its officials. It pays them a merely nominal salary, and expects them to live on the spoils of office. Their families and relatives to the tenth degree demand support from them; and family claims are more sacred and imperative than those of the state. If the officials cannot raise the needed cash in an honest way—and no one supposes they can—then what is more natural and necessary than to raise it by extortion and embezzlement? So customary is it that probably it never will be punished. And those greater sums which come from foreign loans and concessions, and disappear so quickly, where do they go? In part, into the pocket of government agents, but mainly to bribing enemies, and subsidizing brigand forces and paying the army, and to anything else that may keep a feeble government from falling. The moral failure of Yuan Shi Kai was occasioned in part by the fact that in his last years he was in straits to find funds for his army. Thus again, official corruption in highest places of trust finds its causes and excuse in the poverty of a government that can neither properly pay its servants nor meet legitimate expenses.

But this solution is not enough; we must go further back. If honesty in trade and dishonesty in politics are both a matter of policy, the Chinese moral training is defective. The whole system of Confucian ethics centered on good citizenship. Filial duties were emphasized because they were the best training for civic duties. Let me quote: "The basis of good citizenship is in the home; a man must be a good son, husband, father, first and foremost. * * *

He must remember his duty to all around, especially to those closest and dearest: and such remembrance is the best possible preparation for doing duty for the state as a whole." This quotation from Theodore Roosevelt expresses exactly the sentiments of Confucius. With all this training the Chinese have failed in civic duties because they have never learned the meaning of service and sacrifice. Yuan Shi Kai, so Bishop Bashford told me, had an ambition to be the Chinese George Washington. He did not know much about Washington, except that he founded a republic, and was henceforth honored as the Father of His Country. So Yuan Shi Kai founded a republic; and then he greatly confounded it by trying to turn it into a monarchy. The Japanese probably were behind that move; they did not wish the Chinese republic to succeed lest its example might stir up republicanism in Japan. But the Japanese found their opportunity in the selfish desire of Yuan Shi Kai to have his worthless sons succeed him, as they could not if the people chose their own ruler. In other words, he was ready to serve the State so long as he thereby served his own interests. A friend of mine once attended a religious meeting in which one fervid speaker cried, "I'm full of faith! I'm full of faith! but it is so weak!" In like manner, the Chinese are full of patriotism, but when it comes to conflict with self-interest, it is so weak.

We all recognize that the great work of mission schools in China is to train up leaders, and that the nation is increasingly looking to the men trained in mission schools as its chief hope for the future. Service and sacrifice are fundamentals of the Christian religion; and no man can go through a mission school without having them impressed upon him. Whether he becomes a confessed Christian, as he usually does, or not, he goes into public life with a new vision and a higher call. Is it any wonder, then, that such men as C. T. Wang and Chang Po-ling and S. T. Wen and David Yui, and many others whose reputation is not yet international, are trusted and followed, and are fast becoming the acknowledged leaders of the nation. The rearing of such men in mission schools is a partial atonement for the injuries done to China by Christian nations.

The younger generation in China is beginning to catch this spirit of service and sacrifice as is shown by "the student movement." Upon the anniversary of the "Twenty-one Demands" forced upon China by Japan news came that

China's case at the Peace Conference was lost. At once, almost spontaneously, the students in Shanghai, Canton, Nanking, Hankow and many other cities formed themselves into a union to demand the dismissal of corrupt officials and the protection of China's rights. They induced the merchants to show their sympathy by closing their stores. They went on strikes against attending schools (that involves more self-sacrifice in China than in America). At Peking they forced one guilty official to flee, and beat another nearly to death. And this movement, which the government at first treated as a boyish outbreak, is still in progress. The students are lecturing and agitating in every city and town, striving to stir up their countrymen. The significance of it comes from the fact that previous official wrong doing has been accepted apathetically, while here is a new spirit. The cry of these young men is "Sell us, sell anything we have or may hereafter have, but let the nation live." The leader of the National Student Union believes that 70% of the students of China are ready to die in the fight to rid the nation of corruption, and bring in a rule of honesty and righteousness. It is the spirit of service and sacrifice awakening in the coming generation.

There are many other things needed by China for her national well being. She needs a uniform currency based on a gold standard. How greatly she is hindered by her present antiquated, confused, uncertain monetary standards is painfully realized by every mission treasurer. For example, a missionary's salary is fixed in America at, say, \$1000 gold; but there is no way of knowing in advance how much that will give him in Chinese silver. Within the past five years it has varied from over \$2000 to less than \$1000. The unprecedented rise in the price of silver, added to the higher cost of everything, which is felt in China though not as severely as in Japan, places an unexpectedly heavy burden on every mission board. And the great fluctuations in exchange make it almost impossible to plan for the future, especially as regards the cost of buildings and maintenance for the great educational and medical institutions now projected or begun.

China needs, also, to have the solemn assurance that just so fast as she brings her judiciary system up to modern standards, the fetters of extra-territoriality (the right of foreigners to be tried in their own courts) shall be removed. Extra-territoriality was a trivial matter years ago when

foreigners were few and never went outside the treaty ports. Today when they are numerous and journey everywhere, it gives rise to serious evils. For example, the Chinese are making a magnificent attempt to suppress opium. To be sure, in some provinces poppies are still cultivated and opium is openly sold; but this is because a corrupt military governor is bribed to allow it. As a rule, the fields once covered with poppies are devoted to other crops, and the seller of opium is severely punished. But a Chinaman claiming to be a Japanese subject can sell opium or open a joint in any Chinese city, and the police are practically helpless. They can see that he is brought before a Japanese consul, but his trial there would be a farce; for the opium he sells is grown in Formosa, Korea, and even Japan proper, and is furnished him with the connivance, if not the open cooperation of the Japanese government. So, too, a Japanese may bring into any Chinese seaport a band of wretched prostitutes, who ply their trade openly. Should he be arrested and properly punished, his government might use this as an excuse for sending troops to protect her subjects. A nation with its hands thus tied by extra-territoriality is impotent to protect herself, so impotent that she cannot long retain the respect of her own people.

There are still other things that China needs to make her truly a nation, but the great underlying need is a national spirit. The village community, usually one large family unit because all the members are interrelated, with its little circle of interests and its purely democratic government by the village elders has for centuries been the center and almost the circumference of Chinese life. The relations of one village to another are few and not at all political. There is nothing to develop patriotism, or even to awaken a sense of nationality. Individualism to the extreme is the law of life, created not so much by selfishness as by inability to enter into the life of others. China reminds one of some of the old Dutch communities along the Hudson River, where a village has grown into a little city almost without the knowledge and certainly without the approval of its older inhabitants. Each householder is interested in his own front yard, and mildly in that of his next door neighbor. He pays taxes reluctantly, and opposes everything that might increase them. He has no plans for the city's progress, no sense of responsibility for its slums, no pride in its fair reputation. In short, he utterly lacks a

civic spirit; and the problem of putting one into him is difficult indeed, as those know who have tried it. So the Chinese mind must be almost totally transformed to make it responsive to national needs, and to create a patriotism which will bear the burden of a truly republican government. A Chinese must realize that he is his brother's keeper, whether that brother is in the same village or in the farthest corner of the remotest province. He must feel that the State is the great servant of all to whom his own service should loyally be paid. Confucius designed his system of ethics to produce this result, and he laid down the principle, "All within the four seas are brothers." Fear of a foreign foe does something towards binding China together: the shadow of Japan, like that of a hawk hovering above a chicken-yard, makes the Chinese draw close to one another. But the only great unifying, transforming force that has dynamic enough to make and keep the Chinese one nation, is the Christian religion.

Christianity is already beginning to show national results. The most promising movement toward unity today in China is among the Chinese Christian churches. It is very marked, and also very recent. Notable as was the action of Amoy half a century ago in making one independent native church out of all converts of the English Presbyterian and American Reformed missions, Henry Drummond was right when in 1890 he said of Chinese missions: "The industry and devotion of the workers is beyond all praise; but they possess no common program or consistent method; there is waste and confusion. The missions are not an organized army of God; they are a band of guerillas." There were excuses for this. The work was widely scattered, and the workers had little chance to know each other, and get together for consultation; in fact, their chief means of intercommunication was the Boards at home. The conception of the work was mainly that of converting the Chinese one by one, a task at which each could work independently. There was little vision of the broader, united task of Christianizing the nation, making the whole political, educational and social life of China Christian. And, we confess it to our shame, in those days all union movements on the mission field were suspected or suppressed by the denominations in America and England.

Today a great change has come about. Beginning from the Boxer outbreak, that baptism of blood so bitter

and yet so blessed to the Chinese Church, there has been a rapidly increasing movement towards unity; until today it is, perhaps, the foremost subject before missionaries and native Christians. Already it has resulted in the union of native converts of different missions that hold the same system of government and order. The Episcopalians are now one body, their General Synod having first been held in 1912. The Presbyterians of every name had their first (provisional) General Assembly in 1918. The Lutherans, though badly hindered by the fact that their missionary forces proceed from so many different countries—Denmark, Sweden, Norway, Finland, Germany, America—are striving to unite, and have prepared a constitution for that purpose. And beyond all this, there is a movement towards a larger organic body. In January of last year (1919) representatives of all the different Congregational churches, springing from English and American missions, met with the Presbyterians and drafted a plan of union, a plan that has since been approved also by several Baptist bodies, and is being considered by other denominations. Those best able to judge predict that before many years we may have a Church of Christ in China embracing practically all, or at least a large proportion of all, the Chinese Protestant Christians. This movement towards unity on the part of the Chinese Christian forces is drawing the Chinese toward each other through the impulse of Christian love, and for the mighty purpose of making China a Christian land. Is there anything which will better help to establish firmly a Chinese Republic than such establishment of the Republic of God!

Certain forms of union work are well worthy of notice. We all know how difficult it is to form a local union of Christian churches in any American city, and still more difficult to hold it steady and strong in work for the salvation of the city. But increasingly the cities of China are doing this. Canton, Nanking, Hankow, Tientsin are examples. And these local unions are concentrating the Christian forces of the city upon anything which tends to its uplift—the conversion of heathen, the abolition of vice, the development of education, the purification of amusements, and so on. I listened very recently to an account of what a local church union is doing in one of the great cities of China, where the work is so thoroughly unified, comprehen-

sive and energetic that I blushed to think of the feeble life of a similar union in my own American city.

This recognition of common brotherhood, created by Christian teaching, is rousing the native churches to reach out beyond their immediate neighborhood, and carry the message to the unevangelized regions of China. Some denominations have done a little of this hitherto; but the most promising movement is just begun. Within a year a Home Missionary Society has been organized, and a commission of six prominent Chinese Christians, three men and three women with one missionary woman as assistant, has been sent into the remote province of Yunnan, where Christianity has hardly entered, to select a location for the Society's permanent work. The significant features of this new movement are that it is purely Chinese, though with the hearty sympathy and, so far as is needed, cooperation of the missionaries, especially by way of counsel; that it is a union movement supported by different churches and individuals in many provinces; and that women, as in the Apostolic Age, play a prominent part in it. Here, in passing, let me call attention to the increasingly large share which Chinese women are likely to take in church work. There is no other Oriental land, except possibly Siam, where the position of woman is as high as in China. This is due in part to ancestral worship, the mother having her tablet and homage side by side with the father, but still more to the strong character and native ability of the Chinese women. One of the Y. M. C. A. secretaries in China wrote the other day about a man who wanted to become a Christian but was held back from taking the step because when his mother learned of his desire, she threatened to turn him out of the house. The man was thirty-eight years old; he had a good position in an insurance company, and he was financially independent; but such is the control of the mother in China that he dared not follow his own conscience in the matter. Examples could be multiplied of the power of the Chinese women; it has been ultra-conservative because, lacking education, they clung to old ideas and customs. Whenever and as fast as they are granted a Christian training they become leaders in Christian work. Already the London Missionary Society and the American Board grant them the same privileges of voting and sitting on committees that are enjoyed by men. And those most competent to judge predict that when the record of the present century shall be

written, the women of China will hold in it a high place among the promoters of both Christian and national progress.

One strong agency for developing a spirit of unity in the missions and the Chinese churches, and for guiding Christian work into the most profitable channels, is the China Continuation Committee. As an independent organization, yet cooperating with all Protestant bodies and counting itself the servant of all, it has been an efficient factor in all the forward movements of recent years. The need of some such central agency is shown by the fact that "to secure action on any given subject by the missionary societies it is necessary to address over 125 separate missions, and this does not include the Chinese churches." By its wise and consecrated labors the Committee holds the confidence of all these bodies; and whenever a union movement is to be launched, or a united step in advance is to be taken, they turn to it for leadership. Recently it has received a generous gift of land and money for an office building in Shanghai, a building which by the terms of the gift is to be at the service of all the missionary and Chinese Christian agencies to bring them into the closest and most harmonious associations; and to help them deal adequately with their work. That building will be the nerve center of Christian activities throughout the whole land, and the possibilities thus created are immeasurable. These movements toward union are probably the most significant of any in China today.

Let us turn now to look at the direct evangelistic work. We all know that China is in a most receptive mood for the Gospel; she stands today much in the attitude of Japan in the '80s, reaching out for the Western civilization, and ready to accept with it the Western religion. The old mandarin self-satisfaction and disdain of all other wisdom, which was the Gibraltar of heathendom in China, has crumbled; and the Confucian scholar is sitting in its dust (the sight almost arouses our pity), as the pupil of the lad who has had a few years in a mission school. The appeal of Christianity comes to all with special power because of present political dangers. "Christ alone can save China," is a text that seldom fails to command a hearing. All classes are friendly to the Christian Church; the opportunities for direct evangelism were never greater, and the only limit to missionary labors is the number and strength of

the laborers. How long this will continue no man can foretell. Japan lost her interest in Christianity when she felt able to stand alone; China may lose hers when she despairs of getting upon her feet. If she is not given fair treatment by Christian nations, it will be most natural for her to hate them and the religion they profess. The tremendous task before the missionary just now is to place Christianity before China so clearly and fully that, if the world rulers refuse to deal justly with her, she still will cling to the Gospel because she has learned to prize it for its own sake, and has grown able to distinguish between the selfishness of politicians and the Spirit of Christ.

Protestantism has always striven to keep the Bible open as a great door into the Kingdom of God. But that door in China has been only slightly ajar because of the illiteracy of the common people. It is hard for us to realize the condition of an individual church in which no one is able to read except the pastor, and he with much difficulty. Think of it! How restricted the avenues of approach to such a church; how limited its horizon; how narrow, even if deep, its spiritual life; how dubious its future development! There are hundreds of such churches in China. Though the Christians are more literate than their heathen neighbors, Dr. Lyon calculates that not less than three-fourths of the adults are unable to read. It is this situation that makes the missionaries hail the new phonetic writing, which is so easily learned that anyone can acquire it in a few days. Already in some missions the ability to read is made a condition of church membership, not to be waived except in cases of disability from old age or impaired eyesight. And in Chinese Christian Endeavor Societies one clause of the pledge is "If unable to read the Bible, I will go to the Instruction Committee, and diligently try to learn to read." The missionaries are confidently expecting that this opening of the Bible will be the occasion of a quickened spiritual life which in turn will create a great evangelistic impulse. The special Committee to report upon the phonetic writing says, "The re-discovery of the Bible, in every age from the time of Ezra to the present day, has always resulted in a revival of religion. This phonetic writing now makes it possible to place an open Bible, intelligible to the humblest of them all, into the hands of every church member in China. A new and stronger evangelism will surely follow."

A few words about the educational situation. As we all know, China is a land that highly values scholarship. Despite the poverty of the government and the disturbed condition of many provinces, the public school system has developed rapidly, increasing in numbers one-third in the years from 1912-1916, and improving constantly in quality. The same spirit that prompts wealthy men here to establish or aid private schools, is found there. Only the other day a Chinese multi-millionaire in Amoy gave four million dollars to found a university for his city. But the task of providing schools and teachers for a nation of four hundred million people is tremendous. Every aid which the missions can render will be welcomed for years to come. Mission schools in Japan are needed mainly for their Christian influences, but mission schools in China are indispensable for the education of the people; while they are, as we can readily understand, the most attractive door for the entrance of the gospel.

Our mission schools have developed in an unsystematic way, and with little recognition of pedagogic principles. That was natural. The missionary opened a school when he had time, strength and opportunity, and provided its teaching as best he could. He knew precious little about pedagogy:—for that, I am not altogether sure that he was any worse a teacher. There was a tendency to over emphasize the higher schools; we confess to the same tendency in America. And there was often an inability to correlate the teaching in the schools with the life of the people; I hear the same complaint in our own land. Today in China as in America—and I think with more energy there than here—they are seeking to remedy these defects. China has been divided into nine Christian Educational Associations, and each of these is active in seeking and promoting the best and most helpful forms of education. Special attention is being given to the elementary schools, and vocational training is just being introduced. The advice of educational experts from the West is sought, and there is a demand for trained men to superintend the schools and teach pedagogy in the colleges. At the other end of the line there is a remarkably rapid increase in the number of high grade colleges and universities. Few of these institutions are twenty years old, and new ones come into existence almost every year. Doubtless they are all needed, yet they present problems with which we

have hardly begun to grapple. A university is expensive, both to establish and to maintain; plant and endowment run up into millions of dollars. Unless we are careful, we shall create a larger burden than we can carry, and consequently have a lot of half starved, imperfectly developed institutions. For the best interests of each there ought to be a common oversight and advisory control of all. There is recognized need (and steps are being taken to meet it) of a Board of Superintendence to ensure not only that no unnecessary institution is begun, but also that proper economy and cooperation are everywhere maintained. For example, it is not necessary that each university should be highly developed in all its departments, or that a college should try to do university work. An institution might well put special emphasis upon one department, so that students anywhere who wanted advanced work in that department would come to it, while for advanced work in some other department they would go to another institution. That would be an immense saving. for the advanced work in education is the most expensive and difficult to maintain. Then here at home there is need for such united control. Take such a simple matter as incorporation. All Chinese mission colleges and universities ought to be incorporated in one State, so that they all would have the same powers and the same supervision by the State; especially so that the State, having such a large and important group of institutions in its care, would give proper oversight and direction. All this is largely lacking now, when each institution goes where it pleases for incorporation, and sometimes does about as it pleases afterwards. Then there is the matter of raising funds. The Mission Boards are seldom able to supply the large sums needed; a great deal of private solicitation has to be done. And all solicitors are ringing the same doorbells, and filing their claims with the same benevolent societies. It is a waste of energy and a source of heartburning. The question whether a gift shall go to one institution or another ought not to depend upon swiftness of foot or suavity of tongue. If the work were not one common task of Christianizing China, there might be excuse for division and rivalry; but as it is, these higher institutions should all in some way be unified so that their problems can be jointly met and solved.

The contrast in strength and independence between the native church of China and of Japan has often been noticed. One chief explanation lies in the fact that Japan has had educated leaders while China has not. The explanation of this is simple: Christianity in Japan began among the educated classes, while in China until very recently the scholars scorned it. Chinese pastors have come from very humble homes, and with only such education as the mission Bible schools or imperfectly developed colleges could furnish. Native ability they have in abundance. At a synodical meeting in Amoy, I was impressed with the strength of character written on the faces of those pastors, and the dignity and efficiency with which they carried through the business of the session. But naturally they have leaned upon the missionaries as their brethren in Japan have not. Today, with the increase of opportunities for a thorough education, and with the entrance of the higher classes into the Church, the situation is rapidly changing. Stress is being laid on ministerial education; the need is recognized of a stronger manning of the theological schools; and it is pointed out that the humble pittance which hitherto has been given a native pastor is not sufficient for the maintenance of men of the type a university should furnish. Under these conditions I have great confidence that the Chinese Church will come to its own and take the responsibility it ought to hold for the evangelization of its land.

Medical work in China always interests us, even the gruesome and grievous work of the native doctors, whose favorite diagnosis of all diseases is that they are caused by evil spirits who must be drowned out, howled out, or pricked and pounded out of the unhappy patient. They have also plenty of drugs and compounds whose efficacy depends upon their repulsiveness. A Chinese apothecary shop is very much like the shop of Europe in the Middle Ages; and if there are any nauseous and revolting medicines which it does not contain they are not to be had in China. A missionary physician in a Chinese community can probably relieve more physical suffering than any other person in the world; unless it be a woman physician ministering to her own sex in India. At the same time, his hospital will give a special opportunity for evangelistic work. The out-patient waiting for inspection and medicine listens while a native evangelist tells of the healing powers of the

Great Physician; and the hospital inmate receives a visit each day from a trained worker, who sits by his bedside and speaks words of cheer and instruction.

The China Medical Board of the Rockefeller Foundation has undertaken the great work of establishing in China several medical schools of the very highest grade, equal to anything in America, and of aiding certain existing institutions in regions where at present it cannot establish its own school. Some missionaries have been a little anxious lest this step toward the physical relief of China might be wholly separated from the more important spiritual relief. But the fear seems to be groundless, for the Medical Board has shown a constant desire to cooperate with the missions, so long as its high medical standards are not sacrificed. Despite all that the China Medical Board can do in training native physicians, years must pass before the missions can discontinue their medical work. The demand for physicians, trained nurses and pharmacists is enormous, and the supply is infinitesimal. If a man or a woman has chosen the medical profession as a means, not of making money, but of helping fellowmen who suffer, there is no more attractive field than China.

With none other of the Oriental people did I feel as much at home as with the Chinese. First of all, they are truly democratic. There never has been caste in China nor any hereditary nobility, save that the descendants of Confucius are treated with special honor. It is possible in China as in America for the son of a day-laborer to rise to the highest position. Perhaps the democracy of China is more heartfelt than ours. A shrewd observer remarks, "In America everybody appears to think it necessary to behave rudely to you in order to assure you that he is as good as you. Nothing of this kind obtains in China, for it would never occur to a Chinese that he is not as good. There is nothing of this self-conscious assertion of their rights; still less is there anything of the obsequiousness which one meets every where in India. The Chinese man is *the* democratic man." He is kindly and good natured, accustomed by the tremendous pressure of life to give and take as the occasion demands. He is faithful to his trusts. I found it necessary sometimes to journey by rickshaw alone where there were unpleasant possibilities of trouble; and

I could not speak a word of Chinese. The advice of the missionary was, "Whatever happens, stick to your rickshaw. As long as you are in it the man who draws it considers himself responsible for you, and will get you through if possible." Yet the rickshaw man is the lowest of coolies.

Again, the Chinese mind and attitude toward life is much like ours, practical rather than speculative, optimistic, social yet independent; ambitious, and—despite all the seeming stagnation of centuries—progressive. China stood still because the system of education paralyzed its leaders. The belief that all wisdom is in the classics placed the mastery of them as the goal of highest ambition, and as the chief preparation for public service; but the task of mastering the classics was so great that it exhausted the powers of further progress. When this great Confucian wall began to crumble, and through its breaches there were gained glimpses of a new world, then China was stirred with new ambitions. The example of Japan was a mighty stimulus. There never was a forward step so great in the world—great because of the number of people affected and great because of the complete change involved—as when China exchanged the learning of the classics for the learning of the West. The progressive character of the Chinese is seen most clearly in the young men and women who come to America for their education. With startling rapidity they develop into young Americans intensely loyal to China, but in independence, energy, and alertness surprisingly like their American brothers. Indeed, the completeness of their change is almost to be deplored. For often they go back to their own land out of touch with its life, impatient with its conditions, eager to alter everything, intemperate in their zeal, and impractical through inexperience. Such hotheaded reformers alienate their own people, and are the despair of the missionary who would fain work with them. But on the other hand when this zeal is tempered with discretion, and the eagerness to bring their country into the new day is combined with a recognition of the necessary gradualness of the advance, we have in these young people a mighty constructive power. Some of China's best counselors and truest patriots at the present hour are men and women who have been educated in America.

I have little fear for the future of China. We read

books with such startling titles as "China in Convulsions" and "The Breakup of China." But the convulsions are birth throes, and the breakups are only turns in the great kaleidoscope of her history. Even the present peril from Japan, if it is a real peril, need not unduly alarm us. The philosophical Chinese says, "What if Japan does take possession! she cannot permanently hold us. We shall have a hard time for perhaps a century; but a century is a small period in our existence. The Japanese will teach us many things we need to learn, and develop our resources enormously; and then we shall either assimilate them as we have the Jews, or drive them out as we have the Manchus. And China will rise with new strength from her seeming overthrow." That is the confidence of the Confucian philosopher. But the Christian missionary has a deeper confidence. If China becomes truly Christian—and only our remissness in seizing the present golden opportunity will prevent this—a new force is added to the national life—a force indomitable. You may look through the annals of history, and nowhere will you find a nation—no matter how small and seemingly weak—that has been crushed out of existence if its Christian life flowed full and active. The problem as I said at the outset is to make China a nation and a truly Christian nation. When that is accomplished her future is secure, and every other Christian nation can rejoice in it.

The Burden of India

INDIA is usually the first great Oriental country visited by the traveler as he journeys round the world, and he lavishes superlatives in his descriptions of it. By the time he has reached Japan, after a touch of cholera in the Deccan, a typhoon on the Indian Ocean, a robbery in Singapore, and a siege of typhoid in China, he is far less receptive and no longer enthusiastic; his absorbing occupation is trying to arrange a passage back to the United States of America.

I reversed the usual route, and came to India after months in Japan and China; therefore I may not go into the usual rhapsody over her charms. I will, however, contrast the three lands by saying that Japan is picturesque, dainty, toylike—its tremendous strength and seriousness can with difficulty be realized; China is overpowering, externally unattractive, problematic; India is mysterious, religious, sad. In Japan everybody smiles as a matter of mere politeness, an empty form; in China many smile from good nature and good feeling; in India nobody smiles—life is too hard and man too insignificant. In Japan the dominant impulse is patriotism, concentrated in adoration of the Mikado as the divine head of the empire; in China it is humanity, a recognition of a neighbor's rights, a comradeship in his joys and sorrows; in India it is religion, the dwelling on things unseen and eternal, the devotion of oneself to powers divine. Japan is a child in a new school—curious, elated, self-confident; China is a child in the old, dull home, toiling patiently, good-naturedly at familiar tasks; India is an orphaned child—lonely, hungry, full of fear, lifting its hands in prayer to the vast sky.

A recent traveler declares that the oft-emphasized antithesis between the East and the West is a mistake, it should be between India and the remainder of the world. He says: "A Chinese is not so unlike an Englishman, and a Japanese is not so unlike a Frenchman; but a Bengalee is strangely unlike anybody outside India." May this not be because religion as a motive power, especially a religion which centers its thought upon the unseen and is deeply philosophic, obtains full recognition in no land

except India? Religion plays little part in the lives of Chinese, Japanese, or Western peoples; and as for philosophy,—we hardly know what it is. Our Western form of Christianity emphasizes time—its swiftness, its importance; the Indian cares nothing for time, past, present or future; he dwells in eternity. We seek to regenerate the world; he seeks to obliterate it. We have little patience with the Thomas à Kempis type of piety; but the “Imitation of Christ” will be found on the library table of many a cultured Hindu. Our attitude of mind toward the Indian is often as unsympathetic as that of the street Arab towards a man kneeling in prayer.

In the political control of India there have been continual misunderstanding and friction between the Englishman and the Indian. It could hardly be otherwise. The qualities that the Englishman values—honesty, truthfulness, promptness, efficiency—the Indian considers of very secondary importance, while the religious observances most dear to the Indian heart seem to the Englishman childish and absurd. Moreover, the Englishman who goes to India never identifies himself with the country; he lives as an exile from home, counting the years until he shall have made a fortune and can go back to England to enjoy it, meanwhile sending his children home to be educated, and running back himself from time to time to get a reviving whiff of London smoke and fog. If he should marry an Indian woman—no matter how high her rank and culture—he would be ostracized by his countrymen, and his children would be social outcasts. Over familiarity is never an English failing, and it takes a long time for an Englishman to understand a foreigner; but considering that the English have been in India two hundred years, it would seem that they might have bridged a little the gulf between themselves and the Hindus. They have not, and are probably more disliked today than when they first established their factories at Madras and Bombay. Certainly there never was a time when the demand for Home Rule was so strong as now. Even before the Great War certain malcontents were denouncing the whole course of England’s dealings with India, and attributing all present miseries to the greed, duplicity and heartlessness of the East India Company in early days and the blunders and makeshifts of the Government since 1858. That there was some measure of truth in their statements, every

thoughtful Englishman would admit; but how great a measure, it is hard to say. The rule of one people over another is apt to demoralize the ruler, and breed discontent in the ruled: this is doubly so when the ruler and ruled are of different race and color; and still more so when mentally and spiritually they are as unlike as are the English and the Hindus. Nevertheless, before the War the discontent was confined to a few; and their intemperate utterances weakened their influence.

Today the problem that confronts England in India has vastly increased. It is more difficult, though less vocal than that in Ireland. All through the war the Indian people, both Hindu and Mohammedan, in provinces and in native states, were finely loyal. They refused to listen to German emissaries, and they gave liberally of troops and treasure. They did this partly because they dreaded German supremacy, but chiefly because they were encouraged to believe that loyalty would be rewarded with a large measure of self-government. Now England is undertaking to bestow that reward; but even if she puts aside her own interests entirely,—which is impossible—the task is not an easy one. How much Home Rule can helpfully be given to a land where the masses are densely ignorant and desperately poor? And if the gift is restricted in the degree that wisdom demands will the present unrest and bitterness abate, or will it rather be increased? These are serious questions. A widespread rebellion in India today would make the Sepoy Mutiny seem a childish outbreak. And in such a rebellion, when passion blots out all discrimination, little distinction will be made between English official and English missionary or between English subjects and all other Europeans and Americans. Also, this is a matter that threatens the peace of the world; for if India flames into warfare, other Oriental nations will kindle to the same; and the picture of what may ensue surpasses imagination. And yet we hesitate to endorse a League of Nations!

Concerning the acts and policy of the English government in India the missionary while he is on the field, or if he wishes to return to it, must either keep silent or speak smooth things. In China he may denounce a rotten administration as roundly as he pleases; in Japan (though probably not in Chosen) he may keenly criticize political affairs: but in India today an attack upon the

government by a missionary would result not only in the expulsion of its author but in the closing of his mission. We all know that no German missionaries are now allowed to work in India, and that their flourishing missions have either been taken over by other nationalities or else have been abandoned. It is not so well known, perhaps, that every non-English mission in India today is under strict scrutiny, new members being allowed to join it only after full endorsement by a responsible committee at home, and the work being carried on with the express agreement that disloyalty on the part of any one worker will end the whole. The reason for this is obvious. England is trying to retain her hold upon India: it is at best a difficult task,—a handful of foreigners to control one of the greatest empires in the world. When we reflect that there are less than 125,000 British-born residents—men, women and children—among those 315,000,000 Indians, and that the army apart from the native troops is less than 100,000, we realize how fearful England must be of anything that might stir up discontent and insurrection. Hostile criticisms may be simply smoke, but we do not allow smoking in a gunpowder magazine.

Especially does the government have to be careful about religious matters when ruling a people whose lives are so thoroughly shaped by religion. The wife of an English major was describing to us the dreariness of her life at a post among the hills of Northern India where there was nothing to do, and almost no women companions. "But," we suggested, "why not busy yourself with Christian work among the native children, organize a Sunday-school, and teach them Christianity." And the answer was: "That is what we are strictly forbidden to do. If any one connected with the army were teaching Christianity, the suspicion would arise that we were trying to force our religion upon the country, and there would be trouble at once. Ever since the Sepoy Mutiny the government has ordered us to let the native religions alone." The government did not meddle much with religion before the days of the Sepoy Mutiny. The East India Company was not at all friendly to mission work. One of its directors declared the evangelization of India to be "the most wild, extravagant, expensive and unjustifiable project ever suggested by the most visionary speculator." Carey and his companions were forbidden to land in the Com-

pany's domains, and had to seek the region controlled by Denmark. Our own first missionaries of the American Board (Judson and others) had a similar reception. And it was only the pressure of public opinion that forced the Company in 1813, when its charter was renewed, to accept a clause allowing missionary work. Since then the authorities have given protection and (as we shall see) a measure of assistance to mission work. Yet the policy of the government has been to remain absolutely neutral in religious matters. There is a measure of truth in the charge that in her anxiety to avoid favoring the Christian religion England has sometimes seemed to deny her faith by endorsing heathen practices. For example, she has taken charge of endowments belonging to heathen temples, and paid out the income annually to the priests, thereby causing the worshippers to believe that she really was supporting the temples. In strongly Moslem regions she has arranged her official hours so as to make Friday rather than Sunday her day of rest. Unquestionably it is her dread of arousing opposition in the vast Mohammedan population of India and Egypt that causes her present reluctance to listen to the cry of the tortured Armenians, and her refusal to end the career of the unspeakable Turk. How all this must seem to a people as devoted to their religion as are the Indians, we can imagine.

Nevertheless, it is only fair to say that the American missionary, if he were at full liberty to express his opinion, might criticize the English rule in India, but would not at all advocate the withdrawal of it. Very possibly if England withdrew, the doors would be bolted against all Christian missions in India. Very probably the work would be greatly hindered by the inevitable struggle for supremacy among the different religious and political powers of India. Unquestionably it is a comfort and assurance to know that England's strong arm and level head are at the missionary's service in every place and at every hour.

The question naturally arises and is often asked: "Why should not the task of evangelizing India be left to the English? If they are responsible for her political control and her economic condition, are they not also responsible for her religious welfare? Since India belongs to England, is not missionary work there home missionary

work? And home missions should be left to the churches of the home country." To this there are two answers. First, the task is too great for England alone. To place the Gospel before 315,000,000 people, dwelling mainly in little villages, illiterate and poverty-stricken, dominated by priestcraft and superstition, requiring the personal visiting and patient teaching of the evangelist,—such a labor challenges the combined forces of the whole Christian world. This has been recognized. Sweden, Denmark, Germany, Switzerland, Canada, and the United States,—all have missions in India; and in most instances the first missionaries ever sent out by their Board were sent to that land. Again it may be doubted whether the English missionary is the best evangelist for India. Does not the fact that he belongs to the land whose domination is resented hinder him in his work? This seems probable, though we cannot tell whether it is a fact or not. The English missions are no less fruitful than the rest, so far as we can determine. Undoubtedly the ignorant folk of India do not know the political difference between missionaries,—to them all are simply foreign *sahibs* who come telling about Jesus. On the other hand, the educated Indians would not accept the Gospel more readily from other hands, for they know that Christianity, no matter by whom offered, is England's religion, and that its acceptance helps cement the union with England. One thing is certain,—Christianity is handicapped in India by India's unwilling subjection to a Christian country. Each outbreak of national spirit raises barriers to the Gospel; all the movements for independence emphasize India's religion as the religion for India.

In any discussion of India's religious condition it must not be forgotten that in India, chiefly in the North, there are nearly seventy millions of Mohammedans—more than one fifth of the whole population in numbers and far more than that in power and influence. Politically, just now, they seem ready to join the Hindus in national movements; but religiously they form a distinct group, among whom, as among Moslems everywhere, mission work is difficult and bears scanty fruit. India's religion is not theirs and we shall leave them out of our present consideration, only noting that they form a very serious problem for England. King George in India and Egypt rules 91,000,000 Mohammedans; the Sultan, even before his war with Italy and

the Great War, ruled only 15,000,000. The mere statement of the contrast shows how carefully England must move when the step involves the faith of Islam.

When one begins to study India from any standpoint—political, social or religious—the first thing that confronts him is *caste*. It is the indispensable factor in religion. Concerning the gods a man may believe anything or nothing, and concerning religious ceremonies he may do about as he pleases; but he *must* keep the laws of his caste and accept the supremacy of the Brahman. Caste is also the keystone of the social system of India; food, occupation, marriage, comradeship, advancement, in short the whole course of life, are regulated by it. And in the realm of politics it has much to do with the problem whether India can and should be self-governing, and if so what form of government is best suited to her.

What is caste? It seems to us strange and absurd, yet all its elements save one are active in our own land. The earliest caste distinction in India was based on color, the separation between the dark-skinned aborigines and the light Aryans: in fact, the Sanskrit word we translate caste means color. We have that same sharp separation between the colored man and other citizens in America; it is a caste distinction. And there are other caste distinctions recognized among us, arising from the same causes as in India. There are those based on race, often causing friction and slow to disappear; those based on occupation, created sometimes by prejudice and sometimes by trades unions; those based on religion, less sharp today than formerly, because we are more kindly or else more indifferent; those based on education and on wealth and on ancestry and on place of residence, and still others. There are people here, just as in caste-ridden India, who will not worship together, will not trade with one another, will not intermarry, will not eat at the same table, will not lie side by side in the grave. Really, for a nation that boasts its democracy we are tolerably well supplied with caste distinctions.

The one tremendous difference between caste here and in India is that we hold such distinctions to be contrary to the spirit of Christianity, while in India they are given all the compelling sanction of religion. Certain Southern preachers in the ante-bellum days tried to find religious sanction for the slave caste. They dilated on

“Cursed be Canaan,” and declared that God created the black man to serve the white. If such a doctrine had gained implicit belief among both Negroes and white men, how hopeless would have been the task of arousing opposition to slavery! Yet such a doctrine is unquestionably accepted in India concerning the multitude of castes, only instead of the caste into which a man is born being determined by the will of God or the gods, it is held to be the exact recompense of deeds in a previous incarnation. Where the Indian people gained their idea of metempsychosis and karma, (reincarnation and retribution) we do not know,—it is not in the Vedas but the idea is thoroughly imbedded in all Indian thought. Life so they hold, is an endless chain of rebirths, and the caste into which a man is born each time is high or low in proportion as he has lived virtuously and kept the laws of caste in his previous existence. Evidently, then, his wisest as well as most religious duty is to accept his present caste submissively and abide in it scrupulously: if he breaks its law or seeks to enter another caste, he will not only become a pariah in the present life, but he will be reborn perhaps as a dog or even as a woman in the next incarnation. Of course, unless he is a **Brahman**, he looks with longing to the castes above him; but his only chance to enter one of them is by being most scrupulous about present caste rules until the wheel of life carries him on to such a reward the next time. After this fashion religion not only sets its sanction upon caste, but furnishes the strongest of incentives for emphasizing it. The man who revolts can look for assistance neither to the gods nor to his fellowman. The barriers which shut him in are impenetrable and heaven-high.

Any missionary in India will tell you what a desperate fight a Brahman family and the priests make to prevent a young Brahman from being baptized. They are willing that he shall secretly believe in Christianity, or even openly proclaim his belief, so long as he does not take the step that breaks his caste. Every argument and inducement will be offered to deter him; and if these are vain, then his life is in danger. He may be locked up indefinitely, a prisoner in his father's house. He may suddenly disappear, and never be heard of again. He may find the fruit offered by his own mother or sister full of deadliest poison. The more the family love him,

the more desperate will be their attempt to keep him from breaking caste, and thereby falling into unspeakable miseries in his next life. When once the baptism is performed and the fatal step has been taken, nothing more can be done; to all his former friends the convert is henceforth non-existent.

If it is hard for us to overcome race antipathies that were created in very childhood, or to eat food that we have always been taught was unclean, how much harder it must be for the Indian Christian to ignore all the laws of his old caste. You will often find that secretly or openly he is still following many of them, perhaps unable quite to believe that salvation is sure without them, perhaps only feeling a strong repugnance to breaking them. And the spirit of caste is slow to disappear from a Christian community. For example, those of the same occupation, even if it be that of a preacher, will almost unconsciously feel that they are a separate class and should not mingle freely with the rest, but avoid such contamination. In fact, it is not impossible that if the native church were left to follow its natural inclination, in fifty years caste would be reestablished in its midst, i. e. there would be one caste of Christians with sharp divisions into subcastes, just as in the case of Brahmins.

The Mohammedans allow their converts to retain caste. And the Roman Catholics say that caste is to be treated as merely a social convention that can be adapted to the Christian religion. To be sure, the adaptation is somewhat difficult. If a Christian village has half a dozen castes, there will have to be a separate place of worship for each. But it is pointed out that in Christian lands social distinctions separate worshippers, a New York church on Fifth Avenue has to build a chapel on First Avenue for its East Side members. It needs no argument, however, to prove that the spirit of caste and the spirit of Christian love are contradictory. The Pharisee was the Brahmin of Palestine in the first century the publican was the pariah, Jesus was the Foreign Missionary. How He treated earthly distinction we all know; and we, sent in turn by Him, must do the same. As the first apostle to the Gentiles declares more than once, "Where Christ is all in all there can not be Greek and Jew [the caste that springs from race], circumcision and uncircumcision [the

caste that rests on forms of worship], barbarian, Scythian [the caste of culture], bondman, freeman [the caste of social position], for we are all one in Christ Jesus." Col. 3:11, Gal 3:28).

Caste is the burden of India. In many ways it is the curse of India. Child marriage brings evils that force themselves more immediately upon our attention. Those little child-wives, condemned to marriage and motherhood when they ought to be playing with dolls, and the puny little infants they carry in their arms, a shadow of pain on the face of both mother and child, are a constant proclamation of the sufferings this horrible custom causes, and the feeble race of men and women it produces. Yet caste brings evils far more destructive, if less immediately evident.

In our own land caste distinctions create hatred and strife. There is always the possibility that rights denied by custom and class legislation will be seized by force. Already we have had experience of strikes and riots and lynchings and mob rule and race wars as results of caste; and we fear their repetition on a greater scale and in a more destructive form. There is nothing of this sort in India. Each man abides without a struggle in the place his caste assigns. As a high caste Hindu said to me complacently: "In India we have no servant problem; caste settles beyond a question who shall render service and what he shall do." But such impossibility of rising from a low condition to a higher destroys all ambition and thus creates that atmosphere of stagnation and hopelessness in which the low castes smother. And it is not these alone who suffer. One of the professors at Madras says: "Those who have been engaged in the work of missionary colleges in India must have been struck by the tendency of young men, who in their student days had come very near to the Kingdom, to revert with years to a more Hindu type of faith. And it is my belief that the cause is partly this;— that under the influence of Christian education they had been inspired with very Christian dreams of a life of free and noble service; but finding no career open to them of the kind for which they had hoped, they have gradually acquired that mood of disillusionment and world weariness to which philosophical Hinduism especially appeals."

Caste is one cause of the bitter poverty of India, a

poverty we cannot realize until we have seen it. We think of India as a land of gold and jewels and marvelous palaces and dazzling durbahs and maharajahs whose wealth is beyond reckoning. Such do exist, as travelers testify; but they are not India. India is the farmer with the wretchedest of implements and the most primitive forms of agriculture struggling to win a scanty harvest from an exhausted soil. India is the craftsman toiling long hours for the smallest of wages; it is the vender of cheapest wares for a pittance of prices; it is the timid woman bending over her cooking pot in a hovel destitute of every comfort, almost of everything. India is the land where the average income of the masses is ten dollars a year, where one-half the people never know a full meal and usually go to bed hungry, where famine sweeps away thousands if the rains of a single season fail. The Nationalists lay the blame of this poverty upon England. They say that the land was drained of gold by the East India Company; that native industries have been destroyed by the admission of English machine-made products; that the system of taxation places the burden on those least able to bear it; and that the country is needlessly forced to support a great civil and military establishment. There may be some truth in this accusation; nevertheless, the great cause of poverty is caste. How can a laborer hope to gain a comfortable living when his birth determines his occupation, which cannot be changed, and he is practically restricted to one location? Suppose, for example, that he is a member of the sweeper caste, so that all he is allowed to do is to sweep; then, though there may be a surplus of sweepers and a lack of other laborers, he cannot accept any work except that of his caste, and if there is no demand for a sweeper he must fold his arms and starve. He cannot even appeal to members of a more prosperous caste for charity; to give it would bring pollution upon both donor and recipient. And if suffering in this life is the punishment of sin in a former life, why should the bystander be moved to interfere? When the disciples asked Jesus, "Who did sin, this man or his parents that he was born blind?" the very question shows that they felt no inclination to give him alms.

Caste also fosters pride in the hearts of the persons who need most to cultivate humility. As the Jews looked

down upon the Samaritans, so the high caste Hindu looks down upon the low caste, and the Brahman looks down upon all. He cannot even feel thankful to the gods for his exalted position, since it is due not to their favor but to his own righteousness. A man's caste is the outward revelation of his spiritual condition; it is the heaven or hell he has earned in his previous life, though he has no remembrance of what that life was. "The result," says Pratt, "is a spirit of complacent superiority and snobbishness on the part of a large number of high caste people, and of servility on the part of the outcastes, that probably is not to be equaled elsewhere in the world." When a person is in the highest possible caste, his self-satisfaction must be immeasurable; every force that fosters pride combines in his thought of himself. The thoroughgoing Brahman is, I believe, the proudest being on earth.

Once more, for I must not dwell too long upon this subject, caste is the chief obstacle to Home Rule in India. So long as it exists, only a strong constant effort will keep the Brahman from monopolizing all authority. He will claim authority by virtue of his caste, and the religious Hindu will not dare to oppose him. Among the leaders in Indian politics the Brahman ought to have preeminence because of his ability, but that he should have sole control because of the mere fact that he is a Brahman would be a calamity greater than the rule of a foreign power. But where at present is to be found the spirit of unity that shall admit other leaders into the circle, and the spirit of service that shall inspire them to labor for all ranks and classes? Hinduism has nothing of the sort, and nothing to engender it. As a recent writer says: "In responsible government, as it is practiced in the West, the minister of state is expected to serve the rank and file of citizens; he is greater in order that he may serve; and in spite of, or because of, being regarded as a public servant, he is clothed with an authority which is actually obeyed. This combination of a deep respect for an authority that is grounded in service, with a self-respecting independence over against the pretensions of mere birth or class, is vital to the stability of responsible government. Hinduism teaches that tenure of authority and all other privilege is the reward of an unremembered past. Christ teaches that authority is permissible only as a means to service, and is real in and

through service. Is it not self-evident, then, that the enterprise of developing responsible government in India is vitally involved with the enterprise of Christian missions?"

We often hear it said that modern civilization, the impact of the West upon India, will be the undoing of caste. In the railway carriages, the public schools, the government offices, the courts of justice, caste is not recognized, the Brahman and the pariah must sit side by side. A few decades of this experience and the example of the Europeans, so it is argued, will be the death blow to caste. One might just as well argue that through the daily use of the subway New York will speedily have all its social, racial, and religious distinctions obliterated, black man and white man, Italian and Irishman, Catholic and Protestant, mingling freely in all relations because they have to rub shoulders on crowded platforms. Caste is a matter of the spirit; the laws and form are only its outward manifestation. They may change without any inward change. As a matter of fact, the regulations about eating and drinking and touching are less rigid than formerly, yet caste is stronger than ever. The report at the Edinburgh Conference was, "If among Hindus at the very top there is a certain amount of emancipation, on the other hand enormous additions are being built up from below, new buttresses of caste, as it were, out of the great mass of non-caste or outcaste Hinduism. Tribe after tribe and community after community are gaining a step in the social-religious ladder by forming themselves into new castes. This process has been going on far more rapidly since intercommunication became more complete. Isolated districts did not realize their unorthodoxy and low degree until they came into closer touch with more civilized and higher caste Hindus, and heard the secret of caste respectability. Thus it would be far more true to say that railways have been building up caste, than that they have been breaking it down."

Caste laws may change through compulsory changes in social life; but caste will endure and crush the Indian soul until Christianity may destroy it. I believe that Christianity is the only power that can destroy it. The law of Christ, "Thou shalt love thy neighbor as thyself," is a twofold law, and touches the two great sins of India. "Thou shalt love thy neighbor" is what we are constantly

proclaiming as we preach against caste here in America. It is our main safeguard against an evil that constantly threatens us. Take the case of the American Indian. In the shameful centuries when we have driven him back as a wild animal, and have said with a sneer, "The only good Indian is a dead Indian," what chance did he have to show his worth, and become a law-abiding, industrious, intelligent citizen? Civilization sweeping around him only crushed him lower and lower. When his white neighbors loathed and hated him, their presence was a curse, not a blessing. What we have been to the Indian, and alas! have not yet fully ceased to be, the castes in India are to one another. The love is lacking which reaches out a helping hand in aid to a less fortunate neighbor as he struggles to rise from the mire and stand forth in God's sunshine. And that love can be awakened only by the entrance of the Christ-spirit into the heart.

The law of Christ contains also a second command, "Thou shalt love thyself." We are a little afraid to emphasize this command lest it be made an excuse for selfishness. Yet we do recognize the duty as well as the privilege of making the most of ourselves, developing our powers, improving our opportunities, fulfilling the high purpose for which God gave us being. In India, with its deadly doctrine of *karma*, there is nothing of this. One's place in life is fixed before birth; its limitations must not be transcended; development and progress are restricted to the utmost. Our inspiration is in the thought of the talents doubled by using, presented with joy to the Master, and winning His "Well done, good and faithful servant." In India, if the parable were known, the emphasis would be upon the talent guarded and unused, wrapped in a napkin and buried in the earth; the man who brought it forward would seem to merit the "Well done!" How can a man love himself, and strive to make all he can of himself, when he feels that his low position is the fruit of his own sins against himself? Humility is a Christian virtue, based on the recognition that only by the grace of God I am what I am. Self-abhorrence is its baser counterpart, and comes from the recognition that I have brought present degradation upon myself. This lack of wholesome love for oneself is, I believe, the obstacle that has caused the failure of the many reformers who have striven to abolish caste in India. The greatest of

these was Gautama, the Buddha; and no teacher outside of Christianity has given a finer gospel to the world. For a time a host of Indians accepted it, and in its power did away with caste. But metempsychosis and *karma*, though they had no legitimate place in the doctrine, were retained with some disguise of form, and exerted the old deadening power; and presently the followers of Gautama went back to their former state of hopeless acquiescence; Buddhism was swallowed up in caste, and disappeared from India. If Buddhism failed, I have no confidence that the Brahmo Somaj or any other such reforming force will succeed. The only hope is Christianity.

One of the things that always takes us by surprise, as we read history or study current life, is the way God makes evil work out good despite itself. Our most recent illustration of this is the triumph of prohibition largely because of the prevelance, arrogance and lawlessness of the saloons. In India today caste, so opposed to Christianity, is actually helping to spread it in two most interesting ways.

The first is what is called the mass movement. Fifty millions of India's population are the submerged, the untouchables. Religiously they are little more than animists, akin to the fetish worshippers of Africa; yet they are reckoned as Hindus because they bow before the Brahman and cling to their caste rules for—paradoxical as it seems there is caste, and strict caste, even among these outcastes. They form the whole or a part of each of the countless little villages, hidden in clumps of trees, that dot an Indian landscape. They are the servants, practically the slaves, of the village landowners; and most of them though they are of good calibre, physical and mental, are ignorant, degraded and horribly poor, through no fault of their own but because caste bars advancement. To say that they have no desire for better things would be to make them absolutely non-human; but their desire is like the hopeless longing of a life prisoner for freedom. Now to an outcaste group in one of the little villages there comes some scanty information about Christianity. It may be scarcely more than that there is a caste called Christians who are ready to receive them and open the way to better and more hopeful conditions. They discuss this among themselves as they gather after the day's work is ended; and they feel the attractions of the

offer. But there is not one of them who would dare alone to take the step of identifying himself with the Christians. This is partly because it would shut him off completely from all the village life and work, so that he could not remain there without starving, and would suffer bitter persecution from all sides. But the chief hindrance is a lack of self-initiative; all his life the Indian has never taken a step without the advice, approval and support of his caste companions so that the mere thought of acting independently paralyzes him. Suppose, however, that all of his caste in that village should decide to become Christians then the difficulties disappear. Each man encourages and supports the others and if other castes persecute them, as they probably will, it will not be a severe persecution since it deals with a whole group of indispensable workers. And if the caste in one village decides to accept Christianity, it is a strong encouragement to the same caste in the next village to do likewise. The very unity of caste gives the movement power so that it may go forward with increasing momentum until all the members of this particular caste throughout a wide region are knocking at the doors of the Christian mission. Also, very probably the movement in one of these low castes will arouse a similar one in others. That is what is called a mass movement. It really is a caste movement, and would be impossible if the people were not bound together by caste.

The problems and tasks of the missionary when a mass movement is under way are tremendous. For years he has been laboring with few visible fruits, and now suddenly from village after village, sometimes far away, comes the message, "We are eager to become Christians; tell us what to do!" How can he answer that appeal? These people are ignorant of the simplest truths of Christianity and full of lowest heathen ideas. They need first of all a great deal of teaching. And they cannot be taught by the printed or written word, as in Japan; not one of them can read. Somebody must go to them, and patiently tell the gospel story and teach the way of the Christian life. But the missionary has only himself and a few native helpers who are competent to do this; and each already has far more than he can do. To the cry, "Whom shall we send, and who will go for us?" there is no answer. These villages must be put off with the

promise that just as soon as possible someone will come to them. Yet delay is dangerous. If the days and weeks lengthen into months and years with nothing done, either the village may lose hope and go back to its old bondage, or, especially in Northern India, some Moslem missionary (and every Moslem is a missionary) may take it over into the Moslem fold. Which tragedy is the greater and more hopeless, it would be hard to say. That is the situation today in many a part of India. The mass movement makes the fields white unto harvest, but the laborers are very few. It is most encouraging, and yet most disheartening. And it is the greatest possible challenge to us who are here at home.

Caste has become, in spite of itself, an aid to Christianity in another way; it helps to create Christian unity. The feeling that all the members of a caste are one family, is retained when the Hindu enters the Christian fold. We saw that in Japan the spirit of denominationalism is strong, and seems to be increasing. The *Nihon Kirisuto Kyokwai*, the Church of Christ in Japan, is a union of native Christians closely allied because all hold the Presbyterian form of faith, and all are the offspring of American missions, viz: the Reformed Church of America, the Reformed Church in the United States, the Presbyterian Church North, and the Canadian Presbyterian Church; yet, if this union had not been made years ago, I doubt if it could be brought about today. But in India the South India United Church is a union of native Christians from missions not at all united, the Reformed Church of America, the Free Church of Scotland, the Established Church of Scotland, the Basel Reformed Church, the London Missionary Society and the American Board; and now there has arisen a strong movement to add to these the missions of the Wesleyans, the Lutherans and the Church of England. It looks as if presently there might be in South India that which we recognize as ideal but nowhere have reached, one united Protestant Church, created not by forcing other denominations to merge themselves in some leading one, and not by giving up the strong points of any, but by fusing into unity through Christian charity the characteristic features of all.

The movement which found expression in a statement fromed at Tranquebar last May is interesting and significant. These Indian Christians say, "We face to-

gether the titanic task of winning Christ for India. Yet we find ourselves weak and relatively impotent by our unhappy divisions, for which we were not responsible, and which have been, as it were, imposed upon us from without, divisions which we did not create and do not desire to perpetuate." And they are right. Many of the divisions that we recognize and that mean something to us, are absurd on the mission field. Why should there be a Reformed Dutch Indian, or a Scotch Presbyterian Chinaman? But they are going still further, and doing away with some of the great underlying divisions, such as those in church government, not by ignoring them but by harmonizing them. In the proposed united church they plan to retain the congregational element, representing the whole church with every member having immediate access to God, each exercising his gift for the development of the whole body; and also the delegated, organized Presbyterian element, whereby the church can unite in a General Assembly, Synods, or Councils in organized unity; and also the representative, executive, Episcopal element by which the leadership of bishops is secured. "Thus," they say, "all three Scriptural elements, no one of which is absolute or sufficient without the others, should be included in the church of the future; for we aim not at compromise for the sake of peace, but at comprehension for the sake of truth." The details of the plan by which this shall be worked out, I have not space to quote. The difficulties involved have always proved insuperable here in America; but has it not been because at heart we really did not wish to surmount them? We were not willing to give up our cherished peculiarities that Christ might be all in all. The very spirit of the Teutonic race is independence and self-assertion; under its influence we tear the seamless robe into fragments. But the spirit of the Indian, so different, may show us how to preserve that robe without a rent as the garment that covers all who bear His name.

Religion in his caste days was the mainspring of a Hindu's life, shaping all that he thought and did; so after he becomes a Christian it continues to hold the same place. Illustrations of this could be multiplied. "You see that little grain field," said a missionary to me, "it belongs to a poor man with a large family. Because he is a Christian, he has set aside for the Lord one special corner

of it, a tenth of the whole field, and the grain that grows on this tenth is his gift to the Church. Not long ago we had a year of drouth, when oddly enough, the only part of his field bearing a good crop was this one tenth. I knew that he and his family would have to go on famine rations until another season; so I advised him for once to omit the tithing, or at the utmost to pay a tithe of the whole field and not the yield of that fertile corner. But no! he would not hear of it. That corner had been set apart as the Lord's, and whatever it yielded must be given to Him, even though it cost hunger for months to come."

When the spirit of Christianity broadens and energizes the spirit of brotherhood, which confessedly is the best thing in caste, the Hindu becomes an earnest evangelist. He has always shared his life with others; accordingly he must give them the treasures of his new faith. The Christians in a little band,—for it is more natural to work together,—will go out to some heathen village, at a real sacrifice of time needed to earn their daily bread, and will there tell the gospel story. The characteristic Indian way would be to tell it in song, that is the way in which the stories of the heathen gods have been handed down; and the Hindus love music. So the Christian evangelists are beginning to put Bible history and Christian teachings into song, thereby holding an audience of unwearrying listeners for any length of time. Much of the present rapid spread of Christianity is brought about by the faithful, patient labors of native volunteers in evangelistic work. If we would give them some education and a little special training, and provide for their living so that they could devote all their time to the work, the possibilities of such a staff of evangelists are boundless.

At this point, did not space forbid, we ought to consider educational work in India. One great bulwark of caste is the dense ignorance of the vast majority of the Indian people. And how to remove this is an unsolved problem. The government universities are finely equipped; and (save that they are so strictly non-religious as to be often irreligious) they are all that India at present needs. The great lack is of the lower, especially the primary schools. The elementary education which Japan furnishes to all its people, India finds exceedingly difficult to offer. The land is vast, the people live mostly in little rural communities, caste separates them even when they

dwell close together; how can they be adequately or even tolerably provided with schools? Think of some of the rural regions in our own South, where the population is scattered, poverty-stricken and apathetic, and where the Negroes have to be taught apart from the whites; then increase these difficulties tenfold and you can realize what confronts the English government in India. Has our own success in popular education been great enough to warrant condemning the English failure? At the same time it must be admitted that there has been no vigorous tackling of the difficulties. But now the government seems really to have awakened to its duty in this matter of primary education, and at the same time the missions are studying its problems with the aid of expert advice; and we may hope that at least some rays of light will shine through the thick clouds of ignorance which for ages have rested on the Indian villages.

If the government has been open to criticism in its own educational work, it nevertheless is to be praised for the way it has lent its aid to the mission schools. With the single proviso that their work must be kept up to the government standard, it has recognized these schools as a part of the educational system; and to every rupee taken from the missionary treasury for a school's buildings or maintenance, it has added another from its own educational funds. This generous policy has enabled the missions to develop their educational work to an extent otherwise impossible. At the present moment the enemies of Christianity are agitating for a change in the government policy whereby grants in aid shall be withheld from any mission school that will not agree to excuse pupils from religious instruction, if the parents object to it. If this "conscience clause" is put into operation, as possibly it may be, I see no alternative to refusing government aid and recognition. Certainly a mission school cannot abandon its main object, which is to give a Christian education to those who lack it; and in India of all countries, a land where religion permeates all thought and life, any purely secular education is contrary to the spirit, as well as the needs of its people. Indeed, the Bishop of Bombay says: "The failure of government education in India to command respect or to attract the hearts of the students, is due to the fact that it is secular."

What is the prospect that Christianity, with or with-

out the aid of other forces, will lift the burden of caste from the shoulders of India? In other words, does it look as if India would soon surrender to Christ? The lower castes and outcastes, that submerged fifty millions, are certainly moving towards Christianity so rapidly as to alarm the defenders of the present order, and even cause some efforts to hold them back by granting them more liberty and recognition. But I see only faint signs that the middle castes and the high castes are inclined to give the Christian religion a fair hearing: to them caste, with all its burdens, means largely privilege and power; they will be slow to abandon it. The Brahmans especially, by whom and for whose supreme benefit caste has been fashioned, remain unapproachable; and who can point out a way by which they can be moved? The mandarins of China, who twenty years ago seemed just as strongly fortified against Christianity, were made open to the gospel by the sudden scrapping of their cherished Confucian letters. It may be that God has a similar blow in store for the Brahmans, but what it will be we cannot conjecture. Undoubtedly, the other high castes increasingly resent the Brahman claims; but resentment, while it may diminish authority, will not destroy it. There has always been resentment, sometimes most bitter. Political changes may transform the whole situation.

India stands as the greatest example of a heathen people ruled by a Christian nation and so whatever England offers her in the name of Christ is the most far-reaching proclamation of what Christianity actually is in our practice as well as professions. Would the heathen forces of India surrender to a manifestation of the gospel of love, or would they trample it under foot and turn to rend the hand that gave it? No one knows.

India needs both intellectual and spiritual life, but the spiritual more sorely. Education and Christianity must work together in her redemption; but Christianity is the greater force. To lift the burden from India's shoulders is a task that calls for long, patient, consecrated toil, cheered by the great numbers who already are turning to Christ, saddened by the still greater number who cannot or will not hear His call, unable to foresee the wondrous day when India shall become the Lord's, yet confident that day will surely come.

The Missionary of Today

WE ALL have met missionaries, but few of us really know them. Certainly the popular idea of a missionary and his work is largely erroneous. The missionary, when he comes before our churches, is under great disadvantage. He has to talk about himself and his own achievements, and usually he is a modest man. He has grown out of touch with America audiences; so he often does not know exactly what they wish to hear, or how to make his report interesting to audiences not over sympathetic. He has used a foreign tongue so long and constantly that it is not easy for him to speak fluently his English vernacular. When I was a pastor, I had a good friend who was a missionary, and whenever he visited me, I felt in duty bound to ask him to speak to my people. But I did it with an inward groan because I knew that his appearing in the pulpit would be greeted with inward groans by those who had heard him before and knew how uninspiring his remarks could be. But when I went through the Orient, I visited his special field, and I found that he had done a monumental work there, and was held deservedly in the highest honor. In fact, my chief recommendation in that field was that I was his friend and, so the natives repeatedly assured me, strongly resembled him. To know the real missionary, you must study him in his mission. At home, on furlough, as he travels among the churches, he is no more his true self than is the lion of the jungle when carted about in a traveling menagerie.

Then, again, we fail to know the real missionary because most of us are ignorant of what mission work today really is. We have failed to keep up with its progress; we are still talking about it in terms of years ago. When the missionary tells about light in dark places, we think of candles, while what he has in mind is electricity. No wonder there are misunderstandings and lack of appreciation.

Foreign missions began a hundred years ago as a great adventure, a journey into an unknown heathen world at the Master's bidding. As I stood in the little corner of the churchyard at Honolulu, where lie the ashes of some of those first missionaries who sailed for the Sandwich Islands

in 1819, I thought how ignorant they were when they set forth, of what they were to encounter in those islands of the Pacific; and how strange and hideous the savage life there must have seemed to men and women who hitherto had known only the quiet, decorous, puritanic routine of New England homes. Today the remotest regions of the earth are familiar to us from travelers' tales and pictures galore. "Here is Japan," cried my fellow passengers, as we came into the harbor of Yokohama one beautiful October morning, "Here is Japan, houses, natives, jinrikishas and all looking just as we expected!" How different the intense and ignorant curiosity with which those first missionaries gathered at the prow of the slow ship on which they had sailed for months, and looked out on the coral shores they were to claim for Christ. No wonder that in those early days a missionary coming back to the home churches was welcomed by great audiences who demanded, "Tell us the strange sights you have seen, the startling adventures you have had, the sufferings and perils you have undergone." He was a Columbus returning from the new world to tell his tale at the court that had sent him forth. And he had a tale to tell so novel that it thrilled all listeners.

Today many churches are still making the same demand that the missionary should tell of things strange and thrilling, and since they insist, he sometimes tries to do it, but the attempt is usually a failure because we know his story before he begins it. From childhood we have seen pictures of heathen lands. We have been told the Japanese sit on their heels, and the Chinese wear white for mourning, and the Indians worship the cow and the cobra. As for adventure, those of the missionary are very similar to those of all globe-trotters, who usually can tell them much more graphically though often less truthfully. And as for hardships and perils, the foreign missionary in most fields has no peculiar perils and his hardships in ordinary times (I do not speak of the martyr days) are no greater than those of the home missionary. An audience should and can be roused to an interest in foreign missions; but to take this way of doing it is to go back to a time when missions were a novelty and when the man who had crossed the ocean was a hero. We cannot gain a hearing, we cannot make missions respectable, if we cling to such obsolete and childish ways of promoting them. The missionary is not an adventurer; let us not insist that he should pose as such.

Foreign missions in its next stage was a great experiment. The missionary had pushed his way to the door of heathen homes and hearts; but the door was locked and bolted; how could it be made to open? How could he persuade Japan to allow Christianity to enter, when for two hundred years the edict had been posted, "So long as the sun shall warm the earth let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the greatest God of all, if he violates this command, shall pay for it with his head"? How could he put the gospel message into Chinese, when the language had no exact or hardly approximate equivalents for such Christian words as God, soul, sin, love, salvation? How should he deal in India with the conceit of the Brahman, the prejudice of the Moslem, the crass ignorance and pitiable religious fears of the great majority of Hindus? Problems like these confronted him at every turn, and the solutions were often slow of finding. The churches at home were sympathetically interested; so when he returned on his furlough their queries were, "Are the doors yet opened? Do the heathen make any response? What is the way to reach their hearts? How do you preach the gospel to the Chinese? What are the special methods you use in Japan? What is missionary life like?"

Today many of our churches have not gone beyond this stage. They want the missionary to tell them just how he works with the heathen; in what form he puts his message; what he does to gain and hold their interest, as if his evangelistic work must necessarily be very unlike evangelistic work at home. I confess that I myself used to say to a missionary: "If you would describe to us a day of your life on the mission field, just what you do from sunrise to sunset, I am sure it would be most interesting to us all." Somehow he never received the suggestion with much enthusiasm, nor responded to it with much success. And when I came to visit him and share his days, I understood why. They were very busy days, absorbing, effective, fruitful days, but apart from the environment, they had little that was novel or unusual. A day's work in a home mission field, either in a godless hamlet or in the slums of a great city, would much resemble a day on the foreign field; and an account of it would be equally interesting. Oriental heathen are not unlike American heathen, and you gain their attention and reach their hearts in much the same way.

Every method of evangelistic work employed here at home is used on the foreign field; and there it sometimes is fruitful and sometimes is not, exactly as here. So when we ask the missionary to tell us how he works with the heathen, he would make a fair retort if he answered, "Tell me how your pastor works with you." We have no excuse for asking the question, if we have gained a fair conception of modern mission work.

Foreign missions long ago passed the experimental stage and became established as a regular business, the business of spreading the gospel to the ends of the earth. It is the greatest business, even if we measure it only in men and money, that the United States carries on in foreign lands. There are 10,000 American missionaries with 50,000 native helpers, and the annual expenditure runs over \$25,000,000. The next greatest business is that of the Standard Oil Company whose carefully chosen and trained representatives, and neat "godowns" (warehouses) and five-gallon tin cans, full or empty, seem to meet you wherever you go. In our business of furnishing light to a darkened world, we might well imitate the magnificent organization of this Company. One Protestant missionary society, embracing all denominations and covering the whole field, with able directors and enthusiastic representatives, would be a vast improvement upon the present arrangement in which—even with the best endeavors to divide the field and utilize all forces—there is much overlapping and waste; while in the case of certain denominations, the desire is shown on the foreign field, as well as at home, to flourish at the expense of other denominations.

Another great business in the Orient, increasing by leaps and bounds, is the Tobacco Trust. In China its slogan is "A cigarette in the mouth of every man, woman and child," and it seems to be attaining its object. The clumsy old Chinese pipe, which held but a pinch of tobacco, and had to be refilled and relighted after three or four whiffs, was a harmless thing compared with these drug-laden cigarettes, which are attractively put up and advertised to be the panacea for all ailments. England once covered herself with lasting shame by forcing opium upon China. I am not sure but that we are doing as much harm to the Chinese by pushing upon them these doctored and destructive cigarettes. The zeal, however, of the Tobacco Trust is an example to us; and what a fine thing its slogan would

be with a slight alteration, "A Bible in the hands of every man, woman and child in China."

The report of a business is largely a matter of statistics; therefore we have been emphasizing statistics in our mission reports. So many workers employed, so many dollars expended, so many converts made: given so many millions of dollars, and so many thousands of workers, and the result would be the conversion of the whole field. Does not that sound familiar? It is the outline of many a missionary address today. There is a certain measure of reasonableness in it. Money and men—both consecrated—are needful in mission work, and a mission should have its book-keeping and budget. Yet the work of saving souls is very different from the work of sawing wood. In it two men may do more than twice one, or may do less than nothing. And the gift of God cannot be purchased with money. Discouraging statistics are not necessarily a cause for disheartenment; and a fine balance sheet may hide a waning consecration. For this reason I think it unfair to demand of the missionary that he stir our hearts with statistics; if he is the real servant of God, he does not put his trust in them. Concerning a certain ceremony at Mecca, the Moslem teachers hold that it is not valid unless there are so many thousands of worshippers present; but they never count the number because, they say, if it is not large enough Allah will send his angels to make up the deficiency. Shall we fall below this Moslem faith?

Moreover, some of the most important fruits of mission work cannot be stated in statistics. What is it that the missionary today is aiming to do in a heathen land? There are several answers to that simple question. Some earnest, but, to my mind, mistaken souls answer, "To preach the gospel for a witness, so that Christ may come again." According to these interpreters of Scripture, the preaching is the important thing: the effect it produces is no concern of ours. The gospel must first be preached to all nations, and then comes the return of our Lord. If this is so, it would seem that the phonograph is a divine gift for just this work. Get plenty of machines and gospel records and able-bodied men to grind them out in heathen lands and the work will be done quickly.

A saner, truer answer is "To convert the heathen," by preaching, by teaching, by example, by any means that will bring a soul to Christ. The evangelization of some

special field is the task each missionary sets before himself; the evangelization of the whole world is the duty that should rouse us all to missionary activity.

Another worthy answer is "To establish a native church in every heathen land." This presupposes, of course, a work of evangelization, since there must be native Christians to form a native church; but establishing a church is the main objective, for when once it is established, and strong, it can do the work of evangelism better than foreigners. Paul as he journeyed, made converts and organized them into churches; and then passed on, commending them to the Lord. So the modern apostle to the Gentiles should count his work in a locality ended when he has planted a church there; and the mission Boards should feel that they are ready to withdraw from a heathen land when the native church of that land is strong and wise enough to go forward alone.

Which of these two answers should be taken, is a problem I shall not discuss: wiser men than I fail to agree concerning it. What I wish to point out is that there is still a third answer, not contradicting the other two, but combining with them. The missionary no longer thinks solely of making converts from heathendom or of building up native churches; he has the further and broader aim of Christianizing the heathen nation, i. e. of filling the national life in all its forms,—political, industrial, intellectual, social,—with the spirit of Christ, bringing all things into subjection to Him. That is what we at home are slowly rousing ourselves to do. The old conception of holiness as withdrawal from the world has faded away, and in its place has dawned the truer conception of holiness as the regeneration and transformation of the world. In other words, the trend of present day thought is away from individualism to socialism, to a recognition that life is made up of relations with other men as well as with God, and that these relations reach out to the ends of the earth. That trend is in the mission field as well as here at home. The missionary has not ceased to be an evangelist and a church builder, but he has also become a Christian statesman, with broad plans for the nation in which he labors, and with increasing influence upon the national life. Many of us do not yet realize what he is doing; and so we demand from him statistics. But this broader work cannot be stated in statistics. Take the new attitude toward woman in Japan, or the new standard

of political honesty and honor in China, or the increasing revolt against caste in India; they all are fruits of missions; but can you measure them in any mathematical way, or express their importance by figures? Yet they are tremendous factors in the salvation of their lands, and possibly the most important part of many a missionary's work. I believe that increasingly we shall turn over to the native churches the task of winning their countrymen to Christ (they are best fitted for it, and it belongs to them), and that our own work will be mainly in this larger field; and this special work may have to be continued even after a land is fairly well evangelized. The case of the Hawaiian Islands is instructive. Today it is evident that the missionaries withdrew too soon. The people in great numbers had accepted Christianity; the native church was strong and enthusiastic: so the mission boards said, "Our work is completed, and we may call our forces home." They did not realize that heathen ideas and impulses still dominated social and political life, and that Christian institutions to counteract them must be created and fostered by men who had been reared outside this heathen atmosphere; the natives alone could not do it. So in the case of India, China and Japan: if we push our work as we should, these lands may very soon pass beyond the stage where they need foreign evangelists; but it will be long before they cease to need foreign leaders in the life of the nation.

Do not, however, understand me as saying that the missionary is to be a politician, or to seek control of the wheels of government. He has done this sometimes, but always with ultimate disaster. A people resents, and rightly, any attempt to manage their political life. Even with us it requires unusual grace for an elder who is a good democrat to bear with his pastor who is trying to elect a republican senator. The bare suspicion that missionaries were aiming at political control, or were using the machinery of the government to promote the interests of the mission and its converts, would speedily destroy all belief in the disinterested character of the mission work, and thereby end its influence for good.

Hand in hand with these successive changes in the character of mission work has gone a change in the demands upon the worker. In the early days if a missionary going out, say to South India, had asked, "What must I be prepared to do?" the answer would have been, "You will not

have to shovel snow or shear sheep, but you may have to take a turn at almost any other employment." He was to go into a community where probably he would be the only representative of western civilization. He might be called upon to amputate a limb, though he had never studied surgery and his only surgical implements were a jackknife and a handsaw. He might have to build a house when he never had built a hencoop; or give instructions in farming, though he was born and reared in a city; or act as consular agent for our government when he knew nothing about diplomacy. He was forced to be jack-of-all trades because he was the sole representative of each. To a man with some ingenuity and adaptability this was really a fascinating life, new difficulties ever calling forth new devices, and it told with the natives. In Korea at Pyeng Yang is the great church that Graham Lee built, a church to seat two thousand people. Never had there been such a building in that region, and when it was proposed, the native builders cried, "Impossible." The mighty trusses spanning forty feet, the vast weight of tiles upon the roof—no skill could compass these without disaster. But Lee, whose architectural training had been in a plumber's shop, persisted. He studied and planned and measured and experimented; and at last the building was finished, a credit to its builder, a center for Christian work, and the model for Korean builders. Later on, someone in America sent a church bell, and a bell tower of open timber work had to be erected for it in the churchyard. In framing this Lee made some mistake, and had to insert extra timbers later to strengthen it. But his reputation as a builder was so great that every bell tower built since in that region reproduces the mistake and the extra timbers. It is idle to point out a better way. "No," is the reply, "this is the way Mr. Lee built his tower, and it must be the best way," so lasting is the impress first made upon a plastic people. I thought of that Korean missionary, toiling at a task for which he had no training, when I stood in the New York offices of a firm of architects who give practically all their time to work for foreign missions. On the walls were pictures of stately groups of buildings erected in Korea, China and Japan: at the tables were trained men busy over plans of other buildings soon to be erected. What an advance over Graham Lee's day!

Mission work has grown too large and exacting to be entrusted to unskilled workers. The hospitals demand

trained physicians, nurses, pharmacists; the schools must have trained teachers ranging all the way from kindergartners to university professors. Manual training and agriculture require instructors who have fitted themselves for such special work. In every large mission there should be a man who can superintend building construction and repairs. His whole time will be employed in this most profitably. There is need in each mission of a stenographer and book-keeper to aid the secretary and treasurer. A large mission, or two or three smaller ones together, would save by having the funds managed by a person trained in business and banking; a home firm that handled one-half as much money and without the complexities of shifting exchange and puzzling currencies would certainly have such a person. All this is but to say that in missions as elsewhere we have reached the age of the specialist. Some of our older missionaries deplore it, and maintain that the all-round man, who can take a hand in any task is more useful, or, at least, more usable than the man who is sent out for one definite work. But certainly specialization, if not carried to an extreme, makes for economy and efficiency; only, of course, the trained man must be used in his special field. When he is taken out of that, he is at a disadvantage. Probably this is what the older missionaries have in mind. And to keep the specialist in his field, we must have enough men to do the other necessary work. Lack of men is a frequent source of waste in the efficiency of workers in the undermanned mission. For example, here is a missionary who has had a full theological course, and has mastered the native language so that he can preach fluently in it, and has developed skill as an evangelist. But because there is no one else to do it, he is set to teaching elementary English in the mission high school. Doubtless he teaches it finely, but what a waste! The proper person for that English work is a young man just out of college, who is thinking about becoming a missionary, and would like to go for two or three years to some foreign field to gain a knowledge of it. His salary would be scarcely more than his expenses, but his experience would be most valuable; and he would have the satisfaction of knowing that his labors released a trained worker for a greater work. Mission boards today welcome these "short term men." If they are missionary material they will return to the United States and complete their preparation for the field with better knowledge of what they

need. If, on the other hand, they find that mission work does not appeal, or the board finds they are not suited to it, the grave mistake of choosing it for a lifework is avoided.

The same emphasis of efficiency which makes the missionary specialize, makes him demand the very best helps in his work. Of course, his home must be comfortable and his salary sufficient for him to live well. We agreed to that long ago, though it needs fresh emphasis when the high cost of living has hit mission lands, especially Japan, as severely as it has America; and the rise of silver has reduced salaries most sadly. Many of our missionaries are feeling the pinch sharply, and reports come that the pressure of high prices is forcing them to use up scanty savings they had been accumulating against old age. Whatever else our Boards do or omit, they must and will make a decided advance in missionary salaries. And also they must increase the wage of native workers, for these are the missionary's most intimate and important aids. A missionary, especially in evangelistic work, cannot do efficient work without them. He speaks the language at best imperfectly; he does not understand native customs and thought and prejudices; often he cannot gain direct access to a native home. In many ways he needs the help of trained native assistants. We pay them what seems to us a pittance and is indeed a small salary even by native standards. And now this little salary is so much more meager than before that we can hardly blame these men if they turn from mission work to employments in which they can earn much more. Yet when they leave, their places can not easily be filled, and a mission is badly crippled.

Moreover, the material equipment of a missionary must be of the very best, since that makes for efficiency. For example, in India Ford autos cost just about twice as much as here; rubber tires melt away under a blazing sun, and gasoline is I dare not say how much a gallon. It does seem almost an extravagance to furnish a missionary with an auto. Yet when I saw two missionaries start out on tours from the same compound—one after the oldtime fashion in a cart drawn by two patient bullocks who had to be prodded into making a couple of miles an hour, and the other in a Ford with a good road before him and no traffic rules, there was no question as to which was the more economical. Anything that saves time and strength increases the working power of the missionary and he should have it.

Then there is another way in which material outfit increases efficiency. The natives judge the power and importance of Christianity very largely by what they see the missionary to possess. That is a low standard, but a natural one. There is a danger in it, and some have argued that a missionary should keep his scale of living on a level with that of the people for whom he labors. But if this is tried, especially in India, the missionary as a holy man will be compared with the native saints, and they practice austerities that no European could or should imitate. In the old days the missionary was usually the only foreigner the natives knew, and everything about his was impressive. But today often there are other foreigners living in his vicinity. And if the natives notice that the Christian missionary is not as well housed and clothed as the Standard Oil employees, their natural conclusion is that American Christians are not up to the Standard Oil grade. Or take the places of worship. The heathen is accustomed to lavish money on temples to his god. What will he think of us when some inferior building, meager, bare, dilapidated, is pointed out as what we have built to our God?

I have said that the hardships of a foreign missionary's life are not greater than those of a home missionary's life. That is true if we include only what we usually think of as hardships. The foreign missionary, as a rule, has quite as large a salary, as comfortable a home, better servants, no greater physical strain or mental anxiety. Both endure hardships as good soldiers of Jesus Christ, and sacrifice much that they may gain more. There are, however, special hardships laid upon each. For the foreign missionary the greatest of all is the lack of Christian influences and companionship, and the constant depressing presence of heathendom. It is hard for us to realize just what this means. If you have ever had to spend a month in constant company with those who were indifferent or hostile to your religion, and whose words and deeds were full of things that pained you, you know how it seemed to eat into the heart of your Christian faith. Suppose that you had to live years in a heathen land, where lying and stealing and gross licentiousness, degradation of women, cruelty to children and animals, fear of demons and worship of idols and hatred of the truth you cherish, confronted you on all sides. Suppose the miasma of heathendom had to be breathed all day long, creeping into even your hours of devotion. Sup-

pose it was a constant struggle to keep your Christian standards from being lowered, your faith in man from disappearing, and your sense of God's presence from dying out. All other hardships would seem trivial compared with this of having to associate constantly with heathen; and all other dangers would be less than this of losing your horror of sin because of its familiarity. We try to make such hardships as light as possible by placing missionaries in groups where they can cheer and counsel one another, and create a Christian atmosphere among themselves. We keep them in touch with a Christian land by books and papers and magazines. The mailbag full of letters from America is a wonderful uplift. But life in heathendom remains life in heathendom. The American agent of some business house seeks to escape it by shutting himself away from the natives and he succeeds in doing so very considerably. But the missionary must do just the reverse, if he would help the heathen. Instead of shunning them he must seek them out, and get close to them in every wholesome way.

An experienced missionary in Japan in a private letter says: "Most criticisms of missionaries are so illogical and ill-considered that they are of no value. The really serious one is that even the best of us get ourselves so tied up with routine work, the work of merely making the wheels go round, that we have not the time, strength or vigor left to do our prime work of eternally and everlastingly making close friends and acquaintances of the Japanese people, and pressing home upon them the question of personal relations with God and His Son." The missionary must live not only for his people, but as far as possible with his people. And such close contact with those whose lives have not yet yielded to Christian influences, is depressing to a degree. It can be endured only by one who really loves these same people. Love to God and a sense of duty to preach the gospel are not enough. They may give the initial impulse to a missionary's career, but when he is on the field, he must cherish a love for the people themselves, if he is to do effective work. I could point out instances of men who, with the best of resolutions, failed in mission work and gave it up, because they never really liked the people for whom they labored.

As a basis for love there must be respect. It is natural for us in our ignorance and conceit to feel that in every way we are superior to a heathen people. For example,

because the long established and carefully regulated Oriental code of etiquette is different from ours (if, indeed, we have any, which I sometimes doubt) we are tempted to ridicule it and disregard it; and so we seem like boors to these courteous, punctilious people. A lady missionary in China told me how her disregard of etiquette distressed her faithful Chinese assistant. "I have to blush so often for you, when we go to make calls," said the little maid reluctantly, "and I don't know what the people will think, you do so many rude things. When they ask you to come in, you don't wait politely to be urged, but you walk right in. And instead of taking the seat nearest the door, so that they can invite you to take a better one, you seat yourself in the most honorable place. It shocks them to see you do such things." In this case the missionary's shortcomings arose from ignorance, and presently was remedied; but I recall an able missionary who failed utterly in Japan because he deliberately and contemptuously refused to observe the established etiquette of that very polite people. Far worse than this is it to ignore the ability and culture of these Orientals, treating as children men who often are abler than ourselves. There is an old story which points this moral. A young lady missionary not long on the field in China started out to collect money to purchase a new organ for the chapel, since the old one had been spoiled by rain from a leak in the roof. She went first to the local mandarin, and thus in pigeon English explained her errand. "Have got before time one piecee organ, belong makee sing song. Have puttee organ house inside. Roof topside have makee break. Rain come chop chop: makee spoilum organ. Just now must catchee one more piecee." The mandarin listened, but did not seem to understand. So she repeated her statement several times. Finally his face lighted up, and he said, "Ah I understand: the little rift within the lute, n'est ce pas?" He was a graduate of Harvard, and had lived in Paris!

Life in a heathen land, no matter how much you respect and love the people for whom you labor, can be endured by most missionaries for only a certain length of time; then they have to come back for a little respite in Christian surroundings. It is like living in a room that lacks oxygen; you have to get out every now and then for a breath of God's pure air. That is the great justification of missionary furloughs. In some missions they are needed for phy-

sical health. A prolonged stay in the tropics saps the worker's energy. He grows white, languid, despondent, and must be sent to the high hills or home for a season. But there are many mission stations whose climate is as healthy and invigorating as our own. In these a missionary needs a furlough, just the same, for his mental and spiritual health. I think that in some missions the furloughs are too far apart and also too long. Despite the high cost of travel, I would make them more frequent and shorter. A few months spent at home in an atmosphere of twentieth century thought and abounding Christian fellowship, revives the stagnant brain and the drooping spirits; and then the missionary is eager to get back to his work and his flock.

Another hardship peculiar to foreign missions is the breaking up of families. It is met at the very outset, for the command to the missionary is like that to Abraham, "Get thee out of thy country and from thy kindred and from thy father's house, unto the land that I will show thee." Such separation is not easy, and requires consecration on the part of both child and parents. My own observation is that the parents are the ones who most often fail in this. Their protestations and prohibitions keep back many a young man or woman from the foreign field. If the parents are not earnest Christians, we can understand their attitude. But what are we to think of Christians who would not consent that their children should go into the foreign field, but did consent that they should go to France in Red Cross service, and exulted over the high record they made there? Are the Republic of America and the Republic of France more worthy of our service than the Republic of God?

Still more trying is the breaking up of the family and the separation which comes when the missionary children must be sent back to America for their education. Apart from the lack of educational advantages, it would not be safe to let them grow up in a heathen land, surrounded by the vices and familiar with the pollution of heathen life. That was tried by the early missionaries in the Sandwich Islands, and the results were disastrous. But it is a bitter thing to send a little child ten thousand miles away from home and parents, to grow up perhaps among strangers and certainly without parental love and care, bitter for the parents and for the child. Repeatedly the missionary draws back from that sacrifice by returning home with his

children. And if the sacrifice is made, the child may perhaps even be embittered by the thought of what he lost of parental love and care, and find it hard to forgive those who caused it. Shall we, then, lay down the rule that missionaries should have no family life, after the pattern of Paul rather than of Peter? That would not only deprive them of the cheer and strength arising from home life and parenthood, deprivations they might accept if best, but it would take away one of the strongest object lessons of the Gospel, the contrast between a Christian home and a heathen home. No teaching by words can begin to have the power of this teaching by direct example of what Christianity means to a father, a mother and a child. Feeling that we must retain this, and yet not make its cost too bitter, we are now establishing in the various heathen lands schools for the children of missionaries and other Europeans, where they can be trained by Christian teachers and surrounded by Christian influences, with an opportunity to spend vacations at home, as children away at school do here, until they are old enough to come to America for their college or other education. By that time the separation is much less deplorable.

One of the specialties of foreign missionary life, whether a hardship or the reverse, is the practice of hospitality to travelers. I never realized how much of this is put upon them, until I was a traveler among them. In India at most of the railway stations there is only a bungalow or travelers' resthouse. It is an inn—with everything out—a house with the barest of furnishings and with a native in charge of it. If you stay in it, you must furnish your own bedding, your own food, your own servant, very much as if you were camping in some abandoned house. In China there are in every village native inns; but the things which are already in make them impossible. In Japan the village inns are clean and the service excellent, but you sleep on the floor, you bathe in a tub in which the water is not changed no matter if a dozen people have used it before you; and the Japanese food soon raises havoc with an American stomach. So, in all these Oriental lands and others, unless you are in the great cities (they usually have fairly good hotels after our standards), you must go to the missionary's home for entertainment. He always professes that he is glad to see you. I think he is. Your coming is a pleasant change in his life and there is the desire to interest

you in the mission's work. But there are differences in travelers. I shall always remember overhearing a good English missionary's wife at whose home we had come to stay a day or two announce to her husband as he returned at night (the good lady was deaf and spoke louder than she realized) "The guests have arrived, and really they are quite agreeable, don't you know." The inference as to her expectations, based on other guests, was obvious. Our good Busrah missionary, John Van Ess, tells of a visitation he had from an erratic gentleman and his wife who were wandering about over mission fields, professedly laboring for the Lord and living by faith. They staid two weeks, involving much labor and denial on the part of their hosts to make them comfortable; and then on departing said they felt it their duty to rebuke these missionaries for worldly mindedness and living too luxuriously!

But I have dwelt long enough upon the hardships of the missionary; now let us turn to his rewards. They are many. I shall mention only four.

First the development of his powers. The broad and varied demands of the mission field exercise to the utmost every faculty a man possesses. Because the need of doing them confronts him he finds himself obliged to do things he would never dare attempt at home and the result is growth. When I came in close contact with the mission force, and recognized their energy, ability and breadth of vision, I asked myself, "Have the Mission Boards picked out leaders for the work, or has the work developed these men into leaders?" And I came to the conclusion that both explanations are correct. The carelessness with which churches select pastors, pleased by the candidate's personal appearance, delighted by a couple of sermons, confirmed in their judgment by a letter from some good-natured professor or brother minister, this is in strong contrast to the pains with which a mission Board investigates the record in college and seminary and church and community, of the young man who wishes to go to the foreign field; has a physician pass on his physical condition; puts to him searching questions about his religious experience and convictions; insists upon a personal interview—all that there may be no mistake in the selection. Mistakes are made, of course; Paul made mistakes in selecting his mission band. But the foreign mission force is a picked one, and it is an honor to be accepted for it. Then the mission work


develop the worker. A new environment, novel experiences, freedom of action, great responsibilities, unlimited opportunities, plans and visions that stretch adown the future,—who would not develop under such conditions! Work here at home is sometimes deadening and dwarfing. Given a congregation that has been preached to until it is apathetic and hypercritical, a church that is self-satisfied and Pharisaical, a community whose life and thought are sluggish or stereotyped—there are plenty of such; and you will pretty surely find a minister whose fervor has been chilled, whose aspirations have become feeble, whose growth is stopped. Put the same man in the foreign mission field, and he would begin to live again. The Apostolic Age, so we all agree, was an age of mighty personalities. What created them? Mission work, foreign mission work. And the modern Acts of the Apostles, when a true Theophilus peruses it, reveals many a mighty personality created in the same way.

The second great reward of the missionary is the consciousness that his life counts for something, that he is meeting a real need. One able woman whom I met said, "Do you want to know what made me a missionary? I was a teacher, and fairly successful. There was a vacancy in a school and I applied and got the appointment. Later on, I learned that there were two hundred applicants for that position. And I made up my mind that I would never stay where two hundred other people wanted my job." It takes imagination to make figures inspiring, so I doubt if many people are roused by the statement that in Shantung, that province the world seems so afraid the Japanese will steal from China, there is only one missionary to every 60,000 inhabitants. But surely, when the choice is between Shantung and some American village of 600 people with no prospect of future growth, and with three churches besides a Christian Science group and a Spiritualist parlor, the man who hesitates to take Shantung is—what shall we call him? Even if the mission work be in a field where it is hard to gain a hearing, and there is little response to the gospel, still there is the knowledge of a desperate need, and the satisfaction that whatever is accomplished is the first step to greater things presently. Paul's labors in Athens seemed largely a failure, "nevertheless some believed," and a church was founded there. Every missionary is cheered by visions of the future. In his hours of deepest discouragement, when Buddhist priests have lured his children into

their Sunday-school, and riotous heathen have broken up his meeting, and the government official has warned the people against these foreign doctrines, and promising converts have lapsed into old heathen vices, and some fanatical sect from America is trying to steal away the faithful,—even in such darkest hours he has his vision, as did Paul; and the Master says, “Be not afraid, but speak; for I have much people in this city.”

The third great reward is the love bestowed upon him by his flock. It is one of the richest rewards of all ministry, and every pastor longs for it. Paul’s letter to the Philippians shows how precious it is. The measure of this which is received differs in different heathen lands; for races like individuals differ in their appreciation of what is done for them. Nevertheless, everywhere as the missionary brings to a heathen community blessings far greater than any minister can bring to his parish in a Christian land, so those who accept them from his hand have reason to be and are far more filled with gratitude and love.

The Fourth and greatest reward of mission life is that it is the most perfect reproduction of the life of Christ. Christianity means missions, foreign missions. The first great Board of Foreign Missions was the Trinity in heaven, asking, “Whom shall we send and who will go for us”? The one person who was the supreme and ideal foreign missionary was Jesus of Nazareth, commissioned of the Father to go to this lost world. He has handed over the field to us, giving us at the same time his own heavenly commission, “As the Father hath sent me, even so send I you.” There is no life in which we have such intimacy with Him, because there is no life in which the environment, the motive, the sacrifice, the struggle and the triumph, are so identical with His. And in that intimacy and identity lie our joy and our salvation.



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A TRAGEDY---AND THE GRACE OF GOD

A. CAROLINE MACDONALD

A CENTENNIAL IN HAWAII

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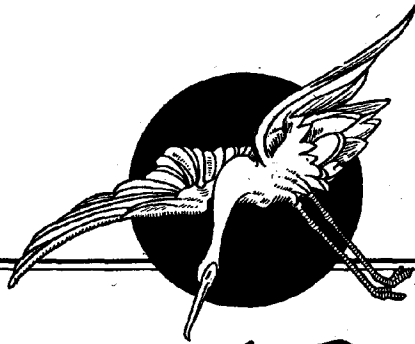
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor.*

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BEAUTIES OF THE SPRINGTIME IN TOKYO

In the midst of external beauty there abound ignorance and poverty, vice and all kinds of sin. It is to introduce Christianity which makes for beauty of life and character, that the missionaries have gone to Japan (Read page 491)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIII

JUNE, 1920

NUMBER
SIX

A CALL FROM ABYSSINIA

THE most difficult lands and peoples to reach with the Gospel of Christ are naturally those that think that they have no need of further light. The Jews will not hear because they have the Old Testament and the Talmud; the Moslems refuse to listen because they think Mohammed superior to Christ and the Koran more fully inspired than the Bible. The Oriental Christian sects have not welcomed evangelical messengers because they have considered themselves already Christians. Many of these have a name to live and are dead; they show little if any evidences of spiritual life. One of the difficult fields is Abyssinia.

"No one who has studied the missionary occupation of north-eastern Africa," says Dr. Zwemer, of Cairo, "can hesitate as to the vast possibilities of Abyssinia. Among the unoccupied fields of the world, Abyssinia has long been a challenge. Whole tribes that were once Christian, and still bear Christian names, have become Mohammedan within the past two decades. The situation is positively alarming. Islam is steadily penetrating into hitherto Christian districts, and making superficial progress among the restless tribes. Altogether, Abyssinia with its 200,000 square miles may have a population of between nine and ten millions. The country consists for the most part of extensive table-lands 6,000 feet above the sea, with mountains which attain to 10,000 and 12,000 feet. The whole country presents the appearance of having been broken up by upheavals and the mountains assume wild, fantastic forms. The principal rivers are tributaries of the Nile, and would form the natural lines of communication with the Sudan and Egypt.

"Religious intolerance and political jealousy have together closed Abyssinia to the Gospel messenger for centuries. There is a ready entrance for the Christian evangelist, but the opposition

of the debased priests of the Abyssinian Church and the drastic punishments inflicted by Abyssinian authorities on those who are suspected of favoring another form of Christianity are great hindrances."

But today there are clear signs of awakening in Abyssinia. For years the rulers have been unwilling to receive Christian evangelical missionaries. The Swedish Evangelical Mission has been at work among the Gallas at Addis Ababa with some success and the British and Foreign Bible Society has in recent years opened the way to the hearts of the people. The sale of the Scriptures has been followed by remarkable results. Many nominal Moslems have turned to Christ and through the Swedish Evangelical Mission a remarkable religious movement in the interior has taken hold of the Moslem population, so that in the last six years some 10,000 are said to have been baptized into the Christian Church. The apostle of this movement is an ex-Sheik, Zaccaria, who changed his name to Noaye Kristus, a person of great influence in Sokoto. The movement is evangelical and has sprung from the distribution of Scriptures by the British and Foreign Bible Society.

A few years ago the Rev. Thomas Lambie and Mr. McCrory of the Sudan Mission of the United Presbyterian Church were at Nasser, a town near the border, when an Abyssinian General and his Staff called to ask for some medicine. The General also accepted a Bible and asked: "Why do you not come into Abyssinia to teach us and to heal our sick . . . we will treat you well and will give you a delightful place to live."

As a result of this appeal money was given to begin work in Abyssinia and Mr. Lambie and a negro colporteur visited the country and received a hearty welcome. The General offered a site on the mountain if the missionaries would establish a hospital there. Four calls have come for an evangelical mission in Abyssinia—three more than were required to take Paul to Macedonia. There are millions of pagans in Abyssinia and millions more who have only a distant and indistinct knowledge of Christ. It is a country of small villages and hamlets. The important towns are few and of small size,—Gondar 5,000, Adua 3,000, Addis Ababa, the present capital, 35,000, and Harrar 40,000. The railway recently completed from the coast to the capital is an open highway, not only for trade, but for Christian influence and the future messenger of the Gospel. The field offers many points of contact with the Coptic Church of Egypt and the Protestant community. No unevangelized field has a more romantic past and a stronger appeal to the Christian imagination. The people are awakening to their need of a better way of life and a clearer knowledge of God.

A deputation from Abyssinia came to America last summer,

bringing gifts and greetings to President Wilson, and an expression of desire for closer fellowship with this country. How soon will American Christians respond with a Mission to Abyssinia, carrying the fuller message of light and life through Christ and the open Bible?

THE NEW MOROCCO

SOME remarkable economic transformations have taken place within the past few years in Morocco. The war diverted attention from the changes in progress there under the French administration, but did not seriously interrupt the work of transformation. M. Alfred de Tarde, editor of "France-Marco," tells some of the facts in *The Geographical Review*. He says: "When France took up the work of political and economic organization everything remained to be done—restoration of the disordered administration; establishment of the bases of economic development; installation of medical, educational and other service; reform of the land system. At the same time peace had to be assured and a rebellious population pacified by the combined application of force and persuasion.

"The task was rendered more difficult by the European war. There was a call for immediate abandonment of all the country except the coasts. But General Lyautey, with a clear outlook on the future, despatched to France the forces summoned for national defense, guaranteeing to hold Morocco with the remainder. Not only has Morocco remained peaceable during the war but the zone of pacification has been extended. Today the occupied area exceeds 250,000 square kilometers, whereas at the outbreak of the war it was 180,000 square kilometers."

Step by step the borders of the "pacified" area have been pushed forward by troops which build roads and bridges, railways and telephone lines for the benefit of the native population, and which include in their ranks masons, carpenters, laborers, farmers, teachers and doctors.

Casablanca is now provided with a fine, commodious harbor and its traffic is growing rapidly. When Casablanca is joined by rail with Oran and Tangier it will afford European travelers the means of shortening by several days the journey between the Old World and Central and South America. Great progress has been made in the construction of highways, which, with the introduction of automobiles, have been one of the chief factors in opening up the country. The French authorities have devoted much attention to town planning, and with the help of an expert the tendency of the European town growing up beside the native town is to overshadow, and finally to replace its predecessor. To avoid this sequence General Lyautey laid down a rule that the

native and the European towns shall be separated, a plan adopted by the English in India. The policy is in accord with moral and hygienic principles. In an intimate mixture of two such dissimilar civilizations it is rather the vices than the virtues that flourish in the Moroccan towns, with their narrow, dirty, ill ventilated streets. In the town plans of the future the first care will be to set aside a strip of ground separating the European and native sections, and on this strip all buildings will be prohibited.

With the example of European colonists before their eyes, the natives are rapidly adopting modern agricultural methods and machinery; agricultural experiment stations and other agencies are introducing new crops, better adapted to the soil and climate than the old; stock-breeding is being encouraged. The next and most important step for Morocco is for the French to guarantee religious freedom and for Christians in America and England to strengthen missionary work.

STIRRINGS IN GUATEMALA

FOR TWENTY-TWO years Guatemala, a Central American republic about the size of New York State, has been under the control of one president, Don Manuel Estrada Cabrera, very much as Mexico was under the control of Diaz. The unrest and desire for release from despotism that has aroused other nations has also taken possession of Guatemala; and in March last the Cabrera Government was overthrown. Mr. Walter McDougall, the treasurer of the Missionary Review Publishing Company and Mr. Dwight H. Day, the treasurer of the Presbyterian Board of Foreign Missions, were in Guatemala City with other delegates to the Central American Mission Conference when the revolution broke out. Cabrera fled to his summer palace outside the capital and mobilized the army but in vain. A crowd of 30,000 people made a demonstration against the government officials; and students drew up and signed an address demanding certain reforms. The soldiers fired on the demonstrators, killing some, but when cameras were turned on the soldiers they fled to avoid the incriminating evidence. The city was bombarded by Cabrera's forces and some damage was done, but in a brief time his government was overthrown, Cabrera fled and new rulers were installed in office. The demands of the Unionist or Revolutionary party included the following reforms:

1. A new ministry and civil service officials.
2. Abolition of graft and favoritism in government circles.
3. Compulsory and universal education.
4. The suppression of crime.
5. The enforcement of the law against public religious processions and against public worship except in church buildings.

6. The abolition of forced labor by Mozos.

7. Adequate laws for protection of the working classes.

There is hope that a brighter day has dawned for Guatemala, both politically and spiritually. Not only have the people been aroused to demand better government, but they are more eager than ever before for education, and many are ready to receive evangelical Christian truth. One of the Guatemalan Christians told of one town of 5000 people who had accepted evangelical teachings and were ready to enter the Christian Church if only they could have proper leadership.

As a result of the missionary conference, forward steps have been planned by the Presbyterian Mission. The buildings destroyed by the earthquake two years ago are to be rebuilt, new missionaries are to be sent out, work for the Indians is to be extended, a union mission press is to be established and a union mission paper published. This program will cost between \$100,000 and \$200,000, but the promises of the harvest fully justify the expenditure.

Guatemala has been a neglected field. The difficulties are many but are not insurmountable. There are ignorant Roman Catholics who oppose all evangelical work, but the masses are indifferent to and are ignorant of religion. The government is friendly to Protestant missions and the law provides for the free circulation of all literature through the mails.—Pray and give for Guatemala!

OBJECTIONS TO CHURCH UNION IN INDIA

THE MOVE toward church union in India is not without its strong opponents. While many Indian Christians and some foreigners approve of the effort to unite even Anglican, Syrian and non-conformist Churches in one organization, there are those in influential positions who hold that this is neither desirable nor practical. The objections are similar to those raised against organic union in America. Some of them are as follows:

The ends to be attained are not as desirable as stated. Spiritual unity is most important and does not depend on organic union.

The move toward union is premature and not in harmony with the spirit of Indian thought and customs. India reveres religious men, but not ecclesiastical potentates, such as bishops.

The plans for the union of Episcopal and non-Episcopal Churches is one sided and practically amounts to the surrender of free church ideals. These plans involve many unsolved problems and pitfalls. The doctrinal basis of the proposed union is not sufficiently clear and positive, and involves elements that may promote discord.

The "historic Episcopate" and "constitutional Episcopacy" referred to in the Tranquebar manifesto are not clearly defined and

no valid reason is given for preferring episcopacy to any other form of church government.

Organic union without true doctrinal agreement and spiritual unity may foment discord, rather than promote harmony.

These and other arguments show that there is some distance yet to go before Christians of India or elsewhere will be ready to unite in one organized Church, even with certain latitude.

A BLOT ON AMERICA'S 'SCUTCHEON

SIN IS SIN, and crime is crime, wherever they are found and by whomsoever they are committed. It is dastardly and inexcusable for Germans to torture and maltreat their enemies, for the Bolshevists to cruelly abuse the Russian bourgeois, for the Turks to murder the Armenians, for the Japanese to torture the Koreans. It is equally dastardly and inexcusable for the Americans to meet crime with crime by the torture and cruel lynching or burning at the stake of men of the Negro race. The crime with which some of these Negroes are charged is horrible and deserves the severest penalty, but this does not mitigate the guilt of those who meet barbarism with barbarism. Mobs break all the laws and restraints of civilization and disregard justice. The facts show that many Negroes who are lynched are only suspected of crime, that law is not allowed to take its course, that mob violence is unrestrained passion and that lynching neither remedies the wrong nor deters other men from committing crime.

Last year eleven Negroes were burned alive for alleged crime in the United States and seventy-three more were lynched by hanging, shooting, beating, cutting to pieces, drowning or some other barbarous method. Of these the charge against twenty-seven was murder and nineteen assaults or attempted assaults on white women. Some charges were as trivial as "altercation with a white man" and "not turning out of the road for a white boy in an auto."

There is need for an intensive and extensive campaign of education to instruct Negroes and to teach them self-control; and also to educate white men and women, not only in Georgia and Mississippi, but in Chicago and Kansas City. The solution of the race problem and of every other problem is Christian education. Americans need to set their own house in order and to clean the blot on their own 'scutcheon if they are to undertake the work of correcting the evils that exist in Germany or Turkey or in Korea and China. Many plans are under way for improving the condition of the Negroes and for giving them the opportunities that all mankind should enjoy—to establish suitable homes and churches, to receive necessary education and to be treated with consideration and justice socially, industrially, politically and judicially.

CHURCH AMERICANIZATION PROGRAMS

NO LASTING benefit attaches to an Americanization program that is not a Christian program. If churches or Christian workers merely teach English, intellectual studies, athletics, sanitation, hygiene, social uplift and industrial betterment, they may do no more than increase the power of anarchists and criminals. It is not enough to develop minds and bodies. To make all such work worth while it must not only be permeated with Christian idealism, but must have for its chief aim the leading of each individual to a personal surrender to Jesus Christ, as divine Lord and Saviour. This work depends for its success, not on patriotic motives or humanitarian sympathy, but on the power of the Spirit of God.

How shall Christian churches help to do this needed work of making Christian citizens of all classes of foreigners? The Home Missions Council suggests (1) The right kind of preaching, study, investigation and prayer; (2) Better equipment for the work in churches, parish houses or rented halls; (3) Enlistment of pastors, Sunday-school workers, women, men and young people of the church in definite and intelligent Christian effort for foreigners in the neighborhood; (4) Classes can be formed in Sunday-schools, entertainments given, families visited, mothers' meetings held; (5) Help may be given to foreigners by Christian lawyers, doctors nurses and teachers; (6) Recreation grounds may be opened, dispensaries established and clubs started in neglected districts.

But the Christian goal must ever be kept in view by the workers—the manifestation of the Love of God through unselfish service, in order to lead these men, women and children into the blessing of the friendship and salvation of Jesus Christ.* To make this service effectual each worker must be a devoted and intelligent follower of Christ.

STUDENT VOLUNTEER MOVEMENT CHANGES

AFTER OVER thirty years of existence, the Student Volunteer Movement has made a radical change in its organization. The Executive Committee recently adopted a plan by which students shall have a large representation on the Committee. The Student Volunteer Council has been formed to consist of two representatives, a man and a woman, from all the Student Volunteer Unions in North America. These proposals were first brought before the Committee in February, 1919, and the first meeting of the Council was held at Wallace Lodge, Yonkers, New York, on April 10 and 11 of the present year. Fifty-four delegates were present from Unions so separated geographically as California, New Eng-

* Send for the pamphlet on "Americanization," printed by the Home Missions Council, 156 Fifth Avenue, New York.

land, Toronto and Texas. The Council reviews the work of the Movement, and suggests plans and methods for making its work more effective. It also nominates the student members of the Executive Committee, which has been enlarged from six to thirty members, and is composed of fifteen student volunteers, four representatives of the Student Y. M. C. A. and Student Y. W. C. A., five representatives of Foreign Mission Boards and six delegates-at-large.

A surprise to some and a loss to the work comes in the resignation of Dr. John R. Mott from the Chairmanship of the Executive Committee on which he has served as chairman since the Committee was formed in 1888. Dr. J. Ross Stevenson, who has filled the office of Vice-Chairman most efficiently for twenty-two years, and has served on the Committee for twenty-five years has also resigned. To fill these vacancies Dr. Joseph C. Robbins, Secretary of the American Baptist Foreign Missionary Society, was elected Chairman and Mr. Charles S. Campbell, a graduate of Yale, was chosen Vice-Chairman.

PROPOSED UNION OF EASTERN CHURCHES

AS A RESULT of a proposal of the Lieutenant of the Oecumenical Patriarchate of the Eastern (Greek) Orthodox Church of Constantinople in January, a special committee was appointed to consider the question of the union of the various Christian Churches, especially the union of the Eastern Orthodox, the Old Catholics and the Armenian (Gregorian) Churches. This Committee consists of the Metropolitans (Bishops) of Caesarea, Philadelphia, Elioupolis, Kirkilisa, the first Secretary of the Holy Synod and the Faculty of the Theological School at Halki.

The report of the Committee was approved by the Holy Synod on January 19th. It is, in part, as follows:

“The Rapprochement and League (Union) of the various Christian Churches not only is not hindered by the existing dogmatic differences among them; on the contrary and in spite of them it is possible, and is to be wished for and desirable, being necessary and in many ways useful for the best interests of the various denominations and of the whole of Christendom. As the first and indispensable condition of this desirable Rapprochement and Union, there must be put aside all the mutual distrust and ill feeling, caused from the tendency noticed in some of them to beguile and proselytize the followers of other confessions (denominations).

“Another condition is that there must be the vital interest for the well-being and strengthening of other churches also, which should not be considered as entirely strange and foreign, but rather they should be considered as akin and friendly in Christ.

“A third condition is the feeling of readiness and earnestness

in following up the happenings in the other churches, and thus learning more accurately their affairs; and also to lend them a helping hand and cooperation in their strivings for their own well-being.

“The acceptance by the other churches of the measure suggested we are sure would constitute the first step in their rapprochement, and this in time will greatly prepare the way to that desirable union for which the Church has ever been praying, having as its motto the last prayer of the Lord: ‘I ask not only for these but also for those who are to believe in me through their word, that they may all be one.’ ”

THE ANTIDOTE TO RADICALISM AND UNREST

NEVER has there been such wide spread unrest in the world; so much suspicion; so much uncertainty; so much foreboding. Even the most optimistic find it difficult to view the future with confidence. Russia, with its 180,000,000 people, is still torn with strife and without any solid foundation. Germany is stirred by revolution and counter revolution. Great Britain has not only her industrial and political problems at home but faces a most difficult situation in Ireland. Almost all Continental Europe is plunged into debt, into high prices, into socialism and disputes. Turkey is conquered but not controlled. The Allies are in Constantinople but Asia Minor and Syria are still the scene of fighting and massacre. Persia is strangled and almost dead. Mesopotamia and Arabia are claimed by one people and ruled by another. India is a seething mass, with Moslems, Hindus, Parsees and British seeking to control. Afghanistan is a threatening neighbor. China is divided against itself and is seeking protection against an aggressive neighbor. Korea is in the grip of Japan, but struggling for liberty. Japan herself faces industrial and political revolution with a demand for democratic government and economic justice. Many familiar with conditions predict another world war centered in Asia. In Africa, Egypt and the Sudan are kept in control only by the British military power and many other parts of the continent are in similar state. The mandates for the former German colonies in Africa and the islands of the sea are not yet in successful operation. In Latin America, Mexico is in the throes of another rebellion, Guatemala has just overthrown a president of twenty-two years standing and many other republics know not what change of government tomorrow may bring. In North America, the newspapers of the United States are filled with reports of robberies, murders, strikes, anarchistic plots and uprisings. New York City is a hotbed of radical organizations and propaganda. Many business men predict a panic and everywhere there are signs that

the Americans, like other nations, have not learned the great lessons the war should have taught us.

It is a dark picture for those who look at the shadows. Is there then no light? Many are placing their hope in human nature and human institutions, in armies and navies, in better laws, in a League of Nations and internationalism, in social justice, and better industrial programs, in Americanization and secular education. But our troubles all come from human failure and cannot be remedied by human experiments. At the root of all is selfishness and a fear that others will take for themselves what we wish for ourselves. The only light and power that will make the world brighter and better must come from Above. That Light must shine upon men in all lands and be reflected in human lives to brighten the lives of others.

To change the figure, the foundations of human society have been shaken, and men are struggling for another foothold. Bolshevism or radicalism is the expression of dissatisfaction with existing conditions and the under man's attempt to gain control. There is only one ground of hope and that is God as revealed in Jesus Christ and His message of Truth and Life. Self-sacrifice must take the place of selfishness, and service must crowd out indulgence; faith in Christ must displace faith in human institutions, a consciousness of the primacy of the spiritual must crowd out the grasping for material things; love must displace hatred and jealousy. Bolshevism and similar cults must be uprooted and something better planted or it will spread over the earth like witch-grass.

There is one class of people that holds the secret of the cure for Bolshevism, socialism, atheism, radicalism—whatever it may be called—and those are the men and women who live and proclaim the Gospel of Jesus Christ and undertake to educate the rising generation to know and follow Him. What a wondrous difference it would make if every boy and girl could be taught to accept the teachings of Jesus Christ and to surrender to His control! Christian City Missions, Home Missions, Missions in every land are the program for humanity today. Christ himself must reign in the world before we may hope for any abiding peace and prosperity. The work of regenerating mankind is too great a task for human agencies. God alone is equal to the undertaking.

RESULTS OF THE INTERCHURCH CAMPAIGN

The Financial Campaign of the Interchurch World Movement resulted in pledges of about \$173,000,000 out of the \$338,000,000 which was set as the goal. The "Friendly Citizens" failed utterly to respond giving only about \$3,300,000 out of \$47,000,000 in the budget. The Baptist Campaign has thus far reported \$55,000,000 of its \$100,000,000 fund. All the returns are incomplete but the disappointment in the financial campaign means that the Interchurch Movement will greatly curtail expenditure and a plan is under consideration to reorganize the whole work. More will appear in regard to this in our next number.



POSSIBILITIES IN JAPAN—SHALL THEY SERVE GOD OR THE DEVIL

One hundred thousand juvenile delinquents are arrested annually in Japan. Shall these boys be among them?

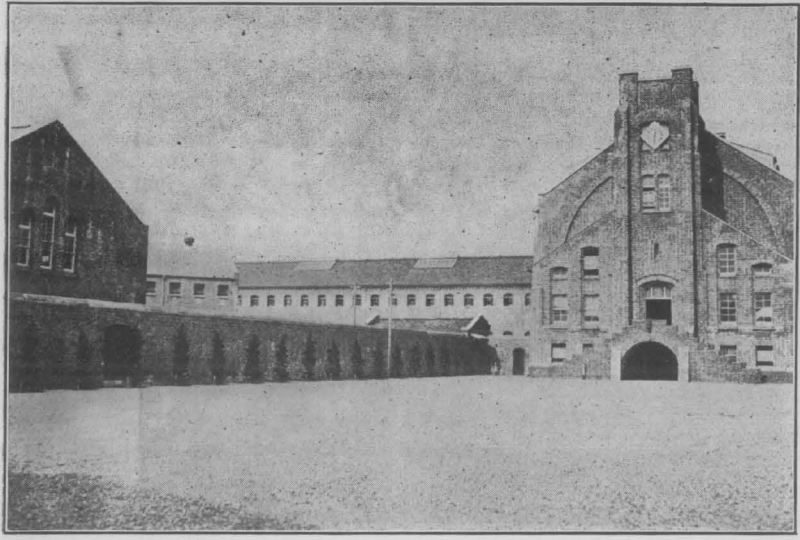
A Tragedy—And The Grace of God

BY A. CAROLINE MACDONALD, TOKYO, JAPAN

A FEW YEARS AGO in the city of Tokyo, there occurred a terrible tragedy which was destined to change the course of my whole life work. One night a quiet young Japanese man, with whom I was acquainted and who was trusted by the officials over him, committed a horrible murder. I went to the prison to visit the man and to bring him what help I could. He passed through a terrific spiritual struggle from which he came out steadied and strengthened to face whatever the future might bring. So marvellous was the change in the man that a prison official borrowed his Bible and read it as he patrolled the prison corridor at night. This official became a Christian and was baptized. He said to me: "We are used to crime here but we never saw true *repentance* before."

This was the beginning of my work for Japanese prisoners. During the past five or six years I have visited practically every man under condemnation of death in this prison and many of them have gone into the beyond with quiet hope.

One day a big, rough, outspoken jailor, a friend of mine with a



SHALL THE CHURCH OR THE PRISON WELCOME THE NEEDY IN JAPAN

A recently built prison for First Offenders in Tokyo

kind enough heart when he understood, said to me, "Why do you waste your time coming to see people condemned to death? They cannot do any more harm. Why bother with them? You had much better confine your attention to those who are coming out again." As a matter of fact I was doing both as best I could, but I tried to tell him what Christians thought about life, both here and in the hereafter.

Very different was the comment of another and more thoughtful official, when talking of a man who had just died in triumphant faith at the gallows. Just before this condemned man's life was taken he had written in a simple way the story of his life and of his conversion, and had left the manuscript to me. "You will translate that story into English, will you not?" the official asked. He knew no English, so that request seemed an odd one, but he went on to explain:

"People talk so much nowadays about the fundamental differences between the East and the West, their different psychology, their different makeup, and the inability of either to understand the other. Here we have had behind these prison bars a marvellous example to the contrary. Here we have had an ignorant, uneducated man, steeped in crime from his childhood, with much of his life spent in prison and his life ended on the gallows. And what happened? One of another race, of another background and education and outlook, and a woman at that, touched him with the



WHITHER SHALL THESE GO TO FIND THE SECRET OF SUCCESS IN LIFE?

Some Japanese Day Laborers waiting for work

universal message of God's love, and the man's soul awoke and he entered into Life. I want your people to know the story."

It is the "uttermosts" that test the sufficiency of Christ's evangel, and it is the gospel of Christ alone that makes possible a real internationalism.

Some time ago I sent a Bible to a man in prison, a Buddhist priest, who had received a death sentence for some atrocious crimes. A few months later when I went to see him I was told that the man was so desperate that he had smashed the iron bars of his cell and that it was not safe to have me see him. The official suggested that I write him and that I did at once. I gradually learned his life story from the letters that began to come to me. He was a man of education, had been of some standing in the priesthood, and had made a pilgrimage to Tibet. He had been a chaplain with the army at the time of the Russo-Japanese war. Drink had been his undoing, and he wrote down the harrowing details of the crimes into which drink and its attendant follies had led him. These letters make a rare study in comparative religion as they reveal the way in which the living Voice of Christ broke through the crust of a formal and hereditary religion after all hope had gone out of the man's soul.

He gradually quieted down and I was allowed to see him. Extra precautions had to be taken, however, and seven officials were



TIME AND ETERNITY IN THE PRISON

Clock in Office of Governor of Kosuge Prison—he is a Christian. The picture of the Good Shepherd was presented by Miss MacDonald

present where ordinarily there would have been only one. The man stood in the midst, handcuffed, but quiet and steady. He was the first to speak and he said with a sad pathos in his voice, "If I had known this teaching ten years ago, I should not have been here." Two thousand years since the Christ came and still men do not know Him!

His last letter to me but one was about Peace. His last, a note written on the morning of his execution, thanked me for what he said I had done for him. They told me afterwards that he had died in peace—this man who had erstwhile smashed iron bars, who was so desperate that he could not be taken out of his cell, the man whom even the jailors had feared; this man had quieted at the touch of Christ.

The prison problem is not a problem in itself. It is only a symptom of disease in the body politic. Prison work is not a work in itself. It is only a point of departure for work which ramifies into every department of life. I went to see a man in jail who was being detained, pending the decision of his case in the appeal court. His wife and only child were in the country at the time and I wrote to the Christian pastor there and put her in touch with some Christian people. Later the man was let out on bail in order to arrange his affairs and his wife came up to Tokyo to be with him.

Shortly afterward I received word that their little child had died, and a day or two later a frantic telephone message came that the wife was very ill and begging me to send a doctor. The woman grew worse and I was then asked to get her into a hospital. It is sometimes embarrassing to be thought omnipotent! It was a difficult matter but I finally discovered a hospital that was willing to examine her if I could take her there. I borrowed a friend's motor and set out in state for the grubbiest part of the city. The

woman was carried to the motor on her husband's back, bundled in with her husband besides her and we sped on through the narrow streets, the observed of all observers. Arrived at the hospital the disease was pronounced contagious, I and the motor and the chauffeur were disinfected and the woman was sent off to the isolation hospital.

By the next day the husband had taken the same disease and was sent to the same hospital. He left word for me to let his lawyer know what had happened, for the poor fellow was only out on bail. A visit to the lawyer opened up a new series of adventures which in turn tapped other curious streams of life.

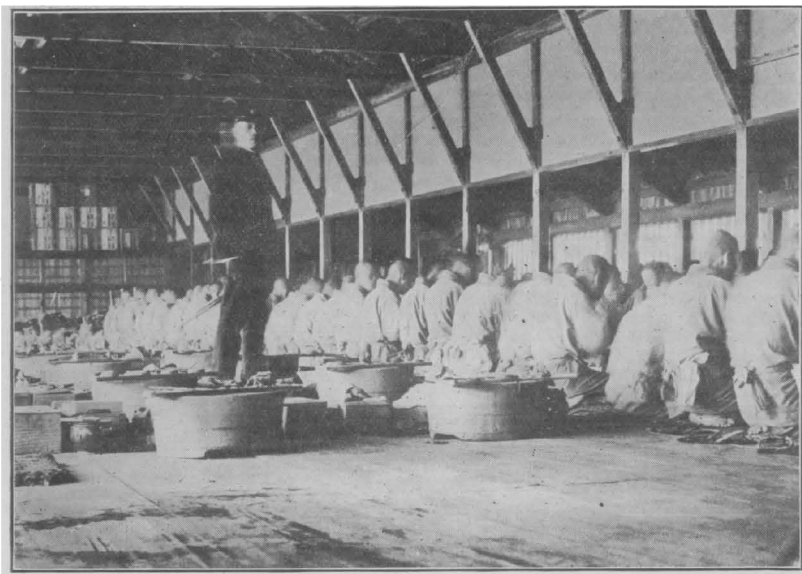
The man and his wife finally recovered and came to see me, thin and wan, but very thankful. They had both come along a weary road to the knowledge of God, through prison, through the sorrow of death, through pain and illness, but they had learned the Way of Life. The man has since been acquitted by the court of Appeals and is now free both in body and in spirit to begin life over again. "Behold I have refined thee: I have chosen thee in the furnace of affliction."

Much of my time is spent in visiting the four or five prisons that are open to me in Tokyo. In the federal penitentiary alone, where the warden is a Christian, I visit over one hundred men and see each one individually for I keep in mind that some day every man will come out and it is well to know his disposition, his background and his tendencies so far as possible. It is a day's work to see a number of prisoners, each with his own problems and his own soul's agonies. It takes something out of one to try to help them to endure, and to endure with hope. It takes also three hours of the day merely to go and return, and half of that time on foot!

I seldom return from prison, from other visiting, or from school (for I teach in a women's college in Tokyo) but that I find people waiting to see me. Now it is a man just out of prison, or a mother or a sister or a wife of someone inside. A man contemplating suicide reads in the newspaper that someone "comforts" men in prison, and he goes to the prison gate, asks my name and address and turns up at my house to be "comforted" also. Per-



MR. SHIROTSUKE—THE CHRISTIAN GOVERNOR OF KOSUGE PRISON, JAPAN



KOSUGE PRISON

Interior of a Workshop—The Governor is standing in the center

fect strangers come with stories of the struggles of their own inner lives, or their family troubles and expect me to solve their problems.

One young lad, a bookbinder by trade, nervous and overworked, walks in without ceremony and has to be quieted down by methods most immediately effective. Once he was put forcibly to bed that he might have some rest,

Then comes a quiet, thoughtful youth who has serious questions to ask about the problems of life and death and who wins his way through into a steady faith and life of service for others.

A big fine looking fellow who had been a man of affairs in his time, but through misfortunes of his own making has come down in the world, comes in like a cyclone, and rails at the universe. I let him rail, for most of what he says is true and one might just as well face facts. He is now earning an honest living with his hands, cares for his two motherless little girls with the tenderness of a woman, and has thereby learned to know the care of God for us.

They come morning, noon and night, the weary and the worn and the sad, not always the poor and the ignorant, but always the needy. Tell me the Japanese are not wanting the gospel of Jesus Christ! When the *heart* of Japan is touched she will be won and, I venture to say, not until then.

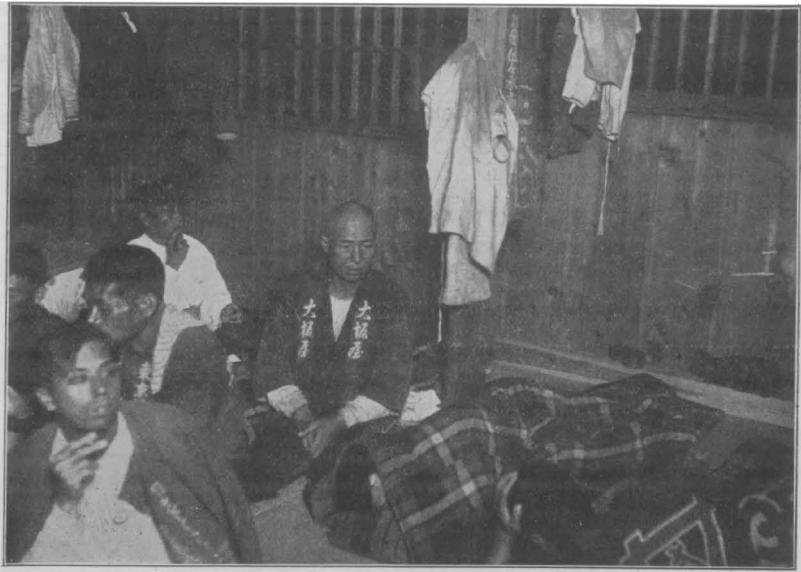
Last Christmas, one hundred and fifty people came to my

house to celebrate the day. We took out all the partitions and put out all the furniture and sat on the matted floor. There we were, prison official, policeman, gendarme, private detective, with their wives and children, sitting cheek by jowl with ex-prisoners and their families, the wives and mothers of men in prison, orchestra players who gave an entertainment, young lads from a department store who had previously taken possession of the house and decorated it, clerks from the Stock Exchange, one of whom explained pictures of the life of Christ. There were other ordinary sinners like ourselves, all of us having at least one thing in common, namely, that none of us would have had any Christmas at all if we had not had it there together.

Often I have been asked to go and get men out of prison and take them to my own home until I could find other friends for them. I have in mind men who have struggled and won and are living earnest Christian lives today, and I have known others for whom the battle has been too keen.

I have touched here only the outer edge of the things that have come to me since the days of that first tragedy, but they indicate the opening of a whole new world of opportunities, hitherto untouched by Christian effort. These must be conserved for the further advancement of Christ's Kingdom in Japan.

Tokyo is the third city in the world in size and has all the modern problems that are vexing every nation but that are here greatly aggravated because of the extraordinarily rapid growth

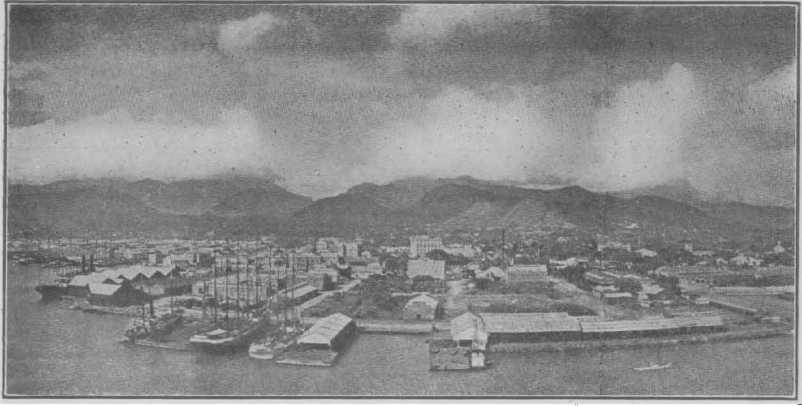


THE INTERIOR OF A WORKINGMEN'S LODGING HOUSE—TOKYO

of Japan's modern life and industry. In this great city of three million souls there is practically no Christian effort being made to cope with the very serious social and industrial conditions that largely vitiate our attempts at direct evangelism. It is not a submerged one-tenth but more nearly a *submerged one-half* that concerns us in Tokyo, the largest city in the world unequipped with any adequate community betterment activities. The most acutely needy section, the one in which are focussed most of the problems that are menacing the life of the nation, and the one towards which the unfortunates inevitably drift, is the ward called Asakusa. Here, compressed within an area of less than two square miles, is a population of 266,349. Within its boundaries is a large amusement park, 75 acres in extent, with 28 huge moving picture shows and theatres, through which, it is said, 50,000 people pass every night bent on various pleasures. Close by is the widely known and infamous Yoshiwara, a licensed prostitute district containing 30 acres of land, 228 houses and 2362 licensed women. These two places represent the dominant influences of the district. The ordinary people of the section are for the most part unskilled laborers, a class exposed more than any other, to temptations of every sort. Crime and juvenile delinquency abound. This is the section with which my work has brought me into closest contact.

The great need of these people for the blessings of the Gospel of Christ and the opportunities all ready at hand call for a large advance in our work in their behalf. Plans have been drawn up to take advantage of the contacts brought about through the ramifications of my prison work to establish in the heart of the district a well equipped community work, in which many will cooperate, based squarely on Christianity and interpreted by constructive service of the most practical kind. Such a center will stand as a social and spiritual lighthouse in the darkest spot in Japan, it will become the training ground for Japanese social workers and may serve as a model for subsequent enterprises of the same type.

A group of prominent Japanese Christian men have already guaranteed to raise in Japan \$75,000 towards the enterprise and a number of missionaries are also making practical efforts to bring the plan to fruition. Prominent Christian leaders in America have given the plan their endorsement and recommend it to the boards for financial help. Careful estimates indicate that it will require a capital of about \$300,000 to put the enterprise on a working basis. The cooperation of many will be needed, in money and in prayer, if God's obvious leadings are to be followed through the open door into this needy field of Japan's exploited classes. Will you cooperate with our Japanese fellow Christians to establish a fellowship among the weary and the heavy laden which shall have its center in the Cross of the serving Christ?



THE CITY OF HONOLULU AS IT LOOKS TODAY

A Centennial and A Jubilee in Hawaii

BY BELLE M. BRAIN, SCHENECTADY, NEW YORK

Author of "Transformation of Hawaii," "Holding the Ropes," "Love Stories of Great Missionaries," etc.

THE YEAR 1920 is marked by two anniversaries of importance in the Hawaiian Islands. One hundred years ago, on March 31, 1820, the brig *Thaddeus*, one hundred and fifty-one days out from Boston, brought the first missionaries to the islands. Fifty years ago, on June 15, 1870, at the jubilee celebration of this event, the American Board announced the completion of its work and Hawaii was formally declared to be a Christian nation.

In 1778 when Captain Cook discovered the island, he found there a race of degraded savages living in grass huts and worshipping idols. They had no marriage rite and were given over to every form of vice. Men had many wives and women many husbands. One woman, after she became a Christian, confessed that she had had forty husbands, usually several at a time.

They wore little or no clothing and nakedness caused no shame. While the *Thaddeus* stood at anchor in Kailua Bay, the missionaries invited the king to come on board and dine with them. One can imagine the shock to the refined senses of the cultured New England women when he arrived in a "narrow waist girdle, a green silk scarf thrown over his shoulders, a necklace of large beads and a crown of scarlet feathers!" Shortly afterward he came again with five wives, all with practically no clothing. It was hinted to him that he would be more welcome in a more adequate costume, so next day he arrived in cocked hat and silk stockings!



A SAMPLE OF OLD HAWAII

What Hawaiians worshipped when the missionaries arrived

Cannibalism was almost unknown in the Islands, but infanticide was so common that fully two-thirds of the children perished in this way. The women were lazy and pleasure-loving, and children were too great a care. If a baby was fretful it was not an uncommon thing for the mother to dig a hole in the mud floor of her hut, stuff the baby's mouth with rags to stifle its cries, and *bury it alive* without a trace of emotion. After the advent of the missionaries, when the women came to a realization of their sin, they wept bitterly for the children they had murdered. Many confessed that they had put to death six, eight and even more. "I have

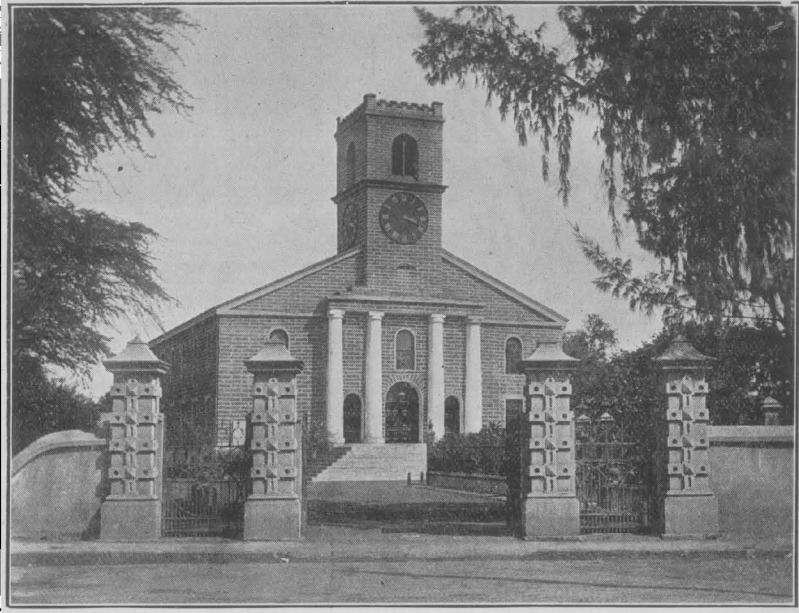
had thirteen children," wailed one woman, "and I buried them all alive. O, that you had come sooner!"

Human sacrifices also took a heavy toll of life. The making of a new idol usually cost at least one life (no god would condescend to take up his abode in it, unless a human sacrifice was offered), and such occasions as the illness or death of a chief, the building of a temple, or the launching of a royal canoe took many more. "No humble Hawaiian," says one of the missionaries, "could be assured that he might not be seized and offered to the gods before night as a peace offering or to insure victory in tomorrow's battle."

The curious custom of *tabu* (boycott or prohibition) kept the islanders in bitter bondage. A chief was *tabu* and so were his lands. It was *tabu* for women to eat with men, and certain choice foods were *tabu* to women. Even a chiefess could not taste the coconuts and bananas that grew on her own lands and were her own property.

There were, too, seasons of *tabu* when everything was at a standstill. The people were not allowed to leave their huts, and fire, light and all kinds of work were strictly prohibited. As noise angered the gods and rendered the *tabu* ineffectual, the most solemn silence was maintained during the entire period. Dog's mouths were tied shut to keep them quiet and chickens were bound in cloth or put under calabashes to keep them from cackling.

After the people became Christians, visitors to the islands



A SAMPLE OF RELIGION IN NEW HAWAII

The Kawaiahao Christian Church in Honolulu

often expressed surprise at the way in which the Sabbath was kept—the strict New England Sabbath brought by the missionaries. But this was not to be wondered at. Its restrictions seemed mild compared with the old-time *tabus*.

The penalty for violating *tabu* was death and there were no exceptions. “Don’t you think,” said an anti-missionary visitor to Kamehameha V., “that things are really worse now than before the missionaries came?”

“I leave you to judge,” was the reply. “Since coming into my presence you have broken the old law of *tabu* in three ways. You *walked* into my presence instead of crawling on your hands and knees; you *crossed my shadow*; you are even now *sitting* in my presence. In the old days any one of these things would have cost you your life.”

The early Hawaiians were ignorant as well as degraded. They had no written language and even the great Kamehameha I, the “Napoleon of the Pacific,” who united the islands in one kingdom and ruled them with great wisdom, could not comprehend the mystery of written words.

“I can put Kamehameha on a slate,” a ship’s captain once said to him, and proceeded to do it.

“That’s not me—Kamehameha,” said the great chief as he studied it.

The captain then said that by putting marks on the slate he could have his handkerchief brought to him. He wrote the order and the king sent it off by a servant. In a few minutes the man returned with the handkerchief. The king took the two—the slate and the handkerchief—and carefully compared them. They did not look alike and they did not feel alike, and great conqueror though he was, he was completely mystified.

The story of the mission of the American Board to these degraded savages begins with a dark-skinned heathen lad sobbing on the steps of Yale College. This was Obookiah, a young Hawaiian whom a ship’s captain had brought to New Haven. He wanted an education but had no one to teach him. Hence his tears.

One of the students (Edwin M. Dwight, afterwards a prominent minister) took compassion on him and began to teach him. But as he had no place to live, another student, Samuel J. Mills (the haystack hero) sent him to his father, a Congregational minister in Connecticut, who received him as a son and gave him every advantage. Six years later he united with Mr. Mills’ church and announced his intention to return to Hawaii to preach the Gospel. He was now a keen, intelligent young man with easy, graceful manner and was a powerful, living argument for foreign missions.

Christians everywhere were greatly interested in him. But in February, 1819, he suddenly became ill and died. This cut short his plan of carrying the Gospel to Hawaii, but the churches were so greatly stirred that the American Board decided to take it up.

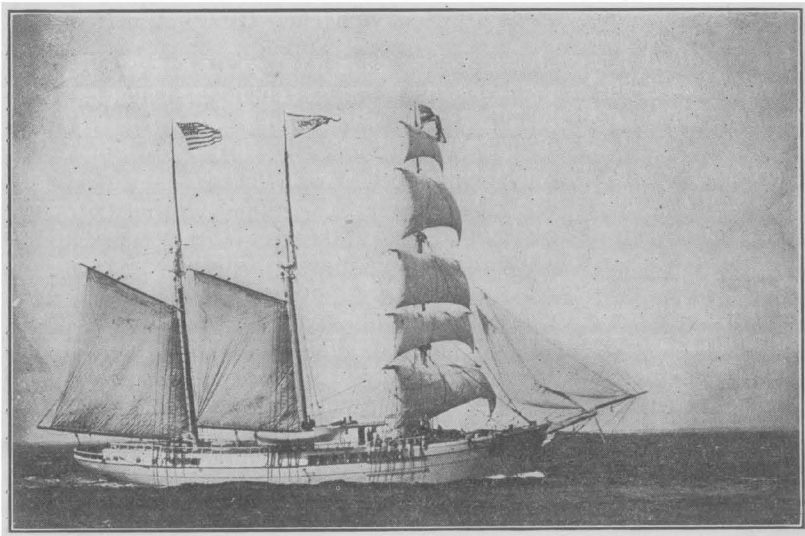
Hiram Bingham, a student at Andover, volunteered to go in Obookiah’s place and Asa Thurston, a classmate, agreed to go with him. Others joined them and on October 23, 1819, a party of seventeen, including a physician, a farmer, a printer, and three young Hawaiians from a missionary training-school in Connecticut, set sail from Boston. Another young Hawaiian, a native prince who had been in America, also embarked at this time.

After a voyage of almost five months, the party reached Hawaii on March 31, 1820. The native lads, eager and impatient, pushed off in a small boat before the *Thaddeus* anchored, but soon returned with the most astonishing news. The great Kamehameha was dead, his son Liholiho reigned in his stead, heathenism was overthrown and idolatry was abolished! These events had culminated in November, 1819, shortly after the *Thaddeus* left Boston.

The reforms had been accomplished largely through the influence of two royal women, Kaahamanu, the dead king’s favorite wife, and Keopuolani, the young king’s mother. *Tabu* had been

formally broken at a feast given by the king at which his wives and other women sat down with the men and ate food hitherto *tabu* to women. As the gods failed to take vengeance, the king proceeded with other reforms. Strange to say, the priests themselves urged him on, and when at last he gave orders to destroy the idols and burn the temples, Hewa Hewa, high priest of the war god, applied the first torch. For the first time in history, it is said, "idolatry threw down its own altars," and the nation was without a religion.

The missionaries rejoiced greatly to find the way so strangely prepared, but at first the King refused to allow them to land.



THE FIRST "MORNING STAR"—A MISSIONARY SHIP FOR THE PACIFIC

This was built with money contributed by Christian Children in America and was sent out from Boston in 1856

He had just put down one religion and was not sure he wanted another! At last, after thirteen days, he gave reluctant permission to stay *one year* provided they "behaved themselves well."

The early days were full of hardship. At first the missionaries were obliged to live in grass huts and had to depend largely on supplies from home that were months on the way and when they arrived were often badly damaged. Flour usually came moldy, or so hard it had to be chopped with an axe. Water and firewood had to be carried long distances and letters from home came sometimes as much as eighteen months after they were written.

At times it seemed unbearable. But these New England pioneers, like their Pilgrim forefathers, were cast in heroic mold

and nothing could turn them from their holy purpose of winning lost souls. When they landed, the owner of a trading vessel in port declared that ladies of such refinement could not live among such repulsive savages, and offered them free passage whenever they wished to go home. The first sight of the natives had indeed been a shock and several of the ladies had been obliged to retire to hide their emotion, yet none of them even so much as thought of accepting the ship owner's kind offer.

One of the greatest trials of the early days was the suspicion with which they were regarded by the king, but this soon gave way to a feeling of confidence, and the work progressed very well. The people showed a willingness to listen to the Gospel and the congregations on the Lord's Day steadily increased in size. People came long distances to attend divine worship, many of them in canoes which were moored along the beach during service. At Honolulu as many as one hundred or more could often be counted. The two dowager queens, Kaahamanu and Keopuolani, were among the earliest converts and gave large assistance to the work.

One of the first tasks of the missionaries was reducing the language to writing. The people were much interested and were eager to learn, but the king and chiefs insisted on being taught first, so a school was opened for the royal scholars. After four months, when the king could read fairly well, he was not only willing but anxious for the common people to be taught. They, too, made rapid progress and left their savage sports for the new accomplishment.

The work of translation was pushed as rapidly as possible to provide reading matter, and schoolbooks, tracts and portions of the Bible were soon ready. They were printed on a little press sent out from Boston, which later on, after the arrival of a larger press, was sent to the missionaries in Oregon. It was the first printing press set up west of the Rocky Mountains and is still preserved in a museum in Oregon.

The most famous of the converts was the high chieftess, Kapiolani, ruler of a large district in southern Hawaii. Though idolatry had been overthrown, many of the people were still under the spell of Pali, the goddess of fire who was supposed to dwell in the famous crater of Kiluaea. The fear of the goddess was such a hindrance to the Gospel that in December, 1824, Kapiolani resolved to go to the crater and break her power. Her people tried to deter her, but failing in this, a large company of them went with her.

Arriving at the crater she led the way down the steep, rocky pathway, across the hot lava beds to Pali's stronghold—a great lake of molten lava known as Halemauau, the "House of Everlasting Burnings." Travelers all describe it as a terrifying place,



SAVED BY CHRISTIANITY FROM INFANTICIDE OR WORSE IN HAWAII

Little Hawaiian children in a Mission School

yet Kapiolani fearlessly stood on the brink and hurled stones into it to challenge the goddess. Then she turned to her people and told them that Jehovah was her God and they must not be afraid of Pali. After this a hymn was sung and the whole company knelt while prayer was offered.

This brave and heroic deed won for Kapiolani a tribute from Thomas Carlyle, who tells the story in his "Letters and Speeches of Oliver Cromwell." It takes rank with that of Elijah defying the priests of Baal on Mount Carmel and Boniface in Germany cutting down the sacred oak of Thor.

In 1823 a second company of missionaries arrived from Boston to reinforce the pioneers, and these were followed at intervals by other companies until there was a goodly force in the islands. Though there were, of course, many hindrances to the work, the blessing of God was upon it and it grew with great rapidity. At the end of six years there were 25,000 pupils under instruction and the islands were dotted over with churches and school houses.

In 1837 a revival broke out which was one of the most remarkable in the history of missions. It came in answer to the prayers of the missionaries for an outpouring of the Holy Spirit and was a truly wonderful time. Little children were found on



BOYS OF A MISSION SCHOOL, IN HONOLULU

their knees praying in banana and sugar cane groves and the churches, though very large, could not accommodate the crowds that came thronging to them.

The Word of God was full of power and there were many conversions. During the five years ending June, 1841, over 7,000 new members were received at Hilo alone, and the church there under Titus Coan became the largest in the world. The revival continued in full force for six years and was felt in all parts of the islands. The great majority of the converts stood the test of time. It is said that those who went to California during the gold fever took their religion with them and were "noted among the toughs of all nations as men who would not drink or gamble or profane the Lord's Day."

As Christianity progressed, a strong missionary spirit took possession of the people. They felt that they ought to do for others what American Christians had done for them. The missionaries fostered this spirit and in 1850, thirty years after the *Thaddeus* brought the pioneers, the Hawaiian Foreign Missionary Society was formed in Honolulu. The Micronesian Islands were selected as a suitable field, and in 1852 the first company of missionaries was sent out. It was to assist in this work that the first *Morning Star* was built with money contributed by the children in 1856, and was sent out from Boston.

The most famous of the native missionaries was the Rev. James Kekela who worked for a time in the Marquesas Islands

where there were the worst cannibals in the Pacific. While there he won great renown by saving Lieutenant Whalon, a United States naval officer, from being killed and eaten. It was done at the risk of his own life, and when President Lincoln heard the story he sent him a gold watch and other gifts to the value of \$500, together with a letter thanking him for rescuing a United States citizen. Kekela was very proud of this watch and wore it as long as he lived. It is now in the possession of his daughter Susan.

In 1863 the American Board began to feel that its work was done and decided to withdraw gradually from the islands. To this end native pastors were placed over the churches and no new missionaries were sent out, although those already on the field were retained to keep charge of the work until the new order of things was fully established.

Finally, on June 15, 1870, at a great jubilee celebration of the mission held in Kawaiahoie Church, Honolulu, the Board publicly announced its withdrawal. It was a great occasion, attended by more than 3,000 people, including the king and queen, the cabinet and representatives of many foreign nations. Congratulatory addresses were made and Hawaii was formally proclaimed a Christian nation.



THE HAWAIIAN MISSION BUILDING IN HONOLULU

The headquarters of the Hawaiian Evangelical Association and the memorial to early missionary work

Fifty years work and a little more than a million dollars in money (during the same period about four million came back to this country in trade) sufficed to transform a race of ignorant, degraded savages into an intelligent Christian nation. Such is the power of the Gospel.

As the transformation was wrought largely by American missionaries and the islands have now become a part of the United States, every American should be familiar with the story.

* * *

THE HAWAIIAN ISLANDS TODAY

The Hawaiian Islands now contain a population of about 250,000 people. This is an increase of 70,000 or 40% over ten years ago. The situation has changed considerably since the American Board withdrew its missionaries fifty years ago. The incoming of Asiatics has introduced a large heathen element into the population and has made it once more a mission field. The present population includes 107,000 Japanese; 5,000 Koreans; 22,000 Chinese; 25,000 Filipinos; 35,000 Hawaiians and mixed; 35,000 Europeans and North Americans and 20,000 Latin-Americans and Portuguese. It is a Pacific melting pot, but the non-Christians have brought their own religions and have erected their own heathen temples. The Japanese immigration is now restricted but the natural increase by birth is about 5,000 a year. Buddhism is aggressive and there are 78 Buddhist and Shinto temples in the islands.

The Hawaiian Evangelical Association was formed in Honolulu in 1863 and since 1904 has been aided by the American Missionary Association (Congregational). Aggressive and successful Christian work is being carried on but it needs to be greatly strengthened and extended.

In a later number of the Review we plan to have an illustrated article on "Present Conditions in the Hawaiian Islands," by Dr. George L. Cady, who has recently returned from a tour of investigation in the "Cross Roads of the Pacific" where so many nationalities meet and produce many problems.

D. L. P.

Among The Jews In The Holy Land.

BY REV. S. B. ROHOLD, F. R. G. S., TORONTO, CANADA

Superintendent of the Christian Synagogue, Toronto

The whole condition of life in Palestine has changed as a result of the war. Not only the deliverance of Jerusalem by General Allenby, the Balfourian Declaration of November, 1917, and the signing of the Armistice have been factors in this change, but since the Armistice there have been many new factors in the situation. Many friends of Israel who visited the Holy Land before and after the signing of the Armistice came away with wrong impressions as to the power of the Jews and the attitude of the military and civil officials. Many have been alarmed about the future missionary work in Palestine. In reality, there is no cause for alarm, for the transition has brought great and material change in the attitude of Jews, Christians, Moslems and of military officials. This present favorable state of affairs may of course undergo a change if Christians remain inactive.

Practically all the government officials appeared very cordial and ready to aid missionary work. The earnest, considerate missionary could always get aid and encouragement from these officials.

The change in the attitude of the Jews is so remarkable that it cannot be adequately described. Their whole life seems to have undergone a radical change. There is now apparently no bitterness, no arrogance, toward Christians; on the contrary, a spirit of inquiry prevails. The discord and schism between the Orthodox, Reformed and Radical Jews, the Zionists and anti-Zionists, give the missionary an unprecedented opportunity. Their national aspirations make them readers of the Bible, including the New Testament. They say, "We must study our history and the life of our nation from all angles. The Word of God is Life and Jesus is the Light of men."

This favorable attitude of the Jews today toward the claims of our Lord Jesus and toward the missionaries is the same that the Rev. J. I. Landsman and Mr. P. Levertoff of the Hebrew Christian Testimony to Israel found in Russia after the first revolution. The spirit of liberty and tolerance swayed the Russian Jewry then, but the Christian missions to Israel could not meet the situation, and the Christian Church did not take advantage of that unprecedented op-

* My statements and conclusions are based on (1) Personal knowledge of the country, peoples and languages, having been born in Jerusalem, studied and lived there till my conversion; speaking Arabic, Hebrew, Yiddish, and Judeo-Spanish. (2) Personal contact with missions and missionaries, (Hebrew Christians and Gentile Christians) and Christian friends, in Egypt, Palestine and Syria. Since my conversion, twenty-two years ago, I have made four missionary tours in Palestine, my last visit being during June, July and August, 1919. (3) Personal intercourse with the military and civil officials in Egypt, Palestine, and Syria. (4) Contact with different classes, communities, sects and environments of the Jewish people during my missionary journeys.

portunity. Now the same spirit sways Palestine. Will these unprecedented opportunities in the Holy Land be allowed to pass as those have passed in Russia?

A Hebrew Christian testimony to Israel, free from all sectarianism, is needed in the Holy Land. God has used the saintly life of gentile Christians to the salvation of many a son and daughter of Abraham, but it has been acknowledged by foreign missionary leaders that whatever the position of the Christian European missionary may be in the foreign field, it is *the native* that must be used to win the native—the Chinese Christian to reach China; the Japanese to reach Japan and the Indian to reach India. This is more true with regard to Israel. While actual conversion is the work of the Holy Spirit, prejudice must be overcome. With the Jew there is the feeling of superiority, the belief that he has the true God and all others are idolaters. Centuries of prejudice and accumulated bitterness because of persecutions from so-called Christians have made the Jews mistrust the Gentiles and attribute all kinds of wrong motives to them.

Some Gentile Christians have thought that they are more acceptable to the Jew than is the Hebrew Christian, because the Jews do not exhibit to them the open bitterness which they show on the first approach of the Hebrew Christian. This is a fallacy. Those who have labored amongst Israel know that the Jew does not love the Gentile missionary any better than he loves the Hebrew Christian, but considers the Gentile *harmless*. He knows, however, what is the zeal and value of a consecrated Hebrew Christian.

It has been recognized that those appointed to the foreign mission fields must be the best qualified and most consecrated men and women available; the learning of the native language and literature is obligatory. This has not been the case with the missionary to the Jews. Gentile Christian missionaries usually have to rely upon second-hand information. They do not mix with the daily life of the Jews and are not acquainted with their literature, laws, traditions and customs. Many have not even reached the stage of appreciating the Jewish mind. Very few have mastered Yiddish and Hebrew, still fewer are familiar with their literature in its vernacular. Therefore they must depend upon some Hebrew Christian for their information and often they rely upon a broken reed.

To meet the present unprecedented opportunity in Palestine true *Hebrew Christian Testimony* must be established in the Holy Land. Such a witness will serve a three-fold purpose: (1) calling on the Jew to repentance, to be reconciled with their long rejected Messiah and Saviour; (2) calling on the non-Christian Gentiles to give up their idolatries and to be washed in the Blood of the Lamb; and (3) to awaken the Church of God from her passiveness. The Hebrew is called to be such a triune witness.

Some missions, while under the name of Jewish missions, yet carry on their work for both Jew and Gentile. This is a matter that causes great concern. If a Society advertises work amongst Jews and Gentiles, and carries on work among both, we can say very little against it. But when a Society or an individual claims to minister to Israel and yet spends all its income and energies on the Gentiles because that is an easier field, it is not right. Naturally, it does not work well for the Jewish cause.

THE STATIONS OCCUPIED

1. JERUSALEM. The most attractive and most important field on account of its inheritance, world position, variety of peoples and religions.

(1) The London Jews' Society has a church, a hospital, a boys' school, a girls' school, and a house of industry (for printing, book-binding, and olive-wood work) and an inquirers' home. This is the best equipped mission in Palestine. During the war everything was closed, but when I was there the church services, free dispensary, and olive-wood work were reopened.

(2) The Christian and Missionary Alliance has a mission to the natives, yet all its missionaries seek to reach the Jews. Before the war, they had a Reading Room on the Jaffa Road for the Jews, in charge of a Hebrew Christian. The Rev. Arthur Payne is rendering exceptionally good and efficient service.

(3) Dr. and Mrs. Wilkinson have settled there and I suppose have established definite work.

(4) The Egypt General Mission, under Miss Annie Van Somer, has opened a book-store in charge of a Hebrew Christian.

(5) The Bible Society has a fine Book Depot on the Jaffa Road.

(6) The Bishop of Jerusalem has decided to employ a missionary to the Jews in connection with St. George's Collegiate Cathedral.

(7) A number of individual consecrated Christian workers have the cause of Israel at heart. Among these are Miss Brown, who brought with her two assistants, Miss Stone and Miss Cooper; Miss Dunn has also returned and there are others, who are not missionaries in the ordinary sense, yet are doing good work for the Master.

With all these, the situation is not fully met. Jerusalem is a homogeneous mixture of people and there is ever prevailing religious strife amongst the Christian, Latin, Armenian, Coptic and Abyssinian Churches. The varieties of an idolatrous Christianity and the many varied phases of evangelical Christianity are misunderstood and misapprehended by the Jews and Moslems. To meet the immediate needs, two hundred per cent of missionary efforts are required at once for Jerusalem.

2. HEBRON—The Jewish community is not very large here, but it is one of the ancient solidly orthodox Jewish communities. Owing

to the Turkish misrule and Mohammedan fanaticism, the community has not fared so well, but now, a new life is in process, as the city is very sacred to the Jewish heart and mind, and therefore one of the important fields. The United Free Church of Scotland has a well-equipped hospital there under the care of Dr. Patterson. A new one is being built. This work, though under the Jewish Committee, is carried on for both Mohammedans and Jews.

3. JAFFA—Here is one of the most important ports for Palestine.

(1) A junction for many of the Jewish Colonies, and besides, the modern model city of the Zionists, Tell-Avive, has been built here with great success. In the center stands the modern Jewish Seminary, High School and Teachers' Training College, exerting great influence over the younger Jewry in Palestine. (2) The London Jews' Society Mission is in the care of a Hebrew Christian, Mr. D. Gold. (3) The United Free and Established Churches of Scotland have jointly taken over a work for both Jews and Gentiles.

4. TIBERIAS—In this ancient city, stronghold for Jewish orthodoxy, the United Free Church of Scotland has a well-equipped hospital and mission under the care of that venerated missionary, Dr. Torrance, and a well-equipped staff of nurses.

5. SAFED—"The city on a hill," has two well-equipped missions, schools, and a hospital under the London Jews' Society and the United Free Church of Scotland.

6. DAMASCUS AND BEIRUT—Though these two cities are outside of Palestine proper, yet they are in Syria and they ought to be taken into account when considering Palestine missions. In Damascus there are two missions; (1) Irish Presbyterian Church under the care of Dr. MacFarland, two lady missionaries and a staff of native teachers who are doing splendid work. This, too, is a united work for Gentiles and Jews. (2) The work of the London Jews' Society is under the charge of the able and venerable missionary, Rev. Cannon Hanover. At Beirut, the Established Church has a mission. From Damascus and Beirut itinerant missionaries ought to be sent out to distribute literature and witness to the Jews all around Lebanon.

In giving the unoccupied fields, naturally we will have to leave out a number of the small cities, and be obliged to take in two or three cities that do not come within the borders of Palestine, but yet are very vital to the carrying on of aggressive evangelistic work in the Holy Land.

1. HAIFA—MR. D. C. Joseph returned to his old sphere of labors early last June. He owns a magnificent property and has been preaching the Gospel in Palestine for over thirty years, but feels that he cannot possibly continue alone to bear the strain of this important field.

Haifa we could call a strategic point. It is a very important junction and it is going to be a strategic center for the whole of

Palestine, especially for aggressive missionary propaganda. It is already a great railway center as the Beirut and Damascus Railway, the Hadjas, the Kantara and Jerusalem Railway, all have their terminal there. Haifa has a natural harbor which makes landing safe in winter. If Beirut is to become a French port, then Damascus, Arabia and Galilee will undoubtedly make Haifa its port and it may even become the port for Mesopotamia. It is the market place and center for many of the Jewish Colonies. It is already a central place for Zionist activities. The *Technicum*, that wonderful Jewish technical college, is already built. Haifa, therefore, should be considered a very important missionary center, for which the magnificent property of Mr. D. C. Joseph would form a nucleus.

2. ACRE—Or (Akka) is another important center, but its Jewish community is small, and as it is only a short distance from Haifa, the missionaries could easily visit it.

3. NABLOUS (or Shechem), one of the ancient cities, is a strong Mohammedan center. The Jewish Community is small but it may increase and in the meantime, missionaries should visit it from other centers.

4. JEWISH COLONIES—The forty-two Jewish Colonies have no Christian missions. These make a very fertile field, and while we cannot expect that Jewish Colonies managed by their own municipal Boards, would allow a Christian missionary to build a mission there, the missionary is welcome. In distributing literature and in conversation with Jews, I found it a very favorable field. This work is far too large for one or even for two missionaries. A regular staff ought to be engaged whose business would be to visit these places and carry on an aggressive missionary work. With the exception of a few missionaries who have occasionally visited these Colonies, they form an entirely "unoccupied field," but a very attractive one. There are a number of other little cities where Jews live which ought to be visited by a Hebrew Christian witness.

5. EGYPT—Egypt has two Jewish mission stations, Alexandria, occupied by the Church of Scotland, and Cairo, by the London Jews' Society. Port Said, though outside of Palestine, is a very important field, and should be taken into serious consideration, as it is the "Gateway" to Palestine as well as to Africa, Australia and India. There is no Hebrew Christian witness there but a city of such strategic importance should not be left without a witness to the Jews.

If a Bible School means the establishment of a missionary training school for Jewish missionaries, then Jerusalem is the place and I believe that the different missionaries, Jews and Gentiles, would welcome such an institution. A school of such character must be strong and well equipped. At present the existing colleges and Bible schools are absolutely inadequate to prepare a missionary for work

among the Jews. If Jerusalem is not found practicable then Haifa is the next best place.

Industrial missions have proved their helpfulness to Jewish work. Naturally the orthodox as well as the reformed, radical and the Zionist Jews will not look kindly on a converted Jew, and will not be apt to keep him in employment. Palestine, above all countries, demands something of such a nature that will prepare converts for self-support. Haifa would be a most suitable place because it is a central place, a junction and a port; a large center for immigration. Three kinds of work could be established and would make the mission self-supporting—(1) A soap factory (Olive-oil and refuse gives a splendid opportunity). (2) Printing and book-binding particularly are needed at the present time. (3) An olive-wood factory would pay for itself.

This is a hasty view of Palestine in its relation to missions to the Jews. Large organized missions, hospitals and industries are not essential though they may be very helpful. What is needed is an undaunted Hebrew Christian witness with a clear message, the primary object being to bear testimony to all kinds and classes of people, and to make the Jewish Colonies the chief aim and object of its testimony. The workers should always go by twos if possible. The second thing which is on my heart is the establishment of a definite Bible School to train men and women for this peculiar vocation of missionaries to the Jews. Such witnesses will bear a "triumphant testimony"—to the Jew, to the Gentile, and to the Church of God.

IF I HAD EATEN MY MORSEL ALONE

"If I have eaten my morsel alone!"

The patriarch spoke in scorn,
What would he think of the Church
Were he shown heathendom, huge,
forlorn;

Godless and Christless, with soul un-
fed,
While the Church's ailment is fullness
of bread,
Eating her morsel alone.

I am debtor alike to the Jew and the
Greek,
The mighty apostle cried,
Traversing continents souls to seek,
For the love of the Crucified.
Nineteen centuries since have sped;
Millions are perishing; we have bread,
And we eat our morsel alone.

And ever of them that have largest
dower

Shall heaven require the more;
Ours is knowledge, affluence, power,
Ocean from shore to shore.

While East and West in our ears have
said,

"Give us, oh, give us your Living
Bread!"

And we eat our morsel alone!

"Freely as ye have received, so give,"

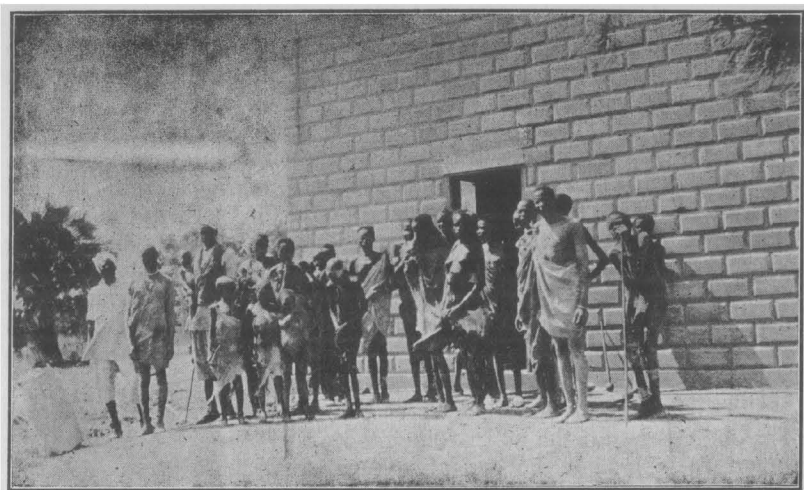
Bade He who hath given us all.
How can the soul in us longer live
Deaf to their starving call?

For whom the blood of the Lord was
shed,

And His Body broken to give them
bread,

If we eat our morsel alone.

—Selected.



PATIENTS WAITING AT THE MISSIONARY CLINIC, UNITED PRESBYTERIAN MISSION, DOLEIB HILL, EGYPTIAN SUDAN.

Witch Doctors and Missionaries in the Sudan

REV. D. S. OYLER, KHARTUM, EGYPTIAN SUDAN

Missionary of the United Presbyterian Church

THE Sudan, with its many tribes and different languages, offers a challenge and presents many opportunities to the medical missionary.

For generations the witch doctors of the Sudan have treated the diseases of the people. The fear of evil spirits leads them to look upon the medicine men as able to cure by their enchantments; these practitioners of occult powers are feared accordingly. Some have secret doubts as to the skill of the witch doctors but back of the skepticism always lurks the fear that possibly they have powers at their command and they are reluctant to incur their wrath.

The medicine man relies on charms and signs for the healing of diseases, rather than on the use of herbs. A small child lodged a bit of grass in its throat and the distressed parents made haste to consult the medicine men. Several were visited, and each demanded a sheep as a fee, and after receiving it passed his hands over the head of the little sufferer and uttered some incantations.

He then declared the case cured. Later the child was brought to the mission and the parents were surprised at the ease with which the grass was removed.

The cure for snake bite is another example. The afflicted man is placed on the ground, and the witch doctor sits down beside him, takes a bowl of water, and breaks bits of bark into it. He beats the water till a foam appears and pours the froth on the ground, telling the patient that it is the poison leaving him and entering the ground. When the patient recovers, as is sometimes the case from a not very poisonous bite, the medicine man claims all the credit. But should the patient die the doctor says that the man did not have faith, and for that reason his power was made of no avail.

The Shullas of the Sudan recognize two classes of medicine men, the good, and the evil. The good are willing to practice their powers for pay, but the evil always use their charms for destructive purposes.

Allied to the good witch doctors are men in whom are said to be the spirits of ancient kings. When they speak as the representative of the king they have the power of prophecy, and are thought able to heal certain forms of diseases, especially of children.

The medicine men are specialists. Each practitioner can treat only one form of disease or injury, or can give protection against only one kind of impending danger, through the intervention of spirits. Thus the powers of darkness hold the people in bondage to the medicine men. The fame and power of the witch doctor increase with every successful treatment, but his failures are excused.

The spread of disease is facilitated by failure to isolate cases and by the fact that they have no real cures for disease. Contagious diseases are fortunately rather rare, but when they invade the country their spread is rapid. Infectious diseases are more common, and extend very rapidly, owing to the manner in which the people eat from a common dish. The men of a section of a village take their meals together, the boys eat together, as do the women and girls. Many are thus infected while taking food.

The Shullas know only their immediate neighbors so that they are satisfied with existing conditions. They are anxious to know the future, and their desire for communion with Infinite is used by the medicine men to hold them in bondage to witchcraft. Slave raiders and unscrupulous traders have often been the first introduction of the Nilotic tribes to civilization, but in spite of the suffering inflicted on them by foreigners they are still well disposed toward outsiders.

When the missionaries first entered the Egyptian Sudan the natives expected that they would try to exploit them, as the mer-

chant and slave raider had done. They were curious but also to some extent indifferent, and as they became acquainted with the missionaries in many cases the acquaintance ripened into friendship. Thus their attitude toward the mission is changing. They no longer expect to be cheated or deceived by the missionaries.

At first they looked upon the mission doctor as similar to their witch doctors, but the results obtained by the use of medicine soon changed this attitude. Each failure to cure a disease raises a doubt in their minds, while every successful treatment means that many others will come. When once the people are convinced that the doctor is able to help them they are naturally anxious to procure his services.

The work among the Shullas was opened first, and it was not unusual to have Dinka and Nuer patients travel more than a hundred miles for treatment. Many walked for days in the tropical heat hoping that their diseases might be cured. Others were brought down the river in little native canoes by their friends. The sacrifice they made during the journey was an evidence of their faith in the physician.

The pioneer doctor among the Nuers spent some years in the Shulla country, and was known to many Nuers, before he had entered their country. From the first he had all the work he could do and when he went home on furlough the government officials said that all through the Nuer country the people were asking when Dr. Lambie would return.

The natives being accustomed to having their diseases treated by magic expect the supernatural to have a very prominent place in the treatment of their maladies. The mere taking of medicine seems very commonplace to the native mind. Thus they are ready to have prayer offered in connection with the treatment, and rightfully explained it becomes a powerful means of advancing the Gospel.

In the evangelization of the Sudan a strong conflict will be waged between the Christian physician, and the medicine man. The advancement of medical science means the downfall of the superstition which now holds the people in bondage. The witch doctor, who has made a good living from the practice of his occult powers will not readily yield the supremacy to the modern physician, but will endeavor to maintain his power.

In time science will vanquish superstition, and as the people come to the light they will seek the physician, rather than the witch doctor, and at that time they will also seek the great Physician of Souls.

A Fortieth Anniversary

The Birthday of the Woman's Home Missionary Society of the Methodist Episcopal Church

BY ELLEN COUGHLIN KEELER, PHILADELPHIA, PA.

ON JUNE 6, 1920, the Woman's Home Missionary Society of the Methodist Episcopal Church will celebrate its fortieth birthday. The anniversary gift, which is to be a crowning effort of forty years work, stands statistically as 40,000 new members, 40,000 new subscriptions to the organ of the Society, "Woman's Home Missions" and \$40,000. In reality, this combined force of personality, propaganda and money will be used to provide for deaconesses and missionaries when they have become "sunset members"; and to enlarge two of the national training schools of the Society, the McCrum National Training School for Slavonic Young Women at Uniontown, Pennsylvania, and the San Francisco National Training School.

Committees of survey were appointed to visit the institutions of the Society, to make investigations and to recommend improvements in equipment and educational facilities. As a result of these surveys the following reconstruction measures are being carried out:

A new Church and Mission House for the Indians at Yuma, Arizona.

Extensive changes at the New Jersey Conference Home, Morristown, Tennessee.

A new domestic science room at Rebecca McClesky Home, Boaz, Alabama.

Equipment for a domestic science room and living rooms at Haven Home, Savannah, Georgia.

The Home at Asheville, North Carolina, placed at the disposal of the younger girls from Allen Industrial Home.

New Equipment at Browning Home, Camden, South Carolina.

The establishment of a Seminary and training school for Negro girls and women in the state of Virginia. The building of a Negro Orphanage.

A new building for Brewster Hospital at Jacksonville, Florida.

Additional buildings for the children's homes,—Mothers' Jewels Home, York, Nebraska and Peck Orphanage, Polo, Illinois.

The rebuilding of the Hilah Seward Home at Sinuk, Alaska, destroyed by fire August 29, 1919.

The history of the Women's Home Missionary Society reveals remarkable growth. Forty years of courageous effort to relieve misery and create wholesome home-life among the destitute and friendless of the land has made the Society a highly specialized agency of Americanization. Paths of progress have led from its Industrial Homes, project schools graded through Kindergarten, primary, grammar and normal courses—in states where public education was retarded or nil; from mission Hospitals, Deaconess Homes, Missionary Training Schools, Community Centers and

Religious Social Settlements. The Society has for forty years administered to all races of people under the Stars and Stripes. It has taught their boys and girls how to read and write, and work and worship God. It has taught the Negro girl to cook, sew, make beds, sweep and set a house in order; the Negro boys to plant and plow and rebuild his cabin. It has shown the Indian how to irrigate the land and has coaxed him from a wigwam to a cottage. It has brought bright-eyed Spanish-American girls from adobe huts to its spacious boarding schools.

For a time, before public sentiment had made an organization such as the Woman's Home Missionary Society possible, some sympathetic people had made an attempt to relieve the misery and helplessness of the Freedman of the South. They sent missionaries to the most needy localities, paying the salaries from private purses. The formal organization of the Woman's Home Missionary Society of the Methodist Episcopal Church took place at Cincinnati, Ohio, on June 6, 1880. The Society received its first contribution in September and in October sent out its first missionary to work among the freedmen of the South. The Negro boys were being cared for by the Freedman's Aid Society but when they had finished their studies, they returned to their wretched homes and were in danger of lapsing into the old ways of living. This condition in the home could be alleviated only by the education of the girls in home-making. As a result Industrial Schools and Homes have been established in many centers in the South.

When the Woman's Home Missionary Society turned its face toward Utah to wipe out polygamy and to reconstruct the thinking, the homes and practices of Mormons, it had not chosen a "royal road to service." No harder and no more ambitious task was ever attempted by consecrated women. In the South were many people in need of homes, in Utah each man was busy setting up more than one hearthstone for himself. The more women he could win the better he felt himself to be. The order of work in the South was missionary, industrial, educational. The plan had to be reversed in Utah. It became educational, missionary, industrial. In the South the Society worked supplementary to the Church. But success in Utah depended upon standing staunch on the firing line of a great frontier. Furthermore, all the laws in the universe would not open the doors of Mormon homes to the Church, nor could legislation make "Christian Americans out of Mormon devotees." To the woman with needle and thimble and a propensity for finding out things through a neighborly chat, with the ability to teach a lesson on all occasions, was the call given to reach the polygamous wife and mother who guarded her religion and her children with strict surveillance. The Society planned with an eye to a future public school system. Little Luey Webb school

houses were planted. These answered for educational purposes and later for missionary work. After ten years of rapid changes in Utah, the Society determined to carry forward its work from a different angle. At present the work centers around the Missionary Deaconess Home, Davis Hall, Salt Lake City; and Ogden Esther Home and Sterling Hall, at Ogden—a Christian boarding home for self-respecting working girls, and Deaconess work at Bingham Canyon.

There was a question in the minds of many as to the success of the Industrial Home among white girls of the South, because it was feared that girls from a land where work was relegated to the Negro, would not take to housework willingly. It was decided, however, to build Ritter Home at Athens, Tennessee, and by patient cultivation to win the southern white girl to the training she so much needed. The Society has now six successful Industrial Homes of this kind in the South.

Educational conditions in Mississippi convinced the leaders that it was imperative that the Society should take the lead in developing the educational system in that part of Mississippi where Bennett Home and Mather Academy were located. The faculty was chosen from normal and college graduates, and the teaching has been up to date in primary, intermediate and academic departments. The Settlement work at Cedartown, Georgia, is the result of work done by McClesky and Rust Home girls. It is an outstanding example of the modern city work done by the Society, the girls being trained in its own schools.

City mission work in New Orleans in the French and Italian quarters developed until 1899 when the Bureau of Local City Work was dissolved into that of the Deaconess Bureau. The Deaconess work began officially in October, 1888. Deaconess Homes were established wherever there was an opening. Almost at once these Homes became not only centers from which workers went out with help and relief to the surrounding community. They also became lodestones to which unfortunate and sick came for help. Departments of relief were organized, and dispensaries fitted up, so that the Deaconess homes are homes with Orphanages, hospitals, dispensaries, day-nurseries, employment bureaus, farms, fresh air camps, cafeterias, social settlements or industrial work.

The outstanding Hospital and Training School is the Lucy Webb Hayes National Training School and Sibley Hospital at Washington, D. C. Following closely upon its reputation for excellent training and splendid hospital service are the National Training Schools in thirteen other cities in different parts of the country.

There were moving hearth-stories for the women to find among the Indians. There, in cooperation with the government, the

missionaries taught the Indian women to weave the famous Navajo blankets and other trades that the Red Man might establish himself as a member of the economic world. The Society built churches for the Christian Indian and provided an Esther Home for Indian Girls at Haskell Institute.

In the Spanish-Mexican field the missionaries found that the usual methods of opening work applied in other fields were of little avail. People did not care for kindergartens; they did not approve of day schools and resented any stimulus to active labor. It was fifteen years before the people accepted education as a necessary training for their youth. Today there are three industrial homes and one religious settlement. The girls who pass through these industrial homes come from a unique environment, with the advantage of many strains of blood, lacking only the opportunity to make the most of themselves except as given to them by Christian women.

Porto Rico, Hawaii and Alaska have been fields of most striking endeavor and success. The George O. Robinson Orphanage at San Juan and the Susannah Wesley Home at Honolulu are monuments of Christian love for American girls of foreign blood. In the frozen Northland stand Industrial Homes, hospitals, schools and a Community Building built by the Woman's Home Missionary Society. Every bit of stone, wood, equipment and supplies have been sent from the United States to Alaskan territory.

No résumé of the work of the Woman's Home Missionary Society is complete without reference to the heroism of its missionaries. During forty years they have cleaned up bad spots in America as thoroughly as the marines wiped out machine gun nests in France. They have been as tender and skilful as the Red Cross nurses. They have been the faithful army on the firing line where it was hard and dangerous and where privations, need, and sufferings were a necessary part of the work. Many times their appointments were far out on the prairies where the red Indian roamed, still battling against the civilization that claimed him. They were sent to the far Northland where separation from home and loved ones was as complete as anywhere on the globe.

Far to the South, the hot dry winds of the desert towns sapped the strength of the missionaries as they struggled for a hearing in the Mexican quarters of refugees from over the border. In city streets, foreign as any street in Canton, they walked with courage derived from prayer and faith in God. With surpassing patience they wrestled with the perplexities of foreign-speaking strangers. In crowded slums they have ministered to the sick and dying. There is almost no part of our land where the workers of the Woman's Home Missionary Society of the Methodist Episcopal Church are not known!

Elevating the Women of Africa

BY MRS. W. C. JOHNSTON OF ELAT, WEST AFRICA
Missionary of the Presbyterian Church, U. S. A.

I.SOMETIMES hesitate to tell of results in Bulu land lest the average audience receive the impression that most of the women have been helped. To say that one missionary baptized 1709 adults in eleven months, that he has 19 communion points, or that he organized seven churches in three months might leave the impression that the whole lump had been leavened.

Only last July an elder called on the missionary to go out five miles, from the station to the town of Evina. The chief who is said to have had 178 wives, was ill and fourteen of these wives were confined in a pen for being the cause of the old chief's illness. There was also a witch doctor there with a string on which there was a hook which the women were to swallow. If innocent the hook could be withdrawn without any trouble.

The "poison cup" is not used in our part of Africa, nor are twins killed as in Nigeria; but there are child wives and in many places a girl of ten unmarried is considered an "old maid." Women are still bought and sold, are put in pawn for gambling debts, are used as beasts of burden on the road, or are loaned to their husband's friends.

The Bulu say *Bote be ne mevale meva* (People are of many kinds). That includes missionaries as well as people in other walks of life. Efficient workers are needed for the elevation of the womanhood of Africa.

Again to quote the Bulu, efficiency is *Meval meva* (of many kinds). Mrs.——— is a very efficient woman along many lines. She took high honors in her class at a large co-educational institution. She is just the woman to do translating work. If a co-worker is ill she is a good nurse. The missionaries enjoy being entertained at her home for she is a good housekeeper and sets one of the best tables in the Mission. She can teach either vocal or instrumental music. If a mother and child have to leave unexpectedly for home Mrs.——— can make them an outfit.

But if you ask an African woman her opinion of Mrs.——— she will tell you that she is *one aiz* (hard, cold, distant). She does not like to shake hands with a native because of the dirt and for the same reason does not like to have them in her home, or to go into theirs. While she is a bright conversationalist, she yet asks—"What would I talk to them about?" An African woman cannot be brought out of her low spiritual and social condition at the end

of a ten foot pole. The missionary must stretch out her bare hands and even arms when the hour of need comes.

An efficient missionary for the work of elevating her black sister, is one whose life is so full of the spirit of the Master that it will overflow and touch the lives and hearts of the women all around her. Her life must be a prayer-filled life or else she will not have the grace to stand the dreadful, disgusting, every-day occurrences that are magnified many times by the missionaries' physical condition due to the enervation of the climate and the necessary doses of quinine.

A missionary must have common sense and place herself in such relationship to the native women that she will understand their way of thinking. Read Mary Slessor's life or Jean Mackenzie's "Black Sheep" and you will see how a woman that "thinks black" reaches the heart of the African woman.

Oh, the mistakes of the new workers! It was our privilege to build in Bulu land the first church paid for entirely by native contributions. We were so busy telling the natives about what God wanted, that we had not stopped to find out what they were thinking about, until we were brought up short by discovering that some of them were thinking that by buying a little corner of the church they were also buying a seat in heaven.

Friends sent out Bible pictures, and what was more natural to one "thinking white" than to decide that the pictures should be given out to the women of the S. S. Class for good attendance. Result? Some of the women thought they were receiving tickets of admission to heaven, and that when they died all they had to do was to show one of these cards to God.

On one itinerating trip I was trying to tell the women that heaven would be a place of rest. Mr. Johnston, coming into the palaver house after I had left, heard the women telling the men that heaven was the place where women rested and *the men did the work*. These mistakes were made by not "thinking black."

The woman missionary is taking the African women into a new world where, until they can grasp the higher things, the white woman must be the prop. She cannot expect the black woman to glide from the ground, as does the aeroplane, but her progress must rather be like the snail which by the aid of a twig or a tree trunk leaves the ground at its slow pace, and the height to which it will attain will depend on whether it has chosen the twig or the tree. The African woman at her snail's pace is capable of reaching a great height from the place where she started, if the missionary who is her guide and friend is a tree trunk and not merely a twig.

House-to-house visitation is the best mode of contact with the African woman. Two or three women will gather in one of the

little huts and while satisfying their curiosity, a missionary has a good opportunity to teach them about God. A missionary husband and wife live happily together because they obey God's commands and God is the head of the home. The missionary's children are better because they are taught to obey their parents because it is God's command. We white people keep our bodies clean because they are the temples of the living God. We do not give our little girls in marriage, for God has given them to us as a sacred trust to train for Him. If trained to fear God and obey their parents in the Lord, then, when they are old enough they choose their own husbands and make contented homes.

The African mothers are also reached through the little ones. They love their children as much as we love ours, but through their dreadful ignorance only a small percentage of their children live past babyhood. The Bulu knows nothing of the artificial feeding of babies, and as a consequence if a mother cannot nourish her child it dies. Missionaries have now introduced artificial feeding and thus have saved the lives of many little ones. The mother may be reached through a sick baby that she supposed was bewitched, but was really suffering from the effects of the sun on the shaven head and bare spine. The mother is taught that a banana leaf used as an umbrella may save the little one's life.

At the funeral of one of these little ones, death may be made less hideous by a few flowers and a little dress of clean cloth around the body. The body of a firstborn man child may be taken firmly but gently out of the arms of the grandmother rolling on the ground, and placed in a crude box for a casket, and thus sympathy is shown.

When the native women can be kept from some of the hard work, making the garden, bringing wood and water, cooking the food, tending the children and carrying the husband's load on the path, then she should learn to read before she is taken into the Church. But under present conditions it is asking too much of the busy African woman. If the husband is a Christian he should teach his wife to read before he is admitted to the Church. It is very essential that girls should be in school. Where they do not have Christian parents it should be a boarding school where the girls can have the great spiritual and moral truths instilled into them. While the girl is in school the missionary should not see how much book knowledge the girl can be taught, but rather that she be taught to read God's Word, and is trained for her wifehood and motherhood. A nation can rise no higher than the motherhood of the land, so that there is a grave responsibility on the women missionaries to train the women spiritually. Civilization will then follow just as surely as day follows night, and it will be a civilization that will endure.

On the Persian Border of Afghanistan

Missionary Experiences in Meshed Eastern Persia

BY REV. DWIGHT M. DONALDSON, MESHEH, PERSIA
Missionary of the Presbyterian Church, U. S. A.

"Peace be unto you, sir."

"Grace and peace be unto you, uncle."

"God willing, your honor's health is good?"

"Praise be to God, I am alive and able to serve my distinguished friend."

"Your kindness is great, may God lengthen your life. But pardon me, what books are these?"

"This is 'The Law of Moses,' this, 'The Psalms of David,' and these four are 'The Gospels of Jesus.'"

"Was His Highness, the Prophet Jesus, a doctor and are these medical books?"

"My friend's understanding is good, for Jesus was indeed the great physician who ministered not only to the pain of the body but to the grief and fear of the heart."

"Excellent, you have spoken wisely, for the body suffers now and then, but the heart is burdened always. Are these books in the Persian language?"

"By all means, it is for your coming that God has made them ready and it is the Persian language that you speak. Here, (opening to the ninth chapter of St. John) read this over for yourself while I see how long you will have to wait to see the doctor. May I see what number the man gave you at the door?"

"Number 146."

"Well, I am very sorry, but the doctor is seeing number 33 now, so there are one hundred and twelve patients ahead of you. But kindly see if you can find room to sit down and make yourself comfortable."

"Again your kindness is great. Are you willing to sell me this little book?"

"The meaning of that book is beyond man's power to pay for, but the cost of printing it in Persian is ten cents. If you pay me ten cents you may take the book and keep it. And may God bless you as you read, so that you may see that Jesus, the great doctor, had a cure even for the burdens of the heart."

And so another copy of Scripture was sold and another Mohammedan visitor sat down in the waiting room of the Meshed Hospital and began to read. It was about eleven o'clock in the morning. The one doctor was seeing the patients as rapidly as he could. The minister in the waiting room had been busy since

seven o'clock. He had sold forty-five copies of Scripture and had read and explained many passages to groups that would sit quietly and listen. But just at this moment he took a pencil sketch of a letter out of his pocket and read it over to himself. It was a letter that he was to send back to the Christian friends in America. Here is the paragraph on which he was working:

"Meshed is the only American mission station in the Eastern half of Persia, the newest station, with the largest opportunity yet developed for medical mission work. From the beginning of medical work in December, 1915, until Feb. 28, 1919, the hospital and dispensary were open for twenty-seven months and fifty-three thousand, five hundred and forty-five patients received treatment. That was an average of about two thousand patients a month. During the cholera epidemic the doctor was asked to be public health director, so the hospital had to be closed. At another time the doctor had a severe attack of typhoid fever and the work was at a standstill again. Scarcely had he recovered and taken up his duties when the influenza not only reached East Persia, but attacked the one American doctor in East Persia, so once more the hospital had to be closed. There were other doctors in what is called the East Persia Mission, but these stations were all in the western half of Persia."

At this point our missionary friend was interrupted by a merchant from Afghanistan, who had been to see him at his home the day before.

"Well, well, my esteemed friend is prompt, for it is exactly the hour of noon. You will find the books you bought yesterday there in the corner. They are all wrapped up and ready." And here is a little list of them:

- 25 Hebrew Pentateuchs.
- 50 Pushtu Psalms of David.
- 100 Persian Gospels of Jesus.
- 2 Arabic Bibles.
- 30 Persian Testaments."

"You have stretched out trouble for me, sir. But I have one more request to make." (He called his servant who had been standing outside, and the servant brought into the room a huge tray that was filled with large white grapes.) "I want to give this present to Haji Ibrahim, who is in your hospital. Would it be too much to ask you to show me where he is?"

"As grapes to the thirsty, so to me, (helping himself) is this opportunity to serve my friend. Come with me upstairs and you will find Haji Ibrahim and five other Afghans who are all in one room. Your visit will give light to their eyes."

When they got upstairs and entered the room where the Afghans were, they were greeted with a burly "Khush amadid, Sahib," (you have come happily, sir) from several of them who

seemed to maintain the good nature and rugged vigor of their race, even on their sick-beds.

After a little conversation, in which the expression of gratitude for the grapes was the principal subject, the missionary excused himself this way:

"And now, again, friends are about to separate. So it is always and everywhere. Before our friend here starts back on his long caravan journey far into Afghanistan, I want to read this little prayer for travelers."

He opened his Bible and read the 121st Psalm in Persian, very slowly and reverently.

As the missionary was coming down to the first floor a servant told him that an "officer" was waiting to see him. He found that the officer was the Chief of Police. Ordinarily the necessary exchange of courteous remarks would have taxed his versatility in the use of the Persian language, but this time, when he saw his visitor, he gave a regular shout of praise to God, for he knew that a great thing had happened. The wife of the Chief of Police had been almost given up to die at the time of childbirth. Against the protests, especially of the women in his family, the mission doctor had been summoned and had spent a whole night at the home. The result was that the woman lived to be the mother of a healthy baby boy. The proud and happy father had come to thank the doctor, and to pay for his services. The missionary treasurer for the hospital gave him a receipt for thirty dollars. By doing emergency service for the wealthier families in the city the mission doctor was able to supplement the income of the hospital.

After a few minutes the doctor came out of his office and spoke to the Chief of Police and told him to have the mother come to see the missionary lady who lived just across the street from the hospital. She could explain how to take care of the baby, how to dress, feed and bathe him so that he might not be one of the eighty per cent of Persian babies that die in infancy.

And so the morning passed for the doctor and the minister as they worked together in the Meshed Hospital. What is it accomplishing within the sacred "healing place" of Islam, the "Holy city" of Meshed? A Persian Christian, who lives in the quarter of the city where the doctor did his largest service during the cholera time, has just sent word that there are now forty people in his own neighborhood who are reading the Bible and who are much drawn toward Christianity. He goes on to say that if one missionary evangelist could spend his entire time in talking with Moslems, by the end of a year there would be a thousand converts.



TEACHING THE DEAF THE FIRST STEPS IN SCIENCE IN THE CHEFOO SCHOOL,

There are probably over sixty thousand deaf children in China, every one of whom ought to be in school, while in fact less than two hundred are now being taught.

The first school for the deaf in China was established by a missionary of the Presbyterian Church in 1887 at Chefoo, and was for boys only. In 1906 the work was enlarged by the addition of a department for girls. During the past twenty years seventy-nine boys and thirty-six girls have been in attendance, amply proving by their attainment that the deaf can be educated—an idea which the Chinese at first ridiculed, but now regard as miraculous.

As a result of this pioneer work, several other schools have been opened. The Ex-Commissioner of Commerce and Agriculture, Chang Kien, who is greatly interested in education, has opened a school in Nan Tong Chow; a Chefoo graduate has a private school in Hangchow; a class for girls is taught in connection with the Methodist School for girls in Kucheng; and a school has just been opened in Peking. The teachers for these places are trained at Chefoo, where the aim is to give a practical training to Chinese teachers who wish to extend the work, in the best methods used in other countries which have been adapted to the Chinese Mandarin language.

Pupils have come to Chefoo from thirteen out of the eighteen provinces, and from both Christian and non-Christian homes. To see them read and write, understandingly, the complicated Chinese characters, and lisp even imperfectly the words they have learned to speak by watching the teachers' lips, is most touching. To see tears coursing down the parents' cheeks, as they realize what it means to their child to be taught, is not an unusual sight. It means not only to understand and to be understood, but freedom from the superstition that they are possessed with an evil spirit, and from persecution.

Lack of funds has greatly limited the work of the Chefoo School, the boys' school being closed because of inadequate and unsuitable buildings, and need of another trained teacher from America. *

* The needs of the Chefoo School are: \$6,000 to complete the building fund; another trained teacher and her salary; extra gifts to meet loss on exchange and high cost of living; twenty more scholarships at \$60.00 a year each; \$15,000 more for the Endowment fund. Gifts may be sent to Mr. Dwight H. Day, Treasurer, Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York City.

Training the Church of Tomorrow

BY REV. WILLIAM A. BROWN, CHICAGO, ILLINOIS

WHAT SHALL be the attitude of the next generation towards the missionary enterprise? How shall the Church of that day view the Christian crowds in America and around the world? What shall be that generation's measure of missionary interest and service? The answer to these questions rests very largely with the present workers among the youth of America. The Sunday-school is in reality the key to the situation.

The missionary enterprise is intimately bound up with the highest human values in terms of men and money. In the Sunday-schools of today are the youths who "numerous and fresh as the morning dew" should go forth in the all-prevailing Name to win the world to Christ. In the Sunday-schools are the children and the youth who some day will become stewards of the vastest treasures of wealth which have ever been entrusted to the people of any generation. In the Sunday-schools the children and youth gather in ever increasing numbers about the missionaries' Book, wherein are taught the marvels of redeeming grace. There they may learn how wonderfully the God of Calvary won victories in the olden day. And God is winning still!

The Sunday-school not only has the wonderful Evangel to give to the world—"the Good Tidings of Great Joy" which are for all people—but the Sunday-school is in itself a great evangelizing agency. In these days the best Sunday-school teachers and other workers are beginning to realize that they are really evangelists, and they can never be finally satisfied until all their pupils become devoted followers of Jesus Christ. Missionary work is evangelism on a world encompassing scale. Sunday-schools will enter upon their career of largest Christian usefulness when they become in fact missionary training schools.

There is great need for the members of our Sunday-schools to be trained in a knowledge of missionary work, first of all for their own sake. A young man talked with me on the train one day. He was a fine fellow in many ways, but he had a very serious defect in his Christian education. He had been regular in his attendance at Sunday-school but evidently he had been taught, poor man, to think of God only in the past tense. He could not think of Him as actually at work in the world today. He knew how the Gospel was brought to Corinth, but he knew nothing about how the Gospel had been taken to China.

If Barnabas and Paul could cause great joy in the villages of

Palestine as they told of the Gospel triumphs in their first missionary journey, why not fire the imagination of the growing generation with the story of the Gospel triumphs in our day? And the members of our Sunday-schools need the quickening of interest for their own faith and devotion.

Besides, only by imparting to the oncoming generation a finer knowledge of the other people in the world can we ever hope to overcome the growing national and racial suspicions and antipathies which are all too apparent at the present time. The good people whom we do not like are the people whom we do not know. Have a care lest those in our Sunday-schools are as helpless as the heathen, when they ought to be as helpful as the first Christians.

There is also great need for the pupils in our Sunday-schools to be trained in missionary work itself. There is such work near practically every Sunday-school in America,—a bit of work within the reach and within the capacity of the scholars in the Sunday-schools. If they are led to do this nearby work for God they will be trained for other work for Him. In one community where the people were left largely to themselves, they grew indifferent to the ways of God, and the place came to have a bad name. Then a member of a neighboring Sunday-school became interested in them and won the children. Later the Gospel message reached the parents, and now that community is known far and wide for devotion to God.

There is a still greater reason why the pupils in our Sunday-schools should be trained in the missionary spirit. The principles of Christian stewardship should be carefully taught in all Sunday-schools. Covetousness is a heinous sin, and selfishness is the cause of the evils that affect all orders of society in America today. The cure for covetousness is in Christian stewardship. The people of America will never hold right views about property and about industry until they are taught to recognize the fact that God alone is the absolute owner of everything and that man is forever a steward in all things. Children and youth should be taught clearly to distinguish between God's right of ownership and man's privilege of possession.

One day when an appeal was made (for money) a boy responded generously. Some of the older members of the Church thought the boy's gift was far beyond his means, as it probably was, for he had to go without his lunch one day a week for an entire year in order to meet his subscription. But in the giving of that one subscription the boy became so bound up with the missionary enterprise that he has since followed his Master into missionary work upon two continents. This is perhaps the chief value in missionary giving, for it is apt to carry the giver with it.

Those in our Sunday-schools should be so trained in missions that they shall be completely captured for the missionary enter-

prise and so that many of them shall devote their entire lives to the extension of the Master's Kingdom. All life is a ministry, and all service ranks the same with God whether it be rendered over here, or over there. The program of the Master is as varied as the need, and the workers will find today abundant opportunity for the exercise of every kind of gift.

We too often neglect to enlist the youth in God's service and then we undertake to do with difficulty what we might have done earlier with ease and greater effectiveness. There are spiritual tides in the lives of growing boys and girls—and if we were wise enough to avail ourselves of these favoring life currents we could do far greater service for God. This is as true in the matter of life service as it is true of susceptibility to the evangelistic appeal. Impressions largely determine the channels in which the life streams flow, and most of these profound impressions are made in early life. Why should we postpone the matter of recruiting for the high Christian calling until the direction of life currents is set?

Again the pupils in our Sunday-schools need to have teachers who are so thoroughly devoted to the missionary enterprise that they realize that one cannot be a Christian at all without being missionary. With such teachers the Sunday-schools of America would quickly become missionary training schools. One such teacher taught in a little school in a small village. There were never more than a dozen little folks in her class, but out of that class of little folks there later went five foreign missionaries to bless the needy world. When this teacher, late in life, said, "I always wanted to be a missionary," one of the members of that class wrote from a foreign field: "You always made each of us feel that we ought to be missionaries."

Thus it rests largely upon the teacher as to whether or not the Sunday-school becomes an effective missionary training school. What teaching value is there in a missionary lesson, or in a missionary incident, or in a missionary personality, if the teacher does not believe in the missionary enterprise? We cannot impart to others a faith which we ourselves lack.

What measureless missionary possibilities there are in the 18,000,000 scholars in the Sunday-schools of North America! Almost any one can see that there must be future missionaries in such a multitude, but who will disclose to the teacher the missionary possibilities in her class right now? The evangelization of the world waits largely upon the teachers in the Sunday-schools, for the world will be evangelized in that generation in which the Christian teachers of the youth determine that they shall all become missionaries of Christ at home or abroad.



A GREAT SUNDAY SCHOOL RALLY OF 15,000 PEOPLE IN SEOUL, KOREA

Teaching The Bible In Korea

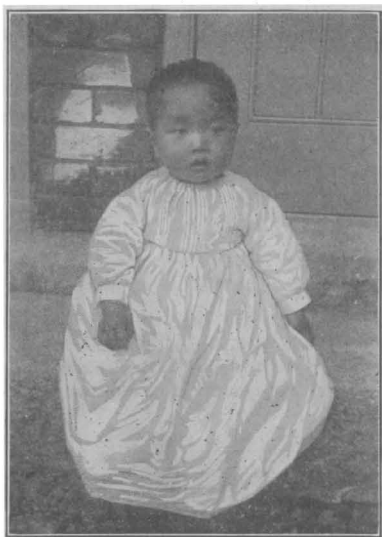
ONE PECULIARITY of the Sunday-school in Korea is that the old rather than the young make up the strength of the membership. The numbers will doubtless come close to 150,000. One of the latest developments is to seek the attendance of the children of the non-church member. The Korean Bible pocket is indicative of the zeal of the adults for Bible study. The children of the church members have also come under the influence of the Bible school.

So called "Ragged Schools" are being organized in many parts of the country. In China similar schools are called "Rag Tag Sunday-schools." These aim to reach the child who is outside

of Christian home influences. Frequently such schools are held in the open, under some tree or wherever a little projection can be found. The teacher will attract an audience by showing Bible picture rolls or small Bible picture cards and at the close of the lesson a small picture may be given to the good listeners. Recently a missionary wrote that he could use a half ton of such pictures to advantage.

The Korean Sunday School Association is supervising and stimulating the Sunday-school work. Rev. J. G. Holdercroft is the Korean Secretary, representing the World's Association, but he can only give a fraction of his time to this important work. The International uniform lessons are generally used and a number of books on Sunday-school work have been published in Korean.

One important feature of the work in Korea is that practically all of the Christians are Bible students. They come from long distances and at great personal cost to participate in short term Bible study courses which are conducted in the various mission stations. At such centers ten three-hour evening sessions are held, one each week for ten weeks. The first teacher training institute was in progress in Seoul when the recent difficulties between the Japanese and Koreans became acute. Over 200 were in



COMING-KOREA

First Member Sunday School Cradle Roll, Seoul

attendance consisting of teachers of all grades, who met in the auditorium of the Pierson Memorial Bible School. Chosen Christian College, which is located in Seoul, is planning to give lectures on Sunday-school organization and methods as a part of the course in the Biblical Department. More than one-third of the students are already helping in the Sunday-school work. The Correspondence Bible Course was taken by 1200 Christians in all parts of Korea during the past season.

The Korean Christians were at first strongly opposed to the holding of the Eighth Convention of the World's Association in Tokyo. The Annual Conference of the Korean Methodist Church, on recommendation of the Sunday-school Committee, however, adopted a resolution in which they stated that:

Whereas, we believe that the Church in Korea should be represented in any such meeting of the Church Universal,

We recommend, that each District, and as far as possible, each Quarterly Conference, endeavor to send representatives to the said Convention."

* * *

The Korean Sunday School Association adopted the following "Standard" in 1917:

- (1) To meet as a Sunday-school every Sabbath in the year.
- (2) Each school to elect a superintendent and a secretary for a year.
- (3) Division in classes according to advance made in Bible study as well as according to age.
- (4) Five minute review and questions on the lesson by the superintendent or other officer.
- (5) Weekly meeting of teacher-training class.
- (6) Observe Rally Day on the second Sunday of October, each year.

Korean Sunday-schools vary in attendance from 2,000 to 3,000 in the large city churches to five or less in the meeting places in the remote villages. The Korean Secretary, Mr. Holdcroft, added: "Even the average of these did not find it quite to the liking of the Korean mind to observe the above standard. The election of a superintendent to serve for a year was against the Korean custom of rotation of office, that each might be given opportunity to show his skill at leading, and the limitation of the five minutes placed upon the closing remarks was also a distinct shock to the older Koreans, many of whom had been taking 30 minutes or even a full hour for these 'closing remarks.'"

It would be hard to find in America a parallel to some of the interesting features of the work in Korea. One of these is a Sunday-school which requires three sessions to accommodate its pupils. One group is obliged to gather outside the church waiting their turn to enter. Too few Sunday-school buildings in America are working up to capacity. With a full time Sunday-school Secretary in Korea the progress would be still greater. S. D. P.

Problems of Evangelism in India

By REV. H. A. POPLEY, ERODE, SOUTH INDIA

Forward Evangelistic Committee of the National Missionary Council

CHRISTIAN evangelism has won some of its greatest triumphs and found some of its greatest obstacles in India. A Hindu leader said a little while ago to an Indian friend, "Christianity has conquered China and Japan, but these are only primary schools; India is a college, and here you must do much more to conquer." India is proud of her religious past. And while Hinduism is the most tolerant of religions it is also the most elusive and the widest in its range. In the North we find virile Mohammedanism. In the South we meet the "specious make-belief of theosassurance of the Jains, as well as the boldness of Indian nationalism. In the South we meet the "specious make-belief of theosophy" and the all absorbing Pantheism.

From the Punjab to Travancore the whole country is throbbing with a new life, and young men are knocking at the portals of a new age. A new unity is evolving out of the variety of the Indian peoples. The Christian students are as keenly national as are the non-Christians. Up on the slopes of the Himalayas a young Christian student, with blazing nationalism, has started a Home Rule League in his own town. The Christian students in one of the Central India Colleges recently trooped down to the station to get a glimpse of Mahatma Ghandhi as he came through; and in sleepy Travancore, they talk eagerly of the new era of responsible government into which India is now entering. There are tremendous possibilities in Indian nationalism and there is reason to hope that young India will rise to the new tasks which responsible government involves. But the biggest task before the Christian enterprise in India today is the task of evangelism.

The tour made by Dr. and Mrs. Sherwood Eddy last year was arranged by Christian leaders in India to stimulate the Christian Church to personal evangelism; to conduct evangelistic meetings among prepared audiences of Hindus; and to speak to prepared-non-Christian students. With Dr. Eddy were associated Mr. Stanley Jones, Mr. B. C. Sircar, and a number of other evangelistic workers, both men and women, in different parts of India. The tour comprised altogether forty-three centers from Lahore in the North to Nagercoil, ten miles from Cape Comorin in the South; from Poona in the West to Ellore, beside the Bay of Bengal. Conferences for Christian workers were held in thirty-three centers. In thirteen centers meetings for non-Christians were an important part of the programme, and meetings for non-Christian students in seven.

No records were kept of the number who attended the meetings, but at Maramon in Travancore there were 30,000, while at Tranquebar there were only fifty. The average probably was about 500. For some of the conventions people walked over 100 miles and spent eight days on the journey. The central subject presented at the conventions was personal evangelism, the greatest work in the world. Reports show that the delegates left the meetings eagerly desirous of putting in practice in their churches and villages the principles and methods recommended. The personal work classes were a regular feature of every convention and studied the little book prepared by Dr. Eddy called "The Greatest Work in the World." Over 25,000 copies of this little book have been published in nine different languages. There was abundant testimony as to the need for emphasis upon the subject of personal evangelism, as in the Mass Movement areas, the pastors and catechists acknowledged that they had been in the habit of thinking of people in crowds or in classes, and had not been dealing with them one by one. As a result, many hundreds of Christians began to speak to others concerning their spiritual life and many hundreds more were won to a new life of consecration and service. In addition Hindus and others stood up and confessed their faith in Christ. Definite decisions were also made to study the Bible, to pray for guidance.

Of course this method is not possible unless there has been considerable preparation by Christian workers, and unless the audience is a mixed one of Christians and non-Christians. It is, I believe, the first time that it has been tried in India. China has used it with success, but Mr. Eddy says that the Indian responds to it even more than the Chinese. There is no doubt that it presents a magnificent opportunity to the Christian workers to follow up the impressions of the address, and it also gives to the non-Christian hearer the opportunity to bring out his doubts and difficulties straightway. Christian and non-Christian begin to exchange ideas with one another, and an atmosphere of sympathy is created and maintained. It is also a very good thing for keeping up the interest of the Christians themselves in personal work.

An important feature of the work among the Christians was the emphasis upon follow-up. In all the workers' conventions where the workers were drawn from the villages all around, they were asked to go back to their villages and hold conventions of their own for their Christian people and to carry with them the message of the meetings. In many different places in both North and South this was done, and so the message was spread far and wide. In the towns personal work groups were formed and members of each church arranged for their leaders and groups.

As to the real results among Christians large numbers made a new start and many who had been nominal Christians entered the

abundant life of service and sacrifice. In reference to the non-Christian meeting it is not easy to be so definite regarding results. There were instances of individual decisions and in many places men are regularly studying the life of Christ, and definite contact has been established between Christians and Hindu enquirers. The total number of those who decided was, however, small.

Some of the chief lessons and problems which emerged from the experiences on this tour were:

1. Evangelism needs time. In many places neither missionaries, pastors, nor church members had time for evangelism. The missionaries were too busy with other things, the Indian Christians were too busy with earning their livelihood, and there was no time for anything but a haphazard and spasmodic evangelism. It is impossible to effect any large advance in evangelism until more people are prepared to give time to it. We are not going to win India simply by giving to evangelism a little spare time now and then. Evangelism is considered a part of all mission work, but it is often the last thing Christians find time to do.

2. The second lesson was the realization of the wonderful opportunity before a well-planned, steady and sympathetic evangelism having its center in regular personal evangelism by the Christian Church. At Lucknow, for instance, the people were not at all interested in the war or any other thing, but they wanted to hear about religion. Out of this tour grew a plan for a united systematic evangelistic effort in Christian colleges. A number of colleges have decided to bind themselves together to pray for each other, to plan for a regular evangelistic effort year after year, aiming at definite decisions by college students. This has been called a Covenant or League of Colleges, and has already been endorsed by a number of colleges in both South and North. In the High School at Scriviliputtur Christian boys realize the value of evangelism and go out two by two without money and without food during every summer vacation to do Christian work.

3. Another lesson is the need for steady and continuous effort. Many evangelistic workers have determined that this special effort shall continue and that there shall be agencies available to help forward the steady progress of the work in all the places visited. In many places the meetings were simply one part of a big movement which continues steadily towards its objective. It is no use arranging for special efforts unless one keeps in mind at the same time the absolute necessity for continuity and all that it involves.

4. The tremendous value of personal evangelism to lead to decision and to provide for a steady continuance of the work was another lesson. There is no method more powerful than this, and no method which needs less organization, and which ensures better continuity. This fact has gripped hundreds of Christians in India

and is going to grip many more still. In the Nandyal district is a society called "Kristya Naharam," established by a layman as a result of a dream. There are three stages called Balya, Youvana and Purana. The Balya stage has twelve rules among which are included thrift and soul winning: saving money and saving souls. A brotherhood of St. Andrew has been started in Sivakasi, every member going forth to win his friends as Andrew did.

5. The value of evangelism for promoting union among different churches was evident. In some of the conventions were Anglicans, Baptists, Lutherans, Presbyterians, Congregationalists, Wesleyans—all united in the prosecution of a common task. The first evangelistic conference of the S. P. G. and C. M. S. took place at Courttalam, and some S. P. G. ministers said they had never attended such a convention in their lives before.

6. The two big problems to be faced are first that of winning men to take an open stand for Christ, and second that of finding many more Indian evangelists of the type that can win men.

There are literally hundreds of people in India who have found in Christ a new hope and a new teaching, such as India needs. But to take the one decisive step and to unite publicly with the disciples of Christ is too much for them. In one town a college professor who had made up his mind to publicly profess his faith in Christ found the strain so great that he fainted before he could do so. In another place a man who admitted that he had accepted Christ in his own life shrank from the final step because of his family. Sometimes the problem was that they were intellectually convinced, but the backing of experience was not there. There are men occupying the highest positions in public life and in society who are just outside the Kingdom longing to enter in. There is also the great need for outstanding Indian evangelists who speak with authority.

7. There is ample evidence from every part of India that the greatest obstacle to the winning of men to Christ lies in the Christian Church itself and in missionaries themselves, such as the un-Christian example of many in the Church and the disparity between preaching and practice, the lack of a vital and persistent personal evangelism, the lack of sympathy with Indian aspirations, the prejudices that warp the judgment and stem the life of many workers. There is great need that we discover and discard everything that prevents God from working out His purpose in India. We can see no cause for boasting, but every cause for self-examination to be sure that our name is written in Heaven as among those who share in the love of our Father and the service of His Son Jesus Christ.

Linking The School To The Missionary

BY REV. SAMUEL D. PRICE, D. D., NEW YORK

EACH YEAR as Christmas approaches the Surplus Material Department of the World's Sunday School Association sends out material to at least 1400 missionaries. These gifts come from friends of Christ in the home land and range from small picture cards to an automobile, and from a card punch to a church bell. Each annual packet contains also a hearty holiday greeting, two daily Bible reading calendars and Christmas and Easter musical services. Letters of thanks come back from hundreds of missionaries who express their heart's gratitude, while they tell of more things that will help in their work. Thus far more than 36,000 people in America have been introduced to missionaries abroad and have thus shared in their work by giving of their surplus to supply the missionary's need.

A list of special requests is always on file. There are now calls for a number of typewriters, blackboards, baby-organs, bells, kindergarten materials, raffia for blind workers, cornets, violins, special books, and many other things indispensable in the life work of a missionary. Money is frequently sent to the Superintendent of this Department that some special gift may be purchased. Last September a request was made for a Ford car to be used at a hospital in India. A woman in Pennsylvania promptly forwarded a \$1,000 Liberty Loan bond and the car is now helping to save life in India. A young man recently came to the office and handed the writer money to be used in buying blackboards for two workers in Egypt and to purchase large Bible lesson picture rolls for as many workers as possible. There are now more than 1,000 special requests on file waiting for some one to come forward with an offer of cooperation with these workers on the frontiers.

Some who cannot help with large gifts send what they have in the way of pictures, lesson helps, illustrated papers in English, books from their own library, teacher-training helps, scrap books, postal card chains, handkerchiefs, pen knives, etc., almost any article one might use if 10,000 miles from home, and working with old and young.



A BIBLE PICTURE ROLL IN TIBET

From recent letters received from missionaries, note a few sentences that should stimulate to special action. A missionary in India writes:

"During the past year we received a number of picture post cards and now a new correspondent to whom you introduced us is sending us some magazines. These are all very much appreciated and we can use them to good advantage in our work."

Another from Korea says: "A graduate of our Girls' Academy is teaching a village school far from the railroad and from even the helps we enjoy. She says an organ would aid her and the people greatly. I wonder if any one wants to send her a baby organ. She has been so brave and faithful to Christ in her struggle for her education we should like to see her have as much encouragement as possible." (About \$35 would purchase and transport that greatly needed baby organ.)

Another from Ajmer, India, writes: "I could use 50 of one kind of Easter or Christmas programs or both. We especially desire large Bible lesson picture rolls, graded lessons for kindergarten, primary, junior and intermediates in lots of not less than ten copies."

From Chefoo, China, a missionary sends this request: "The Academy now has 300 students, mostly of the ages 16 to 21. This school has many boys able to read English and could use to good advantage books of all kinds for its library. We could also use geographical and historical pictures such as those issued in the National Geographic Magazine. We could also use, and would probably appreciate it more than anything else, a talking machine with records. Our primary schools have an enrolment of over 900, and were receiving before the war dolls, Sunday-school cards, picture rolls, scrap books, etc. We need these things more than ever, also kindergarten material of all sorts."

A worker among lepers in India writes: "We are especially pleased to be able to give many of the pictures to patients at the Leper Asylum now in our charge. If there is any class of people for whom I feel it worth while doing something it is for these poor people. The whole Asylum is made bright with the large pictures of the Sunday-school rolls."

* For a pamphlet giving full information write to the Surplus Material Department, World's Sunday School Association, 216 Metropolitan Tower, New York City. Indicate your denomination in full, distinguishing between "North" and "South" if that term applies. State what you have to give, or send money for special things if you wish. Obtain a card of introduction to a missionary and then forward the packages directly to the foreign field. It costs 32c to mail four pounds of pictures abroad. Letters from the missionaries will come with heartiest thanks. Write now for information about dressing dolls and then start your packages of joy before November that these dolls may be distributed at the coming Christmas season. Be sure and include something choice for the missionary too. It costs 12c per lb to mail dolls and the package can weigh up to 11 lbs., No one need have a dull day who is thus a *foreign missionary at home*.

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

THE FINANCIAL campaign of the Interchurch World Movement is over, an achievement "not by might, nor by human power, but by my Spirit, saith the Lord of Hosts."

Many churches made excellent use of their weekly calendars for publicity. Three weeks before the every member canvass a Michigan church printed a passage from the eighth chapter of Second Corinthians as rendered by Moffat's translation of the New Testament.

"You are to the front in everything, in faith, in utterance, in knowledge, in all zeal, and in love—do come to the front in this gracious enterprise as well.

"I am not issuing an order, only using the zeal of others to prove how sterling your own love is. (You know how gracious our Lord Jesus Christ was. Rich though He was, He became poor for the sake of you, that by His poverty you might be rich.) But I will tell you what I think about it; it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. Now, carry it through, so that your readiness to take it up may be equalled by the way you carry it through—so far as your means allow. If only one is ready to give, according to his means, it is acceptable; he is not asked to give what he has not got. This does not mean that other people are to be relieved and you to suffer: it is a matter of give and take; at the present moment your surplus goes to make what they lack, in order that their surplus may go to make up what you lack. Thus it is to give and take."

THE IDEAL CANDIDATE

During the conference recently held in Shanghai, under the auspices of the Federation of Women's Boards of Foreign Missions and the Interchurch World Movement, the problem of securing the right sort of young women for mission service was discussed by the Administration Commission, of which Miss Nellie G. Prescott was chairman. It was agreed that the ideal candidate is a woman who has had experience in her profession, but is still young enough to learn the formidable array of strange sounds that make up human intercourse in the Orient. A sound body, a trained mind, a strong will, and a soul guaranteed to stand endless wear and tear, are just a few of the requisites for a successful missionary. Add to these the need for experience in a specialized field, and you will see that the problem of selection has become decidedly complicated.

"It is easy enough to reach the college girl," said Miss Prescott. "Our difficulty is to establish contact with the young woman who has been out of college some years and is trying her professional wings. Often she is out of touch with mission affairs. Appeals in church publications do not come to her attention. It seems that the only way to reach her is by personal contact, by hearing of her through a friend. Every board should have a candidate department—and by 'department' I do not mean one person who can be called away at any moment to help the treasurer with the books, or the editorial committee with the next issue of the magazine. If the candidate department is always on

the alert for suggestions, it may be able to reach many very desirable young women who had never before given definite thought to mission service."

One of the most constructive suggestions of the Administration Commission was that student volunteers be given advice in the selection of their courses, so that they may prepare for a definite phase of work on the foreign field. "When I first entered college I wrote to my board, telling them of my desire to become a missionary and asking their advice in choosing my electives," declared one of the delegates. "They replied by congratulating me on my choice of life work and asking me to write to them again when I was ready to go. Very much at sea regarding my course, I turned to my pastor for help. He advised me to specialize on languages. I therefore majored in French and German, which I have not had occasion to use more than three or four times. If someone had only told me to take up economics and sociology, my efficiency on the field would have been doubled." Though President Ellen F. Pendleton of Wellesley College warned against too much specialization on the part of undergraduates, she heartily approved of the suggestion that the boards give them general guidance and that they spend a year or two in intensive preparation for a definite branch of mission work after receiving their diplomas.

But even after she has had practical experience at home the young missionary's time of probation is by no means over. The Commission on Secondary Education recommended that after a period of language study new mission teachers learn China from the inside, either by itinerating with an evangelistic worker or by residing for a time in the interior.

"Unless a teacher is able to speak to old women and little children, unless she knows the home conditions of her pupils, she will never

be able to enter the background of students' lives," declared Mrs. Murray Frame, President of the North China Union Women's College. "I have been twenty-two years in China, but I always felt handicapped in understanding the people because I never lived in the interior," stated another well-known missionary.

The new candidates' knowledge of China will not be limited by what they see from the car window, plus experience in a large city. Houseboats, wheelbarrows, sedan chairs and mule litters will all do their share in impressing upon them the fact that every sixth person in the world lives on a Chinese farm and that beside the great back country, the coast towns shrivel into insignificance.

From Report of Elsie McCormick.

STEWARDSHIP HINTS

"We were going over our family budget for the year," said a well-to-do business man recently. Suddenly I looked up at my wife with a gasp of astonishment, "Do you see what we have done?" I exclaimed, "for amusements and the automobile we have allotted ten times as much as we are planning to give to the church and charities. I never realized it before." Together they went over the figures. What they had set aside for benevolence would just about buy one new automobile tire. The price of one tire—for God!

The Christian steward recognizes that God is the owner of his life and wealth; he acknowledges his stewardship by setting aside first of all a definite proportion of his income for God's use.

"THE POSSIBLE IMPOSSIBILITY"

The year they decided to try it out, they looked at each other a little startled, neither of them suspecting the money miracle!

He said: "I suppose you realize the children may suffer if we carry this thing out!"

She said: "They may suffer if we

don't! A thing that's RIGHT to do, is right to do—that's all there is to do. Probably there are lots of families like ours all over this country who honestly want to practice Christian stewardship, only THEY DON'T DARE! I'm thinking it may do the children more good in the end than—music lessons, for instance."

"But \$150 out of my \$1500 seems a bit steep," he admitted. "I suppose we couldn't start in giving less than a tenth until we got used to it."

"And be meaner than the Jews were? not much!"

This was the dawn of their new day. For he took a small account book and in fear and trembling started a family budget, with a tenth set down conspicuously in the Lord's column every month. It was only through this bookkeeping that he discovered the miracle at the end of the year: their nine-tenths minutely administered for their own needs, had gone exactly as far as had the entire ten-tenths the previous year, when they aimlessly spent from month to month, never quite knowing where the money went.

The writer's father remembers with keenest delight that young man's face in the prayer service when he told of the miracle! "It's down in black and white!" he exclaimed: "I know to a penny that we made nine-tenths equal the ten-tenths. I was bound I wasn't going to have it fall through, you see, but never dreamed I'd make money! And as for the Lord's tenth—I guess we never had such pleasure in applying any money before. We've proved that where your treasure is, there will your heart be also. We read up about things, you know," he added with beautiful simplicity.

Little by little, as business grew, he increased the proportion from a tenth to a fifth, for from the first possible impossibility he went on to prove the boy of John Bunyan's memorable couplet: "A man there was, some called him mad: the more he gave away, the more he had";

or as Solomon phrased it: THERE IS THAT SCATTERETH AND YET INCREASETH AND THERE IS THAT WITHHOLDETH MORE THAN IS MEET BUT IT TENDETH ONLY TO POVERTY.

MARGARET APPELEGRATH.

WORK IN SOUTH INDIA

(From a missionary's letter)

Every Sunday afternoon, as you know, we hold a Sunday-school with the caste girls in the regular school building. Although this Sunday-school is not compulsory in any way it is largely attended, and not only by the girls of the school but we have one large class of small caste boys and another class of women, some of them former students in the school, and others mothers and sisters of the girls themselves. To illustrate the real interest which these children take in the Bible lessons I wish to tell one incident that happened a little time ago. We had the story of the rich man and Lazarus and at the close of the regular lesson time I as usual was giving them a review of the lesson, and when this was over one of the Brahman boys rose and said, "Mother, one thing that I do not like about this story is how could the rich man who is evidently of high caste allow Lazarus to dip the tip of his finger in water and send him to cool his tongue when Lazarus' body was full of sores." The boy had no sooner asked the question than, before I could possibly give an answer, one of the bright little Brahman girls jumped up and said, "Don't you know that Lazarus was in heaven and we won't have sores in our body in heaven?" I considered the subject finished; the child's answer was enough. Surely this is a proof that the Bible instruction in our caste Girls' School is not thrown away.

During the last few months we have opened a night school for Sudra (the 4th or farmer caste) boys

and young men on the east side of the town. These boys and young men have to work hard all day long and have had no chance to get an education. We have this small school running in a rented building and they come here every night, except Sunday, and study from about 9 o'clock often until midnight. They learn hymns and hear Bible stories two hours each week and I go to them from time to time and review them in their work, and thus keep in touch with them.

Now about the boarding department for the caste boys in the compound. Very near our bungalow two dormitory buildings are closed by a high wall where the Bible women in training used to live. These buildings not being in use we started this new branch of the work last January. At present there are 10 boys in the boarding school with a young man of the Sudra caste who came to me about 9 years ago to study the Bible and was converted. He lives with these boys and acts as a big brother to them. He is a fine lad and his influence over the boys is exceptional. These boys cook for themselves. I have given them garden seeds and in their yards they have a nice garden started from which they get vegetables for their own curries and also to bring to the bungalow to sell to "Mother" as they call me. They would be very glad if I would take the vegetables as a gift, but that I will not do. I am constantly with these boys and am very fond of them and I think they love me. They are affectionate lads and a word of sorrow or reproof for any wrong deed is sufficient for them. Although they are caste boys from heathen families they attend all the regular meetings of the church. On Saturday forenoons for nearly two hours I have a meeting with them in which we take up the history of the Christian religion, the life of Christ, singing of hymns, etc. They are committing to memory many Bible portions and

seem to love the Bible study. One of these boys was baptized last month and three more are thinking seriously of taking the step. We could get many more boys but we want to select carefully and build this work up on a sure foundation. These boys and those who are looking after them need your prayers.

Every Sunday morning from 8 until 9 o'clock I have charge of the large Sunday-school of our church here. We have an enrolment of over 800 and an average attendance of 650. I give a good deal of my time to this Sunday-school, trying to make it interesting not only to the children and young people but to the old people as well. Then every Sunday afternoon from 4 until 4:30 comes the Sunday-school among the caste children in the town, and so the days are filled, to say nothing of visiting the sick in the hospitals and in their homes which I consider not only a duty but a privilege. More of the grace of God, more strength and more time; this is what is needed.

SUMMER SCHOOLS OF MISSIONS FOR 1920

1. Los Angeles, Calif.	May 31-June 5
2. Minneapolis, Minn.	May 31-June 5
3. Oklahoma City, Okla.	May 31-June 5
4. Winter Park, Fla.	June 3-10
5. Winona Lake, Indiana.	June 24-July 1
6. Blue Ridge, N. C.	June 25-July 5
7. Chambersburg, Penna.	June 29-July 7
8. Northfield, Mass.	July 8-15
9. Silver Bay, N. Y.	July 9-19
10. Estes Park, Colo.	July 9-19
11. Oxford, Penna.	July 10-18
12. Bay View, Mich.	July 11-16
13. Montreat, N. C.	July 11-18
14. Mount Hermon, Calif.	July 13-20
15. Asilomar, Calif.	July 13-23
16. Lakeside, Ohio.	July 20-28
17. Ocean Park, Me.	July 20-30
18. New Concord, Ohio,	July 20-27
19. Lake Geneva, Wis.	July 23-Aug 2
20. Seabeck, Wash.	July 28-Aug 7
21. Wooster, Ohio.	Aug 4-12
22. Xenia, Ohio.	Aug 10-17
23. New Wilmington, Pa.	Aug 14-23
24. Tarkio, Mo.	Aug 14-22
25. Lake Geneva, Wis.	Aug 17-24
26. Chautauqua, N. Y.	Aug 22-28
27. Dallas, Texas.	Last of Sept.
28. Tuscaloosa, Ala.	Last of Sept.
29. Boulder, Colo.	No date given

NEWS FROM MANY LANDS



AFRICA

Soul Winning in the Jungle

AFA BIBO had a severe case of ophthalmia, and when the skill of the missionary doctor saved the sight of one eye he pledged himself to thirty days' service in taking the Gospel to his people. At the end of ten days he reported eight persons won to Christ. "I've just begun," said Afa Bibo. Later the Mission distributed a number of workers' books in the Bulu language, with the proviso that each book must be returned at the end of three months if by that time the owner had not won a convert. When two months were up, Afa Bibo was asked, "What has the book been doing?"

"It has been working," said Afa Bibo.

"But what has it done?"

"Perhaps it has won twenty-five," was the answer.

"I do not understand 'perhaps,'" said the missionary.

So Afa Bibo went home for his book in which he had entered the converts on his prayer list. There were forty-nine names enrolled.

This was some years ago, but Afa Bibo is still in God's service, says Dr. H. L. Weber, a medical missionary to West Africa for the past eighteen years.

Christian Chief in the Sudan

MISSIONARIES at Doleib Hill, the Sudan, are rejoicing that Nodok, their first convert, has been elected chief of his village.

An incident which occurred some weeks ago shows the friendship of the Shullas for the mission. When trouble among the cattle at the station threatened the milk supply, the Shulla king sent a present of a fresh cow, that the "babies of the foreigners" might have milk.

United Presbyterian.

Faithfulness in Kamerun

WHEN German authority came to an end in the German Kamerun, the Basel Missionary Society was compelled to cease its activity because many of its representatives in the field were Germans. The work was taken over by the Paris Missionary Society, and when Pastor Allégret in 1917 went to Fumban to call the scattered Christians together he found that the king had gone over to Mohammedanism and had required all his subjects to follow his example. All the Christian places of worship had been turned into mosques. M. Allégret obtained permission from the king to hold a meeting with those who at one time belonged to the Christian Church. Said the king: "I have no objections; my people are quite free; but I know that they do not wish to be Christians any longer, and have accepted the Mohammedan religion."

The meeting was held and many present said they preferred to be Christians but the king's order compelled them to be Mohammedans, among them some of the wives of the king. Finally, a young man arose and said decidedly:

"I will remain a Christian and confess Jesus, even if the king should fulfil his threat and should behead me." Upon this eleven others, mostly young men, declared that they also would serve Christ, even in view of what the king might do to them.

With these twelve young people, Pastor Allégret now went before the king, and said to him: "Look, these people are remaining true, and wish to serve Christ!" The king did not dare to condemn them to death.

With this beginning, the congregation has been again built up, and at the latest celebration of the Communion over 200 Christians were in

attendance. Furthermore, with the permission of the king, two out-stations of the Mission have been re-established.

The Christian.

Death of Molcamba of Barotse-land

REV. ADOLPHE JALLA writes from Rhodesia of the death of Molcamba, prime minister of Barotse-land, and an enlightened Christian man. Molcamba and Litia his brother-in-law were the first Christian converts of the country, and both were loyal in their Christian service, in the face of great temptations. He paid a visit to England in 1902.

Purity League at Inanda

NEGRO Christians in South Africa feel it is high time to refute the charge that social purity is unknown among people with black skins. A recent gathering at Inanda, Zulu Mission, lasting for several days, took steps for the formation of a Purity League. Addresses were made by natives and missionaries, and a constitution was drawn up and signed by more than a hundred young men and women.

Chief Khama on Preaching Tour

REV. R. HAYDEN LEWIS of the L. M. S. Mission in South Africa, last year made an extended evangelistic tour accompanied by Chief Khama, an earnest Christian convert. Services and tribal meetings were held in the villages and cattle posts and a new church was opened at one of the largest out-stations. Upon the return of the party to Serowe, the aged chief of the Hereros paid a visit to Khama in order to personally commit his people to Khama's care. All the Hereros were called together and at the conclusion of this meeting Samuel Maharero asked Khama many questions about the Church and the rules and customs which were supposed to guide the conduct of Christians in regard to all of which Khama was

able to give him fullest information. It was a most impressive scene as these two very old and very notable chiefs pleaded with their respective peoples to yield themselves to the dominion of Christ.

The Christian Express

For Girls in South Africa

CHRISTIAN Association work for the European girls in South Africa centers around large commercial and industrial localities. Cape Town, Pretoria, Durban—all the principal towns of South Africa—have their hostels, probably the largest and most complete being at Johannesburg. There are sewing and reading circles and classes for literature, ambulance work, home nursing, physical culture and social subjects, while swimming, cooking, dressmaking, and other courses are arranged at intervals as occasion arises. Bible classes and devotional meetings are held not only on Sundays but during the week as well. In the early mornings, services are held in one of the worst localities of the city, while once a fortnight the colored children are gathered together for a jolly afternoon, when they have either games or fancy work, or perhaps some Bible stories.

C. M. S. Review.

Man of Faith in Madagascar

A LITTLE church in Madagascar has a church of which its members are justly proud. The entire cost of the building and materials was met by an old Sihanaka Christian, past seventy years of age. At the time of building, influenza raged on all sides. Workmen were struck down or fled through fear. Every morning before sunrise this undaunted old man went to superintend and encourage the work. When urged by his friends to stay at home he said:

"No, I must go. God's House must be built, and if the people cannot do it, then I must. I have asked Him to protect me until the work is done, and I know He will.

His prayer was answered, for this faithful servant went to and from his work untouched by the disease, and the work of building was at last completed.

Centenary in Madagascar

THE centenary celebration of the founding of the Madagascar Mission, in August, 1818, has been postponed until October, 1920. The plans outlined are as follows:

(1) The Madagascar Continuation Committee, representing the seven Protestant Societies at work in the island, propose that each mission should arrange an evangelistic campaign in the territory occupied by it, so that every village therein shall be visited and brought into touch with the Gospel.

(2) A large memorial hall to be erected at Tananarive.

(3) The churches in Imerina propose to build a Boys' Home and a Girls' Home for students coming in to study at the capital.

(4) The most important proposal is the one by which the churches of Wales seek to extend their work in unevangelized parts of northern Madagascar.

These proposals will be considered in consultation with the Paris Missionary Society and the French authorities.

NORTH AMERICA

Pilgrim Tercentenary Celebration

AN INTERNATIONAL Congregational Council, to celebrate the Pilgrim Tercentenary, will be held in Mechanics Hall, Boston, June 29 to July 6. Four hundred voting delegates, representing the United States, Canada, Great Britain, South Africa, Australasia and mission lands, will determine the organization and policy of the Council. Every Congregational church in the world has been invited to send a corresponding delegate. More than half an acre of floor space in Mechanics Hall will be devoted to exhibits,

grouped according to states and countries. These will illustrate actual mission work being done by Congregational agencies.

Presbyterians Work Toward Union

THE effort to unite all Presbyterian bodies persists, although many attempts have failed. Four distinct plans have been proposed: (1) complete organic union resulting in one solid church; (2) organic union according to the synodical plan, with an Assembly composed of commissioners elected by the synods; (3) organic union on the basis of provincial or regional Assemblies, with one Supreme National Assembly as the capstone of the system; (4) union in a *Federal Body*, having only advisory powers; (5) a Federal union, with clearly defined powers and responsibilities, but which conserves the autonomy of the constituted churches in doctrine and discipline, and all local interests, including the tenure of property.

At a meeting in Atlantic City in March the Northern Presbyterian Church favored union in one solid church, while the Southern Church inclined toward union on the regional basis. Virtually, the proposals have narrowed to these two. A committee was appointed to submit plans for a future meeting.

The Presbyterian.

The Y. M. C. A. War Funds

THE financial statements of the National War Work Council of the Y. M. C. A. shows that between April 26, 1917, and December 31, 1919, the amount received was \$161,722,649.42. During the same period, up to the time when the Council turned over its unfinished work to the International Committee, the total amount expended was \$129,082,917.43, of which \$602,589.56 was for religious work. This leaves an unexpended balance of \$32,639,731.99. The Executive and Finance Committees recommend that of this balance

\$500,000 be appropriated to the Loyal Legion. Work in the American Army has almost entirely been turned over to the War Department of the Government, but service under the Y. M. C. A. still continues in France, Italy, Czecho-Slovakia and Poland.

The following facts are also of interest: The receipts from the first campaign in the United States were \$5,113,666; from the second campaign \$53,334,546 and from the third campaign \$100,759,731. Overseas receipts amounted to only \$105,381. The expenditures included \$38,809,642 in the United States and \$52,382,786 for American forces overseas. The loss on foreign exchange was over ten million dollars. For Allied armies and prisoners of war nearly twenty million dollars were spent. The New York headquarters cost \$2,730,027, and publicity \$1,421,233. The estimated future expenses include \$11,950,000 for work in Europe and Turkish areas, and \$10,000,000 in the United States for American headquarters expense, appropriations to army, navy, educational service and interracial work and reserves.

Lutheran Foreign Missions

THE United Lutheran Board of Foreign Missions is one of the Boards that is financially embarrassed, having a deficit of \$97,396 on March 1st. In spite of this, twenty-six new missionaries were appointed at the meeting of the Board on March 25—sixteen to India, four to Japan, five to Africa and one to Argentina. These reinforcements are greatly needed. There are also under way plans for new equipment in a number of the mission fields. These plans include \$43,000 for mission buildings in Buenos Aires, Argentina; \$17,000 for buildings in Monrovia, Liberia; \$25,000 for a Boys' High School in the Muhlenburg Mission and \$60,000 for a new college building near Guntur, India; \$8,000 for a Training School in Gun-

tur and \$15,000 for the Rentechintala Hospital.

Group Evangelism

A METHOD that has commended itself to Methodist workers by successful results in Indiana and New England is that of group evangelism. By this method six or eight pastors band together and visit the different charges of the sub-district, specializing in the various aspects of revival work. One does the preaching, another attends to the Sunday-school activities, another works with the men of the church, another meets with the Epworth Leaguers, another assists with the music, another holds the after meeting, and one looks after securing publicity. The areas from which reports have come show a total of 46,123 converts in a period of sixty days, a result which surpasses that of any corresponding period within the last four years.

Neglected Migrant Workers

MEASURES are being considered by the Interchurch World movement for the care of the 22,000 fruit and vegetable cannery migrant workers of the eastern states. The majority of the workers are women. The states involved are New York, New Jersey, Delaware and Maryland, and women's missionary boards of the following communions will be asked to share responsibility: Christian, Methodist Episcopal, Methodist Protestant, Presbyterian (U. S. A.), United Presbyterian, Reformed Church in America, and Reformed Church in U. S.

In the sections from Texas north to Canada, and during the period from June to September, the Home Missions Council plans to make life more worth while for the migrant harvest hands by erecting tents in centers where the harvest groups gather, to furnish recreation, religious services and an open forum for discussion. Cooperation will be sought from local churches and farm bureaus.

California has petitioned the Inter-church Migrant Group Section to send two Protestant teachers for two model farm camps to be established in Santa Clara County.

Needs of City Negroes

THE Home Mission Survey has revealed the fact that the urban Negro is less concerned about his spiritual welfare than his rural brother. Non-church membership is the exception among Negroes in the country districts, but invariably the membership falls off when they migrate to cities. New York City has only 28,000 Negro church members out of a total Negro population of 145,000.

Y. W. C. A. for Chinatown

A YOUNG Women's Christian Association is being organized in the Chinatown of New York City. A petition, signed by the leading women and several of the merchants of that district, asks assistance of the National Board in organizing an Association. There are about one hundred and fifty Chinese women and girls in New York City, a few of them students but most of them wives, mothers and daughters of Chinese business men, who are interesting themselves in everything that American women do. This Chinese Association will endeavor to train women in citizenship, American customs and Christian living.

"In establishing an Association, we are hoping to learn of the best elements in American womanhood, and at the same time retain our ideals of Chinese civilization," said one of the leaders.

Korean Church in Chicago

THE first Korean Church of the Middle West was dedicated in Chicago, Ill., in September of last year. This church is under the care of the first Methodist Church of Evanston, and Rev. N. Y. Shoy has been appointed pastor, with about

forty Koreans as charter members. Mr. Choy intends to establish other churches in the Middle West wherever there are sufficient numbers of Christian Koreans to justify a separate organization.

Korea Review.

New Academy for Indians

A FARM of forty acres and farmhouse have recently been purchased near Smithville, Okla., as a beginning for the Willis-Fulsom Academy, intended primarily for Indian boys and girls but will include children of white mountaineers. A territory of twelve hundred square miles lies around it, with no other high school advantages. The Academy opened in September, 1919, with a faculty of three and a student enrollment of twenty, classes being held in a rented storehouse. Rev. Estill A. Townsend, the principal, asks for selected books for the library, which now consists of about two hundred and fifty volumes.

Educational Center for Indians

THE American Indian University at Wichita, Kansas, founded through the efforts of Rev. Henry Roe Cloud, is to train Indians from the 150 tribes for leadership of their people. The Indian constituency grows constantly, contrary to popular opinion. In 1890, it numbered 248,253, in 1919, 336,000.

LATIN-AMERICA

Missionary Obligation in Guatemala

GUATEMALA is making a brave effort for the fourth time in as many centuries to rise above the ruins of the earthquake of 1917. Central America is not only marked by commercial opportunity but is full of missionary opportunity and obligation.

The delegates to the Regional Conference of missionaries of Latin America, held in Guatemala City last March, met near the ruins of the Presbyterian Mission Church. More

than 200 persons were packed into three small rooms for Sunday-school service in the home of a missionary. Others came to the door constantly, looked in on the crowded rooms and turned away in disappointment when they saw that entrance was impossible.

A Paraguayan Church Mission

REV. HARRY WHITTINGTON writes that the church at Bananal, Paraguay, plans a forward step to evangelize the surrounding district. Two horses have been secured, the workers contribute their time and the church assumes responsibility for incidental expenses. Two trips each month will be made, one toward Miranda, the other toward Aquidauana. Each trip covers about a week, and the workers go by twos. Other districts will be visited as time goes on and the way is open. Persistent efforts are continually being made to drive the missionaries out of Bananal, and to close the church and school.

EUROPE

Temperance in Great Britain

PROHIBITION in Great Britain is not looked upon with favor for three reasons. First, it is an innovation; second, it denies men liberty to drink what they like; and third, much money of individuals and of institutions is invested in breweries and distilleries. Nevertheless the cause of temperance is gaining in Britain. There are many Britishers who care more for their fellow men than they care for their appetites or their pocket books and these people are working to put down body and soul destroying strong drinks. America's example and experience is also an eye opener. If industrial and moral progress shows that America is reaping large benefits from prohibition, England will have an unanswerable argument in favor of destroying her drink traffic.

Among the signs of promise in

Great Britain are the King's reference to the need of further regulation in his address at the opening of Parliament; the Bishop of London has spoken in favor of limitation of the drink traffic; and many areas in Scotland are going "dry" through local option.

Methodist Conference in London

A FIFTH Ecumenical Methodist Conference has been called to meet in London in September, 1921, in the great Central Hall of Westminster. There are signs that by the time of this meeting the various Methodist bodies in England will have become one.

American Friends in France

THE American Friends continue to give good account of themselves in reconstructive work in France and other war torn lands. About 1500 acres of land have been plowed up and made ready for planting in the Argonne region west of Verdun, and the farms stocked with chickens, goats, rabbits, bees and larger live stock. About 22,000 fruit trees have been planted, 1400 houses erected and twelve cooperative stores. Homes are built only for those families which have no surviving men.

Other beneficent work of the Friends' Mission includes the buying and quartering of three hundred cows just outside of Vienna, from which milk is supplied at cost to child welfare organizations. Four young men of the Friends' Unit are superintending two hundred Bulgarian prisoners in the rebuilding of villages in the Toplica Valley. Another group has established an orphanage in a Serbian industrial center. All these brotherly activities are directed from Philadelphia, Pa.

War Loss of French and Belgian Protestants

THREE million dollars is estimated by the Federal Council of Churches as the obligation of Ameri-

can Protestants in aiding French and Belgian Protestants to recover from war's disaster. It is calculated that this total will rebuild all the local church edifices which the war destroyed—all ruined manes also—and start going again all the educational and charitable institutions for which funds failed while the war continued. After all this there will be enough surplus to clear up the debts on the French missionary society, and enable its excellent work in Africa to continue unabridged. It is proposed to raise this sum in three annual installments.

The Continent.

The Gospel in Italy

PROFESSOR VITTORIO BANI affirms that evangelical teaching in Italy has driven the Roman clergy to study the Bible. The Roman authorities have been constrained to issue a new translation of the Gospels, and sold it through the Society of St. Jerome. Prof. Bani says that there are today two Catholicisms, a poor minority which follows the Pope implicitly, and a new type which recognizes in the Pope only a traditional head of the Church. This majority adheres to Catholicism because it is not yet able to adapt itself to evangelical worship.

Norwegian Clergymen Form League

A HUNDRED or more Norwegian clergymen have formed a league under the name of the Union of Clergy Loyal to the Faith. The aim of the organization, of which the Chairman is Prof. E. Sverdrup, is to work for the deepening of the spiritual life by Bible study, to strengthen the positive forces in the State Church, and to counteract the work of unbelieving theologians.

Record of Christian Work

Russian Refugee Children

EIGHT hundred Russian boys and girls from seven to sixteen years of age who have been separated from home and parents since the opening

days of the war are now living on a fortified island near Vladivostok, once the private property of the Czar. The children have had no communication with their parents who sent them away in care of teachers when starvation threatened. They were two years in reaching Vladivostok and are now under the care of the Red Cross. It is uncertain how soon effort can be made to reunite them to their families.

Christian Associations in Iceland

REV. FRIDRIK FRIDRIKSON, while a student in Copenhagen, came in contact with the Y. M. C. A. and when he returned home to Iceland he started a movement in Reykjavik. In spite of much skepticism, after two years' effort he was rewarded by seeing a Y. M. C. A. organized, and a few months later a Y. W. C. A. The latter now numbers 400 members, and the former about 600.

A proof of the vital power of the Association movement was given in 1917 when 20,000 Danish crowns were collected, mostly among the members, for a new up-to-date building for the members of the town clubs.

Apostle to the Maltese

MALTA, the Melita of Paul's day, now has a missionary of Pauline spirit named John Falzon. Recently, he has been shepherding Maltese who have emigrated to Tunis. Here are a few extracts from his diary:

24th. I went again along the streets looking for Maltese. I found fourteen. Two of them told me that they had been seen in my company by other Maltese people, and that they had been warned to avoid me. They replied, 'We are free men and will approach any we like.' We have talked much on religion and they have promised to come to a meeting in my house. I am praying.

28th. Six Maltese men from

among the recently arrived came to my house: My heart is filled with joy. I spoke on Acts xvi and gave a clear and full message of the Gospel. They listened with great gladness and joined with devotion in prayer.

29th. Other three newly arrived Maltese men came to my house. I entertained them with God's Word on Luke xv. 11-32. They seemed greatly touched by God's Word and joined devoutly in prayer.

Record of Christian Work.

MOSLEM LANDS

Turks Turning Toward Christianity

HERETOFORE it has not been a problem to provide for Moslem inquirers in Turkey for the reason that there were so few inquirers. Generally speaking, the most that has been attained in one hundred years of work in Turkey has been the winning of regard for missionaries as friends, and the lessening of fanaticism against the "infidels."

Since the war a changed attitude is manifest. Turks, both men and women, are coming to the missionaries for instruction as to the Christian way. They are declaring their dissatisfaction with Islam, and their feeling that Christianity is true and has something better to offer. These inquirers are not yet a great multitude, but they are enough to forecast a mass movement toward real religious emancipation that will gain momentum in that discouraged land.

Missionary Herald.

Bible Distribution in Turkey

TURKS are buying the Christian Bible, according to a letter from the Secretary of the American Bible Society in Constantinople. He says:

"We have what will prove, I think, to be an unprecedented demand for the Scriptures for the coming year. There are indications from all sides that this demand will be large, and this in all the languages used here. Probably Greek and Armenian will

lead, though the demand for Scriptures in the Turkish language will doubtless exceed that of any year. We are doing all we can to get ready." Bible printing was impossible last year in Constantinople, yet 24,296 copies of the Scriptures were distributed.

Watchman-Examiner.

Christ and Mahomet

AN AMERICAN journalist writing from Damascus in the magazine *Asia* records a conversation with a Moslem professor, in which the latter instituted a remarkable and surprising contrast between Jesus of Nazareth and his own accepted prophet. "The personality of Jesus," said the Mohammedan savant, "is majestic simplicity. The personality of Mahomet is complex superman." Then after a pause he added: "The higher type is Jesus." Certainly such an understanding observer cannot be far from the Kingdom of God; and it is interesting evidence how, in a clear mind, even though its predispositions may run opposite to Christianity, the character supremacy of Jesus compels reverence. As Bushnell said, it literally "forbids His classification with men."

The Continent.

Student Volunteers of Constantinople

THE Student Volunteer Union of Constantinople which was organized last December seeks to enroll in its membership all those in Constantinople or its vicinity who during student days either in Great Britain or North America allied themselves with the Student Volunteer Movement. Sixteen or more persons have signified their interest not only in maintaining the fellowship known in student days, but in promoting the aims for which such a body may most usefully stand in the Near East.

One important phase of the work of the Union is that of gathering items of information which will be useful in the hands of Student Vol-

unteer secretaries in the home lands as they seek to interest students in the life and problems of the Near East.

Occident and Orient.

"Happiness Factories"

H"APPINESS Factory" is the name given the Rescue Home in Adana where fifty-five girls are kept busy enough to make the memory of past horrors a vague shadow. The Home is, as a matter of fact, a barn-like structure of unattractive appearance, but the busy hands flying among the rug looms, heads bent over embroidery or eyes watching their fruit preserving are justification for the name of the Home. At present there are fourteen such Happiness Factories in Armenia.

Snow in Syria and Palestine

BEURUT during the past winter experienced bitter cold, and at one time had the phenomenal experience of eight inches of snow. Great damage was done to olive and fruit trees and many of the historic and ornamental trees in the mission compound fell from the weight of snow on their branches.

Jerusalem in February experienced a record-breaking gale, driving a thirty-inch snowfall in drifts shoulder-high. Great destruction and suffering resulted. A large corrugated iron mill building, two cinema theatres, the Evelyn Rothschild Army Y. M. C. A. hut, and about fifty dwellings collapsed. All communication by road, railway, and wire was broken, leaving the city isolated.

Emergency measures were taken by the Military Governor, who set the hardy Yorkshire garrison troops digging out the ancient city, for the native populace was too astonished and bewildered to act. All business was abandoned as men huddled around stoves or kept to their beds. Food shortage of so serious a nature followed that the governor had to threaten bakers and storekeepers with jail terms to impress upon them the

necessity of working. Army mules came to the rescue bringing military rations from the camps on Bethlehem Road, making it possible for soup kitchens to be maintained by charitable organizations serving for several days 15,000 people daily.

The A. E. F. canvas Leave Camp became uninhabitable early in the storm. Sixteen soldiers on leave were sleeping in the Army Y. M. C. A. hut and ten more in the small mess room in a stone building nearby. Since everyone's clothing was wet and fuel was scarce, there was little sleeping other than naps between shivers. At midnight the gale at its height drove such a bank of snow against the side walls of the wooden hut that it suddenly caved in, bringing the roof with it. Luckily, the wall held in the end where the men were sleeping, allowing them to flee uninjured, in all states of attire, plunging through drifts shoulder-high and dragging after them blankets, trousers, shoes, blouses, and other impedimenta. They naturally sought the already overcrowded mess hall of the "Y" and in five minutes it became the acme of confusion.

Anti-Zionists Parade

AN ANTI-ZIONIST demonstration in Jerusalem on February 27 was a picturesque protest against the colonization of Palestine by the Jews. Arabs and Bedouins introduced an element of the desert into the motley concourse of about 8,000 people who marched through the streets, carrying banners proclaiming anti-Zionist sentiments without threat of violence.

One cause of the antipathy to Zionism has been the influx of a certain type of Jew from Russia, a type wholly different from the Jew familiar in Palestine. He cares nothing for his religion, and is looked upon as Bolshevik. With the coming of the British Army this new type of Jew began to exhibit a very haughty and overbearing attitude.

Travelling Eye Hospitals

TRAVELING Eye Clinics in the Nile Valley are proposed by missionaries to deal with the prevalent eye diseases of the land of the Pharaohs. It is hoped to equip four auto ambulances, possibly using those salvaged from the war, and send them out to visit villages as yet unreached by missionaries, medical or evangelistic. This hospital fleet would be operated by denominations already in the field.

Extending Work in Persia

NOT the least part of missionary work in Persia has been evangelistic service among the British soldiers. Some of these had not been inside a church or attended any religious service since leaving home. Prayer meetings were held for those already Christians, and quite a large number of conversions from among the others rejoiced the hearts of the workers. Reports of this helpful ministry went back to mothers, wives and friends in England, and many prayers of thanksgiving found expression from them.

The soldiers also caught a new glimpse of mission work, and one who had been particularly impressed asked how he could get into missionary work in Persia himself.

INDIA

Sadhus—Hindu and Christian

AN INDIAN journal recently pointed the contrast between Hindu and Christian *sadhus* (holy men).

"Our typical yellow-robed religionist seems to consider dirtiness next to godliness, whereas Sundar Singh takes his bath as seriously as his prayers, remarks the writer who goes on with the comparison as follows:

"In India there are over five million *sadhus*.—five million wandering, yellow-robed 'renouncers.' It is conceivable that half or even three-fourths are indolent instead of pious

souls who rather enjoy gallivanting over the country, seeing the sights and getting fed gratis by the faithful. And their bowls are not always empty. * * * Sundar Singh has won knowledge and certainty out of pain. Today, Sundar believes as ever in suffering. But it must be suffering to some good for others. This Christian saint would never line his shoes with sharp nails or walk bare foot over a path of live coals; he would never while away his time reposing on a bed of spikes or squatting between three fires. Yet he is glad to swim icy rivers in the Himalayas or to receive blows in the face (literally turning the other cheek) or to be thrown down into a well amongst rotting corpses (as happened to him in Tibet), for the sake of the Cross.

India Sunday School Union

THE India Sunday-school Union is a clearing house for Sunday-school ideas. One finds its leaflets in remote villages from Travancore to the Himalayas, and its long established examination scheme has stimulated thousands of boys and girls and teachers of India to sustained effort in Bible study. A correspondence course of teacher training has been developed in which more than a thousand have secured certificates. Examinations have been held in twelve languages.

Christians in the Madras Corporation

THE Indian Government has appointed two Indian Christians, presumably to represent Indian Christian interests, in the Madras Corporation. There are now four Indian Christians in the Corporation. This is an important recognition for Christianity in India.

Schools for Missionaries' Children

THERE is but one school in all India which affords a satisfactory environment and courses of study for the children of missionaries. This

was founded eighteen years ago at Ko-dai-kanal, South India, and is maintained jointly by a number of Mission Boards. As a result of the Indian survey, a chain of such schools is proposed to extend across India.

Systematic Giving in Siam

IN ORDER to unify the Christian forces, contributions from the various communities around Cheng-mai are brought in quarterly and placed in a central fund, a quarterly conference being held at the same time when discussions are largely given over to the subject of stewardship. The envelope system is in use in all the churches. In some cases each member of a household pledges a definite amount, while in others a certain amount per family is promised. This has resulted in doubling the contributions.

Student Hostels in India

THE importance of hostels, or Christian boarding houses for students in India, is shown by the vigorous protests awakened at the closing of the Montgomery Hostel, of the S. P. G. College in Trichinnopoly, because of some disorder among the students. The other boarding places in the town are said to be no better than "pig sties," and detrimental to the health and morals of the students. The hostels are built to provide the young men with good, clean, wholesome surroundings, but they are not always appreciated until they are lost.

Science as a Christian Ally

GROUND glass is usually fatal to Hinduism—that is to say the microscope is one of the most potent forces in destroying superstition by revealing the wonders of modern science. When an Indian boy looks through a high-powered microscope at a drop of water taken from the "sacred" River Ganges, and sees the world of germ life swarming in that dirty water, lurking doubts of its

holiness begin to creep into his mind; and what has been regarded as an act of devotion appears as a filthy custom, perilous to health.

The fantastic theories about the cause of disease cannot long endure inspection under a microscope, for the one who learns how typhoid contagion is spread by impure milk does not take seriously the explanation of the gods' displeasure. Furthermore, a man whose religion forbids him to take life, even of an insect, stands aghast when he sees in the water he drinks a thousand living creatures.

CHINA

A Seventy-Fifth Milestone

THE oldest Presbyterian mission station in China, at Ning-po, is completing its seventy-fifth year. A recent feature of the service there is the institutional work in the crowded business section near the East Gate. Outside the city wall is Dzongteh Girls' School, the continuation of the first school for girls to be opened in China, and close by is one of the first Presbyterian churches erected in China. The historic Fuzin Church, built seventy years ago, still has the largest auditorium in Ningpo. The pastor is a son of a Christian minister, and his own son is now studying theology in America.

Community Service at Ginling

ALL but two of the sixty-five students of Ginling College for women are registered for definite social work. The half-day school for girls of the neighborhood is the largest single undertaking. Thirty-five pupils come from one to four o'clock five days in the week and receive systematic instruction of primary grade. The students conduct a Sunday-school having an average attendance of 110 small children; and a two-hour mothers' meeting is held each Sunday afternoon, followed up by visiting in the homes. In the government orphanage a Sunday-school and monthly missionary meeting are conducted by Ginling students.

New Theological School

A CENTRAL theological school will be opened in the autumn of next year at Nanking in connection with the Episcopal Mission. The proposal is heartily welcomed by the other missions at Nanking.

Nurses Needed

FROM China a medical missionary sends this appeal: "We are at the stage where the whole progress of modern medicine in China is being retarded by the absence of a nursing profession among the Chinese women. It is becoming increasingly easy to get a good foreign-trained Chinese doctor; our equipment is rapidly becoming as good as is to be found anywhere in the wide world. But we have no nurses. That is becoming the cry of medical missions in China today: foreign nurses to conduct training schools in connection with our hospitals."

"Self-Come" Water

THE average Chinese rustic is bewildered by the unaccustomed comforts of a mission hospital. Having indicated his intention of undergoing treatment, he first makes the acquaintance of the uniformed bath boy, a muscular factotum who magnifies his calling and takes professional pride in the output of his department. When simple hot water and soap do not produce results which satisfy his discriminating taste, he brings into play an aid similar to a curry-comb. After this process the patient is introduced to a clean suit of clothing, while his own apparel is rendered innocuous by fumigation. Not infrequently a patient from the backwoods manifests a superstitious fear of the "self-come" water, but owing to the familiarity which is supposed to breed contempt he may in a few days become one of those who amuse themselves by turning the water on and off at the risk of flooding the whole establishment. G. W. HAMILTON, M. D.

Cigarettes from "Honorable" America

IT IS hard sometimes for the missionary to explain the various kinds of people from her native country who come to China. One day a Chinese woman appeared at a meeting in one of the out-stations, puffing a cigarette. Both face and hands were yellow beyond native coloring from excessive cigarette smoking. Politely the missionary asked her not to smoke in meeting. "But," exclaimed the woman in amazement, holding out her cigarette, "these come from your honorable country." It took some time for the missionary to explain that people from her "debased" country were of varied types and different purposes.

The Continent.

Wanted—A School

A CHINESE woman of Canton wanted her son to enter a Christian school. When she applied she was told there was no dormitory room. She then asked how much it would cost to erect such a building. When told \$3,999 she said, "All right; I will build one." Are Christian schools appreciated by the Chinese? *Bible Study.*

Rag Tag Sunday Schools

"WHEN is Sunday? How many more days?" question the little beggar children of Tengchowfu, Shantung, China, when they chance to meet the missionary in the street. Ragged, dirty and often naked, carrying their smaller brothers and sisters on their backs or breasts, and some carrying their little baskets in which they put their millet cakes, sweet potatoes, or other food they receive by their begging. They nevertheless have a bright smile for the white missionary who teaches on Sunday in the "Rag Tag" Christian Sunday-school. The School, composed almost entirely of these little street waifs, has a total enrolment of 400. The missionary has not the heart to tell one of them to go home, to put on a garment and return.

They often have but one garment, and that is kept for the winter. Therefore we would rather have the children come without clothes than not to come at all. So eager are they to get to Sunday-school each week that long before the hour for assembling they are in their appointed seats. A bright colored post card or a Sunday-school card, of which we could use between four and five hundred each week, is ample reward for their silent interest in the story of the boy Jesus. These they paste on their black mud walls, above their mud brick beds, and teach their parents each week the Golden Text.

ORTO BRASKAMP.

JAPAN-CHOSEN

Federated Missions in Japan

COOPERATIVE effort has brought very encouraging results to Protestant mission work in Japan. The Conference of Federated Missions was formed in 1902, and was followed by a Federation of Protestant Churches and a Continuation Committee, practically uniting the two. The small area of Japan and the rapid progress of Japanese churches have contributed to the success of cooperative effort, for the reports of the meetings of the federated missions are widely published and awaken much interest. Practically all of the Protestant Missions are included except the Protestant Episcopal of America and the Society for the Propagation of the Gospel, of England.

The Conference of Federated Missions serves as a medium for reference and united effort for the cooperating agencies. The Federation of Churches is a distinct organization to support cooperative evangelical activities, to express Christian sentiment on social and moral questions, and to promote united evangelistic, educational and benevolent Christian work. The Continuation Committee was organized in 1913 to coordinate all evangelical mission forces in Japan.

This Committee investigates conditions and gives counsel regarding matters of missionary policy.

Geometric Progression

REV. CYRUS A. CLARK, of Miyazaki, writes that twenty-eight and a half years of work in Hiuga have resulted in five so-called independent churches, six churches still receiving aid; gospel preaching in sixty or more places; and twenty-four Sunday-schools, with 1600 regular attendants. A non-Christian lawyer of the community gave the following testimony to the work of the mission: "You cannot estimate the value of Christianity by the number of Christians. Only to have given the people of the province the idea of only one living and true God, *vs.* the 8,000,000 gods of Japan is an achievement great beyond estimate."

Social Service

IN COMPARISON with the habitual lack of cooperation between state and federal authorities in America, the celerity and thoroughness of some Japanese officials is commendable. Much has been accomplished in the field of governmental philanthropic work, and the O'Hara Institute for Social Research is one agency worthy of mention. The objects of the Institute are:

1. The study of labor and social problems.
2. Investigation by experts of special problems.
3. Publication of books by experts on social questions.
4. To offer prizes for best essays on social problems.
5. To hold meetings for discussion of social questions.

An experiment at Imamiya is the Parents' Consultation Bureau. Any home problem may be brought here for advice. Osaka has three public lodging houses for laborers, accommodating in all over three hundred men. One hundred and twenty

municipal apartment houses have been built, in connection with which day nurseries are established to provide for children of working mothers.

Cooperation with these movements on the part of Christian leaders will mean the opening of doors where Christian ideals can be of far reaching value. *Japan Evangelist.*

Two Christian Examples

A YOUNG Japanese farmer whose family are active opponents of Christianity walks ten miles to attend church service every Sunday morning, remains all day until after evening service and then walks home, reaching there past midnight, with the farmers' early rising hour fast approaching.

Another young Japanese Christian was recently married and instead of taking a honeymoon trip gave the amount of money this would have cost to the little preaching place he attends. Now the Christians there are discussing how to spend such unexpected wealth.

Korean Foreign Missions

IN KOREA, where there are 17,000,000 heathen and only 300,000 Christians, one-third of whom are communicant members of the Church, a foreign mission is maintained. In 1918, their two missionaries at Lai Yang, Shantung, China, were reported as doing such splendid work among the Chinese that they already had a church of 80 members. These Korean pastors had to learn the Chinese language. Rev. S. S. Pak is now a third missionary to Shantung, and Dr. Y. S. Kim has been added to the staff. He will conduct a large clinic. One new church was built in 1919, and nineteen persons have recently been baptized.

The Mission covers the city of Lai Yang and the surrounding country in each direction for a distance of ten miles. Three schools, well attended by Chinese boys, have grown up be-

side the churches. The Koreans are a poor people, but their gifts for this year will reach \$7000. Included in this budget is a hospital to be built, and toward which one man has given \$300 for the purchase of a site; another gave \$250 and two others \$25 each. The Women's Evangelistic Society of Pyeng Yang voted \$400 toward a house for Mr. Pak. Korean Christians also conduct missions for their own countrymen in Siberia, Hawaii and elsewhere.

Promises in Korea

LITTLE change has taken place in Korea as a result of the different regime. The police methods have not been materially reformed. Arrests are not to be made during church services, but tortures continue as a method of examining prisoners. Prisons are not allowed to be heated in winter, so that some prisoners have been frozen to death.

On the other hand, mission colleges are now permitted to teach any language they please and mission schools can hold religious exercises. The "Christian Messenger," the Korean union church paper, has received permission to publish world news, and the circulation has risen from 2800 to 7000. It contains two pages of news items, and is a marked concession on the part of the Japanese authorities.

The Bible by Correspondence

CORRESPONDENCE Bible study helps to satisfy the desire of Christians in remote districts for a fuller knowledge of the Scriptures. No less than 1200 in Korea have taken such a course during the past year. The students are residents of all parts of Korea but the work centers in Pyengyang and is under the direction of Rev. W. L. Swallen.

New Interest in Leprosy

THE Japanese government has granted permission to Severance

Medical College in Seoul to install a ward for lepers and a chair for leprosy. This means that students in the college can study leprosy at first hand, thus acquiring adequate knowledge of the disease to ultimately wipe it out of the land. Dr. A. G. Fletcher of the Chosen Mission will have charge of this new work.

Continent.

OBITUARY NOTES

Dr. Howard S. Bliss of Beirut

ON SUNDAY May 2nd, the Rev. Howard S. Bliss, D. D., President of Syrian Protestant College, Beirut, Syria, died of tuberculosis at Saranac Lake, New York. Dr. Bliss was an unusually strong and beautiful Christian character and rendered distinguished service both in America and Syria. He was only sixty years of age but his heartrending experiences in Beirut during the war and famine broke down his health. He was born in Syria, the son of Dr. Daniel Bliss of Beirut, who preceded his son as president of Syrian Protestant College. Dr. Howard Bliss was graduated from Amherst College in 1882 and from Union Seminary in 1887. After a few years as assistant pastor of Plymouth Congregational Church, Brooklyn, he became pastor of the Christian Union Congregational Church in Montclair, N. J., where he did a remarkable work. In 1902 he was called to the presidency of the College in Beirut and there served for eighteen years during a period of great storm and stress. Under Dr. Bliss' administration the College won many friends and grew to be one of the best known and most influential Christian institutions in the Near East.

Miss Holliday of Persia

AFTER thirty-five years of service in Persia, Miss Margaret Y. Holliday died March 17 in Indianapolis from illness directly due to the sufferings caused by the war. She was seventy-six years old. Miss Holliday was the daughter of Rev. William A. Holliday. Until her final re-

turn she had been on furlough only twice.

U. S. G. Jones of India

REV. U. S. GRANT JONES of Jullunder, India, died on December 22, in a lonely out-district attended only by two faithful Indians. Mr. Jones was graduated from Wooster University and Allegheny, Pa., Theological Seminary, and through Dr. J. C. R. Ewing was persuaded to become a missionary to India. In 1887 Mr. Jones took up his work at Ferozepur, and the following year was transferred to Lahore for district work.

Mrs. Arthur H. Ewing of India

MRS. ARTHUR EWING, for several years a Missionary of the Presbyterian Board in India, recently lost her life by being run down by an automobile in New York City as she was alighting from a trolley car.

George S. Fisher of Kansas

MR. GEORGE S. FISHER, General Secretary of the Gospel Missionary Union of Kansas City, Missouri, died of typhoid fever on March 22 in Guayaquil, Ecuador, where he was visiting the mission station of the Society which he founded. Mr. Fisher was formerly a Y. M. C. A. secretary, and gave up that work to establish the "faith mission" which has done a great pioneer work in Morocco and the Sudan, in Ecuador and Colombia, and among the Navajo Indians in America. Mr. Fisher was a strong personality, a staunch believer in the Christian faith and a fearless advocate of the strictest Gospel truth. His "Sound the Alarm" articles in "The Gospel Message" called attention to many errors that he believed to be taught or practiced by religious leaders. Although at times his judgment was probably defective none doubted his sincerity or his loyalty to Christ and the Bible. He was a "spiritual detective," and in many ways rendered truly sacrificial Christian service.

Africa; Slave or Free? By John H. Harris, with preface by Sir Sydney Olivier. xix, 244 pp. London: Student Christian Movement 6s. 1919.

It might be said of this little volume, intended for the use of mission study classes in British universities, as was said of "Dawn in Darkest Africa," by the same author: "It cannot but be an advantage... that the Government, Parliament and the general public should learn what one so eminently qualified as Mr. Harris to instruct them in the facts of the case has to say on this subject." Sir Sydney Olivier's ten-page introduction is also a fine piece of interpretation of a book and its cause.

Mr. Harris has gathered material from his many years of residence in Africa and his study of the documents in the case, but he does not write as a statistician or government advocate of his cause. He places before the reader the African in his environment, surrounded by his greatest problems, chief among which are labor, which he is loath to render and which the white overlord demands secondarily; land which is his life and without which the same white master cannot "carry on"; and thirdly the universal objection of the world against his race and color. Three-fourths of the book are devoted to these subjects. The last fourth discusses African education, industrial missions, religious movements in that continent, and the critics of Christian Missions to Negroes. The Africa of tomorrow as nurtured under the League of Nations closes the series of topics. It is a piece of reasoning which ought to appeal to students; for facts, arguments, statistics, testimonies of eminent observers, abound and help the reader to form his own conclusions.

In so far as Mr. Harris states his personal convictions, they are these: The main features of the New Africa should be nine. The relationship of European or American Powers should be that of trusteeship; the fundamental article of administrative policy should be without respect to color; African sovereignty should be vested in its inhabitants; in land policy, a safe and adequate tenure should be secured for each native tribe; the labor policy should include complete freedom of contract; commercially there should be no discriminating barrier raised because of race or color; "equal rights for all civilized men" should be the motto upon the franchise banner; elementary education for all and an open door for the highest education should be provided; and in the matter of religion, missionaries should be entirely free to teach the Christian faith by example and precept. This conclusion may seem obvious, but the reader will see that it is not present in many cases; Africa is not wholly free, aside from the technical items of actual domestic slavery and contract labor under certain foreigners. We know of no other book in which such serious problems are considered so satisfactorily and so briefly, and hence we commend this one with great pleasure.

Plans for Sunday School Evangelism.
By Frank L. Brown. 12mo. 223 pp. \$1.50 net. Fleming H. Revell Co., New York. 1920.

This book is of value to all interested in evangelism, or leading young people into living contact with Jesus Christ as their Lord and Saviour. It is written by a man who has had unusually wide and successful experience in the
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VOLUME XLIII

NUMBER 7

THE MISSIONARY
REVIEW *of the* **WORLD**

JULY, 1920

PAUL KANAMORI AND HIS SERMON

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FANATICAL MOSLEMS OF CENTRAL ARABIA

PAUL HARRISON

THE LARGEST LEPER COLONY IN THE WORLD

WILLIAM M. DANNER

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DELAVAN L. PIERSON, *Editor.*

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ACKNOWLEDGMENT

By an oversight we omitted in the June number to express our indebtedness to Mr. Maynard Owen Williams of the National Geographic Society for the use of his interesting and valuable photographs which illustrated the article by Miss A. Caroline Macdonald on the work for Japanese prisoners.

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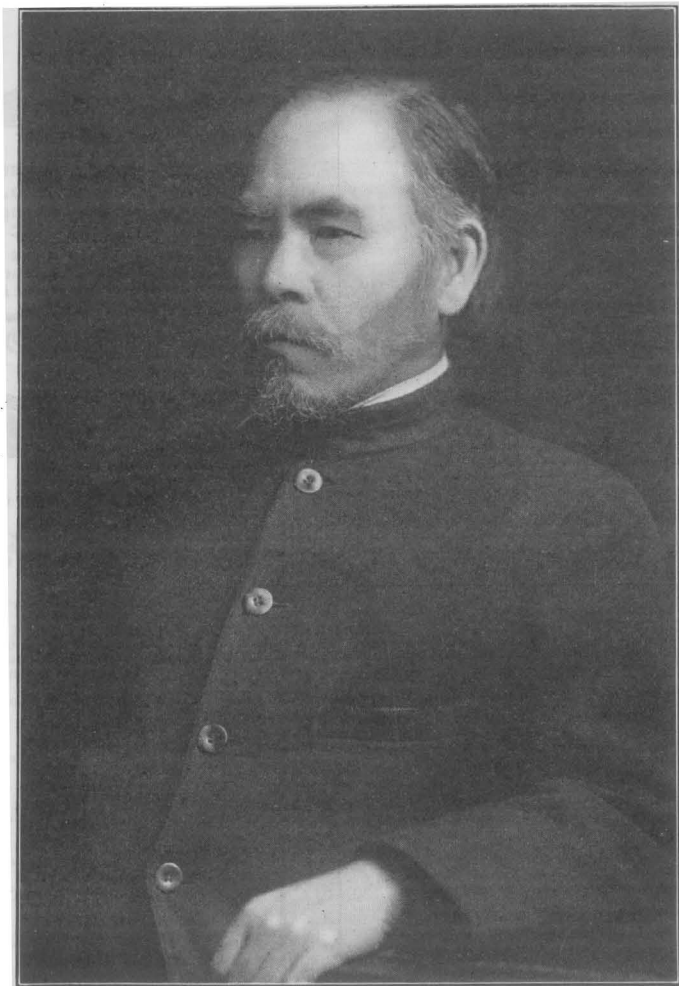
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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIII

JULY, 1920

NUMBER
SEVEN

THE INTERCHURCH WORLD MOVEMENT—SOME FACTS

THIS is stock taking time for the Interchurch Movement. It is eighteen months since the organization was formed, and about one year since it began to function. Some of the home and foreign surveys have been completed, and reports have been printed; efforts have been made to enlist the spiritual resources of the Church; an evangelistic campaign has been conducted; life enlistment meetings have been held in colleges and professional schools; some 3000 conferences have brought together 50,000 Protestant pastors, and there was a nation wide financial campaign for \$338,000,000. What have been the results? Has the effort met with success or failure, and in what degree? Is the Movement to live or die? What should be conserved, and what lessons should we learn from achievements and mistakes?

It is difficult to form a correct estimate of the value of an enterprise which has so many friends and so many opponents as the Interchurch World Movement. One's judgment is apt to be warped by prejudice, by praise or blame, by the end in view, or by faults in methods. Up to May 1st newspapers and addresses were filled with great expectations, but since May 15 there have been signs of disappointment and criticism in many quarters. We should seek to distinguish between fundamentals and incidentals. What is the Christlike view of the Movement, its aims, its methods and its work? Nothing less than Christ's ideals and program will stand the test of time and of eternity.

Some Results. No detailed report has been made as to the spiritual results of the Movement. These depended largely upon denominational leaders and on the pastors of local churches. Some churches reported considerable accessions to membership, the enlistment of men and women in the fellowship of intercession and in stewardship leagues. Students and some of those released from

war work offered themselves in the life service campaign. But no definite reports are available, and it is impossible to tell how much is to be credited to the influence of the Interchurch Movement, and how much to individual churches and to other organizations already at work, such as the Student Volunteer Movement.

The returns of the financial campaign are as yet very incomplete. Many participating denominations have not reported fully, but there is a general feeling of disappointment in the results. This is due to the fact that whereas \$338,000,000 were asked for by the participating Boards, only \$180,000,000 have been pledged. This includes some of the funds in the four year Methodist Centenary pledges, and \$60,000,000 in the five year Northern Baptist National Campaign. The great failure was in the so-called "Friendly Citizens Fund," to be contributed by non-church members. Whereas over \$40,000,000 was looked for by the leaders from this source, the total receipts were only about \$3,000,000, (including \$1,150,000 from three individual church members). Some of the participating denominations with small askings, like the African Methodists, report that they have secured their entire quotas, while others report substantial gains over previous years. The failure of the campaign to secure the \$338,000,000 was due in part to increasing the total by the addition of large sums not included in the denominational askings. These latter totaled only about \$220,000,000. The failure of the "Friendly Citizens Fund" (a blessing in disguise) caused disappointment because the leaders depended upon this to pay the heavy running expenses of the Movement, and had held out the hope of large disbursements from this fund and from general receipts, to promote denominational enterprises.

Denominational Action. The convictions of the church leaders in regard to the value of the Interchurch World Movement are reflected in the action of the denominational bodies. Some of these refused or neglected to cooperate. Among these were the Southern Baptists, who successfully completed their own five year campaign for \$75,000,000 at a promotion expense of one-half of one per cent; the Protestant Episcopal Church have had their own campaign; the Southern Methodists participated in the surveys but not in the financial campaign; some of the Lutheran bodies and many smaller denominations remained aloof for various reasons.

Of the thirty participating bodies, twenty have since the campaign had no representative gathering authorized to take action. Others have met and carefully considered their future relation to the Movement. All bodies endorsed the general aim of the Movement and expressed the conviction that some adequate plan for cooperation among Evangelical bodies is greatly needed in Home and Foreign missionary work.

The Methodist Episcopal General Conference (North) approved of the plan to complete the surveys, and to continue the financial campaign until July 15. The future relationship to the Movement is referred to the Board of Bishops with power.

The Methodist Episcopal Church (South) has, through its Bishops, voted to participate in the expense of the surveys, and to pay for the reports and publicity material that it obtains from the Movement.

The Presbyterian General Assembly (North) voted to withdraw from further financial responsibility and participation in the Movement until it is reorganized on a more representative basis, and conducted on a more economical plan, with a budget not to exceed \$1,000,000 for the year 1920-1921.

The Presbyterian General Assembly (South) made provision for continuing to cooperate on condition that expenditures are restricted, and instructed its representatives to endeavor to bring about a coordination of the Movement and the Federal Council of Churches.

The United Presbyterian Church, General Assembly, voted to continue to cooperate, provided that there is a reorganization satisfactory to the Central Committee of their New World Movement.

The Reformed (German) Church in the U. S. General Synod voted to continue to cooperate, and authorized the election of representatives to the General Committee.

The Reformed (Dutch) Church in America General Synod voted to continue to cooperate and expressed its indebtedness to the Movement for the success of its own campaign.

The African M. E. Zion General Conference endorsed the Movement and the *Methodist Protestant General Conference* referred the plans for further cooperation to its Forward Movement Committee.

The Future of the Movement. As a result of the partial failure of the financial campaign and the action of the various denominational bodies, the General Committee of the Movement has voted to reorganize on a more representative basis, and to reduce its machinery and its monthly expenditures from approximately \$1,000,000 a month to \$150,000 a month for the year 1920-1921. A strong inter-denominational committee of eighteen has been appointed to reorganize the Movement on more satisfactory lines under new leadership. Many of the departments of work have been abandoned (including the advertising department), others have been consolidated (such as the literature and publicity departments) and others, (such as the Surveys departments) may be turned over in whole or in part to the Foreign Missions Conference and the Home Missions Council. The building leased at 45 West 18th Street, will be largely sub-let, as most of the space will not longer be needed. Some of the periodicals and publications of the Movement will be disposed of or discontinued. It is probable also that the denominational Forward Movements will undertake the work of the Stewardship, Life Service, Spiritual Resources and Field Departments, so that this will release most of the 2000 employees of the Movement. The Missionary Education Department may be conducted, as in the past, as an independent organization. Closer cooperation may also

be brought about with the Federal Council of Churches to avoid any possible overlapping in the work of the two organizations.

If these steps are taken the Movement will resolve itself practically into a Committee of Cooperation between the participating Boards and Societies, whose purpose is to unify the work of conducting missionary surveys, to cooperate in plans for instructing the Church at home, to assist in simultaneous financial campaigns, and to recommend plans for missionary advance, union undertakings, the occupation of neglected fields and the steps to remedy overlapping and apparent rivalry among Christian forces.

This is a great modification of the original impressive program as set forth by the promoters of the Movement, but even so it may be wonderfully used to disseminate missionary information, and to bring greatly increased unity and efficiency in the work assigned to the Church of Christ.

THE INTERCHURCH MOVEMENT—SOME CONCLUSIONS

AS in other great undertakings there are lessons to be learned from the elements of success and of failure in the Interchurch World Movement. The very magnitude of the enterprise was inspiring, but it involved grave perils. The attempt to meet a crisis and a great, world-wide need bravely and promptly is noble, but it is apt to involve waste in the use of immature methods and crude material. The effort to promote a great campaign requires positive leadership, but it tends to autocracy with all the disadvantages due to human imperfection. The building up of a great organization, a huge machine, may seem necessary to accomplish a great task, but it involves the danger of over dependence on machinery and a corresponding lack of dependence on divine power and leadership.

In a study of the Interchurch World Movement we must not lose sight of the achievements nor of the mistakes. We may learn from both.

1. Few will question the idealism of the aims which prompted the organization of the Movement. It was born of a conviction that only Christ and His Gospel can meet the needs of this storm-tossed, sin-infected world, and that every man, woman and child needs that Gospel. The mistake came when the inclusion of all forms of philanthropy and social and industrial betterment in the program tended to obscure the main objective.

2. There was also the conviction (and one that should be strengthened) that the Church of Christ has been too indifferent to the Great Commission of Christ, has been "playing at missions," that her strength has been dissipated by lack of harmony and by failing to conduct a great task in an adequate way. But great energy

and great organization will certainly not bring great results unless they are wholly under the control of God. He brings fruit through life rather than through machinery.

3. That "Knowledge is Power" is an old saying, but not wholly true. A knowledge of the facts as to the conditions in our cities, in the rural districts, and in foreign fields is important to awaken interest and to show what fields should be occupied, and what problems remain to be solved. The surveys are needed and should be conducted unitedly to save expense and produce the best results. Much valuable information was gathered by missionaries and others and was graphically presented in conferences and churches. These surveys cost time and money. The mistake was made in too often securing hasty and inadequate surveys in place of taking time to make them satisfactory with a view to truth and economy.

4. Cooperation and unity among Christian brothers is our Lord's ideal and is greatly needed for the prompt evangelization of the world. Cooperation must not however involve compromise of truth or the lowering of standards or disaster will result. The followers of Christ cannot satisfactorily cooperate with unbelievers in the support of work is that peculiarly Christian. "Friendly Citizens" who are not loyal to Christ cannot be expected to have unselfish interest in promoting His program.

5. The results of the Movement's publicity work is evident in many churches. Men have awakened to a sense of the greatness of the Christian enterprise, and many who had been indifferent or provincial in their viewpoint have seen in new light their obligation and privilege to share in the work. There was, however, some infelicitous advertising, and at times a false note in presenting the greatest need of humanity and the forces on which we may rely to regenerate men. Sufficient time was not taken to truly educate and win the intelligent support of Church members. Emotional appeals and a passing impulse were in some cases depended upon as motives in place of deep convictions and high principles.

6. The duty and blessing of personal work, of prayer and of a true stewardship of our possessions was clearly and forcefully presented in addresses and in printed literature. The good effect has been evident and will continue. Many Boards that have had wise educational programs show greatly increased gifts. The Presbyterian New Era Movement reports a larger increase in giving last year than in the preceding ten years. Methodists have increased their gifts from about \$1 per capita a year to \$6.18; the Baptists to \$9 and the United Presbyterians give \$21 per capita a year.

7. The Movement greatly encouraged pastors at home, missionaries abroad, managers of hospitals and homes, and other Christian workers. Here, they thought, are signs that the churches are awakening and will truly hold up our hands with prayer and gifts.

Missionaries were encouraged to ask large things, sometimes larger than they could use to advantage. The result of unfulfilled expectations is keen disappointment, if not discouragement.

There are many excellent features in the motives and aims of the Movement and its achievements are not to be discredited on account of its faults and failings. The leaders themselves, many of whom made real sacrifices in the work, now acknowledge the faults—the undue haste; the too lavish expenditure of money, involving the incurring of heavy obligations (\$8,000,000 for operation expense) before any money was received for the work; the imitation of political and military campaign methods and the employment of some workers who were not fitted for their tasks. The whole scheme of the “Friendly Citizens Fund” is now generally acknowledged to have been a mistake and based on wrong principles.

Experience gained in the past year may be of inestimable value. It should open our eyes anew to the importance and magnitude of the task entrusted to us and should lead us to depend more upon God and His inexhaustible resources. At the same time we have important lessons to learn in stewardship and in self-sacrifice. The lack of large sums of money to spend is often a blessing in disguise, as this keeps our eyes and our hopes more steadfastly fixed on God. No failure to achieve desired ends need discourage further effort, but every experience should lead us to study the lessons that God would teach and to bring us and our plans into harmony with His Will as revealed in the written and the living Word.

MISSIONS AND POLITICS IN ARMENIA

A PEOPLE who claim allegiance to our Lord and Saviour Jesus Christ lie torn and bleeding and stripped by the roadside. They have fallen among robbers and murderers. They are helpless and in dire need. Shall America, like the priest and the Levite, “pass by on the other side”? We may not think the people attractive in their present condition; we may claim that it is none of our business to become mixed up in an unsavory affair; we may say that God will rescue them without our help if it is His plan that they shall survive. The real question is, what is the true Christian spirit and our duty in the present crisis? America may not be a Christian nation, and so the Government may not recognize Christian obligations, but individuals in America who are followers of Christ must accept the responsibilities which the Spirit and teachings of Christ lay upon them. We are not responsible for the outcome of history, or the fulfilment of prophecy—these are in the hands of God—but we are responsible for being Christlike “neighbors” to those who are in distress.

A missionary to the Armenians, whose father and grandfather

were missionaries in Turkey, the Rev. Ernest W. Riggs, President of Euphrates College at Harput, writes as follows:

“Turkish Armenia, which has been a successful field for Protestant missionary effort during the past eighty years, has been repeatedly devastated by massacres, deportations and famine. It is this land for which the United States has been asked to take a mandate. Some of the statements here made may not be true of the Armenian state which was formed by the breaking up of the great Russian Empire. This was called at first the ‘Ararat Republic,’ and the *de facto* government has been recognized by the great nations, including the United States.

“To understand the present missionary situation in Armenia we need to consider six outstanding facts. First, missionary work in Turkish Armenia has been at a standstill for five years. In several important centers not only is the work discontinued but the workers and the constituency are gone, and even the buildings are destroyed. In other parts work has been begun again in a small way. One service is held in the Mission Station on the Sabbath, but the thirty outstations have no worship. One school is crowded with orphans, but the forty schools all about, feeders to the missionary college, are, like the college, not functioning. The touring missionary is viewed with suspicion and is unable to visit the remnant of the people, as they are in abject servitude and fear.

“Second, the missionary constituency is gone. Though we may regret the limitations we must recognize the fact that missionary effort of the past eighty years has been limited very largely to work among Armenians. The pastors and preachers were Armenian; the pupils and text books were Armenian; the large part of the missionaries’ time was given to work for the Christian Armenians. Now, from seventy-five to ninety-five per cent of the Armenians of this region have been destroyed or driven into exile. The Turks who eliminated the Armenians are in power. Not only are they in revolt against the civilized world, but even against their own Sultan in Constantinople, and everyone is waiting, *waiting*, *waiting* for the settlement of affairs that all believe must soon come, but no one knows how.

“Third, the missionaries look to America as Armenia’s only human hope. America is able to bring the help needed, and no other nation seems to be in a position to right the wrongs of this region. Certainly, the wrongs will not right themselves, and America has the opportunity to render this service.

“Fourth, Europe is eager for America to undertake this mandate. Lord Bryce, who knows and loves both America and Armenia almost as he loves his own land, does not plead with America to take up this work to further the selfish ends of Europe, but to help extinguish the conflagration which threatens civilization.

“Fifth, the churches at home see the need of America’s action to save Armenia. The Congregational National Council voted to ask every one of its individual churches to urge Congress to act to save Armenia; the Methodists at their Quadrennial General Conference urged immediate and favorable action regarding the mandate; the Presbyterian General Assembly not only urged the Government to take its part in saving Armenia, but sent the appeal to every minister in the denomination. The leaders of other denominations have also voiced the feeling that America has a Heaven-given mandate for Armenia, which is refused at our peril.

“Sixth, the American Government has done nothing to save Armenia. The conclusion is brief and sure. The promotion of the work of Christ in Armenia is held up at the cross roads. If America refuses to take a practical responsibility for Armenia the forces which destroyed our missionary work and defied all rights of man and laws of God will gain confidence. They have apparently triumphed thus far, and are daily increasing in strength. They are set against all missionary effort for Moslems and are determined not to allow the non-Moslems to return. If they can change the once Christian Armenia into an “unoccupied missionary field,” they will rejoice. If America responds favorably to the appeal of her missionaries, her clergy and her people, and makes a fine adventure for humanity, the missionary work among all classes will go forward with leaps and bounds.

THE KIND OF MISSIONARIES NEEDED

A CHRISTIAN leader who was asked recently to name the qualifications necessary for a successful missionary to an important post in the Near East, replied; “First, tact; second, intellectual ability; third, personal force, able to bring things to pass.”

Has the missionary advocate of Jesus Christ descended to this level? A Mormon, a Buddhist, a Moslem, a Christian Scientist, a Unitarian, an agnostic or an infidel might possess these characteristics, and so far be acceptable. No doubt the leader quoted took other qualifications for granted, but this is a dangerous and unwarranted procedure in this day and generation. Where is the emphasis on firm, well grounded belief in such fundamental Christian doctrines as the deity of Jesus Christ, the Atonement, the bodily resurrection of Jesus, the power of the Spirit of God, and the inspiration of the Bible as the guide in Christian faith and practice?

The missionary is an ambassador of Christ, and as such must have a clear message, conviction and credentials. An honored missionary of long experience, when he learned of the requirements indicated for the post above mentioned, said: “The qualifications are, first faith in God as revealed in the Scriptures; second, absolute surrender to Jesus Christ as Son of God and the all-sufficient and

only Saviour; third, loving obedience to the will of God and the leadership of the Holy Spirit; and fourth, true faith in prayer." Other qualifications for successful leadership in any position are extremely important, but they are not fundamental. Spiritual life, vital contact with God, a knowledge of the truth as revealed in Jesus Christ and love for one's fellowmen are essential if a man is to do useful work for God. Tact, talents and energy are added assets that make for success, but they are not prime requisites. A Japanese Christian evangelist has testified that missionaries who come to his country and Japanese Christians who have studied in western colleges and seminaries, fail as Christian workers, if they are uncertain as to the fundamentals of their faith. They have no message if they are not confident of the truth of the Bible and the deity of Jesus Christ. "This is the work of God," said Jesus, "that ye believe on Him whom He hath sent." And again He said: "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." The qualifications of the missionary, according to our Lord's Great Commission, are: allegiance to Jesus Christ as Saviour and Lord, baptism with the Spirit of God, ability to witness for Christ as the crucified and risen Son of God, and fidelity in teaching "all things whatsoever He commanded." These are the kind of laborers needed to gather the harvest.

TRAVELERS IN THE ORIENT

Many Christians in the Orient, who come into contact with visitors from Europe and America, hear with misgivings of any new influx of travelers. Why should this be so? Foreigners have brought Christianity to Japan, Korea, China, India and other lands, and many travelers today bring great encouragement and blessing to the missionaries and to the native Christians who are coming into the light of Christ. But too many foreign visitors, even if they are Christians, do not understand the Oriental viewpoint, and so override the best conventions of the East, and disregard the strict teachings of the missionaries. Japanese and Chinese, for instance, think of all Europeans and Americans as Christians, and when they see travelers from these enlightened lands dress immodestly, engage in amusements that are questionable or in other ways conduct themselves in a manner unworthy of Christ, they are shocked, and are retarded in their Christian faith and life.

The free and easy ways of Americans especially are outrageous to Chinese and Japanese eyes. Foreign women students are sometimes spoken of in Tokyo as "foreign geisha," for only geisha (or worse) dress so loudly or act so boldly. The high class women in Japan have ideals in many respects like those of the old Puritan days in America. Missionaries therefore dread the coming of a great convention or tourist party. As a rule, Americans and English look

down upon all Oriental peoples, and even good Christians do not attempt to conform to customs which do not suit them. They do not realize the misunderstanding or contempt they invite, and seem not to care about the impression they make. A missionary writes:

"I hate to think of the scandalous dressing that crowds of Christian visitors display, for almost all the new arrivals shock us, and must shock Christian Japanese and nice women much more. No gauze or very thin material except for scarfs is used in Japan by women, and no matter what Japanese customs shock Americans, it does not make our Western manners less of a stumbling block to them, especially when women from America are considered on a par with the geisha, who are men's playthings. Surely, if they understood this, true Christian women visitors would be more careful."

Such a warning should prevent scandals. Foreigners traveling in the East should inquire as to native customs and prejudices and conform to their best ideals, so that they may not put any stumbling block in the way of those who are seeking to walk the Christian road.

ENCOURAGEMENT FROM CHINA

WHAT becomes of the hundreds of bright Chinese girls who receive their diplomas from the mission schools? Do they succumb to the old order, fall back into traditional seclusion, or do they carry the fight for Christian ideals into their native towns? A Baptist missionary of Ningpo who wished to know, sent questionnaires to sixteen representative mission schools. Replies came from 537 graduates and revealed the encouraging fact that only eight girls are not serving China in some way. Among them are thirty-eight evangelists, thirteen nurses, seven doctors and 384 teachers. Of the 147 home makers forty-nine are wives of Christian preachers and twenty-two have married doctors. Ninety-five per cent of these 537 graduates are Christians, and six schools have a record of one hundred per cent.

When the Chinese girl graduate walks out of school with her diploma in hand, she goes immediately into some form of useful service and in most instances into definite Christian work for her Chinese sisters.



THE CHILDREN OF PAUL KANAMORI
All are Christians. The older Sons are in Government Service

Paul Kanamori and His Sermon

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THE most notable feature of Protestant Christianity in Japan in the last three or four years has been the meetings conducted by Rev. Paul Kanamori, the Japanese Christian evangelist. The significance of his work lies deeper than the gratifying circumstances of his evangelistic tours and the success of his meetings. The man and his message have upset calculations with reference to the effect the Christian religion is to have upon the Japanese mind, and the mode by which the Gospel of Christ can best be presented to the people of that country. His ministry is not only a potent factor, but it is a case in point as well. It not only exhibits actual results, but manifests a quality which may characterize Christianity as a whole in the future of Japan. Mr. Kanamori's preaching is a demonstration of *the effectiveness of the evangelistic message* presented under new and strange conditions, though to human hearts the essential needs are the same in every country and in every age.

Note: Rev. Paul Kanamori, one of the original Kumamoto Band of Japan, and now a most successful evangelist, is in America for a few months in the interests of evangelistic work in Japan. A book describing his work is soon to be issued under the title, "The Three Hour Sermon"—EDITOR.

Mr. Kanamori has had an interesting and unique history. His conversion to Christ took place in the pioneer days of Protestant Christian missions in Japan, under circumstances very different from those which now attend the conversion of souls coming in under his ministry. In 1876 at Kumamoto, on the island of Kyushu, a company of about forty Japanese young men who had been studying the Bible under Captain Janes, a retired American army officer, went to the top of a hill in the suburbs on the last Sunday in January. After a solemn conference together, they pledged themselves to follow Christ, and made a vow that their aim would be "to enlighten the darkness of the Empire by preaching the Gospel, even at the sacrifice of their lives." At that time it was not safe to espouse the cause of Christ in Japan. Young Kanamori was one of the group and was called upon to offer the prayer of consecration. Later this group became known as the "Kumamoto Band," and out of this Band came the men, Miyagawa, Ebina, Kanamori, and later Kozaki, who will rank as fathers in the history of the Congregationalist Church in Japan. The "Kumamoto Band" had a parallel in the groups of young men who became Christians at Sapporo, at Yokohama and later at Oita. These were clusters of serious-minded young Samurai, who in the early days formed ties of comradeship in avowing faith in Christ, with very far-reaching consequences in the times that came afterward.

After graduating from the Doshisha Mr. Kanamori began pastoral work at Okayama as a pioneer Christian worker. He taught in the Doshisha Theological School from 1886 to 1890, during which time he served with Dr. Neesima as acting president. Then he became pastor of the Bancho church in Tokyo in 1890, but withdrew from the ministry in 1891. With the incoming of Western ideas an intimate relation was established between Japan and the West. The period when Christianity met with favor in Japan was a time coincident with the rise of science and the application of Biblical criticism, and the spread of evolutionary ideas in Christian countries. The crisis in the West affected the new church in Japan in a most critical manner. Mr. Kanamori ascribes his loss of faith to the new destructive criticism, particularly to the influence of Pfeiderer's "Philosophy of Religion," the second part of which he translated into Japanese under the title "Liberal Theology."

From 1891 to 1913, Mr. Kanamori was not connected with the Church and went over the country lecturing for the government on economic saving. In 1912 the death of his wife turned his mind once more toward Christ. Through deep penitence and self-surrender he found his way once more into the light, and, in 1914 he began a public ministry which is now so fruitful. He at first identified himself with the Salvation Army, thinking that this organization would afford him a field for the kind of preaching he chose to do. After one year (in

1915) he undertook independent evangelistic work, and since 1917 has held his membership with the Congregational ministers. When he came to the United States in 1915 for a four months' campaign, and conducted meetings in sixty-four Japanese churches on the Pacific coast, two thousand four hundred souls decided for Christ. In 1919, in a three months' campaign in Hawaii, two thousand and forty decisions were made. During the past three years and six months, he has visited in Japan and elsewhere three hundred and five places, has held eight hundred and twelve meetings with the cooperation of forty different missions and five hundred and three congregations of different denominations. The total attendance has been 313,400, and there have been recorded 48,338 decisions for Christ.

Paul Kanamori returned to his old faith but with a new experience. As a true successor of Moody and Finney, he has shown the power there is in the preaching of the Cross, as no other Japanese has done. Some time ago when conversing about these things with Mr. Kanamori, I expressed the desire to know how it was that he had been led to view the Christian religion from so distinctly an evangelical standpoint. Without a moment's hesitation he replied, "I was a sinner and Christ saved me from my sins." Formerly he had been saved from Confucianism and brought into a higher life, but now he had been rescued by the power of Christ from a life of sin. He had not only gone from Christian faith to doubt, but he had sunk from doubt into sin. The evangelistic note with him was an echo of personal experience and this explains why his preaching rings so true to the Atonement of Christ. His experience has exhibited that wonderful fruitfulness so characteristic of true conversion in the history of the Church. Actuated by a truly spiritual enthusiasm, he is going through the provinces of his own country and presenting to the Japanese the Gospel of salvation as the offer of something to be accepted but which the human heart is unworthy to receive. He makes havoc of man's self-righteousness which has been the cornerstone of a Confucian training. The "decisions for Christ" under his preaching are not a new element in evangelism in Japan, but some of the methods of his evangelistic campaigns are new, and there is a new emphasis on the sense of personal unworthiness, on the feeling of man's moral bankruptcy and the felt need of a Saviour from sin.

A THREE HOUR SERMON

Mr. Kanamori preaches one celebrated sermon in each place he visits and his ambition is to reach through this sermon at least a million souls in Japan. His sermon is three hours long and is divided into three main topics, namely *God, Sin and Salvation*. His plan is to visit a city or village, preach this message to different audiences for three or four nights and then to move on to another point and there preach the same message. He has already preached that

sermon to over 300,000 people, 800 times, in over 300 cities and towns. There have been more than 48,000 conversions or decisions for Christ as a result of this preaching. Has any other method in a non-Christian land produced such remarkable results? Mr. Kanamori hopes also to reach ten million in Japan by the printed message of the Gospel. This will be distributed in ten sen (five cent) New Testaments.

In his three hour sermon, Mr. Kanamori assumes that comparatively few Japanese have a knowledge of the characteristics of Christianity, though a greater proportion are familiar with the term Christianity. He declares that one cannot believe a religion without understanding it, in which truth lies the explanation of the small number of Christians in Japan. The Japanese, generally speaking, are without a knowledge of the Christian religion.

Another remark in the opening of the sermon we quote literally, for it shows the soundness and reality of Mr. Kanamori's faith. "We believed in the Christian religion," he says, "just a step earlier than you, and knew it to be a good religion; not only good, but a religion that we *must* believe in by all means. Since we have known its worth, we cannot help proclaiming the Christian religion to our beloved countrymen. We feel under an obligation to transmit this religion to others." These sentences reveal not only the secret of Mr. Kanamori's unwearied efforts, but they bear testimony to that inner impulse through which Christianity alone among all the religions of the earth has inspired what may be called apostolic labors in behalf of others.

Mr. Kanamori explains that his aim in the sermon is to give the audience an outline of Christianity, just such a view as one would have of Tokyo, say, looking down upon the city from an aeroplane. He omits the more detailed points, such as would be explained in the churches at a Sunday morning service. The Christian body of truth he illustrates by stating that it resembled the human body, the main parts of which were outstanding and essential.

He then holds up the Bible as the one Book of the Christian religion. Unlike the Confucian classics it is not difficult to read, but can be understood and enjoyed by anyone who knows the Japanese alphabet. The New Testament can be bought for ten sen (five cents) and the whole Bible for eighty-five sen. So anyone who can collect eighty-five sen and can read the *kana* is able to acquire the "Book of the Christian Religion." He remarks with truth, "I think there is no other religion so easy to study as the Christian religion." Some may be discouraged, if told that they must read the twelve hundred and twenty pages of the Bible, many words of which on every page need explanation. But the Christian religion, like some other things, has a heart or marrow.

Three truths he regards essential, and these are as ropes by

which all the meshes of the net are drawn together. He presents these three truths with the hope that the hearers may grasp them firmly and may draw the Christian religion near to themselves. These three truths are *God, Sin and Salvation*.

God.—In the first division on the Christian view of God, Mr. Kanamori speaks of the deities of Japan with a knowledge not possessed by any other living man. He has traveled all over the country and seen wayside shrines and simple worship and superstitious practices in every part of the country, the "god-shelves" in the homes and the tutelary divinities in the villages. He himself, when a young man, was devoted to the "eight million gods of Japan." Christians, like the Japanese, use the word God, but with a very different meaning. Over against the One True God of the Christians, the Creator of Heaven and Earth, the speaker portrays the multiplicity of objects of Japanese worship. Every part of the world was thought to be governed by a special god. "When I was a child," he says, "Whenever I heard the thunder rolling, I thought the god of thunder was kicking about in Heaven in a rage, and that the lightning was the flashing of his eyes. We used to hide ourselves under the mosquito net for we thought that the thunder god could not get into the net. Sometimes a farmer returning home with a hoe on his shoulder would be struck dead, as we thought, on account of his evil deeds. We believed that the thunder god suddenly came down from Heaven and clutched a man in his grasp and killed him on the spot. The pictures of the thunder god made him look like a devil and represented him to be going about beating drums.

"But what a change has taken place! We now use the lightning to light our dwellings in place of the old-fashioned *andon*, (a plate of oil with two or three wicks). So dim was the light of the *andon* by which we lived in those days, that every morning when the sun rose in the eastern sky the people went out and worshipped the sun, clapping their hands together and bowing to the sun as to a god. We were taught to worship the moon, calling it "O Tsuki Sama" (Mr. Moon), and the people gave names to the twinkling stars and said that certain stars met together once a year; and if on the day they met it should rain, they declared that the water of the milky way had overflowed its banks and that the two stars would not be able to meet together, and out of sympathy for them we would hold a star festival. But these objects in the sky which are worshipped as gods we now learn in the schools to be heavenly bodies, even the substance of which has become a matter of knowledge."

Mr. Kanamori speaks of the lower forms of worship, such for example as the worship of foxes and badgers, of trees and curiously shaped rocks in the mountains, of heroes and patriots. But worse than this is the worship of the god of pickpockets, and the deification of gamblers and robbers. "How is it," he asks, "that

humanity can worship a thief who puts his hands into our pockets? How can foxes and badgers, serpents and centipedes, trees and stones, and sun, moon and stars be gods? Strange as it is, thousands of Japanese pay worship to such objects. It is truly astounding. The gods have gone on increasing and the number is so great as to be found troublesome, and to impel the people to wish to reduce the number. But the Japanese government disapproves. The difficulty is gotten around by secretly asking the gods to live together in a common shrine. I once visited a locality where such a merger was taking place. The people had reduced the shrines from seventy to four, asking the gods to live together, as they were too numerous to be looked after in separate shrines and besides such worship was too expensive. What would these gods do if they were living gods, moved about in this way by the people according to their own pleasure? One's house is one's castle. How feeble he must be, if he remains silent while others come and remove him from one house to another as they please!"

Mr. Kanamori shows that the Japanese pride themselves in the number of their gods, but India stands first among the nations in the number of gods. The reason why pagan nations have so many gods is because the people make gods for themselves. Much of the worship is bribery, and a part of the meat is offered to the god in return for a successful catch. In his own boyhood the evangelist had put a stick on its end at the forks of the road and asked the gods to cause the stick to fall to the right or to the left, indicating the way he should go. The night time in those days was filled with horrors, with ghosts and apparitions which made the darkness a terror to children. But when the sun came up the darkness with its hideous monsters disappeared.

The sun is for all the nations. It would be absurd to speak of the sun as being Japanese or foreign. And just as all the nations live in the light of this one sun, so there is One God for the East and for the West. All peoples live in the light of this One God, for they were made by Him and they are one. Separate peoples think they have been made by different gods. But if so, it is strange that all men are made on the same plan. Surely the gods did not hold a meeting and decide how to make human beings!

Mr. Kanamori had hundreds in his audience who practiced such worship as he portrays, and who believed that the gods of Japan had made the Japanese islands and people. He closes this part of his sermon by setting forth the Christian conception of God as the Eternal Spiritual Father. He speaks of the dignity of man, "not because he bears the title of Marquis or Count or because he happens to possess a little money, but because he is a son of the true and living God whose image he bears." If we be sons, we are brethren and should treat one another with justice, kindness, faithfulness and truth.

SIN.—In this division of his sermon the opening sentences give a clue to the line of thought pursued by Mr. Kanamori. "In Christianity it is said that all the people have sinned; nobody is sinless. But some will say, 'What? Have I sinned? When did I rob others of anything? Have I ever killed a man? Or set fire to a house? I am a school teacher. I am a government official, I am a gentleman or I am a lady. Its outrageous! Christians speak of sin and say you are a sinner, just as if a prison officer were talking to a convict. This irritates us, and so we hate Christianity.'" These words speak volumes and tell the whole truth on the question of sin among the Japanese. Confucianism and Buddhism have never done for the people under the influence of these systems what Mr. Kanamori proceeds to do in this part of his sermon, namely to *distinguish clearly between sin and crime*. A juggler puts a bird in a box and then takes it out. But the chicken that comes from an egg has not been smuggled into the egg. So with evil deeds; they have their source in the human heart, full of hatred and lust and other selfish inclinations. "The women may say that men have such fierce faces," says Mr. Kanamori, "that it is not surprising if ill feeling lurks within their hearts and becomes productive of strife and bloodshed. But the heart of womanhood is not so. Yet the women should not be deceived, for it is mostly women who go to the shrines at midnight and pray to the gods to destroy someone toward whom they cherish a feeling of revenge. State laws deal with the chicken and God's law deals with the egg; police officers are bird catchers. 'A robber bird there! Be quick to catch it!' one calls to the policeman. Such is the business of State. But what can the laws do with the human heart which is the source of evil deeds? The state has no power to destroy sin."

In this section of the sermon, the preacher with great boldness arraigns the sins of human society, the evils peculiar to Japan. He speaks of the geisha women and of how they undermine home life. He speaks of the robbers who are "clad in swallow-tail coats and who wear silk hats on their heads and medals upon their breasts and who rob others all the while." He refers to petty thievery among students. He explains the Christian view of murder and shows how it includes the shortening of parents' lives through prodigal living on the part of the son. He declares that the practice of abortion is child-murder. He boldly states that parents slay their daughters when they sell them into a life of shame, as much as if they threw them into muddy water. "Such parents are devils with faces of men and souls of beasts who live on the life blood of their own daughters." These words sound the doom of a hideous social custom long existing in Japan.

Then Mr. Kanamori softens his words in an appealing manner by explaining that Christians do not simply hold the mirror toward

others, saying, "Look at your own sins." They desire to help others and to warn them. One feature of his preaching at this point deserves the highest commendation. He believes in the reality of punishment and preaches it. "A criminal may escape through the meshes of the law, but the meshes of God's net are very fine. We are all heading toward final judgment. We must appear in the presence of God, and receive our just reward." "Some of you say that hell is just an artifice devised by religious people. But this is not so. Hell is real, just as truly a fact as that the sun which sinks behind the horizon will appear again tomorrow morning in the eastern sky."

SALVATION.—In the third part of his sermon, the substance of Mr. Kanamori's message is in his first words. "Salvation means to be saved from our sins. By what means can we be saved? It is by the Cross of Christ; and nothing but the Cross of Christ can save us from sin. This is the most important Christian doctrine." The evangelist goes on to say that this doctrine distinguishes Christianity from the teachings of sages like Confucius and Mencius. "Christianity saves from sin, not by means of a collection of writings or teachings, but by Christ and His Cross. We do not become wise and good in order to be saved, but we are saved in order that we may become wise and good. It is common to speak of sin as we speak of ink on the face which can easily be washed off, or as a cloud of rust on a metal mirror which a little polishing will remove. But sin is more like driving a nail into a table. We may feel regret and may remove the nail, but the injury done to the table is there. After you have cut a man's head off, no amount of sorrow will enable you to put it back on again."

Mr. Kanamori presents very clearly the Atonement of Christ as a substitutionary sacrifice and points to the significance of Christ's death not as the death of an ordinary human being, or as a saint, or as a sage. The significance in His substitution; His vicarious death, is in the fact that "He was the Son of God." The secret of the power of Christianity is in the Cross. "There is power in blood." This he illustrates by the oath of blood taken by the ancient Samurai, by the forty-seven *ronin* for example, who made their mutual vow under the seal of their own blood. So Christians do not say "Amen" with their lips merely, but have faith which involves a risk of their lives for Christ's sake and for the world's welfare. One must be willing to bear any hardship, to risk any treasure, even life itself, if he is to be a Christian.

"My sincere desire is," says Mr. Kanamori, "to see all the Japanese become Christians. At the present time the Japanese are insincere, cold-hearted and unreal. We are in need of altruism, the spirit of unselfish service for others, the willingness to risk one's own life in behalf of his religion.

"It is my conviction that my countrymen can find salvation from

their present insincerity and can establish a place for themselves in the world by no other means than by the Cross of Christ. I eagerly desire that our people may come to have faith in Christianity, the religion of the 'seal of blood' (Keppan). If they become Christians the Japanese will exert themselves for the sake of their own country's welfare and for the salvation of the world. In all generations Christians have risked their lives for their religion. In ancient days Japanese Christians suffered martyrdom. When the official held up saws before these Christians who had been buried in holes with their heads out and threatened them, the Christians replied that they did not mind that, for Christ had died on the Cross for their sakes. When the officer cut off one head and repeated the threat to the next one they received the same reply. Even faint-hearted women met this trial and calmly gave up their lives. The Cross of Christ gives to people who believe in Him a readiness to give up life for Him. The Cross makes weak people strong and gives victory over difficulty. In the Cross the great love of God is revealed, the eternal love which gave the Son of God to die for us. Love is a power which carries everything before it."

Mr. Kanamori speaks of the Crucifixion in realistic and pathetic terms. "This mode of punishment was not intended by men to kill, so much as to torture. In Japan a criminal is bound to a cross and speared. But Christ suffered a lingering death. One in such agony was fortunate indeed if someone by means of a spear brought a speedy end. Christ died for us and He died in the midst of terrible pain. His pain was for our sins. What are we willing to do for Him?"

This condensed account of Mr. Kanamori's sermon conveys little impression of the point, the local coloring and the effectiveness of the theme as delivered. I heard this sermon preached to sixteen hundred people at the Y. M. C. A. auditorium in Tokyo on a disagreeable winter evening. I succeeded in finding a seat in one of the galleries from which I could view the audience as a whole and could see something of the impression the sermon was making upon them. Most of the listeners appeared to be strangers to the Christian mode of worship and preaching. Mr. Kanamori spoke for two hours and sixteen minutes, a shorter time than usual, and after the invitation was given by Mr. Tagawa, who was presiding, the evangelist came forward and spoke an additional fifteen minutes in earnest exhortation. There was nothing essentially different from what I have observed in meetings of evangelists like Gypsy Smith and "Billy" Sunday. But the amazing thing is to witness the preaching of the old, old story, with such simplicity and power, earnestness and effect, by a convert of the first generation of Christians and in the Japanese colloquial language. It seemed that an age was crowded into a moment. The audience, though made up for the most part of persons

who had little if any knowledge of Christianity, yet seemed to be under a mysterious spell, made captive to the persuasive and convincing power of the preacher's message. Attention was riveted upon the speaker, who made plain the way of salvation.

Mr. Kanamori insists that the work of the evangelist is imperfect without that of the pastor. "The evangelist," he says, "is the woodsman who fells the timber, great and small. The pastor is the carpenter who works the timber over and builds it into houses. The evangelist can do nothing but hand the timber over, which the pastor must begin to work on at once else it will decay." Of course the handing over of cards with names and addresses to the pastor is not the same as handing over souls into his care. Many who decide cannot be induced to receive instruction.

The evangelist prepares the soil which renders subsequent work more easy and effective. In this respect Mr. Kanamori is doing a great service, opening the way for the local Christian forces where he goes. Immediate results are gratifying, especially in his work on the Pacific coast in America. Of the sixty-four churches visited, thirty-nine voluntarily sent him written reports a year after the meetings, showing that six hundred and fifty members had been added and that three hundred and eight were yet to be received into these churches. This was an assured gain in thirty-nine of the churches of one thousand accessions out of the total of two thousand four hundred "decisions" in the campaign. The accessions were not as great in proportion as in Hawaii or in Japan, yet everywhere later reports showed substantial gains. Three hundred and thirty-three, out of a total of three thousand sixty-one decisions, were taken into the Fujimicho Presbyterian church in Tokyo within two months after the campaign of six nights in the Y. M. C. A. auditorium. Those who know modern Japan will appreciate the following word from Mr. Kanamori: "The nation is hungry for spiritual power rather than for intellectual enlightenment." He is in more constant touch with the masses than anyone else, and he feels furthermore that there is great need of more Christian workers so that theological seminaries should be both "improved and enlarged."

Fanatical Moslems of Central Arabia

BY DR. PAUL HARRISON, BAHREIN, PERSIAN GULF

Missionary of the Reformed Church in America

MOHAMMEDANISM is a reflection of the Arab mind, and owes its strength to the fact that it is such a faithful reflection of that mind, which is the world's primitive mind at its best. Mohammedanism's vision of the omnipotent God is at once so magnificent as to command the admiration of the most hostile, and so simple in its intellectual demands that an untaught African bush man can grasp it. This vision has given the faith of Mohammed an almost unconquerable power over the hearts of men for thirteen hundred years.

Now as always the power and drive of that faith are directly in proportion to the clearness and intensity with which this central truth is held. The farther from its birthplace Mohammedanism is studied, the greater becomes its dilution with external pagan elements, and the weaker its impact on surrounding races and religions. The semi-idolatrous Shiites of Persia do not widen the borders of Islam. No more do the half heathen Mohammedans of China. But the orthodox Mohammedan Arab, be he slave trader, or merchant, or Mullah, seems to leave behind him a trail of mosques wherever he goes. Throughout all these centuries Arabia has been the great fountain head of this tremendously powerful conception of God, and man, and the world. Streams from that source have flowed far in many directions, before mixture with other elements has weakened and sometimes finally stopped them.

Throughout Islam's history the purity of the original spring has been preserved only by occasional great spiritual upheavals, which served to call men back to the simplicity of the original teaching. Islam was less than a hundred years old when the Khawarij as a separate body lived and died to protest against the generation of their times. A hundred years later, Ibn Hanbal called his contemporaries back to the true faith with a voice that is heard down to this day. To pass over much intervening history, two hundred years ago Arabia was convulsed by Ibn Abdul Wahab as he called the wandering Arabs back to the pure faith. It is significant that he did not look on himself as in any sense the founder of a new school. His followers dislike the name "Wahabi." They reckon themselves followers of the system of Ibn Hanbal, and term themselves "Hanbalis." Ibn Abdul Wahab's reforms spread all over Arabia, and today many Wahabis are to be found in India and even in Central Asia.

That is all in the past. It is with a feeling of awe, almost of fear, that we see a similar tremendous movement gathering momentum under our very eyes today. Ten years ago the Bedouin tribes who form the greater part of the population of Arabia were ignorant of their own faith, to a degree almost beyond belief.

In those days we longed for the time when we might get into the interior so that work among these tribes could be started. We supposed that they offered the most promising field of any class in Arabia.

Events have moved rapidly since then. Eight or ten years ago some of the religious leaders of Nejd became interested in training teachers for these Bedouin tribes, whose ignorance and indifference concerning their own faith were a scandal. A man when trained so that he could act as an accredited teacher, was distinguished by a white head dress. They termed themselves, "The Ichwan" i. e. "the Brethren." The movement spread beyond all dreams. Hundreds came in to be trained. At first the white head dress indicated a certain amount of training, but gradually as the movement spread, and came to include hundreds, and thousands, and now tens of thousands, it came to stand for little more than a dedication body and soul to the practice and propagation of orthodox Islam, of the stiffest Wahabi type. The effort is still to have every member at least learn the stipulated prayers, but it must be a small fraction who have been trained, even to that slight degree.

The spread of the movement has been almost awe inspiring in its rapidity, and much more in the intensity of devotion it has inspired in the hearts of the Desert Bedouins, whom a casual observer might have considered quite incapable of such religious emotions. Two years ago when we visited Riadh, the movement was in evidence everywhere, but its actual followers were not very numerous. This year, nine out of every ten of the Bedouins that visit the capital wear the white head dress. The camel man who brought us back assured me that he dared not return to his old home, nor would he dare meet his own brothers on the road; "for," said he, "if they should outnumber us, either I would join the movement with them, or die on the spot." Their attitude toward the heretic and the Christian can be imagined.

"Who is that?" said one of them with unconcealed hostility as he saw the hospital assistant in our caravan. "He looks like a Persian."

"Oh, no," replied the camel man who had the uncomfortable job of taking us in, "he is an Arab from the region of the Dubai, a true Moslem."

"Where is Dubai?" skeptically inquired the Bedouin.

"Dubai," replied the camel man, "is the other side of Hassa, to the South."

“There are no true believers on the other side of the Hassa,” replied the man with intensity. “They are infidels, all of them, infidels.”

“The Ichwan” have no new theology. They boast that they are simply returning to the true interpretation of Islam which Ibn Hanbal gave to the world many years ago. “No, indeed,” said Bin Saoud, their political and religious head, “They are not a new sect. If they were, we should have exterminated them long ago. They are simply returning to true Islam, which the Bedouins have known little about, and the practice of which they have outrageously neglected.” They have no organization. There is no head, no initiation ceremony, no hierarchy. Mysticism in religion to them is anathema. Their theology is the farthest removed from it. Neither in origin nor in belief, nor in organization have they anything in common with the Dervish orders that have been such a power in North Africa.

As a testimony to the present vitality and strength of Islam, this movement is worth our study. It offers nothing in the way of worldly pleasures or advantage. No country rich in easy loot is to be invaded. There is no new mystical theology to fascinate empty hearts, and no powerful organization to direct an efficient campaign for the winning of men. Here is a movement which has already captured the hearts of tens of thousands of the Bedouins and stirred in them a devotion which seems to know absolutely no limit. It is a movement which has nothing to offer except the rewards of the next world, which has no arguments except the inherent power of the religious ideas it presents, and no organization or method, except the spontaneous enthusiasm of its devotees.

What effect is it to have on the evangelization of Arabia? In the first place it is a call to prayer. Those men have not been brought nearer to Christ by the movement. The vision of the Church of Christ taking form among the Bedouins seems faint and far away. The Gospel probably has no such fierce and uncompromising enemies in the whole of Arabia as these same Bedouins. They are more cruel than before. The pride of their fanatical hearts is past all description. The springs of brotherly love seem quite dried up, except toward those of the Brotherhood. He must be a strange Christian who can witness such a phenomenon unmoved,—the hearts of a nation hardened to stone against Christ and against His Truth, almost overnight.

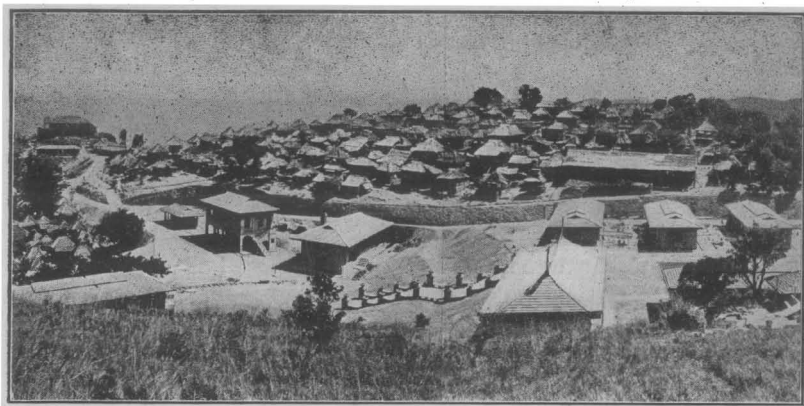
And there is nothing to anticipate from human governments in the way of help. Quite the contrary. Bin Saoud* sits as ruler over Nejd, and the shereef sits in Mecca as ruler of the holy cities, but they know as everyone knows, that the Ichwan rule Arabia, and the

* Bin Saoud has recently been killed in Central Arabia. This will have a great influence on the future of political and religious affairs in the Peninsula.—*Error*.

man who has their support is King. While his son was making a great impression in Paris, the shereef himself was ignominiously defeated, driven from Taif even, and compelled to flee for safety clear to Jiddan. The newspapers doubtless will credit his defeat to the ambitions of Bin Saoud, a rival ruler, but the truth is far otherwise. The shereef was foolish enough to cross swords with the Ichwan. It is safe to say that he will hesitate a long time before he attempts it again. Whatever European Power becomes responsible for the peace and tranquility of Arabia will soon learn that to stir up the Ichwan is to kindle a tremendous conflagration. Peace at practically any price must of necessity be their policy, and except as God rules otherwise, we have nothing to expect from them except opposition and hindrance to all efforts to evangelize inland Arabia.

But the outlook is not hopeless, far from it. Indeed it takes no abnormal or fanciful faith to believe that in this way God is shutting off a part of the Arab race from the destructive influence of modern civilization, till such a time as His own truth in Christ shall prepare them to make their own splendid contribution to His completed Kingdom; and not only is the end discernible to the eye of faith, but the means are in our hands. These Bedouins, although about as fanatical as human beings are capable of becoming, are still perhaps the most susceptible to real democratic human friendship of any people in the world. It is interesting and at the same time terribly pathetic, to see them slowly thaw out, as they come into contact with the friendly messenger of Christ. They come for medicines, and even for operations, and they learn to be very friendly. They admit that if these associations were reported against them, in their own tribes, it would mean immediate death, and they dare not recognize the infidel doctor on the street, however much they may owe to his skill. Last year for a month and a half, these stern, fanatical, grizzled war horses of Islam came for all sorts of medical treatment to the improvised hospital in Riyadh. At first they were very cautious about jeopardizing their souls for the sake of their bodies, but in the six weeks of our visit, prejudice of that sort seemed to melt away, and when the time came to return, we left behind us sincere friends who regretted our departure, and a community that will rejoice over our return.

And so it comes to pass that in the face of a revival of fanatical orthodox Mohammedanism, such as the world has not seen for a hundred and fifty years, the messenger of Christ is welcome in the capital city of that faith, as he never has been before. Indeed the permission to set up permanent work seems almost within our grasp. It is a time to pray. "Who is sufficient for these things? Our sufficiency is from God, who also made us sufficient."



CULION COLONY, PHILIPPINE ISLANDS, WHERE THERE ARE OVER 4,000 LEPERS

The Largest Leper Colony in the World

BY WILLIAM M. DANNER, NEW YORK
Secretary of the American Mission to Lepers

UNCLE Sam's" leper colony in Culion, Philippine Islands, is the largest and best conducted leper colony in the world. Under the guidance of Dr. Long, the Director of the Philippine Health Service, we sailed from Manila to Culion in the Governor General's boat.*

Culion, where eleven years ago the American Leper Colony was established, is an island with beautiful tree-covered hills and valleys with luxuriant vegetation. Vegetables and fruits, gorgeous flowers and birds of gay plumage brighten the dark green of the forests.

Dr. O. E. Denny, Chief of the Colony and efficient physician in charge, escorted us on our tour of inspection. The first *Balala* (Clean Section) contains the Administration Building. Two Spanish Catholic priests of the Jesuit Order and one lay brother reside in the house of the padres in the *Balala*. They hold religious services in a chapel, which is a part of the building, for the benefit of the non-leprous employees and visitors. Two modern buildings of reinforced concrete are the quarters for the Filipino non-leprous laborers, and the kitchen and bake-shop where their food is prepared. Ap-

* The party consisted of a number of those interested in the Leper problem: Dr. John D. Long, Director of Health, Major, U. S. A. Public Health Service; Dr. Lewis R. Thompson, Assistant to Director of Health, Captain, U. S. A. P. H. S.; Dr. H. W. Wade, Biologist, Bureau of Science, Manila; Rev. Bruce S. Wright, Pastor Union Church, Manila; Rev. Marvin A. Rader, D. D., Supt. Manila District M. E. Church; Rev. James B. Rodgers, D. D., Sec'y Union Theological Seminary and Professor in Theology; Mr. Harold H. Peterson, Army Y. M. C. A. Sec'y India National Council; Dr. O. M. Dill, Christian Mission, Women's Board; Miss Marion Parsons, Assistant Supt. Mary Child's Hospital, Manila; Miss Mabel F. Dobbs, Dietitian and Nurse, P. H. S.; Dr. J. W. McKean, Chiangmai, Siam; W. M. Danner, Mrs. Danner, Lois Danner.

proximately one thousand loaves of bread are baked daily for the leper colony.

The Culion colony is the abode of 4,440 lepers. We were met at the border line by several hundred of them with two brass bands.

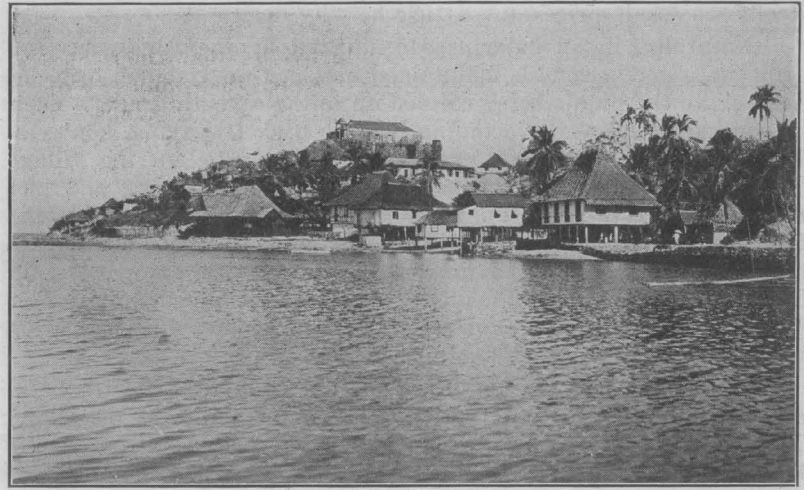
The glad faces of the lepers whom we saw gave little indication that they were a population of incurably sick people. Maimed bodies attested the fact, yet for the leper population of the Philippines life has changed for the better through the establishment of this colony. One great factor in the more hopeful mental attitude of the patients at Culion is the recognition by the Government that these people have wants and cravings like those of more fortunate persons. A new club house is designed to provide for the social needs of the colony, and has a main assembly room, a library and reading room. Surrounding these rooms, a large open air veranda affords ample space for recreation.

We were interested to see the palm surrounded Protestant chapel, with its open bamboo sides. Inside, a neat and intelligent looking congregation had assembled. They had decorated the church with festoons of brilliant flowers, small flags and banners. Over the pulpit were the words in the Filipino language, "Now abideth Faith, Hope and Love."

The Spanish church, which is nothing more nor less than a fortress, was built about two hundred years ago by the Spaniards and Filipinos as a protection against Moro pirates. The interior fittings were almost entirely made by the lepers. The leper organist is a young man of twenty-one years. The hospitals are modern reinforced concrete buildings of two stories, having accommodations for four hundred bed patients. The good air provided through the proper ventilation of the building, the good food, giving a balanced diet, the pleasant faces of the nurses—all produced as cheerful an aspect as could be possible in this haven for sick people. There is one physician, who makes rounds daily, eight French and Belgian Sisters of Charity who visit the hospital twice a day for periods of about four hours each, and forty leper nurses who are on full time. These last receive as compensation \$1.50, gold, per month each. One nurse has handled over 400 clinic cases a day.

It is estimated that about ten per cent of the population of Culion need hospital care. The beds were all occupied, showing that nearly all requiring this service had consented to live within hospital walls. Such unfortunates formerly roamed at will over the Philippine Islands, wretched sufferers with no protection for themselves and a menace to the healthy community. The patients are cared for in six well ventilated wards or pavilions, to which are attached a special diet kitchen, a special dispensary, baths and toilets. Medical supplies and bandages are sent down from Manila. In the "Negative" House were five happy and apparently well people, expecting soon to

be sent out on parole. The residential district of the colony is composed of a series of dwellings of various types of construction, largely of native materials—bamboo and nipa—arranged from the base of the hill to the top around circular roads. There is a wonderful view from the highest point. In a part of the colony known as Worcester Plaza, there is an open air theatre, built of reinforced concrete, and somewhat resembling a Chinese pagoda. Here the lepers hold home talent theatricals and are given cinematograph entertainments. Some fine local talent is available for these entertainments—a tenor soloist, a fine violinist, several who play the church organ, three orchestras, and a band of twenty-five pieces. About twenty-five cents each



APPROACHING CULION. THE ROMAN CATHOLIC CHAPEL IS ON THE HIGHEST POINT

is paid an orchestra for special music and every funeral service must have its band.

Five large reinforced concrete tenement houses each have accommodations for sixty unmarried young Filipinos. This plaza is reached from the lower level by a large and artistic cement stairway. As we descended the stairway, we saw at its base a general leper kitchen in which is cooked the ration for such of the people as do not care to prepare their own meals. The patients in the colony are given the privilege of receiving cooked or raw rations, and they serve the food according to their own tastes.

The diet has been figured out after much thought and is believed to be an exceptionally well-balanced ration for the healthy Filipino. It is composed of rice and fresh fish, fresh meat, freshly baked bread, chocolate, coffee, also tea, but in small portions, lard, and various

other smaller articles. Fish and produce which the people have to sell are bought at government rate and issued back as rations. A general issue of fish was in progress as we passed through, 2200 pounds being needed to supply the colony for one day.*

The lepers' post office receives all mail from them to the outside world. This correspondence, before leaving the colony, is passed through formaldehyde gas disinfection. In the second story of the building is a consultation office where the Chief of the colony daily meets lepers who have complaints to make or who desire information regarding their provincial affairs. In this office also the Chief acts as "Justice of the Peace." In another part of the building is a large store, run by the government, in which the leper can buy at practically wholesale prices any article he may desire.

Naturally, in an enterprise conducted by the American Government, a good school is maintained in which the common branches are taught, the pupils being carried up to the seventh grade. There is also industrial work, including bamboo basket weaving, hat weaving, and embroidery. Every trade is represented in the village. There are, for instance, barbers, tailors, sandal-makers, and photographers. It taxes the imagination to visualize the tremendous difference that these things make in the life and outlook of the villagers, the comfort and satisfaction imparted through useful occupation; and as the mind is awakened, the interest aroused, the hope inspired, what a blessed change from the former—not life, but mere wretched, colorless, existence in which was nothing but suffering!

The non-leprous section of the island contains the most hopeful, and yet perhaps, the most pathetic, of all the sights of the island. This was the house, situated on a higher level, for children born of leper parents, who have been isolated in the hope that they may not develop the disease. The building is a new, reinforced concrete structure, bright and cheerful. Here we saw forty babies, ranging in age from six months to five years, joyous, active, little bodies whom one might think were normal children. Well and happy they are now, but no one can tell what the future may hold for them. Two of the children who showed signs of the disease were returned to the leper colony. Children who after a period of not less than two years of observation show no signs of the dreadful sickness are delivered to their grandparents or other relatives, in the Provinces. There is no mother-care for these little children. Somewhere in the leper portion of the colony there are the aching, longing hearts of those who have had to give them up; but they are well cared for by three nurses, fine Protestant girls from the Manila training schools, who

* A bread called *tibi-tibi* now made at the Bureau of Science is found to be very beneficial in treating cases of beri-beri, a disease due to the absence of vitamins in the food. Cases of beri-beri were discovered among the lepers, but with a change to unpolished rice diet the disease disappeared.



INSIDE THE HOSPITAL, AT CULION, P. I.

are assisted in the care of the house by fine servants; none of whom, of course, are lepers.

The house of the Sisters of Charity is a reinforced concrete building containing a chapel. Adjoining this is the site of the new dwelling for the Chief of the colony.

Daily sessions are held in the Leper's Court and here everything pertaining to the life and work of the colony is discussed. Dr. Denny is the chief officer and in his veto power directs and overrules anything that would militate against the good of the colony. The fact that the use of the veto power is seldom needed is a tribute to the good order and harmony prevailing, and this harmony, in turn, bears fine testimony to the sympathy and skill with which the colony, with all its diverse elements, is governed. The patients come to Culion from all parts of the Philippines and among the tribes represented in the colony are Visayan, Tagalog, Ilicano, Bicolano, Ilongo and Moro. And the Moros are Mohammedan! Add to these English and Americans, and imagine, if you can, the tact required to bring about and maintain harmonious living in the community!

At four o'clock we gathered in the Protestant church where in the native tongue Dr. Rogers and Dr. Rader had already preached to the congregation—many of them fine looking and well dressed—and administered communion; and who now interpreted brief addresses by Dr. McKean and Mr. Danner. The pastor of the church was baptized by Dr. Rader in 1903 and was made a local preacher. He

voluntarily helped in the church work until he contracted leprosy and was obliged to come to Culion. The superintendent of the Sunday-school was also a parishioner of Dr. Rader, and when he found he had the disease, went to his pastor in order to hide, that the officers might not take him. Dr. Rader persuaded him that the best thing was to go to the Island and find his life work there. There are now 158 members of this Protestant church and at their last meeting two women were recommended for deaconesses. The value of evangelistic work is very evident here where more than half the membership have been converted through the church's ministrations. They have a Sunday School, a Christian Endeavor and a Women's Society.

The total expense for the patients in Culion is about \$500,000 per year, that is, \$110.00 for each leper, but this includes school for the children and for the younger people as well as food and clothing for all the other patients. A special coin of aluminum is used for local currency from one-half cent to fifty cents, including a twenty-cent piece. This coin is not received outside the Island.

In the entire journey through the Culion colony, covering miles and miles of streets and paths, no dirt or filth of any kind was encountered, and no more odor than would be perceived in an average New England village. Perfect sanitation and the treatment of the leper in a normal way, recognizing the fact that he is a human being who deserves humane treatment and sympathy, seem to have been kept in mind by the good doctors, who lovingly and efficiently care for the needs of these unfortunate people.



THE PROTESTANT CHAPEL (TO LEFT) AT CULION, P. I.



A CLASS OF TRAINED CHRISTIAN FILIPINO TEACHERS, PANAY, P. I.

Sunday-School Work in the Philippines

REV. A. L. RYAN, MANILA, PHILIPPINES

Superintendent of Religious Education, Philippines

FOR TWENTY-ONE years "Uncle Sam" has been performing the task of a faithful trustee. A stable government, courts of justice, industrial development, better health conditions, universal education, political equality and religious liberty,—these are a few of the benefits accruing under the stars and stripes. Three million young people have come in contact with the public school system as a result of which illiteracy has been reduced from 95 per cent to 30 per cent! Such a record stands unexampled in the annals of colonial history. Its missionary bearing is readily apparent.

Patriotic Americans point with pride to such achievements. But these alone cannot make democracy safe. The Church must come to the rescue. It must keep pace with the State. The vast army of young people coming up through the schools must have moral and spiritual ballast if leadership is to be safe for the future.

It is a conservative estimate to say that at least fifty per cent of the young people in the Philippine high schools are without

knowledge of the Bible, and are adrift without any religious anchorage. Skepticism is already making its inroads.

During the war there was mobilized in the Manila Training Camp a contingency of 20,000 Filipino soldiers. Religious work was immediately launched under the joint auspices of the Y. M. C. A. and the Protestant missionary forces. One Sunday morning, I asked a group of 800 of these young soldiers: "How many of you never saw a Bible before coming to this place?" Fully fifty per cent raised their hands in response. Here is a task for religious education, overwhelming in its scope.

Two years ago the "Brothers of 99" Bible Class was organized in the Manila Student Church, with a membership of thirty-five. Through a systematic three months' campaign for new members among their fellow students, the enrolment and attendance grew until one Sunday there were present 717 men by actual count. Consider the significance of a movement like that in terms of future nation building. The Pathfinder Class at Malolo is made up of high school students. The best of the Malolos High School are Pathfinders. The President of the Pathfinders, a Junior in high school, had never seen a Bible before joining the class. He has become a great enthusiast. Under his leadership the class grew to a membership of seventy. Through their evangelistic committee, fifty people have been brought into the membership of the Church.

The strategic approach to this challenging opportunity is the recruiting and training of a consecrated leadership. The Union Theological Seminary in Manila is one of our most important institutions. Six denominations cooperate. About sixty young men from the various missions are here preparing to go out as prophets of righteousness and builders of the Kingdom of God. The training schools for women are equally productive sources for Christian workers.

During a decision day service, Marcela, a pretty little girl in a red dress, wanted very much to join the Church. Some of the elders expressed their doubts as to the wisdom of it, as her parents were thought to be opposed to the Evangelicals. But as the pastor thought it would be right, the little girl was welcomed into the fellowship. This is what happened later. On Monday night the little girl in her red dress came to the evangelistic meeting with her father by her side. When the invitation was given he came forward. On Tuesday night she brought her mother, who also united. Little Marcela was nine years old.

A nine days' institute was in session during which the evenings were given over to evangelistic meetings. Ulpiano, the local pastor, was praying for a hundred conversions. One day it was reported that Brother Ulpiano had become so zealous that he made fifteen pastoral calls between 5 and 7:30 o'clock in the morning—a



GOING TO SUNDAY SCHOOL IN THE PHILIPPINES

thing entirely appropriate in a land of early risers. It is not difficult for the Lord to answer the prayers of that kind of a man. It was, therefore, no surprise when at the close of the meetings, the following announcement was made: "Total new members received 112, 30 young men, 10 young women, 20 children and the rest fathers and mothers." The majority of these were first reached through the Sunday-school and its influence.

Another movement which is contributing to the forces of leadership is the teacher training work of Sunday-schools. Four hundred young people during the past three years have been enrolled in standard courses similar to those followed in the states. The effect of this is felt throughout the Islands. Officers and teachers have multiplied, the Sunday-school membership of the Islands has grown to 60,000 while hundreds are added to the Church every year, coming up through the channels of the Sunday-school.

The government has invested millions for the secular education of the youth. Why should we not give commensurate attention to that which is most fundamental of all,—the training and development of Christian character? Twenty years ago America sent 1,000 teachers to launch a system of education. Meanwhile 12,000 Filipino teachers have been trained, who are now doing the major part of the task. Suppose that the Church in the early days had been able to launch its program on a similar scale? It staggers the imagination to think what might have been achieved. And why should we not? Is not our task of even greater significance?

We have a definite program. An interchurch religious educational budget for the Islands has been prepared and has received the hearty endorsement of the Executive Committee of the Philippine Islands Sunday School Union, an authoritative, representative body made up from the various missions. It provides for native specialists for teacher training, institutes, departmental work, literature development and also for a number of general native secretaries for pushing Sunday-school work in the various dialects. It calls for the sum of \$27,000 a year, besides a fund of \$40,000 to erect and equip a modern church school building in Manila to become a laboratory in religious education for our Seminary and training school students. It will also make possible a program of week day religious instruction, correlated with the public schools.

Sundar Singh—The Christian Sadhu

The Remarkable story of a Sikh, who became a Christian Evangelist

BY DELAVAN L. PIERSON

EASTERN ideas of holiness differ from those of the West and the ideal of the religious "holy man" as it is accepted in India is very different from that found in America. Each has something to contribute to the other. A truly remarkable man has recently come to America from India. He represents a mode of life and service that is perhaps more nearly akin to the example of Jesus Christ during His earthly ministry than is seen in the outward life of any other living man. This Indian Christian devotee interprets the oriental Jesus in an oriental way. Possibly some of his ideas are impractical for adoption by modern Christians of the West, and no doubt the remarkable stories of some of his experiences must be looked upon in the light of a highly colored oriental mystical nature. Some that seem to him real physical experiences may have been psychical. None are impossible, but they seem improbable as interpreted literally. Nevertheless, the Sadhu is a remarkable man, has had some wonderful experiences; and may teach us in the West some useful lessons, as he has already been a messenger of Christ to thousands of his own countrymen.

Sadhu Sundar Singh has recently visited Great Britain, where he has spoken to crowded houses. He attracted much attention by his fine personality, his notable figure, and unusual costume. He is a Sikh of the finest type, stands six feet in height, goes barefooted and dressed in a long flowing saffron robe, with scarf and turban to match. He is only about thirty-one years old—the age of Jesus Christ when He began His ministry. His attractive smile, his handsome face, with dark beard and hair and black eyes, and his easy manner make him a marked figure in any company. Crowds follow



THE SADHU IN AMERICA
Sadhu Sundar Singh in New York, with a Young Friend, Robert Hume, whose father and grandfather have been missionaries in India.

him and children are drawn to him. The *Daily Express*, in a report of the Sadhu and of his visit to London, says: "Every inch of available floor space in St. Matthew's Church, Westminster, was filled when the Sadhu entered the pulpit to preach his first sermon in England. Women of all ages and classes predominated in the overflowing congregation. The Sadhu delivered his sermon in short, impassioned sentences. His staccato phrases were accompanied by plentiful gestures, and his English was beyond reproach, although it is only a year since he first spoke the language. The address was full of rich allegory and illustrative parable, drawn from scenes of familiar life in the East."

The Sadhu is now making a brief visit to America to consult with Christian leaders and to bear witness to Christ.

In India the sadhus are religious men,—similar to the Jewish Nazarites,—who renounce the world and its allurements. They are revered by all classes, and have the freedom of all India. They have no home and carry no money, so that the Hindus consider it an act of merit to give them food and shelter. The sadhus have long been a familiar sight in India, practicing austerities such as swinging over a fire, lying on spikes, holding up the right arm, or burying their heads in the ground. Many are filthy, and some are frauds, but others are sincere and are truly seeking God. "For three thousand years," says Dr. Farquhar, "the ascetics of India have stood forth, a speaking testimony to the supremacy of the spiritual." When this ideal is made Christian—a renunciation for the sake of Christ and for mankind—it is a truly noble attainment.

The story of Sundar Singh is told by Mrs. Arthur Parker, a London Missionary [Society missionary of Travancore, India, who knows the Sadhu personally and has heard of his adventures from his own lips.* Her Story is corroborated by the Sadhu himself.

The Sikhs, from which nation Sundar Singh comes, arose in the sixteenth century in the Punjab as a religious sect which aimed to lead men back to purer worship. Its followers suffered many persecutions and later it became an organized military power, determined to avenge its wrongs. The father of Sundar Singh was Sirdar Sher Singh, a wealthy land owner in Rampur, Patiala, Punjab. Sundar was born on September 3d, 1889, and was brought up in luxury. He was the youngest son of the family, one brother being the commander of an Indian force and others having also risen to distinction. His mother was a refined and gifted lady, on friendly terms with American Presbyterian mission ladies, who visited in her home. She early inspired her son with the thought that some day he would become a holy sadhu, and taught him the best things she knew. At the age of seven he had learned the whole of the Bhagavadgita in Sanskrit. He accompanied his mother from his

* This story has just been published by the Fleming H. Revell Co., New York.

earliest years on her visits to temples, and saw her reverence for holy men. She died when Sundar was fourteen, but he has never lost the influence of her companionship, or the religious spirit which she had instilled in him.

After his mother's death, Sundar Singh began to seek peace of soul in the sacred books of India. He read the Grantha of the sikhs, and also the Koran, often poring over them at night, while others of the family were asleep. Many passages he learned by heart. But none of these, his mother's faith, the sadhus, the priests and the sacred books, brought him peace. He was sent to the Presbyterian mission school in his village, and there was taught from the Christian Bible. He heard things that aroused his antagonism, and when he read the New Testament his horror was increased by finding that its teachings were contrary to those of his own religion. He became the ringleader of a group of boys who hated Christianity, and openly tore up and burned copies of the Bible. Abhorring Christ, Sundar again turned to his own sacred books. His antagonism to Christian teaching led to his being taken from the mission school and sent to a government school. He had to walk three miles and back each day in the sun and this so told on his health that he was sent back to the mission school. There he once more came into touch with Christianity, and listened to the teachings of the Bible. His antagonism to Christ was so strong that if the shadow of a missionary fell across him he spent a whole hour in washing away the pollution.

Sundar was seeking *Shanti*, or satisfaction of soul, but was only going further and further into darkness. Finally, in despair of finding what he sought in his own religion, he decided to search the Christian book. When he read the words of Christ: "Come unto Me * * * and I will give you rest," his attention was arrested, and with a new attitude of heart, he read the story of the Cross. Its wonder grew upon him and he sought light from the Christian teacher. The father learned of the change in his son's attitude but ignored it, being confident that he was fortified by his early training. Sundar read the story of the Gospel again and was attracted by John 3:16, with its new revelation of the character of God and the way of salvation. He longed to know the God of Love, and one night determined to find peace before dawn, either by discovering the secret of the more abundant life, or by flinging himself before the railroad train that ran near his home. In true Hindu fashion, he bathed, took his New Testament and retired to his own room to read. Just before dawn he says that he seemed to see a bright cloud filling the room, and to recognize the figure and face of Christ. Peace came to his soul, and he rose from his knees, full of joy, went to his father's room and told him that he was a Christian. Thinking this was but a passing fancy, his father sent the boy back to bed.

The next day Sundar Singh knew from the joy and peace in his soul that Jesus Christ was a living presence with him, and he began to tread the way of the Cross. The proud Sikh family could not believe that the youngest son was an adherent of the despised Christian sect. At first the father sought to reason and to tenderly urge his boy to give up such foolish and dishonorable thoughts. He pointed out the prospects of wealth and honor that lay before him as a sikh, and then showed the shame and disgrace involved in his becoming a Christian. He appealed to the love that Sundar bore his mother, and besought him not to bring reproach upon her memory. The temptation, like the temptation of his Master, was severe, but Sundar remained firm. The father sent the lad off to visit a rich uncle, who took him into a dark cellar and showed him vast wealth which he promised if he would renounce Christ. The boy was tempted by this vision of earthly power, even as his Master was tempted in the wilderness, but the figure of the Saviour seemed to come up before him, and love for Him shut out all else. Failing to persuade the boy or to tempt him into a renunciation of Christ, the father took the case into the law courts, charging the missionaries with using some evil method of inducing Sundar to accept Christianity. The boy's clear and fearless testimony, however, caused the case to be dismissed.

Sundar was taken from the mission school, which was closed soon afterward because of the persecution and boycotting that ensued. At home, his own brother became his bitterest enemy, heaping upon him and his Master the foulest abuse. The hostility of the village became so fierce that the Christian community withdrew to more friendly quarters. The storm increased around the friendless lad until he fled to the Presbyterian Mission at Ludhiana, and there he continued his education. Finding that his fellow students were far from his ideal as Christians, he returned home, but put himself finally outside the pale of his old religion by cutting off his hair, which the sacred book of the Sikhs requires to be kept long. This caused Sundar to be treated as an outcaste, an "untouchable," and he was obliged to eat and to sleep outside of the house. All this the boy of sixteen endured for his Saviour's sake.

As a last resort, Sundar's brother-in-law took him before the Rajah of Nabha, and the State Durbar (Assembly), where glowing offers were made to persuade him to give up being a Christian dog, and to remain a Sikh lion (singh). He refused to recant, and on his return home the pent up anger of his father broke loose. The son was cursed, disowned and cast out with only enough money to take him to Patiala by rail. As Sundar sat in the train he remembered a little colony of Christians in Ropur, and by the providence of God he was led to go there to the house of the Christian Indian pastor. Soon after his arrival, he was taken violently ill and it was discovered

that he was suffering from poison mixed with his food before he left home. A physician who was called in pronounced the case hopeless, and went away to make preparations for the funeral. As the boy lay in mortal agony, his strength ebbing fast, he began to pray to God to raise him up that he might witness for Christ. When the physician returned in the morning he was so surprised at the apparent miraculous recovery of the boy that he asked for a copy of the New Testament and began to study it. Ultimately, he became a Christian, and is now working as a medical missionary in Burma.

On his recovery Sundar returned to Ludhiana, and though several attempts were made on his life, all these trials only added beauty and strength to his character. For his protection he was sent to the American Medical Mission at Sabathu to continue his studies. There he was baptized on his birthday, September 3, 1905, by Rev. J. Redman, of the Church of England at Simla.

The young man's heart was filled with a desire to preach Christ, and on October 6, thirty-three days after his baptism, he adopted the saffron robe and turban of a Christian sadhu, discarded shoes and sandals, and taking his New Testament went out to begin his career as an itinerant Christian evangelist.

He desired to follow Christ as literally as he knew how—an Asiatic devotee following an Asiatic Messiah. He did not take up this life to gain merit for himself, but to win men to Christ.

A few months after his rejection by his family, he appeared again on the streets of Rampur, his home village, and testified to Christ and his new-found joy. From house to house he went, telling the same wonderful story, fearlessly passing from village to village in the Punjab, making his way toward Afghanistan and Kashmir. He chose the difficult and dangerous fields where Christ was not known, and endured many hardships and sufferings. The cold pierced his thin mantle, the stones and thorns cut his feet, and many a night he spent in caves or jungles, hungry and cold. But nothing discouraged him, and for thirteen years he has continued this sacrificial life, preaching the Gospel to men and women in plain and mountain, city and village, and among scattered tribes of the Punjab, Kashmir, Tibet, Afghanistan and Baluchistan. The Sadhu explains his purpose in living this life of an eastern devotee by saying that a Hindu will not drink from a foreign vessel, even if dying of thirst, but will readily take it from a native bowl. Already multitudes who have refused to accept the Gospel from foreigners and from foreignized Indians have accepted it from the Christian sadhu. All castes and classes, and even zenanas are open to him in his saffron robes.

Sadhu Sundar Singh wanders over the length and breadth of India, enduring the cold of the north and the heat of the plains, in perpetual poverty and ready to speak of Christ to any one whom he may meet, and to minister to any one in need. Wearing no shoes,

his bleeding feet attract men to Jesus Christ. Everywhere he carries a small New Testament in Urdu, and from that proclaims the Gospel of forgiveness of sin, and the necessity for new life in Christ.

In 1906, the sadhu met a wealthy young American missionary, Mr. Samuel Stokes of Philadelphia, who was staying near Kotgarh, and this young man was so impressed by Sundar Singh's character and life that he also became a sadhu. Night and day these two young men traveled from place to place, preaching the Gospel. In 1907 they went to work in the Leper Asylum at Sabathu, and later to minister in the plague camp at Lahore. In 1909, they formed the "Brotherhood of the Imitation of Jesus," which was inaugurated with a solemn service in the Lahore Cathedral. Sadhu Sundar Singh was licensed to preach by the Diocesan Mission Council, but after some time as a worker in the Church Missionary Society he returned his license to Bishop Lefroy in order that he might be unhampered in his movements as an itinerant evangelist. From that time the sadhu has gone freely among all classes and creeds, doing a great work among non-Christians all over India.

An educated gentleman of the Arya Somaj relates that one day he met the Christian Sadhu going up a mountain pass. Curiosity prompted him to follow the Sadhu to the next village to see what he would do there. He saw him sit down upon a log and after wiping the perspiration from his face, begin to sing a Christian hymn. Soon a crowd gathered and he began to speak to them of Christ. This angered some of the villagers and one man dealt the Sadhu so severe a blow that he felled him to the ground and cut his hand and cheek. Without a word the Sadhu bound up his wound and with blood flowing down his cheek prayed for his enemies. This act and the message that followed not only led the gentleman of the Arya Somaj into the Light, but led Kripa Ram, the villager who had dealt the blow, to confess Christ by baptism.

The Sadhu relates many wonderful experiences and deliverances, some of which border on the miraculous. For example he describes a period of forty days of fasting; a deliverance after three days from a dark well in which he had been thrown in Tibet; sharing a cave with a leopard; lying in a hut, with a deadly serpent coiled up in his robe and being ferried over a river by a mysterious boatman. He is particularly successful in winning his fellow countrymen to Christ. He does not attack the non-Christian religions but spends his time in testifying to his own failure to find peace in those religions and his joy and satisfaction in Christ. He believes that India is waiting for the Messiah and says that there are some secret Christian sects that under proper circumstances will come out boldly and confess Christ. The Sadhu's own father has recently been converted through the influence of his son's life and testimony but he has not yet been baptized into the Christian Church.

After a Century in Madagascar

BY REV. JAMES SIBREE, D. D., BROMLEY, KENT, ENGLAND

MISSIONARY work in Madagascar was greatly affected during the war by the withdrawal of many Malagasy to serve in the Allied armies. Special help was required for those who had gone to serve in France and for the dependents who were left at home. In these contributions the Protestant congregations everywhere gave very generously. Notwithstanding this extra demand upon their resources, and the increase in price of food and labor and material, the native churches continued to give more for their own institutions, in the support of the pastorate and the missionary work carried on in the semi-heathen districts of the island, and especially in giving money to lighten the burden hitherto chiefly borne by the London Missionary Society.

According to the most recent reports, much good, steady work has been done among the churches. The Sunday schools show encouraging results, and as usual, the women have been to the fore in the activities of the churches. The policy of fostering the spirit of independence in the native congregations, and gradually throwing more responsibility on the Malagasy Christians themselves has been followed; so that the churches are more and more supporting their own pastors, and so depending less than before on native evangelists supported chiefly by mission funds. But even with a better trained and more enlightened pastorate, the churches need a good deal of supervision, which is now almost impossible to give on account of the depleted missionary staff.

A very encouraging feature of Malagasy character has been shown in the consistent Christian conduct of many of the native soldiers sent to France to take their part in the great struggle for righteousness. There were more than 40,000 Malagasy with the French armies at the western and eastern fronts. Half of them belonged to Protestant churches, and had been brought up in the schools of the British, Norwegian Lutheran, and French missions. All chaplains who visited them at the front, or in the camps, report that their officers were unanimous in acknowledging the firmness of the moral character of the Malagasy Christians.

One chaplain wrote: "I am in daily contact with a group of Malagasy soldiers, of whom 150 or 160 are Protestants. Two of them are native evangelists, who are valuable fellow-workers with me; they have a real and living piety. When I am away, they never

neglect holding with their comrades the daily evening services and the Sunday service. The French officers and soldiers have been struck with the fact that the Protestant Malagasy boys, wherever they are, faithfully perform their religious duties and provide for their own worship in a way that shows a religious education strongly rooted. They distinguish themselves by their sobriety; their obedience, and their gentleness. They drink only coffee and tea, and I have never heard of any case of drunkenness, in spite of many temptations and the example, alas, of their white brothers."

The comradeship of the English native with the French in the great war, has brought some better feeling in the attitude of the French authorities in Madagascar toward English mission work, although there are still certain restrictions in our work which ought not to exist, considering how much France is indebted to England for its help in their great struggle with Germany.

The circumstances already alluded to with regard to the Malagasy themselves, and the mission staffs of all the societies at work in the island, and especially the disturbing influence of the four and a half years of war, have prevented the different missions, so far, from carrying out schemes of advance into heathen districts which were planned in an influential conference of all the Protestant missions held at the Capital in October, 1913. The London Missionary Society Directors hope that during this year the Antsihauaka province—from 100 to 160 miles north of the Capital—will be occupied again by English missionaries. This district was worked by missionaries between the years 1875 to 1896, but after the French conquest of Madagascar, it was committed to the care of the native Society, and sixteen Malagasy evangelists have been stationed there and in other northern parts of the island. Latterly, a Roman Catholic mission has been commenced among the Sihànaka people, and it is of such a strong and aggressive character that the Malagasy feel the need of European help, so it is desirable to have English missionaries stationed again amongst the Protestant churches. It is hoped that one of the missionaries will be a fully qualified and long-experienced doctor, Dr. C. F. A. Moss, to carry on medical mission work.

The year 1918 was memorable because of two important celebrations; the first being the Centenary of the Introduction of Protestant Christianity into the island, since it was in August 18th, 1818, that David Jones and Thomas Bevan first landed at Tamatave. On that day in 1918, which happened to be a Sunday, thanksgiving services were held in practically every Protestant church throughout Madagascar, and a large number of united meetings were held during the following week. In the city of Antananarivo and its suburbs, seven such meetings were held at the same hour, and each of the churches was crowded. The chief center of interest, however, was Tamatave, for on account of the speedy death of five members of

that first mission party, Mr. Jones alone surviving, the first attempt to evangelize Madagascar did not extend beyond that seaport. At that place, the meetings were most inspiring, many coming from long distances to pay the tribute of respect to the memory of the two brave pioneer missionaries, and to thank God for the blessings of the Gospel. Mr. Evans, secretary of the Imèrina District Committee, who represented the Society on the occasion, said, "it was one of the most solemn, reverent, and soul-stirring services I have ever experienced."

On account of sickness and death, that first attempt to found a mission in Madagascar had to be abandoned for nearly two years. It was in 1820 that Mr. Jones went up to the interior and began the work in Antanànarivo, work which, though largely repressed by twenty-five years' persecution, has never really stopped during the hundred years which have elapsed since then. The London Society missionaries, as well as those of the other Protestant societies, and the Malagasy Christians, are looking forward with great interest and expectation to the Centenary of that real commencement of mission work in the latter part of this year, 1920. It was on Oct. 3rd, 1820, that Mr. Jones reached the Capital, and very soon commenced mission work by teaching a little school of three boys!

Next October, therefore, the celebration of the Centenary of the Introduction of Christianity into Imèrina will take place, and numerous meetings will be held, not only in the central provinces, but also wherever Protestant churches have been formed. It has been determined that the London Mission churches should unite in doing something worthy of the event; and there is little doubt that those churches which were mostly founded through L. M. S. agency but are now under the care of the French Protestant and the Friends' Missions will also render valuable aid.

It has been decided to erect two Boarding Homes or Hotels in the Capital, one for boys and the other for girls, who are pupils in the High Schools, and are without proper accommodation in the city. In addition to these greatly needed establishments, it was decided that the L. M. S. churches should aim at erecting, in conjunction with the other Protestant Missions, a large Assembly Hall in Antanànarivo. A commodious building would be of great advantage to Christian work, since for many years past the largest Protestant churches are quite insufficient for the monthly assemblages and other united meetings.

The Malagasy churches are looking forward with hopefulness and courage to the future; and we may surely ask for the prayers of our American brethren and sisters, that the coming Centenary celebrations may be productive of much blessing and mark a much greater advance of the Kingdom of Christ in Madagascar.



FOURTEEN ARGUMENTS FOR MEDICAL MISSIONS
Children and their mothers at the Lolodorf Hospital, West Africa

The Medical Missionary as a Pioneer

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WHILE medical work can be carried on most satisfactorily in a hospital where patients can receive better attention than is possible in their own homes, yet comparatively few can be cared for in this way. In mission lands, the vast majority live so far away that they cannot reach the hospital. They must be treated either in a dispensary or in their homes, or must go without attention.

While going out to give medical and surgical aid to suffering people in their homes—usually unsanitary places—is not ideal from a medical standpoint, yet from a missionary viewpoint, it is exceedingly fruitful and brings great good to the people, both physically and spiritually.

In the early stage of missionary work, the itinerating brings the people into touch with the missionary, for medical work appeals at once to the sick, and to their friends who are indifferent to the Gospel. The physician can reach them more quickly than anyone else. Pain is no respecter of persons, and it breaks down barriers in the heathen mind, especially when the missionary can relieve it.

There are many people in a pioneer field, like Africa, who would not willingly go to the hospital, lest they be considered friendly to the missionaries, or interested in the Gospel. They do not want to be known as in sympathy with the work, yet in case of sickness, a doctor will be greeted as a friend. People who have refused to have anything to do with us in days of health, are won to Christ in time of sickness. They find that they had an altogether erroneous idea of what we are attempting to do and teach. It requires a good deal of faith and courage on the part of a superstitious person to go of his own free will to a foreigner, to take foreign medicine, and even allow himself to be put under an anesthetic by one who is an utter stranger, both in belief and race. By meeting them half-way and helping them to understand us when we go to visit them in their own homes, we are able to reach many careless and indifferent ones.

Visits to native homes in time of sickness give a missionary a sympathy for, and an insight into lives, such as he can get in no other way. It also makes the people friendly, for even in

West Africa, they have enough sense of propriety to know that they should return a call. A doctor may also ask about the sick and visit them, although often he does not need to inquire, as they are quickly brought to his attention. Such a visit means much to people who have so little in their lives, and who treasure for many weeks the memory of such a meeting. In this way medical missionaries have access to people who will not listen to others. There are in the native churches in Africa, many splendid, earnest Christians, who have been first attracted to consider the things of God through the visit of a medical missionary.

Medical itinerating is usually difficult, because it is hard for a doctor to leave his hospital. When he has chosen a time, and sent word ahead that he is coming to a certain place, on a certain day, some patients are almost sure to come at the last moment and hold the doctor back. For work in the villages, one must also have the medicines packed, and be sure to have all the things one will need. Something important is sure to be left behind. On the road, a doctor is always working medically under a handicap.

In Africa an itinerating missionary must always carry bed and bedding, mosquito nets, food supplies and cooking utensils, and some things to barter for food for the carriers. Loads must be packed to contain not over 60 lbs. weight, and protected from rain. It is a great relief when everything is ready and none of the carriers have disappointed you, and you can start off as planned. One is not apt to go far before there will be people standing along the path asking you to come and see some one who is sick. It is surprising how fast news travels in a country where there is no telegraph, telephone or mail service. The news of the doctor's coming will precede him, especially if he walks or rides a bicycle slowly with the carriers. The doctor is usually greeted very heartily by all, and there will soon be a number of sick people to examine.

Patience, courtesy and the ability to laugh and make fun should be part of a doctor's equipment. I do not forget prayer, and the other features of our personal Christian life, but I am referring rather to the things we often overlook. Patience used in the right way conserves a doctor's nervous strength, and prevents vain regrets; while the opposite does so much to defeat the very purpose for which we go out to the mission field. It is difficult to sit and listen patiently to the story of some people, but it is the only way we can get hold of some of them, instead of driving them away.

Many of the patients we meet have a good deal of confidence in the native medicine men, who apparently trick the people. For example, the native medicine men treat a very severe headache by applying a poultice to the head. In a short time they remove it, and draw from it a long whisker of a leopard, informing the sufferer

that some one has thrown it at him and has thus caused the headache. Of course the headache does not disappear with the removal of the hair.

Many natives in the villages have never seen a white man before, and expect his medicine to work miracles. They think sometimes that medicine should cure at the first dose, and it is difficult to persuade them to take medicine regularly and persistently. It is interesting to listen to old men or women graphically describe their symptoms, with many expressive gestures. They follow the "worm" (tracing it by the pain) as it travels from one place in their body to another, and attempt to describe its activities. It is often difficult to separate the truth from exaggeration, for they usually allow their imagination full play.

The itinerating results in bringing people to the hospital for better treatment than they can give themselves at home. We give people we meet in the towns slips of paper on which has been noted their name, the date, and disease, and this serves as a ticket of admission at the station hospital. It is surprising how much confidence this will give the timid person. The result from treating some slight ailment is often as successful in winning a person to Christ, as is recovery from a major operation. The touch of the medical man in the lives of such people throughout his trip may count for much in winning individuals to the service of Christ. No missionary doctor is a success who is not also an evangelist. Itineration brings one into contact with new villages, and new faces. Needy, but indifferent people, are led to realize that the missionary is willing to be of real help to them. The missionary has the opportunity in his work to press upon the people their need of Christ, and thus his work is more than a mere philanthropy. If patients leave us without seeing in us something more than a healer and go away without the desire for a better life, we have failed them and our Master, in a time when they are very susceptible to the things of God. It is not merely to see broken bodies restored that we work, but to help the people into the new life that enlarges and fills with joy and gladness, the circumscribed existence of so many in heathen lands.

The Heart of the Missionary Message*

BY REV. SAMUEL M. ZWEMER, D. D., CAIRO, EGYPT

THE indifference of great masses of men to-day to dogma," writes Mr. Edwin Bevan in the *International Review of Missions*, "while they still reverence Christian ethical ideals, is something which confronts the friends of missions with a problematic situation." He then goes on to show in his article entitled "The Apostolic Gospel," that any attempt to get away from apostolic dogma and go back to Jesus simply as the revealer of moral value is an impossibility.

We must either accept the apostolic interpretation of Christianity or give up any attempt to set Jesus on an eminence above all other good men. The cry, "Back to Christ," often means "away from Paul and his teaching." The Sermon on the Mount, however, is not the earliest Christian document. If we consider the chronology of the New Testament books, it is a striking fact that the doctrinal epistles,—Galatians, Corinthians, Romans,—were written and circulated among the churches before the Good News was recorded by Mark or Luke. The first letter of Paul to the Corinthians was written 56 A.D.; the common date assigned to Matthew's Gospel is between 70 and 90 A. D.

The Christian teaching, therefore, of the Apostles, and the doctrine accepted by the early Church, is to be found not only first in the Synoptics, but in the Epistles. They tell us of the finished work of Christ. They give Him the pre-eminence above all; they find the center of their teaching in His death and resurrection; their glory in the Cross.

The apparent foolishness of this message did not disconcert them or lead to compromise. The Jews demanded miracles, and the Greeks were mad in their search for philosophy. Paul determined to disregard the wisdom of both worlds, Jew and Gentile, and to proclaim a Christ crucified, although a stumbling block to the Jews and foolishness to the Gentiles. In the great resurrection chapter he gives us the theme of his preaching as well as the hope of his salvation and ours. "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures." In a single sentence he confirms the historicity of the death of Jesus, asserts its fundamental character, and gives its supreme significance. All three of these are today called in question, discounted, or explained away.

* Condensed from a leaflet printed by "The Fellowship of Faith for Moslems." London.

In the non-Christian world *the teaching of the Cross* is still a stumblingblock and foolishness. The Moslem, for example, reads in his Koran (Surah on Women, vs. 155): "God hath stamped on them their unbelief...for their saying, Verily we have killed the Messiah Jesus, the son of Mary, the Apostle of God, *but they did not kill Him, and they did not crucify Him, but a similitude was made for them.*" In this respect the Moslem teaching is perhaps borrowed from that of the early Gnostics. In various forms the idea that Christ did not really die, but swooned and came to life again without tasting death, has been taken up even in modern days.

Where men admit the fact of Christ's death on the cross they still stumble because of its *implications*. Are not Christian Science and New Thought and other modern cults saying to-day, "Any God except one Who died on the Cross"? Yet it was the Lamb slain in John's Revelation Who is the object of all heaven's worship. A Christianity without Christ crucified as its central doctrine and supreme hope is a contradiction of terms. We know from the Scriptures that Jesus Christ died.

The witness of pagan writers, entirely apart from the New Testament record, has been gathered by Samuel Stokes, a missionary in India. He gives quotations from Tacitus, the historian Pliny, the Roman Governor Suetonius, and others, who record as a matter of well-known history that Jesus of Nazareth was put to death by Pontius Pilate and crucified as a criminal. The famous passage in *Josephus' Antiquities*, Chapter xviii., Part 3, was once called in question as not being authentic. Its genuineness has now been admitted by Harnack and others. He also gives independent witness, therefore, to the death of Jesus. In the Jewish Encyclopaedia, article on Jesus Christ, it is said: "He was executed on the eve of the Passover Festival." The death of Jesus was foretold in Old Testament prophecy, and when Paul says, "He died according to the Scriptures," he doubtless referred to all the passages in the Old Testament of the suffering Messiah, wounded for our transgressions, bruised for our iniquities. Not only in the fifty-third chapter of Isaiah, in the twenty-second Psalm, and in the thirteenth chapter of Zechariah do we have this picture, but perhaps Paul was not unmindful of the great unconscious prophecy of the heathen world by Plato, 429 B. C., in his *Politia*, Vol. IV., p. 74. He describes the perfect, righteous Man, Who is to be the world's deliverer, in these terms: "Who without doing any wrong may assume the appearance of the grossest injustice; yea, Who shall be scourged, fettered, tortured, deprived of His eyes, and after having endured all possible sufferings, fastened to a post, must restore again the beginning and prototype of righteousness."

In addition to the testimony of the Scriptures we have the witness of the Lord's Supper, an outward and visible sign of some-

thing that occurred in the breaking of His body and the pouring out of his blood. The evidence of such unbroken tradition coming down the centuries in every branch of the Christian Church cannot be gainsaid.

Moreover, the mere sign of the cross is a remarkable testimony to the historicity of the crucifixion. Once it was a symbol of shame and degradation; only the criminal and the outcast were associated with it; the curse of God and of man rested on it. This sign of the cross has now become the symbol of honor and glory, of pride and prestige. We see it on national flags, in crosses of honor, in decorations of valor, and the ministry of friendship and relief is carried on under the banner of the Red Cross.

All this is inexplicable unless the cross has been dignified, transfigured, glorified by Him Who hung upon it for the World. The historicity of the death of Jesus is established by all these proofs. He died according to the Scriptures, except for those who still dare to put the testimony of one obscure Koran verse against all the historic evidence of Jew and Christian and pagan writings.

In stating the content of the Apostolic Gospel, Paul says that *the death of Christ holds the fundamental place in Christian teaching*. "I delivered unto you first of all"—the Greek word signifies *before everything else*, or as belonging to the weightiest articles of the faith. In the Septuagint the same phrase is used in Genesis xxxiii. 2, where Jacob places the two maid-servants and their children in the very front of his cavalcade to meet Esau. Paul evidently means to say that the death of Christ for our sins is of the first importance. It is the cornerstone and keystone of Paul's Christianity. In Weymouth's Version the passage is rendered, "For I repeat to you the all-important fact which also I have been taught, that Christ died for our sins in accordance with the Scriptures."

The importance of the death of Jesus Christ as the fundamental fact in the New Testament is shown by the place it occupies. One-third of the New Testament matter deals with the story of the Cross and the Atonement. Matthew devoted two long chapters to the trial and death of Jesus; in Mark the two longest chapters relate to this event; one-seventh of the entire text of Luke is taken up with the same story; and in John's Gospel the shadow of the Cross falls on the scene almost at the outset; while one-half of the narrative deals with the last week of Jesus' life.

In the Apostles' preaching as recorded in the Acts and the Epistles their one theme seems to have been Christ crucified. Peter (Acts x. 38-43) voices the message, than which they had no other, the Good News of peace through Jesus Christ which spread throughout the length and breadth of Judea and was carried all over the Roman Empire:

"How God anointed Jesus of Nazareth with the Holy Spirit and with power, so that he went about everywhere doing acts of kindness, and curing all who were being continually oppressed by the devil—for God was with Jesus. And we are witnesses as to all that he did both in the country of the Jews and in Jerusalem. But they even put him to death by crucifixion. That same Jesus God raised to life on the third day, and permitted him to appear unmistakably, not to all the people, but to witnesses—men previously chosen by God—namely, to us, who ate and drank with him after he rose from the dead. And he has commanded us to preach to the people and solemnly declare that this is he who has been appointed by God to be the judge of the living and the dead. To him all the prophets bear witness, and testify that through his name all who believe in him receive the forgiveness of their sins."

Paul at Corinth determined to know nothing in his preaching save Jesus Christ and Him crucified. The very word "cross" was used so frequently that it became the synonym for "Christianity." The preaching of the cross, the offence of the cross, the glory of the cross, the power of the cross,—all these phrases indicate the place this doctrine had in Apostolic preaching. The two Christian sacraments are without significance, without symbolism, without mystic meaning, except they refer to the death of Christ. We are buried with Him in baptism, we partake of His broken body and shed blood; it is the washing of regeneration that refers to the washing away of our sins. We are to testify to the fact and the significance of the Lord's death till He come.

In other words, the most solemn office and the deepest mystery of the Christian Church gather around the Cross, and the Crucified. The same witness is borne by the hymnody of the Church Catholic throughout the ages. The death of Christ has been the theme of Christian song during the persecutions of the early Church when they sang praises to their dying Lord in the catacombs, until the day of the modern revival. Take away the death of Christ and the best hymns of the Christian Church are without significance. It was with deep insight that Sir John Bowring, British Consul General at Canton, China, wrote in 1823:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The Church of the Redeemed when they sing the new song, still celebrate the old, old story.

"And I looked, and heard what seemed to be the voices of countless angels on every side of the throne, and of the living creatures and the Elders. Their number was myriads of myriads and thousands of thousands, and in loud voices they were singing. It is fitting that the Lamb which has been offered in sacrifice should receive all power and riches and wisdom and might and honor and glory and blessing. And as for every created

thing in Heaven and on earth and under the earth and on the sea, and everything that was in any of these, I heard them say,

"To Him who is seated on the throne,
And to the Lamb,
Be ascribed all blessing and honor
And glory and might
Until the Ages of the Ages!"

Take away the death of Christ from your creed and you destroy Christianity. He draws all men unto Himself because He was lifted up on the Cross. Deny the significance of the crucifixion and the whole New Testament becomes a scrap of paper, for it is no New Testament, no new covenant *except in His blood*. Without that blood there is no hope for the sinner and no joy for the believer.

Paul therefore points out, in the third place, *the supreme significance of the death of Christ*. "He died for our sins according to the Scriptures." There is no other way to explain the death of Christ than from the Scriptures. It is inexplicable that God did *not* deliver Him from the death, that He did *not* make His escape, as Moslems aver, unless there was a necessity and high moral purpose, a divine purpose, in His death. When Paul said that Christ died for our sins according to the Scriptures he referred to the Old Testament, its types and symbols, its promises and prophecies, its portraiture of the suffering Messiah, without the shedding of Whose blood there could be no remission of sins. Whatever Paul's interpretation is of the doctrine of the Atonement, he himself claims that it is based on the Scriptures,—that which he had received he delivered. Pauline Christianity is rooted in the Old Testament. His Good News was the fulfilment of the promise made unto the fathers.

It is impossible to eliminate certain phrases from the Synoptic Gospels, which are just as clear in their teaching regarding the significance of the death of Christ as is John's Gospel and the statements of the apostle in his epistles; for example, what can be the significance of "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (Matt. xx. 28), unless it be to the sacrificial death of Christ as the ransom for sin? The apostolic interpretation of the death of Jesus as necessary, vicarious, and propitiatory was recorded chronologically long before the record of the Gospel. This interpretation therefore of the death of Jesus is not a later addition, but is the earliest interpretation we have.

In A. D. 53, that is, twenty years after the crucifixion, Paul writes:

"For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die. But God commendeth

his own love towards us, in that, when we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 5, 6-10).

To the Corinthian Church he writes:

"For the love of Christ constraineth us; because we thus judge, that if one died for all, therefore all died";

And again:

"God was in Christ, reconciling the world unto himself...him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him."

The author of the Epistle to the Hebrews clearly teaches that Christ's one sacrifice on the Cross does away with sin, that He is our only High Priest, that His blood has cleansing power, and that the new covenant owes its validity solely to the death of Christ. The Mosaic sacrifices were of small value—what they typified Christ fulfilled. Peter in his first epistle has the same Gospel. He speaks of Jesus, Who Himself carried in His own body the burden of our sins to the Cross, and bore it there so that we, having died so far as our sins are concerned, may live righteous lives.

John writes concerning Christ that "He is the propitiation for our sins; and not for ours only, but also for the whole world"; "He laid down His life for us; and we ought to lay down our lives for the brethren"; "God sent His Son to be the propitiation for our sins." The first name given to Jesus in the Gospel of John is "the Lamb of God, that taketh away the sin of the world," and in the last chapter of the New Testament eternal life is found only for those whose names are written in the Lamb's book, and who drink of the river of the water of life which proceedeth from the throne of the Lamb. The word "Lamb" in the Gospels has no significance and no power over human hearts unless it refers to the sacrificial Lamb of the Old Testament and the shedding of blood for the removal of guilt and transgression. This is the Good News, the only Good News, for sinners.

So important, so supreme, is the place of the Atonement in the apostles' thought and preaching that it seems incredible for any one to accept the New Testament and then reject the very kernel of its teaching. "It will be admitted by most Christians," says Dr. Denney in his book, entitled *The Atonement and the Modern Mind*, that if the Atonement, quite apart from precise definition of it, is *anything* to the mind, it is *EVERYTHING*. It is the most profound of all truths and the most creative. *It determines more than anything else our conception of God, of man, of history, and even of nature; it determines them, for we must bring them all in some way into accord with it. It is the inspiration of all thought, the*

key, in the last resort, to all suffering. . . *The Atonement is a reality of such a sort that it can make no compromise.* The man who fights it knows that he is fighting for his life and puts all his strength into the battle. To surrender is literally to give himself up, to cease to be the man he is and become another man. For the modern mind, therefore, as for the ancient, the attraction and the repulsion of Christianity are concentrated on the same point; the Cross of Christ is man's only glory or it is his final stumbling-block."

The apostolic Gospel to Paul and his successors, and to every evangelist and every missionary, is a personal message and a personal Gospel in the deepest sense. Paul spoke of it as *my* Gospel. "I received it"; "I delivered it," he wrote. Those who have not received it in their own hearts, as the final message and the saving message of God's grace can never deliver it to others.

In *The Life of Dr. Chatterjee*, a Prince of the Church in India, by Dr. Ewing, the story of this Bengal Brahman's conversion, suggests much anxious thinking for those modern missionaries, who attempt to relegate the Cross and the Atonement to a subordinate place. Dr. Chatterjee explains what was the compelling force which induced him to leave home and country and honor by accepting Christian baptism. He admits the attraction of Christ's blameless life and His perfect teaching, "but," says he, "the doctrine which decided me to embrace the Christian religion, and make a public confession of my faith, was the doctrine of the vicarious death and suffering of Christ. I felt myself a sinner, and found in Christ one Who had died for my sins, paid the penalty due my sins." "For by grace are ye saved by faith, and that not of yourselves; it is the gift of God."

He goes on to say that after all his years of experience as a leader of the Indian Church the Atonement has become, "in my thinking and in my life the great and sole differentiating line between Christianity and all other religions, so that when I became a Christian I felt, and feel it most strongly now, that a God all mercy is a God unjust.... This continues to be my creed to this day."

The true apostolic succession is not a matter of method or of ordination or of ecclesiastical connection, but of the character of our message. Have we received first of all, and delivered first of all, the news of Christ's death for sin? Do we interpret that death not in terms of human philosophy but in terms of the Old Testament Scriptures? Does the death of Christ hold the foremost place in our preaching, in our thinking, and in our missionary program?

Dr. Shelton Among Bandits of Tibet

The Story of a Missionary's Thrilling Experiences on the Border between China and Tibet

Dr. A. L. Shelton, a missionary of the American Christian Foreign Missionary Society, who was captured by Tibetan bandits last winter and was rescued later, has recently returned to the United States. Dr. Elliot L. Osgood of Chuchow, China, who was with the rescue party, has told in the *China Press* of Shanghai the full story of this wonderful experience.

In November last Dr. Shelton started from Batang on the Tibetan border, with his wife and two daughters, servants and baggage, to go overland toward the city of Yunnanfu. He was planning to send his family to America on furlough, and himself to return to Tibet to explore and travel to the city of Lhasa. When they were within two and a half days of Yunnanfu, January 3rd, just after they had left a village with a small party of soldiers, they were attacked by robbers. Mrs. Shelton, in her sedan chair, was leading the procession and the two girls, Dorothy and Doris, came behind on their animals. Some hundred or more yards back Doctor Shelton followed on his mule, with his servant Andru. A band of robbers that had been waiting on the bluffs, suddenly began firing in the direction of Mrs. Shelton and upon hearing the reports Dr. Shelton grabbed his gun and ran toward the Sedan chair. The soldiers cried out, "Robbers! Robbers!" and ran back for the shelter of the village they had just left. When the doctor saw they were being left alone, he handed his gun to Andru, and they walked up to the chairs where the women were.

Dr. Shelton says: "Mrs. Shelton and the children were crouching down behind the chairs, calling to me to get down as bullets were flying all about. The robbers then surrounded us and began taking our things. One drew a large pistol, another a large sword, threatening me. The fellow with the pistol looked so grotesque that I laughed. After we had been stripped of what they wanted, a sort of headman came and told me to go with him to their leader. Mrs. Shelton begged me not to leave them alone, but I could do nothing but comply with the robber's request. Mrs. Shelton sought cover in a little depression in the hillside, and the bandits who were with her ran on, joining their own party because of the fire coming from the soldiers who had come out of the village as an attacking party.

"The headman had my camera and field glasses and as we went along asked me to explain the camera. Then he wanted me to take his picture and show it on the spot. Many people were along the

road, and the robbers took whatever they wanted. They even made the people strip and give them any garments they fancied. We finally arrived at the top of a small pass where about twenty men were together. One had my gun, a Winchester shot-gun, and wished me to show him how to fire it. The headman commanded his men to take me up the mountain to be held for ransom.

"My mule and two other animals of my servants had been brought up. I mounted, and we started. I could see the chairs in the valley below. The battle was now in full swing behind us as I was hurried on, and the shots kept flying overhead. When we stopped to rest, a long, lean man asked me for my watch. The rest of the band came struggling in and I counted seventy-one. The fires were built and supper cooked and eaten, and then for two hours they smoked opium. I was to learn in the days to come that they depended, when under strain, far more on opium than on food."

Meanwhile Mrs. Shelton and the girls had gone back to the village and were waiting and hoping for the speedy return of the doctor. Mrs. Shelton remained at the village until a Roman Catholic father, Père Bailey, came to her relief. This good man has been in China for thirty years and is loved by all the people. Some months ago the leader of this band, Yang Tien-fu, had come to him and asked him to negotiate with the Governor for his pardon. This Père Bailey had been doing through the French Consul but, so far, unsuccessfully—hence, Yang's reason for capturing Dr. Shelton. The robbers sent word to Père Bailey, asking him to go to Mrs. Shelton's relief and conduct her to Yunnanfu, and renew his efforts for Yang's pardon, upon receipt of which Yang would release the doctor. With the Père, Mrs. Shelton and the girls reached Yunnanfu without further unpleasant incident. Telegrams were then sent to the American Minister in Peking, and the Consul General in Canton, and the Missionary Society headquarters in Cincinnati.

Dr. Shelton continues in his diary: "I was not allowed to take off my clothes for some days. I had in my saddle bag three little books which were a blessing—a little leather New Testament, the 'Rhymes of a Red Cross Man' and McLaren's 'Beside the Bonnie Brier Bush.'

"I spent the morning of January 4th estimating what they had gotten the previous day. Including the animals and my things, I think it amounted to about \$1800.

"On January 5th we started at noon and traveled until near night. At dark we went to a village and stopped with confederates. They were afraid of soldiers. Rested until midnight. Went on over the mountains until 3 a. m. Stayed until daylight with some Catholic converts. They said the church was very near and they would take me there, for which I was thankful. At daylight we started on again, but back to the mountain. I sat down and told them they could do

as they pleased, I could go no farther. They took one of my cards and about 2 a. m. sent a man to see the priest. A card marked 'Claude Bailey,' with writing in French which I could not read, came back. They said the priest had gone to take my family to Yun-nanfu."

Tuesday, January 6th—"About dark we went down the mountain to a large temple and stayed all night. First sleep since my capture on the 3rd. Forty guards out in every direction. They have done nothing all day but gamble and worship. I have counted nineteen different guns and eight kinds of pistols in the company—all the way from old fire locks down to modern rifles and Colt's automatic pistols. The men do not even go to bed without their guns. They want me to take charge of all the money. They cannot trust one another. The band now numbers one hundred and four."

The robbers kept shifting from place to place, occasionally robbing a village—the people doing their bidding at the muzzle of a gun. The doctor had no bedding but his horse blankets. Cooties began to crawl over him but he had no time to wash his clothes. On the 12th Père Bailey got his first letter through to the band with negotiations in it. This brought Dr. Shelton into high favor. Many of the men offered to be his servants—many of them tried to show off by singing, "Jesus Loves Me" and other hymns.

The doctor writes, "The Captain asked me to teach him the A B C's. The best boy in the company won \$20 gambling yesterday and it was stolen from him during the night. The Captain asked if I would not take him for a son. Finally a letter came, giving them \$5000. They kept planning how they could get further money."

On the 14th a letter came from Mrs. Shelton. It had been on the road seven days. The leaders were getting tired of the life. They promised that when the Governor restored Yang's family to him they would let the doctor free. On the 22nd, with negotiations going on, they were able to get bedding, a camp bed and clothing to him. "I have had a bath" he writes, "a new shirt from my mother, and though still a prisoner, and likely to be for some time, I am in good spirits." * * * *

"If I were a young man I would like more than anything else to go with these men and be their pastor. It would be a great opportunity to do the Lord's work. Why was I not born twins or triplets? It is so good to speak a word for Jesus Christ, especially so when the heart of the one to whom you speak has a longing to hear it and do right."

In the meantime Yang secured many additions to his band and became more autocratic. The priest was sent again to communicate with the Governor and increase the demands. Finally Yang slipped away at night, taking both his own family and Dr. Shelton with him.

Dr. Shelton was out on his wanderings again. He wrote on Feb. 9th—"Left at midnight for the mountains, again. They are just concentrated evil. The Lord only knows what the end will be."

February 10th—"Since yesterday noon it has been a perfect nightmare. In the evening we found four men kneeling and crying. They were men who had been promised they could leave at any time. I spoke to the whole two hundred a seditious speech. I asked the Captain to stand all of us who wanted to go back against a wall and shoot us. There are only two or three people hindering everything, but sedition is working, and unless they are careful the leaders will go the way of all firms who oppress their men. I know of at least fifty who are ready for resistance. They are tired of lawlessness. If something does not come off soon I will fight Yang for the leadership of the band. I can command half of them now. I might get killed in the struggle but I want to help those who want to do right."

Later the Governor sent troops to round up the band, but because of the steep mountains and the shrewdness of the bandits they outdid them. They kept retreating toward the Yangtse on the Szechuen border. Yang shot a few of the mutinous ring leaders and intimidated the rest.

February 15th—"Insomnia getting worse and worse. Did not sleep a wink until 5 o'clock. Was very sick." On the 16th he writes, "I know I ought not to feel so, but I long for death. If I could have answers to my letters for which I am praying, I could die happy. Fine Spring morning but my heart is sick unto death. I can see no hope ahead, but all things end some time. If my body were weaker it would die quicker."

February 25th—"Arrived on the banks of the Yangtse. All I can say in my desolation is, 'Make Thy grace sufficient for me, O God.'"

At this point, Dr. Shelton's faithful cook succeeded in getting through to him. He received a passport from the French Consul and a couple of French soldiers had accompanied him part of the way. He brought back to Yunnanfu to Mrs. Shelton the copy of "Beside The Bonnie Brier Bush," on the margins of which Dr. Shelton had been penning the diary which we have been quoting from. This was the first word from the outside since negotiations were broken off. The cook reported him sick, and lying down most the time, not able to arise and walk about. He had lost much flesh and looked very haggard.

In the meantime the American Minister of Peking had heard of the failure of negotiations and had sent Col. W. S. Drysdale, Military Attache to the American Legation. He came and demanded that all fighting of the bandits should be stopped as it was simply driving them farther into the interior. The Governor agreed to this. The Colonel stayed in Yunnanfu to keep in touch with the Governor, while

Mr. J. P. Thornton, of the Standard Oil Co., Frederick A. Schmidt, of the Chicago Tribune, and Dr. Osgood, of the Disciple's Mission, proceeded on to negotiate with the bandits.

On March 6th, the cook, Shensi, left on his second trip to see the bandit chief, carrying the terms drawn up by Colonel Drysdale. In the meantime the bandits were constantly moving. Finally Dr. Shelton collapsed. When captured he weighed 220 lbs. and was physically a powerful man. He lost 40 lbs. during the sixty days in captivity. * * * * In the afternoon of March a spy in the employ of the Wuting Magistrate was approaching the village of Talah, where Shelton was secreted. The villagers, thinking soldiers were coming, took to the hills, and the old man who was caring for the doctor, came to the spy, trembling for his life. Dr. Shelton dragged himself to the street and accosted the spy. The latter was as scared as the villagers when he realized his find, but the doctor prevailed upon him to aid him to escape. No chair or pony was to be found. Some ropes were twisted from long, dry grass and three men tied these about the doctor, and putting his arms over their shoulders, he started on a ten mile walk to Taku, a Christian village. It took him six hours to reach this place. The Christians were badly frightened, thinking they were bandits, but gave him aid as soon as they found out who he was. They hunted up a couple of ponies and started with the doctor for Yiemo, the nearest military headquarters. He rode the two ponies alternately and never stopped for eight hours in the twenty-seven miles. Half carried by the attending Christians the doctor tottered into the official's presence. They would not have been more surprised had he risen from the dead. His beard had grown during his captivity so that his own wife would not have recognized him.

During the last days of Dr. Shelton's captivity he achieved a great reputation among the people for curing their sore eyes. He was ever ministering to the sick and wounded, whether robbers or villagers. They came to him in crowds, to welcome the doctor, to bring back his lost saddle bags, to ask for more medicine.

On reaching Wuting, Dr. Shelton talked with his wife over the telephone, which connects that place with the Provincial Capitol, and by next morning they started by forced march for Yunnanfu, where Mrs. Shelton and the girls had waited for over three months.

It has been necessary to operate on the doctor for a large tumor on his neck, and he was in a serious nervous condition, because of his awful experience. It became necessary for him to give up his plan for a visit to Lhasa, and come home on furlough with his family for rest and recuperation.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

AMERICANIZATION AND CHURCH WOMEN

"But they put new wine into fresh wine skins." Matt. 9:14

A FEW weeks ago I sat at lunch with a large group of church women and listened to the message of a young woman who was speaking to us. She was a splendid young woman who had put all her talents, and they were not a few, a fine Christian spirit, a good brain disciplined by a University education and specialized training for the work which she was to do, at the service of the Woman's Home Mission Society of one of our denominations as Christian Americanization Director in our city. She told us in a simple way of her work. She had gone out to the people of the city and met them face to face in their homes. She found lonesome people in need of friends and friendly advice.

She found a Slovak pastor's wife, who, from her own scanty means and with her own children to care for, was sewing for the poor Slovak children down on the river flats. She found a Polish woman whose daughter had gotten beyond her control in her lack of knowledge of American life and over whom the mother was shedding bitter tears in her fear that her daughter might become a bad girl. She found the man who was afraid to go to the Court House to get his second naturalization papers—"he might be deported as an alien," his wife explained with an anxious air. She found the woman who could not speak English well enough to order the right kind of coal and was laboriously breaking up with her hands the coal that was sent her, too large for her grate. She found the Russian woman expecting a baby with

no knowledge of reputable doctors or hospitals. She found the Syrian woman whose one ambition was to learn to write her name, but who was ashamed to go to night-school and let it be known that she could not write. She found people of music-loving races who in the hard struggle for daily bread, and in their poverty, had had all music crowded out of their lives, but longed for it. She found the Swedish woman who spoke English fairly well and seemed comfortable in all ways so far as material things went, but who said she would like to have someone come and talk to her about Jesus.

The women of one church had gone down to the store buildings where the Slovak church held its meetings to help the Slovak pastor's wife sew for the Slovak people on the river flats—starting an industrial work which the Slovak pastor said was a sure way to the hearts of his people. Mrs. H. of another church—I knew her well as one-time president of the city's largest musical club—was going herself, and taking some of her musical friends, to the homes of some of the music loving people that they might have a chance to hear music and themselves learn how to make it. Women from half a dozen churches were going into homes, each one at first introduced and helped by the Americanization Director, to teach English or writing to those who longed so much to learn. The enthusiasm of these women knew no bounds. "I feel every week as I go to teach my pupil that I have a fellowship with the missionaries," one of them had said to the Director. Miss R. of a third church who was president of a Maternity Hospital Board would see that worthy mothers and babies were taken care of, although it would be

too late to do anything for the Russian mother, for when the Americanization worker went after Christmas to inquire about the new baby she found that mother and baby were dead. Miss S. of another church, whose brother had a law office in the Court House, had arranged for her brother to meet the man who wanted to take out his naturalization papers, and at the next visit of the Americanization Director his wife told with great volubility and joy of the wonderful way in which all the fears and difficulties had been smoothed out of that dreaded transaction. Mrs. J., a motherly woman with daughters of her own, was going for frequent visits to the home of the woman who was troubled about her daughter. And Mrs. R., who, as we were all aware, had had a deep religious experience, had gone to the home of the woman who wanted someone to talk to her of Jesus. "And if there are more of you who want to help," concluded the young leader with glad and shining face, "we can use you all. It's such wonderful work."

It seemed to me that twenty-minute talk that day by the young woman, who had found mission fields in her own city and led our church women to them, made up for all the discouragements, and they were not a few, that I had had since I became interested in Home Mission work.

As I listened to her talk I seemed to hear an echo of the words: "Why is it that your teacher goes out into the by-ways and eats with tax gatherers and sinners?" "Why is it that he talks with the foreign Samaritan woman when he knows well that Jews do not associate with Samaritans?" "Why did he say, in our Synagogue, 'In Israel there were many lepers in the time of the prophet, Elisha, yet none of these was cleansed, but only Naaman, the Syrian.'" And I remembered once more that Christ said of Himself as He was on his way to stay at the

house of Zacchaeus, the tax gatherer, "The Son of Man came to *seek* and to save that which was lost."

If in the years past we have been trying to reach the foreigners in our midst by moving ourselves and our churches up the streets away from them and somehow expecting them to come after to find us, and if it has come to pass by this method that in the Bronx in New York City there are fewer Protestants proportionately than in the island of Ceylon, and if it has come to pass that in our rural communities, as the recent Ohio survey says, "gross superstition exercises strong control over the thought and action of a large proportion of the people," has not the time come to try a new method?

Often under a new name and program an old idea may be put over with new life and vigor. We need many young women of talent and education who will give some years of their lives to directing the Christian Americanization work in our cities. They can help the women of our churches to see what a marvelous practical means for the spreading of the good tidings which Christ came to preach is placed in their hands by the Americanization movement and methods. The women who go out as messengers, with good tidings of friendship and help and human lives to the foreigners in our cities, are opening the doors for the good tidings of God's love.

MRS. A. E. JENKS.

THE VISION

By CHRISTIAN MCLEOD

Katherine Lindsay had never prayed for easy things for herself. To her there had come one day a beautiful vision. The Lord Jesus Christ had come to New York to seek out some of His hidden jewels which the servants whom He had sent had failed to find. Some of them were waiting all unsuspected in

* The talk reported from memory in this paper was given by Miss Edna Bowler of Minneapolis at a Union meeting of the Baptist women of that city.

the busy thoroughfares, and others had to be sought for long and patiently in the dark courts and lanes of the city. He invited His friends to accompany Him in the search, and many came gladly. She wanted to be one of the number, but as she looked at those who were around the Master she hesitated. Here was a great bishop whose eloquent tongue and broad spirit of philanthropy had made him known throughout Christendom. Beside him was a doctor of divinity who had just returned from a brilliantly successful tour of the Orient and the islands of the sea. Through an interpreter he had preached the Gospel of Jesus Christ to people of many tongues and climes. Another was president of a great theological seminary which was yearly turning out scores of men for the Christian ministry, and next to him a man who was at the head of a training school for foreign missionaries. There were many others, eminent as evangelists, or preachers, or philanthropists, and they were enthusiastic in their response to the Master's call. Through obscure streets and dark places of the city they went as He led the way, lifting up a drunkard here or a poor criminal there, at His bidding, and bringing them to Him for His wonderful, healing touch.

The outcast and the fallen were made whole at His word, and there was great joy in the hearts and faces of His friends as they followed where He led.

Then in her vision she saw that they came to a part of the city which was strangely untidy, with foreign-looking people filling the streets and speaking an alien tongue. The Master made as though He would have gone into the midst of it, but His friends paused, and the bishop said, "My Lord, it is not fitting that we should go to these people. They are of a foreign race and of a strange speech. We meet them every day on the street and at our own basement doors, but we know not

their ways nor their tongue, and we pray Thee to have us excused."

A philanthropist in the group added quickly: "Lord, I will pay a missionary of their own race to go to them, if Thou wilt, but I cannot go."

The doctor of divinity whose eloquence had stirred the Orient said, "I pray Thee have me excused. It were better to take the suggestions of the philanthropist and send to them one of their own."

Then very sadly the Master turned to the president of the theological seminary and asked, "Are any of the young men prepared to go with Me to this multitude, among whom I have many rare jewels, to seek them out and bring them to Me?"

The president faltered and made answer: "None, Lord. They know not the language of these people. They have been too busy studying the languages of the dead past to learn any of these modern tongues spoken by the aliens in our city."

The man who had done so much to train workers for the foreign field was far in the background by this time, but the eyes of the Master were fixed upon him, and the low and impelling voice was saying, "You, at least, have some one who is ready to go, for your thoughts are all for the people of strange lands who know not My love and power to save."

Then the man, who loved his Lord exceedingly, wept with very shame, and answered: "There are none, O Lord, for I was so intent upon the people across the sea who know Thee not, that I quite forgot these hundreds and thousands at my door."

When they were all gone she saw that the Lord stood alone with a look of deepest sadness upon His face. She had not dared approach Him before, when He was surrounded by the brilliant circle of great men, but now she stole up to Him and upon her knees implored Him to let her go with Him into the foreign quarter. She dared not look up into His face, but there was infinite

tenderness in His voice as He said:

"My daughter, you have asked a hard thing for yourself. It is an obscure path and you will find few to praise and many to blame you. There will be black ingratitude frequently, and many disappointments. It were well to consider deeply if you are prepared to meet them."

"Wilt Thou go with me, Lord?" she asked tremblingly.

"Every step of the way, My child," came the answer, full and clear.

"Then I care not for the roughness of the way," she answered joyfully. "I am ready to go with Thee, Lord."

The shining of His face as He bade her arise and come she should never forget, and the thrill of His

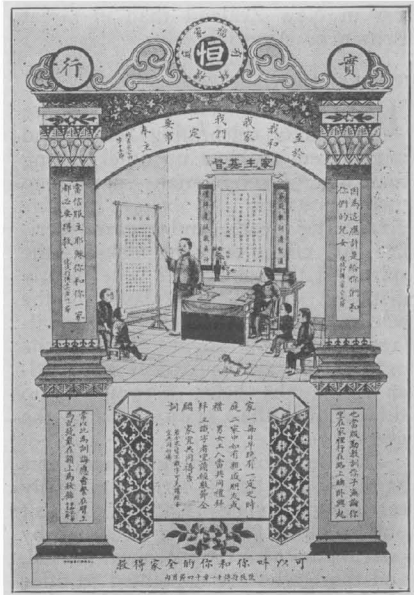
touch was with her yet. Together they went, finding a child here and a youth there, comforting a broken-hearted widow in her sorrow, and teaching the strong man the story of the Cross.

The vision had come to be a reality, and it was this which made Katherine Lindsay's work so different from that of many others. She had unbounded faith in the possibilities for good in the vilest man, as well as in the most neglected child, and there was the constant sense of the presence and help of the Master whom she served.*

* From *The Heart of the Stranger*. Fleming H. Revell Co. Reprinted by permission.

THE CHINESE FAMILY ALTAR CERTIFICATE

THE "Family Altar Certificate" which is being brought into use by the Christian churches of China is indicative of the joy of worship and real home Christianity on the part of those who have confessed Christ. In America probably less than five percent of Christian homes maintain family prayers. In China, at least 50% of the Christian homes observe daily family worship. The "Family Altar Chart" shows the Ten Commandments, a hymn, and one of the posts bears the verse "The promise is unto you and to your children." The picturing of the family group, true to reality, includes the little dog found in so many homes in China.



NEWS FROM MANY LANDS



THE ISLANDS OF THE SEA Preachers needed in New Zealand

THE Presbyterian Church in New Zealand suffered heavily because of the war. A few months ago the vacant churches of this denomination numbered sixty-eight, while pastors available were not more than eight or nine. In the remote parishes often one man is struggling to do the work that can only be effectively done by five.

In order to meet this need in some measure the General Assembly of Great Britain is seeking to enlist twenty ministers and twenty home missionaries for New Zealand, and is ready to assume responsibility for their salaries, so that they will not be dependent upon the local churches.

Living expenses are very much less in New Zealand than in Great Britain or America.

Kanaka Ancestor Worship

THE New Hebridean Kanakas are constantly celebrating feasts, and might seem to have no other calling than that of ceremonious sacrifice to their ancestors. All believe in survival after death, and regard sacrifice as efficacious in making the spirits of their ancestors benevolently disposed. When the day of the celebration has been fixed all the village bells are brought out, and the nearer the day approaches the louder sound the bells, keeping it up throughout the night before the eventful day.

The head of each household acts as priest, for this is strictly a family ceremony. Every Kanaka must purify himself for the occasion by pouring cocoanut milk on his head, and those who are appointed to offer sacrifice deck themselves with a few touches of rouge, with a sea shell in one hand and a palm leaf in the other. When a company has assembled, a

series of dances are executed; poles are driven into the ground and the victims—pigs alone are worthy the honor—are tied to them and a space cleared for the officiating priests. Dance and songs over, the priest first and then each relative gives the family pig a blow on the head with a stone, each taking a new name as he does so. Each priest carries on his wrist the teeth of all the pigs he has previously sacrificed. The final act takes place the next day when the animal is cut up, put in the oven, and eaten by the members of the respective families. The whole proceeding is a religious act, and when the missionary can persuade the Kanakas that their ancestors do not control their daily lives, a telling onslaught will have been made on the kingdom of Satan.

Generosity of Solomon Islanders

IN THE natives of the South Sea Islands there are subtle undercurrents of a heathen heritage which tend to carry them out of the course mapped on the heavenly chart. But these hereditary predilections are being overcome. At the last annual missionary collection at Kokengolo, a Solomon Islander, ex-head hunter, attired in spotless raiment, walked down the aisle of a Christian church and deposited £10 on the plate, to help send the Gospel to the heathen. Others who had no money gave cocoanuts or shells, and in the three circuits of this district, the natives alone contributed more than \$1000.

Bible Work in Solomon Islands

DR. NORTHCOTE DECK, whose ship is his station, relates a story of the Solomon Islanders' eagerness for the Bible which is typical of the longing in all the one hundred and fifty Christian villages of the Solomon Islands.

Visiting one of the newer Christian villages one day, the leader came to Dr. Deck and said:

"Doctor, twelve men, they stop no good." Expecting to hear of some delinquency on their part, he replied: "What is the matter? What they do?" "Oh, they not do anything wrong, but when we have out meeting, and every man open his 'Sankey' book to sing, there is no book in the hands of these twelve men; their hands are empty, and their mouth is shut. Which way they going to sing praises to God from their hearts when no book in their hands? So their hearts are heavy when we sing. And when we want to give the Word of God to the people and show them His message, every man open His Bible to mark that Word, but those twelve men, they have no Bible, their hands are empty. How are they going to get that Word of God strong in their hearts, when they never see it with their eyes? They feel no good. Please, Doctor, you give me twelve Bibles and twelve 'Sankey' books."

Bible Society Gleanings.

NORTH AMERICA

Student Home Missionaries

MORE than fifty Presbyterian missionary students work in the home mission fields of at least twenty-four western states during the coming summer. They will receive a small salary, in addition to transportation to and from their field and an allowance for board and room. Many more applications for this service were received than could be accepted.

Each student is employed for fifteen weeks, and gives a close study to the mission field. As a rule, only applicants who on graduation intend to do home mission work are accepted.

The Presbyterian.

Christian Fundamentals League

THE menace of anti-Christian cults on the Pacific Coast has become

so pronounced that a "Christian Fundamentals League" has been incorporated under the laws of California, and similar movements are under way in other States. One feature of the campaign to neutralize these false cults will be the placing of special literature in factories, stores, waiting rooms and vestibules of churches. This will include enlightening leaflets on Christian Science, Spiritualism, New Thought, Theosophy, etc. Cooperation of Christians throughout the United States will be welcomed. The secretary is R. A. Hadden, 207 Van Nuys B'ldg., Los Angeles, Cal.

The New Era Receipts

THE actual receipts from the New Era Campaign for the work of all the participating Boards of the Presbyterian Church for the year ending March 31, 1920, were a little less than \$8,000,000, or three million over any previous year. The amount of increase in the receipts of the benevolent boards of the Church is greater than in the previous ten years. A part of this increase is no doubt due to the work of the New Era Campaign. At the same time, disappointment is felt that the goal of \$13,000,000 was not reached this year as might have been the case if all had done their part. The Church needs further education in the needs of the work, and in the principles of stewardship.

The Bible in the Schools

A FITTING celebration of Mayflower Year would be to restore Bible reading in all public schools. Pennsylvania set the example when Senator McNicholl introduced a bill, which was subsequently passed, to require the reading of at least ten verses of the Bible on every school day in every school of Pennsylvania. No confusion or strife followed the putting into operation of this law, as objectors had prophesied. Other states have followed this lead. Even California, which seems to attract to

itself a legion of non-Christian cults, is taking up the plan.

The International Reform Bureau has undertaken to improve the daily Bible reading in schools by furnishing teachers with lists of appropriate Bible readings endorsed by leaders of 26 denominations.

Another movement is to place in schools, mills and courts, wall charts of the commandments. On the Pittsburgh Court House is the bronze tablet presented by men and women of all faiths. Judge Shafer, when the tablet of the commandments was unveiled, in war time, said in substance: "That's what we are fighting for—fixed principles rather than arbitrary will."

Pennsylvania's Town Record

THE First United Presbyterian Church of Burgettstown, Pa., has 130 tithers out of a total membership of 178. Probably no other congregation in the United States can show so large a percentage of tithing stewards. The New World Movement Campaign for enrolment of tithers reports 12,772 United Presbyterians who give at least one-tenth of their income to Christian work.

Mormonism Gains

THE names of more than 350 places where Mormon organizations have been formed within a few years are in the hands of the Utah Gospel Mission of Cleveland, Ohio.

A Mormon temple at Laie, Hawaiian Islands, was dedicated in 1919, and a new temple is contemplated at or near Mesa, Arizona. There are more Mormons in Arizona than in any other state except Utah and Idaho. Mormonism spends at least \$100,000 in newspaper propaganda, and it is reported that Mormon articles in non-Mormon papers have a circulation of two and one-half million copies every week.

The Utah Gospel Mission has a budget of \$5000 for its work in 1920, to include colporteur and evangelistic work in the West.

Negro Helps to Improve Schools

MISSISSIPPI colored Baptists gave last year \$15,000 for their church schools. Their Baptist State Convention in Texas raised nearly a quarter of a million for missions and education. Ten thousand of this they gave at a street meeting in Corsicana, influenza and health laws having closed the churches. The C. M. E. Church, perhaps the smallest colored church organization, gave over \$30,000 for education in three states alone.

They are also helping to improve the public schools. Increasing appropriations from legislatures and county boards are met by gifts from the Negroes benefited. They gave \$25,000 for country schools in North Carolina, \$35,000 in Louisiana, and \$20,000 in Tennessee. In the latter state, where the Rosenwald Fund gave also \$20,000, the county boards gave \$80,000 for better school houses.

These figures show a strong conservative element within the Negro race which may be relied upon to uphold progress and order.

LATIN AMERICA

Christianity in Porto Rico

PORTO RICO, rich as its name implies, has now a Protestant Church in every town on the island. The population is slightly over a million, and seventy per cent are able to read. The *El Puerto Rico Evangelico* has a circulation of 5000, the largest of any periodical on the island, and its influence was emphatically exerted during the prohibition campaign, when this reform measure went through despite the organized opposition.

Seventeen to One

IN PACHUCA, Mexico, seventeen saloons surround a prominent square, with names which must have taxed the ingenuity of their proprietors, for they include "The Enamored Dove," "The Two Voices," "The Lions," "The Wild Animal Tamer," "The Black Cat," and "The Glory of

the God of Drunks." In such a setting as this stands the Methodist school and mission church. Recently, ten Methodist preachers and twenty-five laymen met here for ten days of Bible study and evangelistic services. On the closing night 104 came to the platform to testify to their new found faith, among them some Chinese. The little band of workers are determined to fight it out with the "Doves," "Cats" and "Lions."

Bible Correspondence in Guatemala

A BIBLE correspondence course has been a hope of the missionaries of Central America for a long time, for in many districts the people are without any Christian teaching except that of an occasional itinerating missionary; and wherever the Gospel tracts go the people are asking for systematic Bible study.

A simple outline was prepared and given as an experiment to a few native Bible women, with the understanding that they should pray about it, but mention it to no one until definite plans could be arranged for the course. The secret leaked out, however, and in less than a week fourteen papers were submitted for correction. This made it necessary to continue the work, and without further announcement papers are sent in each week. One lesson handed in was on the back of a theater hand bill. A servant girl in a brewer's home is sending in her lessons regularly. One "Nicodemus," who has studied various arts and sciences, was discovered grading his own papers from those that had been corrected.

In Dark Brazil

SUPERSTITION and fetishism have been rooted in the soul of Brazilians for centuries. They have amulets to preserve from the "evil eye," the horseshoe to ensure happiness and the protecting effigy of the "good Jesus of Pirapora," to be worn around the neck between the clothing and the skin. Millions of Brazil-

ians wear a "patua," which is a written prayer enclosed in a bag of cloth or leather. Among these patuas one finds dark witness to the spiritual condition of the vast majority in Brazil. The prayer of our Lady of Mont Serrat ends as follows:

"This prayer was found in the Holy Sepulchre in Jerusalem, and so great is its virtue that any one carrying it with him will not die of sudden death, nor of abscess nor of frenzy; and shall be free from epilepsy, shall not die by drowning, nor be wounded with iron, shall not die in prison nor of heart pain."

English Church Laws

THE Church of England has just attained a measure of independence from the state which it has never before enjoyed in its history. An act lately passed by parliament, so quietly that it scarcely attracted the notice of news correspondents, gives the Church for the first time a legislature of its own to make its laws. It will be called the "National Assembly." Hitherto, the rules and regulations of the Anglican communion have all been made in the British Parliament. As long as the members of the Parliament were nearly all members of that Church, there was no great objection to this. But in latter years Parliament's majority has been made up of non-conformists, Jews and Catholics; and Anglicans have resented the shaping of laws by these outsiders. Parliament retains a nominal veto, but is unlikely ever to exercise it.

The Continent.

"The Enabling Act"

THE British Government has passed a measure called "The Enabling Act" which affords new opportunity to bring the claims of foreign missions more prominently before the Church at home. Missionary-minded leaders will be able to make their voices heard, and to see that missionary interests take their proper place in church organiza-

tion, so that those who have been indifferent will at least hear what is being done in the foreign field. It cannot but follow that the spreading of knowledge will result in the spreading of interest, and eventually action.

Three Conferences in Geneva

THERE are to be three conferences in Geneva in August, which will be of international significance. The first is a meeting called by the Committee on Ecumenical Conference of the Federal Council of the Churches of Christ, made up of delegates from the National Councils and Federations of the various countries of Europe and from the United States. This meeting (August 9th and 10th) will consider the advisability of assembling a great ecumenical conference of the churches of the world one or two years hence, to consider the common world tasks facing Christianity.

The second gathering will be the World Conference on Faith and Order, (August 12th to 25) and delegates from the Eastern churches are expected at this conference. About two hundred representatives from all over the world will discuss the problem of Christian unity, the conference being practically confined to this one subject.

Then follows the meeting of the International Committee of the World Alliance for International Friendship Through the Churches. This group consists of about ten delegates from America, ten from England, ten from France and ten from Germany, with smaller delegations from Italy, Greece, Japan and other nations—nearly a hundred in all. This committee will discuss the cooperation of the Christian forces of the world in reconstruction and reconciliation, and in securing such a Christian world order as will promote justice, brotherhood and lasting peace. It will also consider the establishment of local councils in every country of Christendom.

Missionary Interest in Sweden

THE missionary work of the Church of Sweden has grown in recent years, and its latest feature is the taking up of missionary activity in Central China, in a field of which Hankow is the center. Educational work will be especially developed by two representatives of the Church of Sweden Mission. The cooperation of seven Scandinavian and Scandinavian-American Lutheran missions has been secured.

Students Organize for Prohibition

A WORLD students' prohibition association is the aim of an international student prohibition conference to be held in Sweden the last week in July. The basis will be the International Bureau of Abstaining Students, which before the war had 29,000 members, and of which the student anti-alcohol organizations of Sweden, Norway, Denmark, Switzerland, Germany and Austria, and the Intercollegiate Prohibition Association of America were constituent members. Bertil Sjosstrand, prominent leader of the Sveriges Studerande Ungdoms Heltorkhetsforbund (Swedish Students' Temperance Movement) and Harry S. Warner, of the Intercollegiate Prohibition Association, have recently been in Conference in London upon this matter.

Jewish Missionaries for the Orient

SOME prominent Jews of Europe maintain that China and Japan are the only two countries free from the stigma of anti-Semitic movements. "The Christian world has declared war against us," says one, "therefore we must look for friends where we can find them." Accordingly, a number of young Jews are at work on the Far East languages with a view to mission service in China and Japan. The substance of their teaching will be Jewish humanitarian ideals as summed up in New Testament ethics.

Waldenses face Problem

CHOCOLATE factories, cotton mills and other industries originally set up by the Waldensians are gradually being absorbed by Roman Catholic owners. In order to prevent this encroachment upon their established arts, the Waldensian Society of Torre Pellice, Italy, is anxious to interest England and America in providing a market for their products, including articles in wood, bone, glass and enamel.

MOSLEM LANDS**Committee of Cooperation in Near East**

AN "EDUCATIONAL mandate" for the Near East, privately supported, is foreshadowed in the formation of a Committee of Cooperation on American Education in the Near East, which seeks to serve the interests of more than 500 American educational institutions in the old Ottoman Empire, including the famous Robert College at Constantinople, the American University at Beirut, Syria, and the Constantinople College for Girls. A committee of educational experts is to consider questions of standardization of educational methods, including curricula, and general coordination of the work of existing institutions. The great danger is that this committee will emphasize the intellectual at the expense of spiritual standards.

The territory included in the program will probably cover not only Syria, Palestine, Arabia, Mesopotamia, Anatolia, the Balkans and the Caucasus, but eventually Persia, Egypt and Abyssinia. In this territory there are 564 primary and secondary schools, with a total of 31,329 pupils, 135 American teachers and 1,079 native teachers. Twelve colleges have a total enrolment of 4,572 students, with 165 American teachers and 200 native teachers. Property owned and controlled by these American colleges is valued at \$4,078,136.

To carry through this program will require an initial capital of \$50,-

000,000. Albert W. Staub, formerly manager of the Atlantic Division, American Red Cross, is the Secretary Treasurer, 18 East 41st St., New York.

SUNDAY REST IN EGYPT

ONE OF the handicaps of Christian work in Egypt has been that Christians in government positions or public service have been obliged to work on Sunday. This obligation extended to pupils and teachers in schools, judges and others in courts, and officials or employees in government service. The only semi-rest day has been Friday, the Moslem holy day. This has been a great hindrance to Christian mission work, and has kept many good Christians from church membership or church attendance. Since the war a strong organization has been effected among clerks, office men and others to secure for themselves a weekly day of rest—preferably Sunday. As a result many of the largest places of business, banks, consulates, etc., have been closed on Sunday. Recently, the coal shortage has obliged the railroads to cut off Sunday trains, and as a result the postoffice closed many offices, and courts could not depend on the attendance of witnesses and others, so they have omitted sittings on Sunday. Surely God works in mysterious ways! If men will not obey His laws from choice, they may be forced to submit to them from necessity.

Presbyterian Mission in Egypt

ONE OF the best organized and most fruitful missions in the Near East is the Egypt Mission of the United Presbyterian Church of North America. It now enrolls 14,573 members, and includes in its constituency over 40,000 people. There are ninety organized congregations and eighty-six native pastors. These congregations contributed last year \$71,794, or about \$800 per congregation. Only \$6000 was asked from America for the support of the

native Church; otherwise it is self-supporting. In another year or two it will probably be entirely independent of outside help.

Moslems Evangelizing Each Other

DR. ALEXANDER says in the *United Presbyterian* that many Moslems in Egypt are now widely discussing Bible teaching and comparing it with the Koran, to the disparagement of the latter. On the trains in Egypt, in places of business, in the shops, in the *khans*, Moslems will frequently draw a copy of the New Testament or one of the Gospels from their pocket and read to their fellows. Educated Moslems usually have the Scriptures in their libraries. Many of them have committed portions of the Gospels and of the Psalms to memory. Some have frankly said, "We have nothing like the Sermon on the Mount or the deep spiritual experience of the writers of the Psalms."

When one realizes that only a few years ago a native Christian was not allowed to walk on the same side of the street with Moslems in Egyptian towns, the change of sentiment is remarkable. Egyptian magazines are constantly referring in terms of praise to Christian hospitals, schools and other institutions but Moslems are not yet ready to yield allegiance to Jesus Christ, as the Son of God.

Opposition to Zionism

MOSLEMS and Christians of Nablus, the strongest Moslem center in Palestine, have joined forces to oppose the Jews and Zionism. At a recent conference they adopted resolutions:

"1. To boycott the Jews completely as a counter-measure against their covetous spirit toward this country.

"2. To refuse them dwelling space in our district, and to hinder their admittance thereto in every way.

"3. To persevere in this boycott and opposition until there remains no trace of the Zionist idea, or until we perish to the last man.

"4. To submit this decision to his Excellency the Chief Administrator of the

Occupied Territory, and, through the medium of the Allied representatives in Jerusalem, to the delegates of their respective governments at the Peace Conference; and to publish the same in the newspapers for the information of the civilized world, so that it may be understood why the inhabitants of this country are forced to sacrifice their lives for its freedom."

[*Seal of the Islamo-Christian Conference at Nablus.*]

(Signed) "Youssur."

Platform for Fifteen Races

IT SEEMS to us more a matter for regret than rejoicing that the Y. M. C. A. at the Syrian Protestant College in Beirut can draw into its fellowship so many diverse creeds and sects. Protestants, Catholics, Maronites, Greek Catholics, Syriacs, Gregorians, Armenian Catholics, Copts, Coptic Catholics, Greek Orthodox of the Syrian, Greek, and Albanian Churches, Druzes, Bahais, Sunni Moslems, Matawalis, Shi'ite Moslems, and other sects have been represented this year, in addition to many sects of Jews.

Christian standards cannot be maintained nor can the Gospel of Christ be fully proclaimed where so many non-Christians feel at home in a so-called Christian organization.

First Turkish Protestant Church

A TURKISH Protestant Church, the first on record, has been established at Marash, Asia Minor, under the leadership of a converted Turkish *hodja*, or religious teacher. Turkish authorities have issued an edict that it will be lawful to kill this convert and all like him *as soon as the British leave*. The membership of the church is at present only five. An Armenian pastor assisted in its organization.

Christian Endeavor in Turkey

MR. AZIZ KASSAB, a business man of Beirut, is superintendent of Christian Endeavor in the Turkish Empire. "The Christian life of the Society members attracts others," he writes, "until the average society

numbers more than twenty. No girl is ever asked to become a member; the requests must come from the girls themselves. When one makes application for membership the president writes her name in her notebook and the girl is carefully watched for three weeks. If her conduct has been really good during that period, and her teachers report that she is trying her best to give satisfaction, she is then admitted. If there is doubt, she is asked to wait another month and try harder. All the girls consider it a privilege to be admitted to membership."

C. E. World.

C. M. S. to Retire from Arabia

THE War and its consequences have brought the Church Missionary Society face to face with the alternative either to extend its work in Turkish Arabia or to retire from it completely. The lack of recruits, together with the need of strengthening work elsewhere have pointed to the latter course. Fortunately, the London Jews Society has decided to extend its work in Mesopotamia and to send at least one European clergyman there; and it is hoped that other societies already at work in the field or entering it in the future will continue the beneficent work, medical, educational and evangelistic, founded by the Society. An effort is also being made to induce the Reformed Church in the United States to take up work in Mesopotamia.

INDIA

A Society of Religious Patriotism

THE Society of the Servants of India" requires each member upon joining to take a vow that the country shall always be the first in his thought, that in serving the country he will seek no personal advantage for himself, and that he will work for the advancement of all Indians, without distinction of caste or creed. The members direct their activities toward (1) creating among the

people a deep, passionate love of the mother-land; service and sacrifice; (2) organizing the work of political education and agitation, study of public questions, and strengthening the public life of the country; (3) promoting goodwill and cooperation among the different communities; (4) assisting educational movements, especially those for the education of women, the education of backward classes, and industrial and scientific education; (5) helping forward the industrial development of the country; and (6) the elevation of the depressed classes.

The influence of the Society is out of all proportion to its numerical strength, there being as yet only eleven members; and its weekly organ, *Indian Social Reformer*, is widely read.

C. M. S. Review.

Hinduism vs Christianity

SIR GEORGE ADAM SMITH, Principal of Aberdeen University, declares that India will be the final battle ground of religion. A similar idea is put forth in a recent review of Dr. Cave's book "Redemption, Hindu and Christian." The reviewer says:

"People sometimes talk as if there were so many religions to choose from that the only possibility for a wise man was a universal scepticism. But, as a matter of fact, the modern man is not confronted by such a bewildering multiplicity of beliefs. There seem in this twentieth century to be only two streams of religious traditions left, between which the modern man, if he is going to adhere to any existing religion, has to choose—the Christian stream and the Indian. Within each of these streams there is indeed a good deal of variety, which may still perplex choice—the different forms of Catholicism and Protestantism in the Christian; the different forms of Hinduism and Buddhism in the Indian; but the first choice, between the fundamental Christian view of the world and the

view presupposed in those forms of religion which emanated from the India of the past, this first choice confronting the modern man is a comparatively simple issue."

Dnyanodaya.

Government by Compromise

TWO vital Indian causes, that of responsible home rule and that of temperance, have been imperiled by a move on the part of the Punjab government. Instead of one year, the usual tenure of a liquor license, they have taken the unaccountable step in five districts of fixing such licenses for a period of three years, and this on the eve of the inauguration of the Government of India Act. The Financial Commissioner evades the point when he says that the extended tenure has been granted only in districts "subjected to special scrutiny" and where "off consumption" has been demonstrated. As a matter of fact, anything which interferes with the discretion of the people in connection with the temperance question is calculated to work harm.

Dnyanodaya.

Breaking Fetters of Tradition

IN A RECENT congress of Hindus held in the Punjab, three out of four of the major resolutions referred to the condition of women: 1. Prohibition of early marriage. 2. Education of women. 3. Relief of widows and orphans.

In another congress held in Bombay, the following declaration was made: "We are strongly of the opinion that every effort should be made to promote and expand the education of women—elementary, secondary and higher."

The war has produced changes there, as in other lands. In striking contrast to conditions a century ago, in one of the cities 22,000 women are employed in factories; in a ladies' recreation club, women meet each other gladly, paying no attention to difference in caste and creed; in com-

mercial classes hundreds of young women are learning to be typists, stenographers and bookkeepers; in hospitals they are training to be nurses. In brief, they are doing more and more the things young Indian women are doing in America.

Social progress is vitally related to womanhood. India needs native women trained to habits of independent thought and serious study. The college women of India will exert an influence out of all proportion to their numbers and they should be Christians, trained by Christians. In Christ alone is there salvation.

A Cornfield Prayer Band

DURING the past few years there has been a growing practice among the Christian community of Aruppukottai station of doing personal religious work, one of the customs being that of a band of young men who gathered in the cornfields, at the close of day, to pray and to dedicate themselves to work for others. A writer in *The Missionary Herald*, Boston, tells of one of the members of this band, a rich young man, who suffered peculiarly trying persecution because of his faith. His persecutor broke into his home, beat his young wife, broke open his treasure box and carried off valuable jewels. Instead of setting fire to his enemy's fodder or poisoning his animals, the rich young man betook himself to the "Cornfield Prayer meeting." There his friends prayed mightily, until the still night air resounded with their voices. Even those who prayed were surprised, for the following Sunday the persecutor came humbly to the Church, asking forgiveness and baptism.

Hindu Festivals and Christian Practice

MR. M. M. UNDERHILL, a missionary of Nasik, West India, suggests the adaptation of Indian festivals to Christian purposes as an important method of evangelizing the Hindus. Such a thing is not new, inasmuch as many modern festivals

in Christian lands are of pagan origin, such as April Fool's Day, Hallowe'en and May Day. *The Challenge* (London) says:

"The Dipavala feast is a commemoration of the victory of Vishnu over a certain demon, and it is symbolic of the triumph of light over darkness. The word means 'a row of lamps,' and every house is illuminated, even the poorest boasts its single little flickering lamp, while cheerful boys let off squibs and crackers in the streets. Mr. Underhill thinks that the fact that the feast is connected with a Hindu legend need not deter Christian people from celebrating it as the triumph of light over darkness, knowledge over ignorance, truth over error, using the same symbol of lighted lamp. Another day in the year is set apart as a day of thanksgiving to the oxen who have toiled in the fields, and to whose labor the ingathered harvest is largely due. All oxen that day are given a rest from work, get an especially good meal, and in the evening they are led in procession about the village with painted and gilded horns and other adornments. Mr. Underhill suggests that missionaries make a point of studying the principal Hindu feasts, consult with converts and devise methods whereby these time honored folk tales may be retained in Indian Christian communities.

We cannot agree with Mr. Underhill's viewpoint. "What fellowship hath light with darkness?" Victory is not gained by compromise but by surrender to God.

Missionaries needed in Behar

ANWAR UL HAQQ (The Light of Truth), a Mohammedan converted to Christ through Dr. Zwemer some years ago and now an ordained minister of the Church Missionary Society in India, has written appealing for missionaries for Behar and Chota Nagpur. There are many inadequately or entirely unoccupied fields in these districts of India, and

a harvest awaits those who faithfully plant and water.

Lepers Baptisms

AT PURULIA, in Behar, the Church Missionary Society has, in behalf of the Mission to Lepers, undertaken the charge of a large leper asylum, which in pre-war days was managed by the German Evangelical Lutheran Mission. The Rev. E. Cannon of the C. M. S. is now superintendent, and he writes concerning baptisms among the inmates as follows:

"On Tuesday, January 28, I had the privilege of baptizing 114 adults, men and women, and thirty-five children, all being lepers except six children from the untainted children's home, and three babies who still remain with their leper mothers. A few months ago these people were living in heathenism, and their condition seemed to be hopeless. Now they are rejoicing in the fact that they have found happiness and peace in a Saviour. The transformation of these poor people is really wonderful."

At the harvest festival the collection from the lepers amounted to Rs 92 in cash and 328 lbs. of rice. At their own suggestion the English equivalent of this was sent to London for the C. M. S. general fund.

Madura Hospital Dedicated

THE buildings which make up the Madura Hospital for Women and Children were dedicated February 16. The cost of the buildings was about \$70,000, three-fourths of which was contributed by women and children in America, the British Government giving 50,000 rupees. The need for such a hospital was so great that patients were admitted during the process of building, and when the doors were formally opened fifty-six patients were already occupying beds. During the dedication ceremonies, two Hindu gentlemen came forward and placed in the hands of the chairman 1,500 rupees. This

donation was preceded by gifts of 2,000 and 1,000 rupees, totaling 4,500 rupees.

Missionary Herald.

Bombay School for Blind

IT WAS during the famine of 1900 that the number and utter helplessness of India's blind population was brought urgently to the American Mission's attention. Investigation proved that of the 600,000 blind people in India, less than three hundred were under instruction. Soon the mission had a small class started; applications came in from all over the presidency, and at length two bungalows were secured and the Bombay School for the Blind was organized. The need for a new building became urgent and the Government provided the site. A gift of \$10,000 from America made possible the beginning of the new school, while the gift of 15,000 rupees from an Indian trust fund completed the building.

Many of the School's attendants are now self-supporting.

CHINA

Peking Union Church

THE need for Christian cooperation in Peking, center of political and educational influence in China, is recognized by the foreign population of that city which now numbers about 2,000. A union church has been organized with a membership of from three to four hundred. The Sunday-school numbers more than one hundred, but both Church and Sunday-school are handicapped by the lack of a church building and proper equipment. Preaching services are held in the Y. M. C. A. auditorium, located on a noisy street corner, poorly ventilated and difficult to heat.

The constituency of this union church comprises the English-speaking Chinese, especially returned students from England and America, resident Christian workers from other lands, United States marines,

the diplomatic attachés and business representatives.

Opium Fight Wanes

CHINA has been loudly applauded for her fight against opium, but the retrograde movement that steadily gains momentum proves the need for eternal vigilance and prayer to God for help as the basis of all reformation. At present opium is being grown freely and openly in many of the eighteen provinces. All over Kweichow the opium trade is most active. A large tract of Kwangsi is said to be "a veritable poppy garden." East Szechwan and Shensi are full of opium, and boatloads are sent down the rivers to other parts. In the province of Yunnan the poppy is being planted openly after years of restriction. A resident of Yunnan says: "Let Yunnan but have one year's good crop of opium, and she will produce enough for ten year's consumption by almost every man, woman and child in several provinces." In North China enormous quantities of opium pass over the railways under the care of military guards.

Has the prohibition of Indian opium been carried through merely to substitute Chinese-grown opium? The great difficulty in enforcing the reform legislation is the weakness of the central Chinese Government.

Society for Promoting Personal Virtues

REV. J. M. B. GILL, a missionary of the Episcopal Church in Nanking, was recently asked by sixty young business men to assist in organizing a society for the promotion of personal virtues.

These young men are concerned as to the future of China and have come to the conclusion that before they can really help their country they must begin with their own personal lives. On Mr. Gill's advice they decided to unite with a society which already existed in Mr. Gill's congregation. A rather unadaptable rented building has been fitted up as

temporary headquarters for these merged organizations, to provide a social room, reading room, game room, office and a little quiet corner for personal interviews and prayers. The men are planning for a small monthly paper. Mr. Gill is planning to turn over to them the conduct of the night school for poor working men and boys, and to enlist them in other possible forms of service.

"United With Heaven Business"

ELDER YUAN, a Chinese layman active in Christian service, opened a new line of business a few years ago, including aniline dye manufacture and called it "The United with Heaven Business." God was made a partner, and the following principles were laid down:

1. One tenth of all the profits to be devoted to extending the Kingdom of God.

2. The whole of Elder Yuan's share to be thus used.

3. No drinking or gambling to be permitted on the premises.

4. A Gospel meeting to be held every evening.

5. No business to be done on the Sabbath.

6. Only earnest Christians to be employed.

It is not surprising to note that the business has prospered.

Missions.

The Bondage of Fear

LA TE ONE bitter cold afternoon, when the Chinese do not go abroad if they can avoid it, a missionary of Shantung tells of hearing a wail beside the road. Investigation showed a Chinese mother prostrate beside the dead body of her child, frozen stiff. According to Shantung custom, because the baby was not yet old enough to be counted a human being, it was not to be buried but taken away outside the village and left for the dogs. Here the distracted mother had brought it but could not bear to leave it, and half frozen herself, was cursing the

demons which had brought her such grief. This is the outcome of the Chinese theory that all children who die young are demons that come to make trouble for the parents.

JAPAN CHOSEN

Baron Urges the Golden Rule

BARON SHIBUSAWA, eminent among non-Christian Japanese business men, advocates the Golden Rule in international relations and says that present misunderstandings between Japan and the United States arise from a lack of observance of moral and ethical principles in our relations. In regard to China, he avers that "the prime requisite is a development of the spirit of goodwill and sincerity. The Baron believes that a full and frank conference on American-Japanese problems by business men is most timely, since the politicians have had their chance and failed. At the Baron's invitation a group of America's commercial leaders will shortly visit Japan.

Temples Relegated to the Rear

ONE OF the signs that the old religions of Japan are losing their grip is the fact that in many of the large cities the municipal councils are moving temples, to quieter places, or taking over part of their grounds, in order to use the land thus gained for city building. There is a great temple in the center of Kobe, the grounds of which some leading men wish to add to the city. This is not altogether an encouraging sign, for it indicates as much a growth of materialism as a weakening of superstition.

C. M. S. Review.

Overcoming Superstition

KIYOSHI TANAKA went to a village of central Japan selling Bibles. A farmer showed him a stone with a fence erected around it and said: "This Book which you have brought, and which you say is written as a message to us from the

God of Heaven, doubtless contains some reference to the Stone-god. This stone which you see here, we people fear very much, for if anyone touches it, he becomes suddenly very ill. Not long ago a young man (thinking this was a matter of superstition) trod upon the stone, and was attacked by some disease that prevented him from walking."

By way of rejoinder Tanaka picked up another stone, with it broke off the top of the fearsome stone and threw the fragments into the river. Crowds of people stood about, sure that he would give expression to pain but he assured them he was unharmed. A few days later he returned to this village, sold large numbers of Bibles, and was importuned to explain more about the one true God. Many thanked him for ridding them of the fear of the stone.

Bible Society Gleanings.

Subduing Natives by Terrorization

THE Japanese Government-General of Formosa has a plan for terrorizing the native aborigines into subservience by means of aeroplanes. Five Japanese officers entered military aviation training last August for several months study and practice, after which they will launch their attack upon the unsuspecting aborigines. How does this compare with a program of the Gospel of Peace?

AFRICA

Plan to Appraise Africa

THE trustees of the Phelps-Stokes Fund (for helping Negroes), in cooperation with the Committee of Reference and Counsel of the Foreign Mission Conference of North America plan a survey of Equatorial and West Africa, with the following definite objects:

1. To inquire as to the educational work being done at present in each of the areas studied by Protestant Missionary Societies and by other agencies.

2. To investigate the educational needs of the people in the light of the religious, social and economic conditions.

3. To ascertain to what extent these needs are being met.

4. To assist the Mission Boards in the formulation of plans designed to meet the educational needs of the native races, making adequate use of the native resources and providing for the present and prospective demands of the country itself.

5. To make available the full results of this study to the Cooperating Missionary Societies of North America and Great Britain.

The Committee will start August 1 and begin work in Sierra Leone about September 1. October will be spent in Liberia, November on the Gold Coast, December in Nigeria, January in the Kamerun, and February in Angola. The six weeks following are to be spent in South Africa and several months in the Belgian Congo.

Missionary Herald.

A Model City

WALTER WILLIAMS, Methodist missionary to Liberia, secured land and founded a "New York" for his Methodist families about seven years ago. After an absence of some years Mr. Williams has revisited the town and says:

"Their houses, twenty in number, were neat structures, many of them built of zinc. The wide central street was lined with fruit trees in full bearing. In every home, family prayers are conducted morning and night. The Sabbath is scrupulously kept, not even water being carried into New York on Sunday. No intoxicants or tobacco can come into that community."

The town authorities require that Christians preside at the native palaver court, and heathen chiefs must follow the Christians' lead in all municipal matters.

Record of Christian Work.

Light in Darkest Africa

THE mayor of Cape Town, South Africa, has instituted a two minute pause at midday, when opportunity is given to spend that period in prayer. As soon as the midday gun is fired, a bugle call is sounded from the balcony of the Mansion House, and silence is observed throughout the city. Persons in the streets remove their hats, traffic is stopped and in all the shops both customers and clerks stand silent.

Intruders not Allowed

WHEREAS outsiders were forbidden under penalty of death to enter the lands of the Chopis of Rhodesia less than ten years ago, there are now nineteen teacher pastors at work under the American Methodist Mission in Chopiland. In eighteen centers prayer services are held twice daily, and a school is in operation in each. A thousand or more Chopis of all ages and conditions attended a recent quarterly conference.

A Growing Church

REV. F. B. BRIDGMAN writes from Johannesburg, South Africa, that in a little more than three months his itinerary has covered 4,500 miles, by rail, motorcycle and horse. "Not since coming to Johannesburg six years ago," says Mr. Bridgman, "has the church been in such encouraging condition. Pastor Ngcobo is a tower of strength. The truth has gripped him and he grips the people. The five evangelists, four supported by a Boston friend who through his preachers is a world-missionary, are effective workers. Our four teachers in the day school are fine Christian women. Then there is our company of lay preachers, 125 strong, representing half a dozen different tribes; keen to go out and witness for Christ.

"In addition to these agencies, the social work is partly responsible for

growing congregations. Along these sixty miles of mines we have six centers where the Lord's Supper is administered every three months. Seldom is there a communion at any one of these centers when less than three or four young men are baptized, and often the number ranges from eight to fifteen. But for the incessantly changing population the number would be several times larger.

"A while ago we opened our tenth chapel on the Rand. This is located twenty-seven miles east of us. This chapel at present serves a large area, so we are already taking steps to relieve the pressure by putting up another building about two miles away.

Miscellaneous

When May German Missions Return?

A DIFFICULT problem just ahead for missionary leaders is the re-establishment of the now discredited German mission forces in fields formerly occupied by them, and elsewhere. All thoughtful British and American evangelicals appreciate that in time a door must be opened for the German churches to send workers as well as money into the non-Christian quarters of the globe; since it is foreign to any genuinely Christian thought that German Christians should be forever debarred from participation in extending the Kingdom of God. It is nevertheless recognized that the feeling of bitterness is still too recent, and thus far no representations have been made; but a conference is planned for this summer in which American, British and French church delegates will meet the Germans for consultation on the best way out. A plan will be laid to approach the allied governments with petitions for the reopening of old fields to the German societies, and probably the strategic time for presenting the matter will be determined.

Watchman-Examiner.

The Church a Safeguard

ROGER W. BABSON, whose statistical and financial information bureau has more big business subscribers than any other such institution in the country, has sent out to his clients pungent letters on the importance of the churches to the stability and solidity of the nation. He asks them if they realize that the securities in their safety-deposit boxes would not be worth more than a bundle of old papers if the churches disappeared. Nothing makes those bonds and stocks and mortgages of any value except the honesty of the men who have accepted the investments and can be depended on to pay when the time comes. But if the churches were not in the world to teach honesty, there would be no honest men. "For our own sakes, for our children's sakes, for the nation's sake," he cries, "let us business men get behind the churches and their preachers."

Corporation for Benefit of Natives

THE Basel Missionary Society is the only organization that has successfully worked out commercial operations in connection with missions. Years ago the Basel executives organized a subsidiary trading corporation, which has maintained its posts in connection with the society's mission stations both in India and on the Gold Coast of West Africa. Not only has the business contributed greatly to the material prosperity of native converts in both countries—affording them a market for their products and consequently a great incentive to the Christian virtue of industry—but it has also contributed large sums to mission expense besides building up great assets of its own.

When the war began the Company owned half a million dollars worth of property in Africa and India. This was sequestrated by the British Government as alien wealth, and government agents were just on the point of selling out the whole of

the concern—with the certainty that it would be bid in by competing concerns quite indifferent to the missionary motive behind it—when J. H. Oldham and other British mission leaders succeeded in persuading the officials in charge to wait until a British company of Christian business men could be formed on a basis similar to that of the previous German operation. Thus there was created "The Commonwealth Trust, Ltd.," which invested \$300,000 new money in the enterprise, and in consideration of its philanthropic purpose was permitted to take over the Basel properties free of charge. The British investors are to get 5 per cent annually on their own new capital. The rest of the returns will be devoted to the welfare of the native population.

The Continent.

OBITUARY

Mrs. Henry Loomis of Japan.

ON APRIL 28th Mrs. Jane Herring Loomis, the wife of Dr. Henry Loomis, the oldest missionary now living in Japan, died in Yokohama.

Mrs. Loomis was born in Roxbury, Mass., and spent her early life in New England. On the death of her father she lived with her sister in Auburn, N. Y. and married Dr. Loomis. In 1872, two months after their marriage, they came to Japan, and remained here for four years when Dr. Loomis was forced to return to America on account of ill health. They returned in 1881 and have lived here ever since. Doctor Loomis came out first under the Presbyterian Board from which he resigned, due to ill health, and then came out the second time as a representative of the American Bible Society, with which he was connected for thirty years.

Mrs. Loomis' father was Secretary of the American Board of Foreign Missions, and her brother, Dr. D. C. Greene, was the first missionary under the American Board to Japan.

THE MISSIONARY LIBRARY



Work and Play in the Grenfell Mission. Extracts from the Letters and Journal of Hugh Payne Greeley, M. D., and Floretta Elmore Greeley. Illustrated, 192 pp. New York. Fleming H Revell Company. \$1.50. 1920.

As if inspired by Mrs. John G. Paton's "Letters from the New Hebrides," this brilliant couple have given an account of medical work on the northeastern coast of Newfoundland that has put Pilley's Island permanently on the map. Letters, following one another in quick succession and all of them as humorously written as Arthur Smith's "Chinese Characteristics," acquaint the absorbed reader with the common happenings of the life of a doctor and his wife in a sub-arctic environment. The religious work of the mission appears only in very rare allusions to the doings of the "Methodys" on the hill—the Christmas Sunday sermon with text taken from the burning of Sodom and Gomorrah and reminding the hearer that "the lost souls bite their burning tongues without relief" and that there is nothing in the "Holy Scriptures" which can give the slightest ray of hope for the souls of the damned, and the later revival services when Mr. A—holds daily meetings at which he hopes all those "still in the world" will "cry and weep their way to Jesus." Yet despite such sinister silences and expressions, the volume is full of good works of healing, of cooking classes and Boy Scouts, and a pathetically miraculous Christmas tree which recalled Paradise to many. The quaint dialect of the more than "Cape Cod folks," the manifold beauties of Newfoundland scenery on land and sea, so artistically pictured, the paths of immortal lives and moving experiences of suffering, the coming of mother and then of baby David, and the Grenfell spirit of it all make the book fascinating—even if the Labrador Hamlet is left out of his play pretty largely. It is safe to

predict that few readers will allow more than six hours to elapse before the book is read through.

A Better World. By Tyler Dennett. 173 pp. New York. George H. Doran Company. \$1.50. 1920.

This is a plain, hard piece of argumentation written by a man of worldwide observation, an attendant at the Peace Conference.

After the reader has studied his way through the seven chapters, he will feel intellectually rewarded for having kept awake through the process by attaining to certain Christian convictions as to the world. Peace and the League of Nations are assumed, though not exactly existent; and then the author tackles the problem as to how the 635,250,000 of the Christian sector of the world circle of 1,650,000,000 is to make better the submerged sixty-two per cent.

The author reviews in succession the League of Nations as related to a changing world; the relations of Christianity; democracy and internationalism; Europe as affected by the War and religion; the waning power of the non-Christian religions and Christianity's place in their midst; what Christianity is likely to be and do in the next century. There are six very strong pages on "Why Foreign Missions?"—and, lastly, comes the chapter on the "New Patriotism," which is a sort of pious fanfare suitable to close a good book. Here is his Amen: "We are born individualists; we must be born again, both men and nations, born into the world of social obligation and responsibility. In the making of this discovery of the inescapable Gospel of Jesus Christ lies the hope of peace for the world."

The book is written from the standpoint of a man who expects world regeneration through Christian Social reconstruction rather than through personal spiritual new birth.

Madagascar, a Century of Adventure.

Robert Griffith. Illustrated, maps. 79 pp. London: London Missionary Society. 1s. 6d. 1919.

One of a series of booklets of the "Survey Series," edited by Dr. Cochran, formerly of Peking. While inspired by the Laymen's Movement of the London Missionary Society, it also tells of the work of the other six Protestant Societies laboring on the Island.

The "adventure" element is only mildly present, though the history of Missions there in the period of the awful persecutions was fuller of peril and holy daring than that of almost any other field. The main issue is rather that of trying to see what ought to be done to carry the work of a successful century to a conclusion. With the 164 missionaries and 7,657 pastors and preachers leading on the 74,817 church members, it ought to be possible to win the Island's million and a half unreached people. These are mainly in the northern half of Madagascar. The story of missionary methods employed from the beginning and now is interesting; and the unhappy influence of France since 1895, especially in its effects upon education, raises another question mark as to lands controlled by that Power, especially when a strong Roman Catholic agency is present. One could wish that the plans adopted in 1913 as to reallocation of fields and joint action could have been carried through. Rome's attitude and the rapidly growing Mohammedan propaganda in the west half of the Island are dangers which ought to quicken the activity and strengthen the faith of all missionaries working there.

Between Scarlet Thrones. By Florence Willingham Pickard. Illustrated. 223 pp. Price \$1.50. The Stratford Company. Barton, Mass.

This story of the time of the Prophet, Elijah and of Ahab, the King of Israel is a vivid portrayal of the wickedness and the wonders of the age according to the imagination of the author. "The Scarlet Thrones" refer to the sin-dyed throne of Jezebel,

Ahab's Queen, and the blood-drenched throne of Christ Jesus in Heaven. Neither as a book of fact nor as a work of fiction can we commend it very highly.

Hudson Taylor, The Man Who Dared.

Told for Young People. By Marshall Broomhall. 74 pp. 2 shillings net. 1920.

The life of this dauntless man is described as an obstacle race in a way to interest the youthful mind which always delights to see anyone "play the game." Emphasis is put upon the way in which Hudson Taylor proved God and attempted great things for Him.

African Scout Stories. By Robert Keable and Edward Sedding. 72 pp. \$0.80. The Macmillan Company. 1920.

"Padres" Keable and Sedding as scoutmasters found many ways of presenting the Gospel to the lads of Mohammedan Zanzibar, and in these stories present vividly the adventures of scoutcraft. Each chapter also reveals the way this organization was used for the strengthening of Christ's Kingdom among the brown Africans.

The School of Mother's Knee. By Margaret T. Applegarth. 249 pp. \$1.50. Woman's American Baptist Foreign Mission Society. 1920.

Since the world began children have been playing at being someone or something else,—playing to become socially, physically and mentally stronger. Miss Applegarth provides a wealth of suggestions for the busy mother who is continually puzzled with the plaintive question, "What can I do now?" in the games, stories and "things to do" that open the child heart wider toward the unseen folk of other lands. She shows how missionary interest can be woven into each daily happening, like lacing up shoes or a bath. As the author says in her introduction, it will be a glorious contribution to the world of tomorrow if this development of the children's interest in Christ-less lands can thin the endless ranks of the nominal Christians.

Singing Mountains. By A. B. Cunningham. 12mo. 315 pp. Doran. New York, 1920.

Much romance is hidden in the Southern Mountains. Here is a story of boys brought up in the family of a common sense preacher in the highlands of West Virginia. It is full of mild adventure and gives a clear picture of the assets and liabilities of life under pioneering conditions. In his characters, Mr. Cunningham reminds us of John Fox, Jr.

Hand book for Pioneers. A Program of Christian Citizenship Training for Boys Twelve to Fourteen years of age. Illustrated. 1919. Association Press

Manual for Leaders-Pioneers

Handbook for Comrades. A program of Christian citizenship training for boys fifteen, sixteen, and seventeen years of age. Manual for leaders—Comrades. Illustrated 342 pp. Association Press New York, 1920.

The Boy Problem is real, it is vital; it is of absorbing interest. These studies, plans and suggestions will be valuable to leaders of boys in the Y. M. C. A., in Sunday-schools and elsewhere. The program provides for intellectual, physical, devotional and service features of boy culture, with credits for progress in each direction. Various tests are indicated, with percentage values, for fundamental and supplemental training.

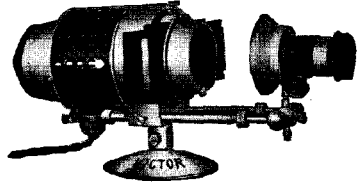
The devotional training, for example, for boys of 15, 16, and 17 include regular attendance at church and Sunday-school, participation in worship and definite service to the pastor; cooperation in class work; Bible study, reading of certain specified books; personal habits of prayer and Bible reading; self control, good habits and unselfish helpfulness.

Similar programs and tests are laid down for other features of development. Games are outlined, swimming and first aid are described, lists of books are given and in many other ways these handbooks and manuals are made valuable for leaders of boys in America and in all other lands.

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Cooperstown, New York

The Victory Life. By John T. Faris, D. D. 12mo. 220 pp. American Tract Society, New York. 1919.

Dr. Faris has successfully "endeavored to present a plain record of some of those who have learned how easy it is to forget the brown earth while they look at the blue sky; who win victory for themselves and bring brightness into the lives of others." The book is an inspiration to those who are seeking to live "the life more abundant" and will find a place in many a closet to be picked up and perused, one chapter at a time, for rest and refreshment. Each of the sixty-one chapters contains one or more incidents from the lives of men and women who have made this world a better place to live in because of the victories they have won.

Padre—A Red Cross Chaplain In France. By Sartell Prentice, D. D. 12mo. 320 pp. \$2.00. E. P. Dutton & Co., New York. 1919.

We need war stories, such as are still coming from the press, in order to keep awake to the terrible sacrifices that were made and the nobility of character that was brought out in the recent world conflict.

Dr. Prentice tells a thrilling tale of his own experiences as a chaplain at the front. As his work was in connection with hospitals his book concerns the physical condition of the men a little more than one would expect in a chaplain's story. He was first at Base Hospital 101, at St. Nazaire, and later at Evacuation Hospital Number 13, at Commercy. He was first assigned to the duty of censoring the boys' letters in a hospital of 800 beds, and was also told that he was responsible for the burial of the dead, and that the authorities would be duly grateful for any other service he could render. He did his best to give the boys all the joy and cheer that were possible, reading the morning papers aloud in the different wards, telling stories, writing letters, and acting as an interpreter for those who did not know French. He went with many a boy into the operating

room and held his hand while he was passing into the darkness of oblivion; he talked and prayed with those who had special need, and held services in hospital and churchyard for those who were able to attend. By his loving sympathy and kindly manner he won the confidence of many and heard the story of many tragedies enacted on the battlefield.

To follow the Padre through one busy day is to see clearly the working of a great Base Hospital, as well as to see what a comfort such a man can be.

Armenia and the Armenians. By Kevork Aslan, translated from the French by Pierre Crabites. 8vo. xxix plus 138 pp. Macmillan & Co., New York, 1920.

This authoritative history of the Armenians, translated into English from the French by some unfamiliar author, is a timely contribution to the study of the Near Eastern question. It is a history, not a political essay, so that the discussion of the aspirations of the Armenians today is limited to the very readable introduction. It is unfortunate that the bearing of the American missionary work of the past one hundred years upon Armenian literature and education is not mentioned. The connection between Armenian history and that of the Assyrians, Medes, Persians, Greeks, Romans and the nations of more modern times is made clear to the student of history; but to the lay reader, the multiplicity of unfamiliar names is forbidding, and the absence of a map in such a treatise is an unpardonable omission. There are also some glaring errors and misprints that should have been avoided in so authoritative a history that preserves, as this does even in a double translation, something of the flavor of the original sources in the Armenian language.



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DR. W. J. WANLESS has just been honored by receiving from the British Government the First Class Kaiser-I-Hind Medal for his distinguished services to India. The fame of Dr. Wanless and his surgery reaches from one end of India to the other, and the hospital at Miraj has become a heaven to suffering people. The Hospital has been self-supporting for more than twenty years. A building for a Convalescent Home was a gift last year from the Maharajah of Kolhapur.

DR. GRIFFITH THOMAS and Mr. C. G. TRUMBULL, Editor of the *Sunday School Times* of Philadelphia, have sailed for Asia, to address several conferences in Japan, China and Korea this summer. Mr. Trumbull will attend the World Sunday-School Convention at Tokyo in October, and Dr. Griffith Thomas will visit South China to give a series of addresses.

JOHN L. MOTT, a son of Dr. John R. Mott, sailed in February for India, where he will work among students as a Foreign Secretary of the Young Men's Christian Association. He is now in Nagpur in the Central Provinces giving his major attention to language study.

MR. R. A. DOAN, of the Disciples Church, has been in the Far East for several months. He is studying the situation in Japan, and assisting the workers with his advice and sympathy.

Mr. and Mrs. Doan have visited every station in Japan and every institution and every home connected with the mission.

Before leaving Japan for home Mr. and Mrs. Doan will visit China to attend the Annual Disciples' Convention.

JAMES ROBERTSON, of London, director of the well-known publishing firm of Messrs. James Nisbet and Co., has recently died in his eighty-eighth year. He was a member of Regent Square Presbyterian Church for thirty-three years. His earnest desire for the physical, moral and spiritual welfare of young men found expression in the Aldenham Institute, which he founded and largely supported.

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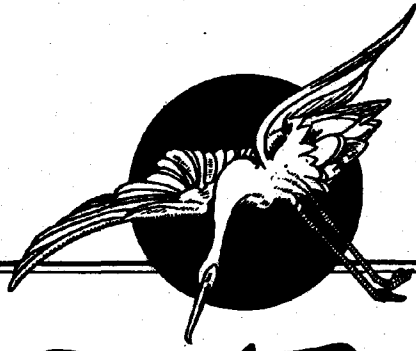
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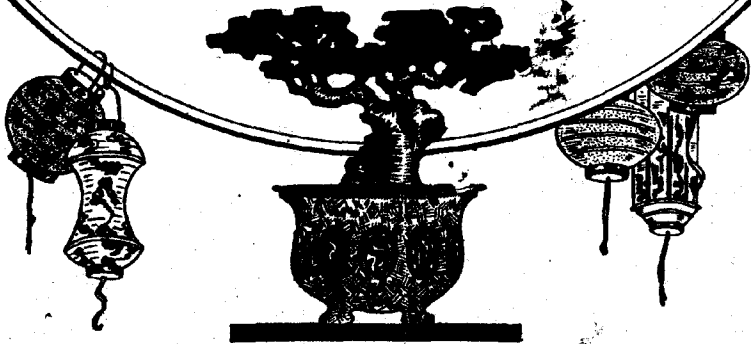
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MODERN WOMEN AT THE TOMB

These are not like the Marys who came to the Tomb of Christ and found Him risen from the dead. They are two Moslem women praying at a Saint's Grave in Tunisia. (See article page 704.)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIII

AUGUST, 1920

NUMBER
EIGHT

KOREA'S STRUGGLE FOR FREEDOM

“YE shall know the truth and the truth shall make you free” was a declaration of Jesus Christ that has been abundantly proved. It is clear that He did not primarily refer to physical freedom for He also predicted imprisonment and death to many of His followers. Our Lord recognized that physical bondage and oppression are of little importance as compared with soul freedom. A man may be an autocrat with almost unlimited power from the world's viewpoint and yet he may be the most abject slave to evil passions and binding habit. “He that committeth sin is the bond-servant of sin.” At the same time, a man may be in prison, like the apostle Paul, or John Bunyan or Adoniram Judson, and yet may be free in spirit as the birds of the air. The truth does set free—free from ignorance, and suspicion, from sin and the bondage of evil habits. Those set free by Jesus Christ need not fear men who can torture or kill the body, but who are limited by their physical ability and by God's permission.

Korea is a case in point. Out of a total population of some 17,000,000 Koreans, there are some 300,000 Korean Christians. When the Protestant missionaries entered Korea, these people were under every form of bondage—except political and physical. They had no schools, no churches, no courts of justice worthy of the name, and no enlightened government. Ignorance, bribery, graft and oppression abounded. Today the situation has been changed. Japan with a strong arm has wrested political freedom from the Korean because she wished to control the future of the peninsula. Korea was physically powerless to resist. The germ of the spirit of freedom had, however, been sown by Christian missionaries. The Koreans had come to have an understanding of freedom and a thirst for it. Many had received a Christian education and understood the meaning of liberty, justice, industry, brotherliness. Schools and churches

had been founded and the nation was looking forward to a new era. Japanese injustice and oppression, and the disregard of Korean rights stimulated lovers of liberty to action. The movement was not confined to Christians, and the Independence party is naturally large. They sought not to injure others but to set free the oppressed. It is a significant fact that the proportion of Christians to non-Christians arrested in the naturalistic uprising is as 300 to 1, when we consider that only 318 out of 17,000,000 are Christians—Roman Catholics or Protestants. Altogether 29,000 Koreans have been arrested by the Japanese and of these over 5000 are Christians. These patriots have endured flogging, imprisonment, torture, loss of property and death for the sake of national liberty. They have suffered but have not retaliated.

The Japanese wish to give Korea an enlightened government and have made an effort to introduce certain reforms into Korea. The Governor-General has declared that the Japanese purpose is to suppress sedition and not to hinder Christianity, but many Japanese have been especially hostile toward Christians. Baron Saito has granted licensed native newspapers, and has given permission for the use of the Korean language in public schools. Unregistered private schools are now permitted to use the Bible and to conduct religious services. Flogging as a legal punishment was abolished on April 1st, and the charges against signers of the "Declaration of Independence" are charged only with disturbing the peace. The use of the sword as the emblem of authority has been discontinued among civil officials. The Japanese also promise to put into force local plans for self-government in Korea as soon as the time is opportune.

In response to the request of Baron Saito, Governor-General, the Federal Council of Evangelical Missions in Korea, has made the following suggestions for improvement in administration:

The abolition of military rule and of cruelty to prisoners.

The granting of full religious liberty to all.

The promotion of educational freedom.

The abolition of all discrimination against Koreans.

The promotion of moral and judicial reforms.

Avoiding the discussion of political questions, the missionaries advised the following steps, among others, as necessary to religious and educational freedom:

Fewer restrictions on the Church and on missionaries.

No discrimination against Christians on the part of officials.

Encouragement of the right of petition and complaint.

Permission to teach the Bible and religion in church schools.

Abolition of the restrictions on the use of the Korean language.

Full liberty of conscience for teachers and pupils.

Greater freedom in the selection of text books.

Abolition of the censorship of Christian books.

Permission to publish all kinds of news in church periodicals.
 Full liberty for Bible colporteurs and others in religious work.
 Facilities for the Korean Church and Missions to hold property.
 Drastic reforms, abolishing the system of prostitution under government protection.

Reformation in the laws affecting the liquor traffic, and the production and sale of opium, morphine and cigarettes to minors.

Better laws in regard to child labor.

Abolition of barbarous and unjust treatment of prisoners.

It seems the true Christian course for the Korean followers of Jesus Christ to devote their attention to the promotion of spiritual liberty and growth, rather than to insist on national independence, much as that may be justly desired and demanded. When our Lord was in Palestine, the Jews were under the yoke of Rome, but He did not counsel them to arise and throw off the political yoke but rather to turn their attention to breaking the bondage of sin, and to following Him into spiritual life and liberty.

A FORWARD MOVEMENT IN KOREA

IN SPITE of the dark days through which the Korean Christian Church is passing the leaders decided last autumn to inaugurate an advance movement in spiritual and educational work. This is called the "Ching Heung Bon Dong" or "Forward Movement," and was established under the direction of the Presbyterian General Assembly. The Methodists in Korea already have their Centenary Movement.

The Presbyterians have a membership of over 70,000 Koreans connected with the missions of the Northern, Southern, Canadian and Australian Presbyterian Churches. The adherents number at least 150,000 more. The chairman of the Forward Movement is Rev. W. N. Blair and most of the members of the committee are Korean pastors. The program is to cover three years; in the *first year* an effort will be made to

1. Secure a 25% increase in Church attendance.
2. Secure a 50% increase in the attendance on Wednesday night Prayer Meetings.
3. Secure a 25% increase in the attendance at Sunday School.
4. Obtain a 100% increase in the number of families observing Family Worship.
5. A 25% increase in the numbers attending the annual Bible Class of the church, one week or more in length.
6. A 25% increase in the number of those attending the Station Bible Institute, one month.
7. Increase the number of subscriptions to the Church Newspaper, "The Christian Messenger" by 50%.

8. Give 50% more than last year for the support of the local church.
9. Give 100% in excess of last year's gifts for the spread of the Gospel outside of the local church.

The *second year* is to be devoted to the evangelization of the non-Christians, and to that end plans are already under way, and preparations are being made by prayer-meetings, tract distribution, preaching and a general survey of the whole country, for a nationwide evangelistic campaign in the fall of 1920. Encouraging reports come from all sides of the way in which a response is being given, even at the start, and much good is hoped for when the fall campaign is fully on.

Dr. Blair reports visiting one church a week or so ago, the attendance at which a year ago was 150. He found there 376 worshippers. Offerings for the support of the local workers are increasing in due proportion and it is hoped that when the reports from the whole church come in to the next Assembly, in September, there will be practically a hundred percent report of churches that have reached the mark set in the nine items above given.

"The Christian Messenger," the Union Methodist and Presbyterian Church newspaper, has received permission from the authorities to print news of the world, and the subscription list has, within the past few months, trebled, and is expected to be quadrupled before many months.

The plans for the *third year* are for the development of the Sunday School, and work among young people.

The aim of this movement in Korea is distinctly spiritual rather than financial. Each district has appointed committees and formulates its own plans and is carrying them out. The aim is to awaken the whole Korean Church. An evangelistic campaign is to be conducted next fall and winter; each district is being surveyed to discover the number of Christian homes, the names and addresses of those favorably disposed to Christianity and the location of places of worship. Each Christian is to be assigned several non-Christians from among those likely to be easily reached, for whose conversion he is to pray and work. In the autumn special prayer meetings will be held in each church throughout the district. Special tracts and literature will be distributed before the campaign. In November a fortnight's campaign will gather in all the workers and from December to March similar campaigns will be held in all the churches of the district until all have been touched. In each church, young and old are to sell Gospels to their non-Christian friends.

The plan is being worked out, and involves no small amount of work. It means a great need for earnest prayer and eager interest in the problems of missionary work in Korea, from the whole church.

EUROPE STILL IN BONDAGE

MANY who took part in the world war did so in the hope that it would be the means of setting Europe free from political and economic bondage. It may be too soon to see the benefits of the conflict but none of the peoples who took part in the struggle as yet show signs of a happy release. They are still in bondage, politically, economically and socially.

Bishop Nicholas Velimorovic of Cacak, Serbia, declares that Central Europe is on the verge of despair and that there has been a frightful increase of suicides during the past year. Tyranny of autocracy has been replaced by anarchy and in some countries by the tyranny of democracy. Bishop Velimorovic refers to three kinds of freedom (1) Freedom from brute force; (2) Freedom from oppressive human power; and (3) Freedom from oneself. The first freedom is secured by science and physical force, the second by politics and military power and the third by religion with spiritual power.

It is the last freedom that must be achieved if the people of Europe are to be free. They are not happy and are still slaves to self or to the flesh. Only Christ can set them free from such bondage.

"The true freedom," says the Bishop, "which is not delusive, and which does not lead to suicide, can be acquired only by religious methods, which have been known to the world for thousands of years, and which are more sure both in their heroic premises and their heroic results than the methods of positive science.

"True science is supernatural, supernational, supereconomic, superpolitical, superartistic; but it illumines nature, makes nationalism nobler, settles easily economic strife, gives solidity to politics, harmony to art and stability to social relationships."

The new nations of Europe, if they are to be truly free and happy, and are to help form a truly new Europe, must have a spiritual as well as a political rebirth, and must use Christian ideals and methods.

RELIGION AND POLITICS IN AMERICA

ANY church or religious organization is to be judged according to the degree in which it lifts men and women into more perfect sympathy with God, and to greater Christlikeness of character and life. Historically, the Roman Catholic Church is a child of the primitive Apostolic Christian Church. Doctrinally, it is heir to the truths committed to the early Church by Jesus Christ and His apostles. The authority of the Bible, the deity of Jesus, the Atonement, the resurrection and immortality are still maintained and taught by the Roman Catholics, and many other beliefs and ideals are held in common with Protestants. It is the

points of difference that reveal the distinctive character of each branch of the Church. The accretions of the dark ages, the superstitions, the lax practices, the misinterpretations of Scripture, the intrusion of saints and priests between men and Christ, the emphasis on the ceremonial, and salvation by works, the system of autocratic government, the claim of papal infallibility and the denial of private guidance of the Holy Spirit—these and other beliefs and practices, upheld by the Roman Catholic Church, show where it has departed from the ideals of Christ. The result of this departure has been that its adherents have not been properly instructed in the things of Christ and converts have not been lifted to God's standards. For this reason, and not because of any jealousy or sectarian rivalry, evangelical Christians do not recognize the sufficiency of Roman Catholic ministries, and therefore send missions to Roman Catholic countries and oppose the growth of papal influence in the United States.

The effects of the political activity and the autocratic policy of the papacy cannot be overlooked. In war work, Roman Catholic influence was noticeable in all departments of the government. Those who are in a position to know the facts see the growing solidarity of the Catholic Church in America, and the effort to cover up their differences and divisions. Their concerted plans and policy and their strong leadership, have led to increased prestige, much greater than their numerical strength would warrant. They have about 16,000,000 nominal adherents in America, but not more than ten or twelve millions of these actually attend their churches. They have a very effective publicity agency through the secular press; and by the use of their bulletins and the visits of such prominent men as Cardinal Mercier of Belgium are seeking to increase their prestige. Their activities at Washington include a strong lobby in Congress, the filling of Government offices with Roman Catholics; and various educational projects, including the establishment of a \$1,000,000 school to train U. S. consuls for foreign service.

Protestant Christians must avoid resorting to tactics or methods of which they disapprove in Catholics, Mormons or other bodies. It is unchristian to resort to subterfuge or deceptive devices. But above all, Americans must be more adequately instructed in the fundamental truths of Christianity and in the practical standards of Christian life. They should know the difference between Bible Christianity and the teachings and practices out of harmony with those of Christ. A new day will dawn for America when this people become a nation of devout Bible students, and earnestly seek to put into practice the teachings of Jesus Christ.

The comparative value of the religious ideals and real influence of any church or organization is to be judged, not according to

sectarian prejudice, but by results. "By their fruits ye shall know them." It is a question of fact. The expediency of allowing any religious or fraternal organization to become an outstanding power in American life is largely a question of relationships and of ideals.

The *fact* is, as proved by results, that the evangelical Christian Church is most influential in the development of stable character, in the promotion of a high grade of general education, and in giving power to produce a consistent Christian life. This is due in part to the emphasis on personal study of the Bible, and in part to the belief in the direct responsibility of the individual to God. A study of the comparative moral and religious life in Protestant and Catholic countries gives undeniable evidence of the superiority of evangelical standards. Superstition and ignorance go hand in hand. Knowledge of God and uprightness are inseparable.

As to *relationship*, the American people believe in the separation of Church and State. The Roman Catholic Church as an organization, like the Mormon Church, is involved in political activity. This is shown in city and state politics and in the effort to gain control of the press, of the educational system and of government offices. While most members of the Catholic Church are loyal Americans, and many are true Christians, the papal hierarchy is still in control of the Church and its officials, and shapes their policies. The Pope claims temporal dominion and absolute authority, and the avowed object of the Catholic Church is to gain control in the United States. Not long ago the *National Catholic Register* contained the following:

"It is God's plan that the Holy Father of Rome should be the spiritual and temporal head of His Kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knights of Columbus, thirty-third degree, wields the greatest political power of any man in America, and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the Holy Church."

The question of religious *ideals* is one that relates to worship, character, education and daily life. It has to do with the stand of the religious teachers on the question of sin, of the Sabbath, on prayer from the heart, on repentance, on spiritual worship, on faith and works, on purity of life and on self-sacrificing service.

The same standards of judgment must be applied to the Protestant Church as to the Roman Catholic, Jewish, or Mormon Churches. Protestant Christians are confessedly imperfect and their leaders are often unwise, but Protestant Christianity today stands firmly against political intrigue, against autocratic human

government, against the union of Church and State, and for pure morals, popular education, a Christian Sabbath, honest dealings, spiritual worship, vital religion, an open Bible, and Jesus Christ as the Divine Saviour of men. The people of America need to be educated in the true principles and practices of Christianity as set forth in the New Testament. We also need to practice what we preach.

RELIGIOUS OUTLOOK FOR THE HOLY LAND

PALESTINE is not only at the cross roads of the world geographically and ethnologically, but is at the cross roads religiously. Here meet the Moslems and Jews, the Greek and Roman Catholics, the Protestant Christians in all types and degrees of sects. It has been the battle ground of political and spiritual forces, without true liberty, national or ecclesiastical. Now, since the British Government has taken control, the administration announces a policy of economic development and of complete religious liberty. Hon. Louis Brandeis, Associate Justice of the Supreme Court of the United States, who has just been elected President of the Zionist movement, also expresses the hope for harmony among Jews, Moslems and Christians. The recent Zionist congress hopes for the economic development of Palestine and for the establishment of equal rights and justice to all.

Among the economic improvements planned are the reclamation of swamp and desert land, construction of a modern harbor at Haifa and another at Jaffa, the utilizing of the rivers to furnish light and power, the encouragement of home industries, the reforestation of denuded hills, in fact as nearly as possible a return to the condition when it was a "land flowing with milk and honey."

According to the British plans the government of Jerusalem will be under a council composed of two Moslems, two Jews and two Christians, with a Mohammedan as President and a Jew as Vice-President. Some difficulty in balancing the various religious and racial sympathies is anticipated. It is the desire of the British High Commissioner, Sir Herbert Samuel, that the spiritual influences of the Holy Land shall be developed, and that there shall radiate from it moral forces for the service of the world.

THE INTERCHURCH TO REORGANIZE

AT THE MEETING of the General Committee of the Interchurch World Movement, held in New York City on July 8th, the decision was reached to continue the main work of the Movement on a greatly reduced scale of expenditure. After receiving the resignation of the members of the Cabinet and approving of the termination of the operations on June 30th the Business

Men's Committee recommended that a representative Committee of Fifteen be appointed to consider ways in which the main purposes and objects of the Movement may best be conserved, and to recommend plans for the future. The approval of a budget not exceeding \$75,000 will mean the curtailing of expenses by about 99%, but it is hoped that much of the surveys, literature and other material gathered by the Movement may be utilized through boards and other agencies without incurring further expense.

The new officials of the Movement have not yet been selected, nor has a decision been reached as to the disposition of the lease of the large headquarters. The Missionary Education Movement will probably continue as a department of the Movement, but the fate of the *World Outlook*, *Everyland* and other periodicals has not been decided. These questions will be taken up when the Committee of Fifteen make their report about the end of July. The Northern Baptist Convention voted to withdraw from the Movement, but both they and the Northern Presbyterians have expressed a willingness to join in some such plan of cooperation if properly organized on a representative basis and with safeguards against extravagance and other unwise policies.

The Committee of Fifteen to reorganize the work consists of the following members:

Bishop Thomas Nicholson, Methodist Episcopal; Mrs. Mary Leonard Woodruff, Methodist Episcopal; the Rev. H. C. Swearingen, D. D., Presbyterian in U. S. A.; the Rev. E. C. Morris, D. D., Presbyterian in United States (South); Mrs. Anna Atwater, Disciples of Christ; the Rev. James H. Mohorter, D. D., Disciples of Christ; the Rev. William H. Day, D. D., Congregational; Mrs. Frank Gaylord Cook, Congregational; the Rev. W. G. Parks, National Baptist; the Rev. A. C. Sidall, D. D., Church of the Brethren; the Rev. W. B. Anderson, D. D., United Presbyterian; Bishop James Cannon, Jr., Methodist Episcopal South; the Rev. L. H. Lewis, D. D., Methodist Protestant; Dr. Joseph H. Appel, Reformed in United States; Bishop S. C. Breyfogel, Evangelical Association.

On the new basis and greatly reduced budget, the Movement may bring various evangelical bodies into closer and more harmonious action, may promote missionary education and serve as a clearing house for missionary information. The Foreign Missions Conference, the Home Missions Council and similar organizations are effectively organized to do much of the work that the Inter-church took upon its shoulders, and if adequately supported would make it unnecessary to maintain a new, all-inclusive, organization.

One thing is to be remembered in considering the responsibilities of the Christian Churches and the objective in missionary effort; namely, that the one commission of Christ was to "go into all the world and preach the Gospel to Every Creature." Our responsibility is for the giving of His Message clearly, lovingly,

self-sacrificingly, by word and by life. Politics, economics, secular education, industrial relationships are subordinate to individual regeneration by the power of the Spirit of God. Christ's messengers plant the seed and cultivate the soil, but God gives the increase. Without Him we can do nothing; with Him we can do all things.

CANADA'S INTERCHURCH COUNCIL

THE history of the Canadian Interchurch Movement has been very different from that in the United States. The Canadian organization was more distinctly representative in its management; was more economically conducted; it set a modest financial goal before the people; it did not emphasize the "friendly citizen" campaign, it did not go so exhaustively into surveys; and finally it has more than reached the financial goal set. As a result the Canadian churches regard their movement as remarkably successful, and at a meeting in Toronto on May 7th the representatives of the various boards unanimously agreed to form a Council to be known as the Inter-Church Advisory Council of Canada." The objects as agreed upon are:

(1) To confer together with reference to those matters in which the Churches have a common interest and in relation to which some general policy may be advisable or cooperative action possible.

(2) To co-ordinate social and religious activities of an inter-church character.

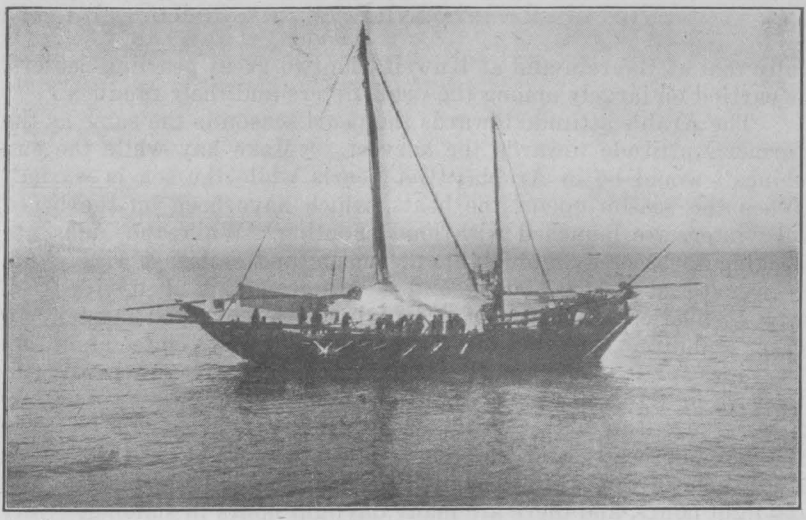
(3) To carry through such general policies and co-operative efforts as the Boards of the several communions may from time to time agree upon—as for example;—(a) Making adequate surveys of religious and social conditions. (b) Undertaking united and simultaneous campaigns for special objects. (c) Preparation and publication of such literature as may be used in common and general publicity. (d) Acting together in the interests of Religious and Missionary Education and Community betterment.

It was agreed that no action should be taken at any time by the Council inconsistent with the complete autonomy and independent administration of each separate Communion.

The Council is to be composed of representatives appointed by the Boards in the following proportions: Congregationalists, 2 from each of the Boards indicated; Baptists, 3; Anglicans, 4; Methodists, 4; Presbyterians, 4; making a total, when complete, of 85 members.

The interim officers and Committees appointed are: Chairman, Rev. Principal Gandier; Vice-Chairman, G. H. Wood, Esq., Rev. Dr. Hugh Pedley; an Anglican and Baptist to be added when representatives are appointed by those Communions. Treasurer, J. H. Gundy, Esq., Secretary, Rev. H. C. Priest. An Executive Committee was also appointed.

Canada's greater conservatism led her to avoid some of the errors made by the more aggressive leaders of the movement in the United States.



PEARL FISHERS AT WORK IN THE PERSIAN GULF

One of the Pearling Fleet in search for wealth. The oars over side are for the divers to hold on to when they come up for air.

The Pearl Divers in the Persian Gulf

BY REV. D. DYKSTRA, BAHREIN ISLANDS

Missionary of the Reformed Church in America

WHEN we read the story of the great work among the fishermen of Labrador the question involuntarily arises why is not a similar work carried on among the pearl fishers in the Persian Gulf. The conditions among these two classes of fishermen in some respects are the same. Both are accessible by watercraft. Both spend a large part of their time at sea. Both are far removed from the ordinary helps and comforts of civilization. The greatest need of both is to have the Gospel preached to them. Both suffer from extremes of temperature, for while the one is often in danger of being frozen to death, the other is daily scorched by the noonday sun, and nightly stifled by the murky heat.

Under favorable weather conditions the pearling season lasts from the beginning of April to the end of September, except during the month of Ramadan when it falls within that period. For the remaining six or seven months of the year the pearl divers are essentially shore men, and missionary work may be done among them at that time in the same way that it is done among the pearl brokers and the general merchants in the coast towns. Hence it follows that the work the Arabian Mission carries on in the Persian Gulf, espec-

ially that at Bahrein and at Kuwait, the two great pearling centers, is carried on largely among the pearl divers and their families.

The Arab's attitude towards the pearl season is the same as the farmer's attitude towards the harvest. "Make hay while the sun shines" would be in Arabia "Get pearls while the sea is warm." When the season opens, the boats, which have been on the beach all winter, are launched with loud shouting. While the hulks are soaking to become water-tight, the masts and sails are rigged up, food and fuel are put aboard, and the water tank is filled with fresh water. The crew consists of a captain, a cook, a "yell master" to cheer and direct the crew, one or more boys to serve coffee and to fix the pipes for frequent smokes, and a number of divers according to the size of the boat; some have as few as five, others as many as fifty. Paired off with each diver is a man who holds the rope as the diver descends, and who draws the diver in against the flowing tide when he comes up. The diving continues during most of the daylight hours, and there are many daylight hours in summer. Only the first hour or two of daylight are required to open the shells brought up the previous day.

When the captain sounds the call for going over the side the diver puts a clip on his nose to keep out the water, stones on his feet to draw him down rapidly, and steps over board feet first. He sinks out of sight, down, down, down, eight, ten, fifteen, or twenty fathoms down, until he touches bottom. There he dislodges his feet from the stones, and the latter are drawn up by the man on top. The diver holds the remaining rope with the toes of one foot, while he uses the other foot and his hands for navigating after the oyster shells. These shells, clinging to the rocks at the bottom, are wrenched loose and placed in a basket fastened around the diver's neck. After one or two minutes even the best diver finds his breath beginning to fail him, and he quickly jerks the leg that holds the rope, at the same time catching the rope with his hands so as to come up head first. The man on top hauls in the rope at great speed and brings the diver alongside to relieve him of his basket which may contain either worthless shells or priceless gems. Generally the individual catch is small, but during the summer of 1918 one man brought up a basket of shells that contained a pearl which was sold here for \$66,000.

During the entire day the diver may eat only a few dates and drink a few cups of coffee; but every time he comes up he takes a pull at the nargilah (water pipe), or at a cigarette. The water pipe is provided by the boat, the cigarettes he must bring for himself. The eating of food would incapacitate the diver for the rest of the day, presumably because of the great depths to which he goes. After sunset, however, he fills himself with boiled rice, and with fish if he is able to get it. If he wants fat on his rice he must bring it with him, as it is not on the menu provided by the employer.



THE "PEARL OF GREAT PRICE" AND THE PEARL MERCHANT

A Missionary Visiting a Pearl Broker who is Buying up the Pearls on one of the ships

If at any time a diver keeps his head above water too long the captain remonstrates in vigorous language. If still the head does not disappear, a large cane is brought into play. Should the diver claim that he is not feeling well, the captain orders a long spike to be heated to a red heat, and then proceeds to apply it wherever the ailment may indicate. By this means would-be slackers are soon detected, while the really sick man suffers in silence. At nightfall the weary diver stretches himself on the wet and filthy deck, among evil smelling shells and all too soon is awakened for another day of toil and strain. The only respite comes when the wind is too high for the boats to remain at sea, and they must seek shelter under the lee of a reef or an island. When the water or the provisions give out the boat must go to one of the harbors of refuge where sweet water, food and fuel can be obtained.

It will be seen that during the pearling season, if the weather permits, the pearl diver is at sea practically all the time, and has no leisure for anything except business. There would be virtually no opening for Christian work among them except in cases of serious illness or of shark bite, when time would be given for medical attention. When, however, the divers come to port to re-victual their boats, or on account of a stormy sea, there is considerable opportunity to work among them. On such occasions a reader will often regale

them with stories, and Gospels may be used for this purpose. Dr. Paul W. Harrison made an attempt to tour among the pearling fleets during the diving season, and also visited their harbors of refuge during storms. He found that the work that could be done out at sea hardly justified the undertaking. In the harbors, however, many people were brought into contact with the Gospel that otherwise would have remained ignorant of it. Many divers come from inland Arabia, and these casual meetings with the missionary may be of great value in preparing the way into the interior.

Besides the regular work that the Mission is doing in the main cities of the coast, such as Bahrein and Kuwait, there is some opportunity for six months' service on the sea. More than fifteen hundred boats are out at sea, with an average of twenty-five men to the boat; and as their surroundings are most unfavorable, many of them are ailing. A medical man, in a motor boat, could go in and out among the pearling fleets and treat the sick and the disabled. A combination of medical and evangelistic work throughout the summer would result in a thorough acquaintance with thousands of men. To reach the sailor the missionary must become a sailor. He must learn to preach the Gospel in the fisherman's language, and the only way to acquire this rich vocabulary is to live with the fishermen for months at a time on the deep blue sea. Naturally there will be dangers—dangers of storms and reefs and shoals—but what fellowship is more real and more lasting than the fellowship of danger?

A good sailing vessel with a reliable crew would be an essential for this kind of work. An auxiliary sailing vessel, with a gasoline engine to propel it in unfavorable winds would be ideal. But such a vessel to be truly useful ought to be the Mission's property and at the command of the missionary in charge. When not used directly for touring among the pearling fleets it could be used to visit the many divers' towns and villages on the island and on the coast of the mainland, and a light would shine for many that are now sitting in darkness.

The missionary is ready to "go down to the sea in ships"—who will provide the ship? He is ready to dive for these precious human souls—who will "hold the ropes" by prayer and intercession?

I knew that thou hearest me always. John xi. 42

With Christ prayer was not so much an act as an atmosphere, in which He lived and moved and had His being. In every crisis of His life He spent hours, if not whole nights, in prayer. Not only in the desert temptation, which was entirely occupied, no doubt, in such holy communion; or in Gethsemane; but when about to choose His twelve apostles, and when the multitude would have made Him a king, He retired into aloneness with God, and spread out His spirit before the Father, as Gideon spread out his fleece on the plain of Jezreel, to be filled with the heavenly dew.

—Arthur T. Pierson.



THE "BLIND LEADING THE BLIND" IN GUATEMALA

Carrying an image for Indians to worship in a Roman Catholic Festival in Guatemala

The Indians of Central America

BY REV. PAUL BURGESS, QUEZALTENANGO, GUATEMALA

Missionary of the Presbyterian Board of Foreign Missions

WHEN the Spaniards under that intrepid leader, Hernando Cortez, came to Mexico and Central America, they found a civilization not far inferior to that which they had known in Europe. But in the struggle which followed with the native Indian nations, the latter were at a great disadvantage in three principal respects: they had no firearms; they knew nothing of horses, and their armies could not stand against the superior organization and discipline of the Spaniards. The result was their defeat.

The Spanish conquerors, whose lust for gold was tempered only by a religious fanaticism which did not shrink from all the horrors of the Inquisition, destroyed completely the political institutions of the Indians, reducing them to slavery or handing them over as "encomendados" to some Spanish grandee to be mercilessly exploited.

The efforts of the Spaniards were directed with equal zeal against the religious institutions and practices of the Indians. Sometimes by permission, as in the case of Las Casas, more often by force, as when Cortez demanded the teocalli in Mexico for Christian

worship, or Alvarado massacred six hundred of the Indian aristocracy for no other crime than that of celebrating the religious festival of Huitzilopotchli, the old worship was stamped out as an organized cult and Roman Catholicism was established.

The sudden destruction of their gods and the sudden uprooting of their political and social life with the abject slavery which lowered them to the level of beasts of burden, broke the spirit of the Indian peoples. If to this we add the fact that they had not as yet developed out of the tribal stage into racial consciousness when the Spaniards came; and the further fact that the Indian mind seems to run along decidedly conservative lines and to be very slow to respond to outside influences, we shall have no difficulty in understanding the present situation of the Indian peoples of Mexico and Central America.

And what is their situation today? They still exist as a racial entity. They have survived the slavery to which they were submitted and the peonage system which grew out of this slavery. The more recent laws obliging all Indian children to attend school and learn the Spanish language are largely without effect. The land of the Indians has been taken from them again, but somehow or other they always managed to buy it back again. They have taken over many of the arts and trades of their conquerors and have adopted the domestic animals the latter brought with them. They have even accepted outwardly the religion of their conquerors and yet their civilization is still as distinctly their own as on the day the Spaniards landed in Vera Cruz.

To a very large extent they have kept their blood pure. Their languages have survived and so have their costumes, their customs and their religion. They are one more eloquent tribute to the fact that brute force is impotent to change the soul or conquer the spirit.

Let us look a little more closely at the religious status of the Indian. The Catholic Church claims these people for herself. There are at least 1,000,000 Indians in Guatemala alone who do not speak Spanish as their native tongue. Most of them do not speak it at all and the rest have only a bare smattering of it. And yet there is not a single Catholic priest in the republic of Guatemala who speaks an Indian language. (This is vouched for by a Catholic priest in a statement to the writer of this article.) Most of the Indian villages are visited only once a year by their priest. His presence is the occasion for a drunken orgy in which men, women and children join. He sings mass in a language unknown to the Indians and if he preaches (which he rarely does) his sermon is in Spanish, and is understood by only a very few of his audience. He baptizes the last crop of children, gathers in his fees and then leaves the village strictly alone for the rest of the year. And during his absence the indigenous re-

ligion, which since the freedom from Spain has enjoyed a certain liberty, holds full sway.

This is a pure nature worship. The sun is looked upon as the supreme god. The Indians refer to it as "our good father, the sun." But every mountain or cave or waterfall has its local deity and there is a whole hierarchy of priests who have charge of the celebrating of the festivals, the offering of the libations, etc. These are called the "Alkine-reliwap" in the Catchiquel language, or the "sajurin" in Spanish. They pray for the restoration of health to the sick, for rain or good crops or the success of any enterprise in which their people are interested. Then there are the "Achitz" or "brujos" whose business it is to bring evil upon the enemies of their clients by means of certain ceremonies, and with the help of the deities whom they invoke. All these rites have very elaborate ceremonies connected with them in which stone or clay images, black and white stones, red beans and various preparations of food and incense are used. Since all temples were forbidden during the long Spanish



A POSSIBILITY

Indian Boy of Guatemala—will he become a Christian leader?

domination these rites have come to be performed on altars hidden in the woods or in dark caves or on the tops of high mountains.

It is the general opinion of those who have studied the matter that the present day rites of the Indians are not a direct survival of the old religion. The Spanish rooted that out too well. What we have today is rather a new product, unconsciously built up out of many of the old elements but without organic connection with the original faith. However this may be, the Indians today cannot be justly called Catholics and much less Christians. They have no idea of even the simplest essentials of Christianity. For instance, what most strikes the Indian who hears the Gospel for the first time is the thought of the omnipresence of God and His loving care for His children. This is an idea they have never grasped till they come to the Gospel. I have heard converted Indians exclaim over and over again how wonderful it is to realize that God is actually with them everywhere they go. This truth has come to them as wonderful Good News.

In general, the Indian is still bound up in the circle of his own village. It is almost unheard of for an Indian to marry outside of

his own community. Each town has its distinctive costume, many of them very quaint. The Indian's religion, or "costumbre" as he calls it, is intimately bound up with the community to which he belongs. It is very hard to get him to understand that he can still be an Indian and loyal to his people at the same time that he accepts Jesus as the Saviour. Even among the converted Indians not a few have come to the Gospel largely because they want to cease to be Indians. It cannot be said that we have really made a beginning at giving the Gospel to the Indian as such. And yet evangelical congregations of Indians are multiplying and native Indian evangelists are rising up to preach the Gospel to their people in their own tongue. Such success as has already been attained is largely due to one or another or a combination of three factors:

First. The Liberal Governments are making every effort to teach the Indians Spanish. The few who learn it can read the Bible and other evangelical literature and then translate it into the language of their own people. In this way the absolute lack of evangelical literature in the native languages is to an extent overcome, but at the expense of making the Gospel appear exotic and a thing of the privileged few who can read Spanish.

Second. The peonage system although it has not destroyed the Indian communities has stolen thousands of their best sons from them. They are practical slaves on the coffee and sugar plantations, though they do not lose all connection with the ancestral home or the religion connected therewith. But on the plantations the restrictions of the village are largely broken down. There the Indian must work with and for people of other modes of thinking and acting. He often hears and accepts the Gospel and then tells his people about it when he goes home on a visit or when his free relatives come to visit him. I recently preached on a plantation where a group of "sajurines" were burning candles and "copal" at all the cross roads in the hope of curing the typhus which was raging among their people. Our meeting place was also a corner-house and so the two *services* went on simultaneously. The witch doctors got through with theirs first and decided to enter our meeting, saying that they understood that we too adored the Great Spirit, and would we be so kind as to unite our prayers to theirs for the health of their tribesmen. Such a thing could never have happened in the village from which they came. Peonage and the plantation made it possible.

Third. More and more the governments are forcing the well-to-do Indians, whom peonage does not touch, into military service. Here too they are forced out of their narrow local circle and come into contact with other people, and as there is rarely a garrison without at least one zealous evangelical in it, they hear the Gospel. One of our finest Indian believers, who stands at the head of a church of 105



SIGNS OF PROMISE IN GUATEMALA

Three Indian Converts—Widow and Two Children of a famous Indian Witch Doctor

members today and an evangelical community of at least 500 souls was converted while in military service.

Evangelical Christianity, when once accepted by the Indian is followed most heartily. Idols are thrown away, vice is forgotten and wonderful zeal is manifested. The Indian, oppressed and treated as a beast of burden, is nevertheless a scion of a noble race and capable of great things, among them gratitude. Four days ago I was in an Indian home, when suddenly the father embraced me very warmly and said, "We can never thank you enough for coming to give us the knowledge of the Gospel. Formerly we did not know the loving Father and served our idols in drunken debauch. Now we love and trust Him. We used to hate the Indians of other tribes and above all the foreigners. Now we know there are brothers in Christ among all peoples. Oh, thank you for coming!"

In order to meet the needs of the Indian populations, and to evangelize them, missionary stations should be immediately established in strategic points. At least two evangelistic foreign missionaries should be located in each of the principal tribes to learn the language of the tribe and to dedicate their lives to that tribe. In Guatemala alone this would mean two missionaries each for the Mam, Catechiquel,

Quiche and Chol tribes. These evangelistic missionaries should serve as pioneers, and as they come into close contact with the people and learn to understand their problems and their characteristics, they will discover what industrial, medical and educational work would be most effective. An adequate program of missionary work for the Indians should include these branches, for unless the Indian is raised industrially and educationally, and unless he learns how to care for his body he will continue to be exploited by his Spanish-speaking neighbors and will always remain virtually a slave. These people have wonderful possibilities but Christ must redeem the Indians, body, mind and soul.

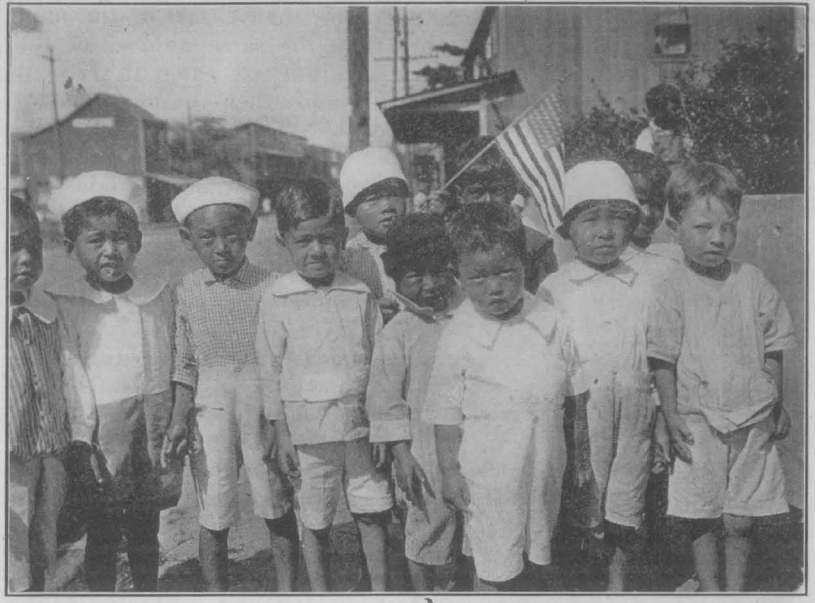
AN INDIAN ON A NEW TRAIL

Chief Manitowog, a full-blooded Siwash Indian from Washington State, came to New York in 1914 to act in the Hippodrome, having lived all the sixty-five years of his life without any knowledge of Christianity, doing only as he pleased. Soon he was arrested, tried and sentenced to eighteen months in Sing Sing for carrying a concealed weapon. As he was leaving the Tombs, the prison chaplain gave him a Bible, which was faithfully read, and before long, the Indian became a Christian. His Bible was his constant companion for the eighteen months spent in Sing Sing. It was marked according to a system of his own, and so continuously has it been used that recently he brought it to the American Bible Society to be rebound. A few days after he received his Bible, as good as new, he sent the following letter to the Bible Society:

My dear Sir:—I am mailing to you these five dollars out of my own earnings to want nothing but for the good works ye people doing for our Great Jehovah and the Saviour Jesus Christ by sending the precious Book Bible from pole to pole among the very savages of this world. It is really best works in the world, and the Gospel of Jesus must be reached to the very utmost parts of the world among all the nations and tribes. And I thank to my God, that His Gospel reached my heart to the very spot where it should be touched, that to-day I am a new-born man in every way. Your great Bible which was sent to me while I was behind prison bars for eighteen months, entirely changed my life. It caused me to lead a better and happier life than I did for sixty-five years, and I thank and praise the Lord for this wonderful change in my life. I wish the American Bible Society prosperity and great success, and may our God bless all ye people who are interested in the Lord and His works.

Thank you very much for the good work ye have done to my eternal and everlasting friend that Holy Bible, and I feel so proud every time I have it in my hand.

I remain yours a sincere friend in Jesus, CHIEF MANITOWOG.



WHAT SHALL BE THEIR FUTURE CONDITION?

A Kindergarten Melting Pot in Hawaii—Chinese, Japanese, Koreans, Indians, Portuguese, American, Mixed

The Present Conditions in Hawaii

BY REV. GEORGE L. CADY, D. D., NEW YORK
Secretary of the American Missionary Association

THE modern tourist considers it all in a day's work or pleasure to secure a berth in a Pullman, roll for five days over the American prairies, secure a more comfortable berth on a steamer and for five or six days plow his way through the tranquil Pacific until the wonderful sight of Diamond Head salutes his approach to the "Islands of Paradise" or Hawaii Islands. But the little group of men and women who were ordained in Goshen, Connecticut, in October, 1819, given a farewell in old Park Street, Boston, and then embarked for a tempestuous passage around Cape Horn, after six months coming in sight of that marvellous slope of the Island of Hawaii covered now with sugar cane and coffee—these must have had bold hearts.

The story of the triumphant progress of missionary work in those islands has already been told in these pages. The missionaries completed their task of establishing Christianity and withdrew fifty years ago, but others of the white race came and introduced diseases and conditions that have caused the noble race of Hawaiians

almost to disappear. Now there are more than 25,000 of the pure Hawaiians and probably not more than the same number of the mixed Hawaiians, whereas when Captain Cook came in 1788 it is estimated that there were 300,000; and when the missionaries came there were probably about 200,000.



A FUTURE AMERICAN CITIZEN
Japanese Kindergarten Child in Hawaii

The problem which challenges Christianity today in Hawaii is very different from that which confronted the first missionaries. Today the traveler's most vivid impression is that he is in an Oriental land, surrounded with the customs and costumes of the Orient. Everywhere one encounters the resplendent kimonos and the Japanese feet shuffling in the getas; everywhere are seen the picturesque, trousered Chinese women and girls, with their graceful movements; everywhere one hears Oriental jabbering under the window in the morning and in the market place during the day. In the hotels and homes the food is cooked and served by Oriental hands; clothes are washed by an Oriental laundress; your auto is driven by an Oriental chauffeur; your garden truck is grown by Oriental farmers; flowers that grace your table are produced by an Oriental florist or tended by an Oriental gardener. If Hawaii can supply the world

with 1,100,000,000 pounds of sugar, with 1,300,000 pounds of rice and with 3,700,000 cases of the juiciest pineapples that sun and soil ever grew, this practically is the result of Oriental brawn.

According to the last census this Oriental population is divided as follows: Korean, 5,000; Filipino, 20,000; Chinese, 22,250; Japanese, 107,000. The Japanese are increasing by excess of birth over death at the rate of nearly 5,000 per year. Consul Moroi assured me that he believed there were at the present time nearly 120,000 Japanese in the Islands. That would mean that they have four times as many as any other race.



ONE OF THE FORCES OPERATING AGAINST CHRIST IN HAWAII
The New Buddhist \$100,000 Temple in Honolulu, Hawaii

The Japanese form the one industrial problem, even as they are the one industrial asset. The report of the Sugar Plantation Association shows that in 1918 there were 25,000 Japanese on the plantations, while the total number of all workers there was only 45,000. After Japanese immigration had ceased, as the result of the "Gentlemen's Agreement" between America and Japan, the attempt was made to supply the labor demand with Filipinos, Portuguese, Porto Ricans and Koreans, but it is the testimony of the plantation managers that the Japanese are by far the best workers—more industrious, more moral, more thrifty and more cleanly than any of these other nationalities.

But the particular problem which we face in Hawaii is political. The right of franchise is inherent to every child born under the flag, and there will be enough Japanese with the ballot in their hands in ten or fifteen years, to control the politics of the Hawaiian Islands. This menace has been accentuated during this past year by

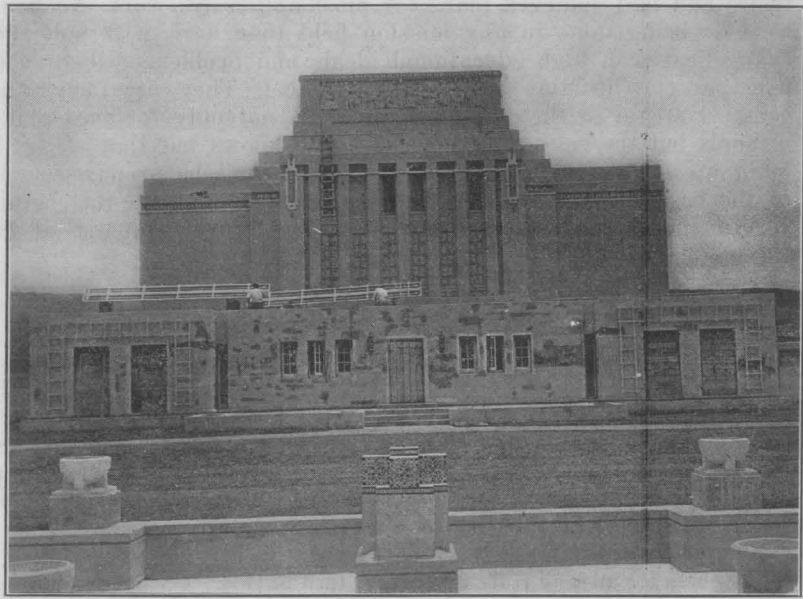


A CHRISTIAN FORCE IN HAWAII
Rev. Akaika Akana—Pastor Kawaihao Church,
Honolulu

the political history which Japan has been making in Shantung, Korea and Siberia. It is difficult for the broadest charity to shut the eyes to what the military party of Japan is doing—a party which learned its lesson at the feet of the Prussian. The Hawaiians are not easy at heart, for if they fear the Japanese from without they are no less uncertain about the Japanese from within. In case of conflict, will they be Americans or Japanese? One could feel easy on that score as one goes through the splendid public schools founded on Christian ideals, for of the 34,343 pupils in the schools in 1918, 15,101 were Japanese, and one has much faith in the Americanization which that mill furnishes. However, most of these same Japanese pupils are put through the Japanese schools both before and after the regular school hours, and many of these—perhaps a majority—are in the hands of the Buddhist priests.

This is part of a thoroughly organized world-wide revival of Buddhism on the part of the Japanese. The propaganda is well organized and well financed, by either the Japanese government or the Buddhist priesthood of the homeland. There are now eighty Buddhist temples, and about the same number of priests in the Islands, and in Honolulu they have built a temple costing \$100,000. It seemed to me I saw a temple, small or large, being dedicated, every day while I was there. Buddhism, so far as the Japanese is concerned, is not so much a religion as a political cult; it is thoroughly Japanizing. Last year a serious persecution broke out against all Christian Japanese by the Buddhists; men lost their business, their friends, their work, their social standing, and yet

almost to a man and woman they stood firm for their chosen faith. These desperate methods are the exact measure of the Buddhist's fear of inevitable defeat. There is no more heartening sight than to see these thousands of boys and girls in the public schools, unless it be to go out to the Christian schools and see the still higher influences thrown around these children of the Far East. If you turn to the Christian churches, it is hard to find a more splendid lot of people than the Japanese pastors and those among whom they work. No less thrilling is it to go into one of the Chinese



ONE OF THE ANTI-CHRISTIAN INFLUENCES FROM AMERICA
The New Mormon Temple in Oahu, Hawaii

churches, where those keenest of all intellectual people are gathered for the Gospel message. One does not need to make any comparisons,—both these groups are equally strong and the very hope of the Islands' future. One could speak with equal fervor of the work among the Koreans by the Methodist body, and work among all classes by the Episcopalians—though naturally not as extensive, for the Hawaiian Evangelical Board is the heir to the century of investment of the American Board, and they truly embody the best of their ideals.

During last summer a significant and triumphant visit was made to the churches of the Islands by Rev. Paul M. Kanamori, the famous "Moody of Japan." Every effort was made by the

Japanese priests to prevent the people from attending, but American advertising methods were adopted, and an aeroplane dropped down on the Japanese quarters dodgers printed in Japanese announcing the services. As a result the churches were filled and literally hundreds of Buddhists were converted.

The Hawaiian Board is just now in the midst of its great Centennial celebration, as a part of which the churches are raising a fund of \$400,000 this year for endowment, their share of the Interchurch World Movement. The Methodists have already raised theirs and laid enlarged plans for most aggressive work. No finer work is being done in any mission field than here, with splendid evangelical zeal, high educational ideals and problems which challenge every Christian to his very utmost. They are facing the greatest strain in their history, and it is not only for the saving of souls but the saving of America. Who knows but that we shall build up a training school there, wherein shall be prepared some of the best missionaries for the Asiatic homeland? In this heroic service they have a right to expect the most loyal support of all the mainland churches.

A CHRISTIAN'S MESSAGE

I believe in God, Maker of heaven and earth, the Almighty Father who loves us all and who seeks sinful men for His fellowship and obedience.

I believe in Jesus Christ, the Revealer of God, Himself God, in whose life and death we see working the heart of the Eternal. I believe that Jesus is also the Revealer of man, and that in Him we see what men must strive to be and the life they must strive to live.

I believe in Jesus Christ, through whose sacrifice on Calvary there is forgiveness for all who truly repent and turn to God. I believe that Jesus rose from the dead and lives, the present Saviour of sinners, and that through His Church of true believers God is working out His program in the world.

I believe in the Holy Spirit of God, given to all who believe, to equip them for holy living and victorious service.

I believe that all men were made in the image of God, who hates tyranny and cruelty, and all exploiting of the weak.

I believe in the glory of sacrifice for righteousness' sake, in the supremacy of the will of God in every detail of life; in the blessing of work, in the obligation to develop our gifts, in the call of God's ideal.

I believe in the righteous government of God, in the sure judgment of sin, and in the final triumph of right.

I believe that there is perfect life and service hereafter for all who turn to God through Jesus Christ.

Adopted from the *Australian Intercollegian*.

The Maoris of New Zealand

BY EUGENE STOCK, D. C. L.

Formerly Secretary of the Church Missionary Society, London

ONE hundred years ago Australia was not a prosperous and vigorous self-governing commonwealth. It was little more than a convict station, to which British courts of justice "transported" men and women convicted of crime. There was a chaplain for them named Samuel Marsden, a devoted minister of Christ, who for half a century, faithfully labored among his difficult and unpromising flock. Moreover, his heart yearned, not only over them, but over the aboriginal tribes inhabiting the Australian "bush" and the Polynesian Islands. He much helped the missionaries sent out from England for the various island groups in the South Pacific. But in due course his sympathies were more particularly drawn out towards the Maori people of New Zealand, some of whom appeared from time to time in Australia, having come over, or been brought over, in occasional trading vessels. He obtained a little band of artizans from England, to go to them and try to plant a mission among them. But how were they to get across those thousand miles of stormy sea? By the trading vessels? But these would not go to what were called "the Cannibal Islands," because a British ship had been wrecked there, and her officers and crew had been killed and eaten by the savages.

Three or four years passed away before Marsden could carry out his plan. Then at last he himself purchased a small vessel of 110 tons, and started, with the artizans and their wives and children, and certain Maori chiefs who had come over with encouraging invitations. The strange condition of South Sea society at the time may be gathered from the composition of the scratch crew he got together: one Englishman, one Irishman, one Prussian, one Swede, one Norwegian, one American, one Maori, two Tahitians, one Hawaiian and one white colonist! Very different are the mail steamers today! The party landed in December, 1814, and on Christmas Day Marsden preached to a large gathering of Maori chiefs and warriors—interpreted by a chief who had learned some English in Australia—on the angel's words on the night Jesus Christ was born, "Behold, I bring you good tidings of great joy." It was one of the great historic scenes, not merely of the development of the British Empire, but of the extension of civilization over the world.

Marsden had soon to go back to Australia to his own work but he left the artizans in New Zealand. Six times in the next twenty years did he again visit the islands; so he crossed those thousand miles of tempest-tossed sea fourteen times. Meanwhile, other mission-

aries went out, notably the brothers Henry and William Williams, of the Church Missionary Society, and Samuel Leigh, of the Wesleyan Mission. These were, in fact, the real evangelists of the Maori race; yet Marsden well deserves the title of the Apostle of New Zealand. Before his last visit in 1837 thousands of Maoris had come under Christian instruction, and hundreds had been baptized into the Christian Church. Charles Darwin, journeying round the world as a young naturalist in the ship *Beagle*, then on its famous voyage in the interest of science, wrote of what he saw, "The missionary's lesson is the enchanter's wand."

Fifty-two years after the establishment of the British Colony, I entered a beautiful bay amid small islands, and saw in front of me the fine city of Auckland rising on the picturesque hill-sides. As we came nearer to the pier, I could see handsome buildings, telegraph posts, tram-cars, and other signs of modern civilization. This was one fruit of Samuel Marsden's faith and courage! Well does his memory deserve the granite cross that now stands near the spot where he preached that first memorable sermon, erected, not by white colonists, but by Maori Christians. In the beautiful cathedral of the Church of England, I had the privilege of telling a large congregation the story of their own prosperous Colony—a new story to many of them.

Henry and William Williams, two of the most prominent missionaries, went out before there was one convert, and they lived to see almost the whole Maori nation professing Christianity. The aged widow of William Williams, who went out with her husband in 1825, welcomed me in New Zealand, as a representative of the missionary society of which he had been so honoured a member. Her son, Leonard Williams, who was baptized in infancy in 1829, along with the first Maori children received into the Church, was a veteran missionary, the Bishop of Waiapu, and welcomed me to his house. The descendants of the two original brothers have become a large family; and have exercised great and beneficial influence in the Colony. A grandson of William Williams was engaged in training Maori students for the sacred ministry. It was a striking illustration of the power of the Gospel that more than eighty of that once cannibal race have been ordained in the Anglican Church and many others in other churches. Maoris now hold a respected place in the Legislature of New Zealand; a Maori contingent fought in the recent World War, and the leader of their war-dance was a graduate of New Zealand University and wrote "M. A.; L. L. D." after his name.

There is a fine school or college for the sons of Maori chiefs, supported by themselves and preparing to work for the elevation of their race, socially and morally.

The Mexican Revolution and Missions

BY REV. G. B. WINTON, NASHVILLE, TENNESSEE

IN THE course of Mexico's history the shifting of political control has usually been from the Conservative to the Liberal party, or the reverse. The country's rather numerous revolutions have therefore been either the assertion of their historic domination, on the one hand, by those elements which are opposed to free speech, a free press, public education and liberty of worship, or, on the other, the powerful reaction against those forces of a people strongly bent on popular government, with all which that term implies. The army, always venal and corruptible, the victim itself of a vicious system, has too often been the tool of the party of privilege. And that group, though small, has, since colonial days, had command of the country's vast resources.

The overthrow of the liberal Carranza government was not, fortunately, a return to the old conservative control. The men who have accomplished it are men of Carranza's own party. Some of those who took part do advocate a repudiation of the constitution of 1917, but only in the interest of a return to that of 1857. This latter is the Juarez constitution, which for more than sixty years has been looked upon as the bulwark of liberal and democratic principles. Its adoption and promulgation in the middle of the nineteenth century marked the final downfall of the reactionaries, though the conflict with them continued for another decade. Their representatives seem to have had no active part in promoting this last change of régime.

Next in possibilities of damage to religious work would be a prolongation of internecine strife. This also has apparently been avoided. The people generally were not interested in this movement. It was a *coup d'etat*, a *cuartelazo*, an overthrow of the government by the army. This military uprising was so well organized and so general that it was instantly successful. The people did not have time to become divided or to nurse their resentments. No doubt the popular surprise—which was absolute—was mixed with a good deal of anger at seeing the civil institutions of the country made the football of ambitious politicians and an immoral soldiery. But the people of Mexico have so often seen their preferences rudely set aside that they have grown accustomed to it. They are weary of armed strife, and their temper is ever docile and submissive.

Not only was the regular army quite won over to the new revolution—it is always, unfortunately, quite too ready for any kind of a disturbance—but most of the rebels and bandits have also

been conciliated. The few that remain in the field were already so completely outlawed that they cannot now serve as a nucleus for adherents of Carranza. Without that reinforcement they can hardly assume importance. It is likely that the new government will deal drastically with them. Being essentially military it is in a position to handle well the problem of policing.

The fact that there has been a minimum of bloodshed and disorder is at bottom a tribute to the Carranza Government. That administration had placed the country in an independent position financially. It had also given sway to the development of a strong and sane public opinion. Freedom of the press was not a myth. Vigorous and independent papers have formed and molded a public sentiment of which political leaders are obliged to take note. Already the people have borne about all they will submit to. The leaders of the revolution have not dared to engage in bloody reprisals. At the time of this writing they are joining in the universal chorus of denunciation which has risen over the cowardly assassination of the deposed President. Moreover they do not dare go to war among themselves. There will be virtually only one candidate for the presidency.

With the country at peace and a government in undisputed control and committed to liberal and progressive principles, the missionary forces may look for the continuing of those favorable conditions which have so notably marked the last two or three years. Never before was the situation so attractive. The revolutionary movement begun in 1910 profoundly stirred the people of Mexico. It is among the poor and the ignorant in every country that the missionary finds his largest constituency. These masses of the Mexican people felt that that uprising was their revolution. Beginning with Madero every leader has appealed to them, held out promises to them, sought their approval and support. They have been aroused to new hope and expectation. Their hopes have been in a large measure disappointed. They long for help, for enlightenment, for relief, especially from their ignorance. The educational work of the churches wins their hearts. Later they find out also how much of strength and of consolation can be drawn from the gospel. Economically they are better off than before. They are now better able to sustain their churches and their schools. Labor unions, political leaders, current papers appeal to their opinions and seek their support. A strong and growing middle class is emerging from among them. It is sympathetic with their aspirations and largely friendly to Protestantism. Indeed, a considerable proportion of that class are Protestants.

In the government of Mr. Carranza a great many of these men found employment. This was not because they were of one religion or another. The government was seeking efficiency, and making use

of it wherever found. It is but simple truth to say that the training supplied by the Protestant schools and churches ministers to efficiency. It supplies both the intellectual and moral basis for good citizenship. President Carranza paid no attention to the personal views of the men who cooperated with him. So long as they were effective public servants and of liberal political sympathies, their religious preferences made no difference to him. And he found some of his best collaborators among the young men whom the evangelical schools had trained, many of them having completed that training by a term of study in the United States, made possible to them by their church connections.

On the side of the missions themselves the adjustment of zones of responsibility, completed in 1917, and now more adequate in Mexico than in any other field of equal size, came at the opportune moment. It met a new and noteworthy popular support of missionary work. Schools and churches have been thronged the last few years as never before. Even the Roman Catholic leaders in Mexico are taking note of the vigor of Protestantism and urging their own people to greater zeal. This is a good symptom. Competition, if it can be kept out of the realm of persecution, will prove wholesome. The prevailing religion in Mexico has long been marked by apathy and formalism.

The value of the Protestant work has been shown, as suggested above, by its contribution of able young men to the public service, as well as by the development of a stronger middle class and a vigorous public sentiment. Much yet remains to be accomplished. The helplessness of a great people in the hands of a small army betrays Mexico's need of training. The country is in danger of becoming the victim also of selfish exploiters, native and foreign, who are scheming day and night to get control of its wonderful resources. Its only safety is in the enlightenment of its people. They must be brought up to a level where they will be competent to protect themselves.

Now is the opportunity for those of our own people who really wish Mexico well. While our cynical journalists jeer and our greedy capitalists scramble for spoil, the Christian forces of this great land should be instant with their service. The one thing which the country needs, as is manifest on the most cursory view, is Christian education. Mexico has had too much of soldiers and of military rule already. A foreign soldiery, especially, would greatly add to her troubles. She would be forced to fight them, and she does not wish more war. She would have to become the enemy of the United States, whereas she longs to be our friend. Let us act the friendly part too. We never have done any worth while or creditable thing in helping Mexico with her educational problem. Yet she is our nearest neighbor.

The Breath of God in Dark Russia

BY A HEBREW CHRISTIAN

FOR three years a cloud of thick darkness has covered Russia like a pall, and from out of that darkness there have come reports so alarming that not a few have wondered if anything good would ever again take root in that blood-drenched soil. Yet all the time flowers of God's planting, that no winds could kill, have been springing up here and there. In the midst of persecution the Church of God has renewed its strength, and in many parts of the land evangelical Christian communities have sprung up and flourished.

One of the most remarkable of these communities is the Hebrew Christian Church at Kiev which came into existence in 1917 and survived many alarming vicissitudes. Its genesis forms a significant footnote to spiritual history. In 1917, Mr. Peter Goroditch, a Hebrew Christian missionary who had labored at Grodno and at Homel, where he opened a refreshment hall for starving Jewish refugees, was forced to move to Kiev. Being near the front, that town was overcrowded with panic-stricken refugees and offered an almost unique opportunity for Gospel witness. Mr. Goroditch found a small Hebrew Christian nucleus—three or four families and a few single individuals—who eagerly hailed his coming. He obtained a house with a mission hall and soon services were in full swing. The subjects were announced in the newspapers and by means of placards and in spite of nationalist and orthodox Jewish opposition the hall was crowded week by week. At the end of a year's faithful work the usual steps were taken to procure the necessary Government sanction which would enroll the congregation among publicly acknowledged religious bodies. After much prayerful thought, a declaration of principles and confession of faith was drawn up, submitted to the authorities, endorsed by them, and in June, 1918, the little community received public sanction, being accorded more privileges than those enjoyed by the Russian Lutherans.

This result was due in part to the warm friends which the movement had won among leading men including a member of the Ukrainian Cabinet, the President of the Russian Student Christian Movement, and one or two jurists. M. Krupnov, a famous lawyer, acted as the honorary legal representative before the Government authorities, while the presiding magistrate was extremely friendly and expressed the hope that the congregation would spread throughout Russia.

The movement made rapid progress. Members of various evangelical churches sought its fellowship as associates, full membership being restricted to Hebrew Christians. A wave of interest

among the Jews for miles around led to service being started at other centers in the neighborhood. In 1918, however, just when it seemed as if the fruit of faithful labor was to be gathered in, the Germans entered Kiev and the workers received notice to leave the premises within an hour and a half. For five weeks Mr. Goroditch tried in vain to secure a suitable lodging for himself and family, and at last they had to put up at a hotel, the services being carried on meanwhile in the University auditorium. This arrangement proved far from satisfactory since the meetings could not be effectually advertised, and only a small number of people knew that the work had been resumed. With Kiev thronged to its utmost capacity and lodgings almost unobtainable, the difficulties seemed insurmountable. A way was opened, however, when Mr. Goroditch's sister who, although a Jewess, is in sympathy with her brother, consented to sell her share of a property they held jointly and to lend the proceeds to secure a permanent home for the Mission. A house was obtained and when the alterations were completed, including a hall to seat 250 persons, the work was in full swing once more.

By this time the revival of spiritual interest which had begun some months before was at its flood tide. The churches in the district were crowded to the doors, and a spirit of earnest enquiry was spreading among all classes. The Jews in and about Kiev were profoundly affected, and every week enquirers from the Provinces came to the mission hall, attracted by the newspaper advertisements. Sometimes little commissions of enquiry, consisting mostly of young people, came to "spy out the land," and Mr. Goroditch's hospital home was thronged with guests most of the time.

The attitude of the press has been exceedingly friendly, and many of the Russian clergy have visited the services or directed Jewish enquirers to them. Bishop Lavrov, who recently seceded from the Russian Orthodox Church, was profoundly impressed by the meetings, and it was through his visit that he first came to the conclusion that the Russian Church does not give Christ to the people. His interesting pamphlet "Why I left the Church" contains several references to this. Another book by this remarkable man, entitled "Among the Christian Churches," recording the impressions of his spiritual wanderings, is dedicated "to the memory of a service in a Hebrew Christian Church," where he saw the early Christian fellowship re-lived in the twentieth century. It is this apostolic community life which impresses the people of Kiev and exerts homage even from enemies. The purity and simplicity of life and the loving, brotherly spirit which prevails among the members attract many whom theological controversy would antagonize.

The work of Mr. Fagans, one of Mr. Goroditch's assistants, is especially interesting on account of his grip upon young members of the Jewish *intelligentsia*. Having studied law at the Uni-

versities of Petrograd and Berlin, and graduated with high honors, Mr. Fagans was raised to the judge's bench at the outset of his career. Baptized as a Lutheran, he cast in his lot with the Russian Baptists, and worked among students under the late Baron Nicolai. As his spiritual life deepened, his professional prospects ceased to appeal to him. He fell to wondering whether a Christian could be a judge at law, and seemed to hear his life ring hollow. He finally abandoned his legal career and resolved to devote himself wholly to God's service. Following what he believed to be a divine call, he traveled south, came to Kiev and fell in with the mission. He made many friends among influential Jews and felt that here was an open door. He was able to bring many members of the best Jewish society to the meetings, and joyfully associated himself with Mr. Goroditch. His influence among students is especially remarkable, and he has gathered a fine body of earnest young men and women round the mission, infusing new vigor into the Hebrew-Christian "Jugenbund" (Young People's Fellowship), and bringing a tide of joyous energy into the life and work of the whole congregation.

The Church of God puts forth her greenest shoots in times of darkness and persecution, and the Hebrew Christian congregation at Kiev is one more witness to the fructifying power of tribulation. It is emphatically the child of evil times. Since its foundation, Kiev has been under thirteen different governments. Ten times the town was in a state of siege, four times battle actually raged in the streets. Twice shells fell upon the mission house, and on one of these occasions the inmates had an almost miraculous escape.

Set in the midst of a breathless, bleeding, sorely oppressed land, where murder is an every day occurrence and human beings—especially if they happen to be Jews—go about with terror-stricken eyes in fear of violence or death, where famine reigns and the barest necessities of life are unattainable luxuries, Mr. Goroditch and his colleagues are living and working in unconquerable faith, and God is honoring their trust in Him. Their need is great—an ordinary suit of clothes, to mention only one item, costs from 6,000 to 7,000 roubles in Russia today—and the work could not have been carried on but for the sacrifice of Mr. Goroditch and his sister in selling their property.

Mr. Goroditch has recently returned from a visit to England in search of help for his work. His previous acquaintance with Mr. Landsman brought him into contact with the Hebrew-Christian Testimony to Israel, and, since the two missions are based upon the same principles, Mr. David Baron has brought Mr. Goroditch into the service of the London Mission, and in the future the work at Kiev will be carried on under the auspices of the Hebrew Christian Testimony to Israel.

Almas, An Assyrian Mother

BY MRS. W. P. ELLIS, FORMERLY OF URUMIA, PERSIA

ALMAS was a captive of the Turks, following the "Flight" of the Assyrians. Her husband is a prominent Assyrian Christian dentist, who was obliged to flee for his life, leaving his wife and children behind with supposedly friendly Moslem neighbors. Almas' unusual beauty and attractiveness greatly increased her peril, and caused her to be hunted from one hiding place to another. With God's help she made her escape and tells the following story of the sufferings she endured.

"My husband returned from the villages, where he had been sent to carry relief, the night before the 'Flight.' At about three o'clock the following morning we were awakened by a loud knocking at the gate. My husband dressed quickly and went out to see who it was. Without a thought of fear I went to sleep again, thinking it was someone with a bad toothache. Suddenly I was awakened by my husband's voice telling me to arise quickly and prepare for flight. We put my husband's dentist chair, medical instruments and heavy things in our cart and sent them to a Moslem 'friend.' Then my husband asked me whether I would rather flee or remain with one of my Moslem friends. The thought of the fearful journey in the heat with my little ones led me to decide to stay, so with our three children, aged five years, three years and the nine months old baby, we went to the home of a friend whom we had kept in our house for three months while the Armenians were molesting the Moslems. The Moslem made many promises to my husband, and his last words before my husband left were: 'Be assured, doctor, that save by killing me no one can trouble your family.'

"From eleven o'clock until half past two I heard dreadful cries of women and children, and learned they came from the French Mission Yard, where the Moslems had begun a great massacre. I also learned that the family of the 'friend' with whom we had taken refuge were staying at the Mission Yard to enjoy the massacre.

"After the first great carnage of murder was over the Turks came into the city. The next morning I was about to give breakfast to my little ones when the gate knocked and Ismael Khan (our Moslem friend) arose and said: 'Almas Khannum, if they come, say you have become a Moslem.' Then he ran up a ladder, and we were left helpless. I knelt down with my children and promised God that with His help I would not say that I had become a Moslem. I had hardly finished when I heard footsteps, and the children began to scream. I told them I was sure Jesus had heard our prayer. Five Turkish officers strode into the room and asked who we were. I calmly replied that I was a Christian. Then they informed me that they were

hunting Christian men and that if they should find one hidden in the house they would kill the children and me. They sought thoroughly, looked over our belongings and left without taking anything. I knew I was to face more scenes like that, but for the children's sake I offered up prayers and then assured them that God would keep us, as He had done before. Three more parties came, asking the same questions and leaving without touching our goods; but the next party frightened me very much. They cried:

"See! There is a kachakh's wife and her little dogs. Kill without mercy!"

"One of the officers held a pistol to my head saying,

" 'Show me where the devil is or you die.'"

"Again with a calmness that was the gift of God I told them they could search for themselves. This they did with no success, and when they returned they said to the Moslem, 'Why don't you kill them?'"

"I said to them—'You know that Dr. Baba Khan has not wronged anyone. How can you wish to kill us?' They found the medicines I had brought for the children and divided them among themselves, after which the officer came toward me the second time with his pistol and said: 'Give me money or I shoot.' I frankly told him that I had no money about me, and finally they said they would come again at five o'clock when I must have twenty tomans for them. They seemed in a hurry to search the neighborhood for food, and left us, much to my surprise.

"I had only one way that I thought we might be saved. I wrote a note to Dr. Packard, asking him to send for us. We waited patiently for an answer, not knowing that he too was a prisoner. A few minutes later another party came. One of them drew out his pistol and put it to my head, asking persistently for gold. After he had been assured we had none he searched a while and left. Fifteen minutes passed and we began to feel a little at rest, when we saw a Moslem with a shaved head come down from a roof straight to the room where we were. He said: 'I am going to take you to my home and then you must marry me.'"

"I had received no word from Dr. Packard and something must be done quickly. I took a pillow, some of my baby's clothes, a thin quilt and some food and started for the yard where were the remnants of my people left unmassacred. On the way a Moslem woman tried to take off my baby's clothes. In the yard, what a sight met my eyes! Women and children had been brought from the French Mission naked, dirty, covered with the blood of their own relatives. They seemed to think I had brought bread for them, and rushed upon me in such a mad way that my children began to cry. The air was thick and dreadful, and in desperation I asked a Turkish officer to find a place for us. Some Moslems looking on said: 'Never

mind. Let them sit on each other.' In the meantime a woman who knew us brought us out into another yard where I could sit down and divide my bread and quiet my children. Of course, I could only feed a few of the most hungry.

"Five minutes later the commander told everyone to follow him. Then most of the women lost their children in the confusion that followed. We were driven like cattle into a larger yard. One little boy about eleven or twelve years old was badly wounded and could not walk as fast as the rest of us. So they whipped him and made him run, and the poor little fellow fell every few steps. He must have died that day for I saw no more of him.

"When we reached the next house I found Esther, wife of Rabi David, with her mother, her brother's wife and three children. Esther burst into tears and told me her brothers had been killed, although she had given all her money in an attempt to save them. She said they had had nothing to eat since the day before. I gladly gave them three sheets of my lawas. Seeing this the crowd began to press upon me for some, and I divided all I had among them; but on looking I found still two sheets left, and I thought of Christ feeding the five thousand.

"Soon afterward I found that the Turks were planning to carry off every good looking young woman that night, so Esther and her family and others got ready and started with us, not knowing what we were to face. Late in the evening we reached the house of a Moslem, and when we saw his wife rocking a cradle we felt sure we would be safe there with our children. The wife welcomed us, and prepared supper for us all. We remained in this home for fifteen days. On the sixth day of our sojourn there I heard that a man by the name of Husein Guli Khan had gone to the house of the false friend who had first received us and had taken all our goods. Our new friends urged me to go at once to this other house and demand my goods, so I dressed as a Moslem woman and started off. I had gone only a short distance when I heard someone calling me, and frightened I turned and saw this false friend whispering to someone. A tall man told the servant accompanying me to go back, for I was to remain a prisoner. I fell on my knees and prayed, and suddenly as I prayed a feeling of peace came over me and a voice seemed to say: 'Fear not daughter, I am with thee!' Just then a man came in and asked if I was Dr. Baba Khan's wife. When I replied that I was he said: 'This is a mistake. I will send some one to take you to your children.' When I got safely back and had my children in my arms I said, 'Never more will I care about *things*, so long as I have my little ones, and I will never leave them again.'

"After fifteen days our hostess told us it was necessary for her to go to the village and get her wheat, for if she did not do so at once the Turks would harvest it. After she left the house I could

stay there no longer, so we went to another friend and stayed there a few days, but some wicked Moslems found it out, and I was in great danger. Dreadful days followed, when we hid in great earthen Persian ovens, in boxes, in dark closets and damp cellars but they found me not! My strength was fast waning and my baby suffered greatly so that at last in desperation I went to my mother-in-law. I began to have fever and fainting spells and could no longer nurse my little one. As there was no milk to be had for him he was about to die. My little three year old girl had become sick from fear, and would not say a word, but praise His Name, we all recovered without medicine, and even without sufficient nourishing food.

“Finally at the withdrawal of the Turks we came out of our hiding place and sought refuge with other remnants in the Presbyterian Mission Compound. There we stayed under protection for many months, many times in great fear of our lives, but God kept us. My husband had reached Tabriz from the South, and when Dr. Packard finally came over I returned with him to Tabriz. What a glad reunion we all had, a united and unbroken circle! God’s mercy has been very great to us.”

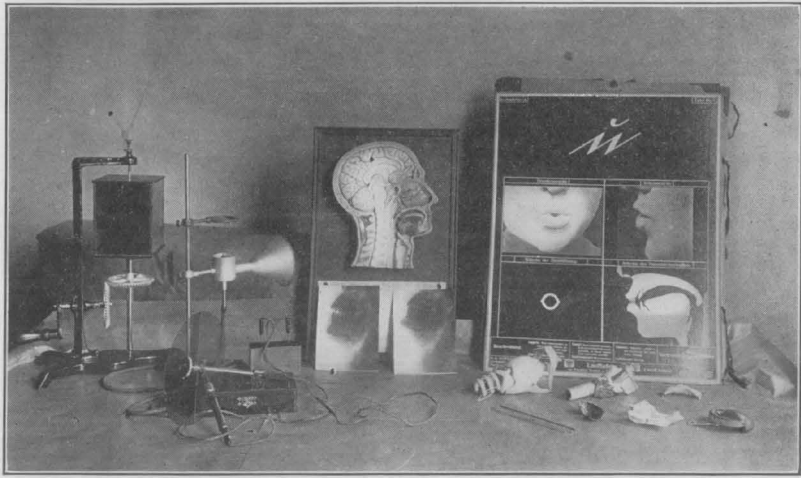
The Kennedy School of Missions*

BY DEAN EDWARD WARREN CAPEN, Ph. D., HARTFORD, CONN.

DURING the last two years there have been at the Kennedy School of Missions students preparing for service in Africa, who came from North Carolina and Georgia, from Kansas, Nebraska, Wisconsin, Iowa, Oklahoma and Michigan, from Connecticut and even from Africa. Several had already seen service in Egypt and in Natal. The new recruits were destined for Cairo, for Algiers, the Sudan, the Belgian Congo, Portuguese West Africa, British East Africa, Natal and Rhodesia. They represented four denominations—Methodist, United Presbyterian, Reformed Church in America and Congregational. These heterogeneous groups had been drawn to Hartford by the special courses provided by the School under such teachers as Profs. D. B. Macdonald, W. C. Willoughby and their associates. Other courses included lectures by Dr. H. Karl W. Kumm, on “Anthropo-Geography and the History of Christianity in Africa”; and “Native Life in Africa” by Mrs. Agnes C. L. Donohugh. These students also had an opportunity to study phonetics and the art of language acquisition, the Bible and Christian truths, psychology, pedagogy, sociology, care of the health, etc.

*The Kennedy School of Missions, named for the late John Stewart Kennedy of New York, in whose memory Mrs. Kennedy gave the School a liberal endowment, is essentially a graduate school.

Preparing for work in China is always a large China group studying under Prof. Lewis Hodous, D. D., formerly President of the Union Theological School at Foochow. Students of the problems of work for Moslems last year numbered seventeen, and came from various parts of the Mohammedan world, Egypt, Turkey, India and Malaysia. There were smaller groups for India (under Dr. Robert A. Hume) and Latin America. A special course for missionaries to Malaysia has been given by Rev. W. G. Shellabear, D. D., of Singapore.



APPARATUS IN THE PHONETICS LABORATORY, KENNEDY SCHOOL OF MISSIONS

Students in the Kennedy School of Missions have the advantages of courses offered by the two affiliated schools, the Hartford Theological Seminary and the Hartford School of Religious Pedagogy. Enrolment has increased from fourteen in 1911 to sixty during 1918-19. They have represented twelve or more of the mission Boards. The students always include missionaries on furlough, as well as candidates and appointees, and those who have attended the School are now laboring in all parts of the mission field. Thus the School is serving an international as well as an interdenominational constituency, and the mere presence of students from so many countries and churches is an important factor in the broadening and educating influence.

The experience of the first eight years justified the Trustees in May, 1919, in placing the School of Missions upon a permanent basis, and the School stands ready to do its full share in training the large reinforcements for which the Church is loudly calling.



A MOSLEM LAD WHO NEEDS CHRIST

Religion in Tunisia, North Africa

BY A. V. LILEY, TUNIS

Missionary of the North African Mission

NORTH Africa, long known as the Barbary States, or land of the Bérbers, stretches from the Nile to the coast of Morocco and inland from the Mediterranean Sea to the Great Atlas Mountains.

The Berbers are probably of Hamitic extraction but their history is very obscure. They are superior to the Arab invader, being hard-working, patient, industrious, energetic; and if able to better his situation, the Berber will readily leave his mountain home to go elsewhere.

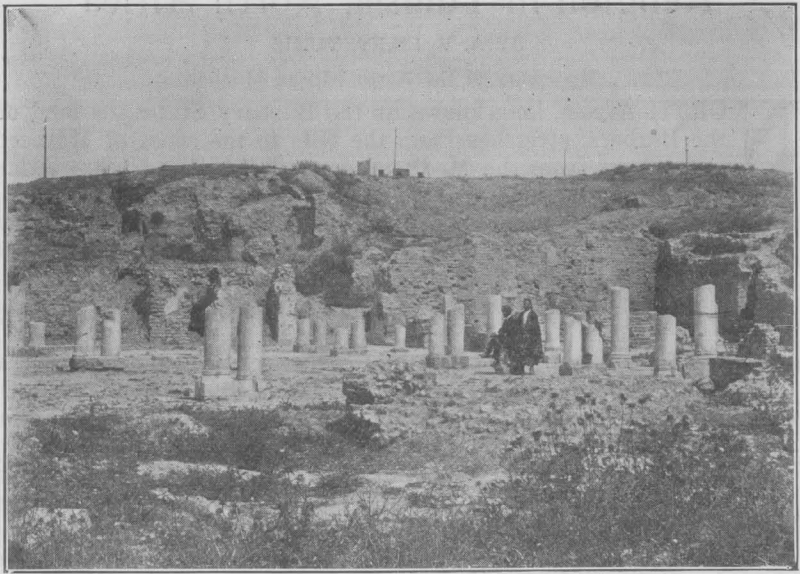
The Phoenicians, pushed on by their commercial instincts, went to Cyprus, Crete, the Greek archipelago and Sicily. About 800 B. C. they visited the coast of Tunisia and opened trade with the Lybians and eventually Carthage was founded.

The first mention of Christianity in Carthage is on the occasion when some young Christians were brought from the south to appear before the senate and be martyred in the amphitheatre. Perpetua, a young lady of noble birth and Felicita, a negress who became her sister in misfortune, were placed in nets and carried into the arena of the amphitheatre. A mad cow was set upon them and they were tossed several times, but were not gored to death. The heathen spectators, desiring to see their blood, called for their death, so a young gladiator entered the arena and dispatched them with his sword.

Notwithstanding these persecutions Christian bishoprics were founded, churches were built and converts increased. At Hippo, now known as Bone, Augustine carried on a successful work among the natives, traces of which may be found to this day among the Kabyles.

But the Church failed to carry out the great command of Christ and sects increased so that at the time of the Mohammedan invasion the Church had not the power to withstand her foes. The light was extinguished in North Africa by the Mohammedan invasion under Okba and the natives were forced to choose Islam or death. For over 1300 years Islam has held the natives in its power and until some 40 years ago, little was done to evangelize these people. Raymond Lull died a martyr for North Africa.

Islam professes to be based on five pillars, these being (1) the "Witness" to the unity of God and Mohammed the prophet of God, (2) Prayer, (3) Fasting, (4) Almsgiving, (5) Pilgrimage to Mecca. Islam is undoubtedly the most bitterly anti-Christian religion, for it denies the Fatherhood of God, the Deity and Sonship of the Lord Jesus (also His death). John 3:16 is blasphemy to the Moslem.



THE RUINS OF AN ANCIENT CHRISTIAN CHURCH
The Byzantine Basilica at Carthage, North Africa

The Bible is replaced by the Koran which is said to be "the last revelation and contains all man needs to know"—yet it contains no teaching of a Saviour, nothing of atonement and expiation for sin, no mediator or intercessor.

It must not be thought that because the Moslem professes a great reverence for God and has His name constantly on his lips that his God is the God revealed by Christ. They look upon God as an almighty, irresponsible, arbitrary being.

The place given to women in the Koran is such that its teaching could not be accepted by any civilized or moral people. Mohammed said of them that "they are charming snares to believers. Ornamental articles of furniture, difficult to keep in order, pretty play things."

Islam held undisputed sway in North Africa until the French occupation. Protection, liberty and justice were granted to those who had the heaviest purse.

In Tunisia there are five leading religions: Islam, which is divided into three schools of thought, the Hanifi, Meliki and Khoumsi. There is a large Negro colony, mostly from the banks of the Niger. They profess to be Moslems but practice many heathen rites. The Jews number some 50,000 in Tunis City. They are mostly ignorant of the Scriptures. There are also Roman Catholics and Greek churches as well as some 500 or more Protestants. Among the few

Syrians are found some members of the Armenian and Maronite churches. These people all give evidence that all have sinned and come short of the glory of God and have need to be born again. In too many instances the Roman Catholics, as well as the Moslems and the Jews, show that their superstitious practices begin in early life. As soon as a Moslem child is ushered into this world the roof of its mouth is rubbed with a powdered plant called "Henna" and a charm is tied around its neck to ward off the effects of the evil eye. The Roman Catholics are equally superstitious about the evil eye and one frequently sees them wearing a piece of twisted coral as an antidote. Prayers and ceremonials are among all these people for the most part. All believe in the merit of doing good works, thus showing how all are far from the teaching of the Bible that man is not saved by his own works (Ephesians 2: 8, 9). These people are also alike in their opposition to the general study of the Bible, and in their intolerance towards those who do not follow their creed. There is no power to win them by any other Gospel than that which proclaims Christ as the only Way, the Truth and the Life. We look forward to the time when the Crescent will give way to the Cross and when the errors of Mohammed will be swept away by the truth of the Gospel of our Lord Jesus Christ.



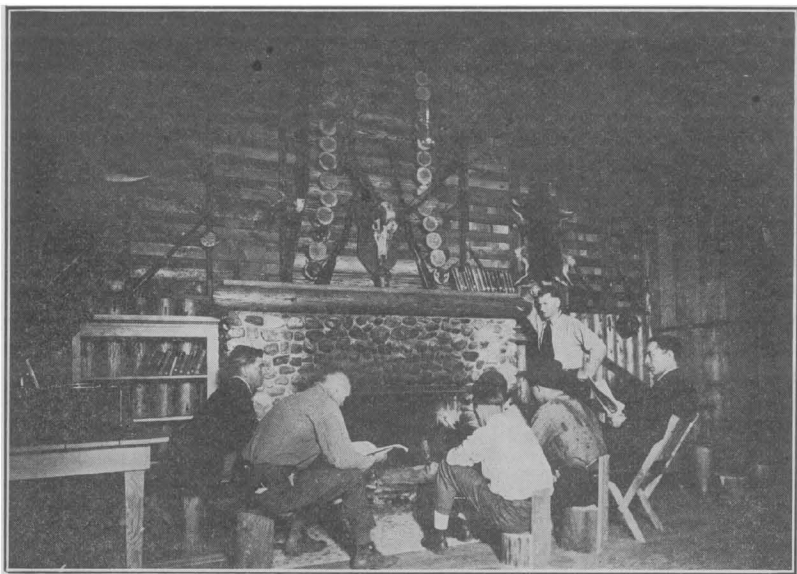
HOW TUNISIANS DRIVE AWAY EVIL SPIRITS

Silver Charms and Necklace Worn to Bring Blessing and Drive Away Evil

A Community Hut at Powers, Oregon

BY COE HAYNE, NEW YORK

TO PROVIDE a community center where fathers and mothers may meet on a common footing and where boys and girls may find a wholesome outlet for all of their religious, social and physical impulses and where are provided comforts such as most of the homes in a logging camp lack—this was the purpose of the American Baptist Home Mission Society when it built its first welfare hut at Powers, Oregon. Here are moving pictures, the hos-



AROUND THE FIREPLACE IN THE LUMBER CAMP COMMUNITY HOUSE

pitable fireplace, the rest rooms, the magazine and game tables and the space for basketball and kindred indoor games; also a community kitchen and a banquet hall and a stage for amateur plays, debates and lectures. A community sing is held every Sunday night. The talking machine and the piano player are not allowed to remain idle. The shower baths for both men and women and the bedrooms for transient guests are not the least important among hut comforts. In one section of the building are the living quarters for the hut secretary and his family. This hut serves as a point of contact between the secretary and the men. It is not a church or a mission but is constructed and conducted for the purpose of bringing Christ to the men of the lumber camps.

The Story of Paul Rader—Evangelist

An Autobiographical Sketch

"Be not thou therefore ashamed of the testimony of our Lord . . . but be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose in grace, which was given us in Christ Jesus before the world began." (2 Timothy 1:8, 9.)

WRITTEN very clearly upon my mind is the memory of one night when I was a boy of nine years. My father was a Methodist missionary in Cheyenne, Wyoming, and a revival was in progress. A few soldiers from the nearby fort were at the altar and more grown folks, but no children except myself. Being the preacher's boy no one thought I needed to be talked to, and the service was nearly over before a dear man came to me and asked me some questions. But I found no peace. I arose and with a sad heart went home. When I was on my knees beside my bed, my father came in and in a simple way showed me that my sin was covered, forgiven and forgotten. The joy and peace that came to my young heart as I believed became my yard stick by which I was to measure God. He was thereafter my own Jesus, the Author of peace.

My father and I traveled together, while he preached to the men of the plains, hundreds of miles from any railroad. This experience gave my soul a firm grasp of the simple Gospel. I never could forget his plain talks to the Indians, and his simple illustrations that made their way into darkened minds and hearts. There came to me in those days a great desire to preach the Gospel. I had a soprano voice and used it to sing the Gospel, but in the summer of my sixteenth year I was offered an opportunity to preach in a small school house, where there was no church. My congregation the first Sunday consisted of the lady who ran the boarding house and a deaf woman, but Jesus was there and I have a large quilt still preserved covered with names of folks who were saved in the school house that summer. I didn't receive any salary, but I broke two broncos a week and got paid for that. When school time came in the fall I took back home with me a fine milk cow and a driving horse, besides some money for horse breaking.

God continued to bless me through my school years and during the summers in this kind of work. He was very real to me through all my young manhood, and I was conscious of His leading. Then came the day when doubts about the Bible began to make their way into my heart. I was taking extra college work in a denominational school and the professor of literature was lecturing on the book of Job. His statements went through my heart like a knife. At the

close of the class, I went to him and with cutting sarcasm he gave me to understand that my simple faith in the Bible came from my ignorance. He could not have struck a worse chord in my nature than to call me ignorant. My Southern blood boiled, and for weeks I struggled in the darkness and at the close set my teeth on a decision to know everything that such men as the professor held against the Bible. The devil told me I had been blindfolded and childish. My decision came from a wounded pride, and all the bitterness that came into my life afterward had its start in that pride.

The destructive ideas voiced by the professor were to me like "a tree to be desired to make one wise," and I began to eat. I read the books he gave me, and found the new thought more to be desired than strong drink. The habit for such reading grew greatly. I did not throw away my faith, but I let this strong draught of poison begin its deadly work. I struggled to keep my faith, but faith fainted and grew sick.

When doubt took possession of me it weakened the old-time armor against sin. The devil could shoot from many angles now and find a hole. I had a double mind, and, true to Scripture, became unstable in all my ways.

I tried to preach as before, but I found that the new natural religion offers no salvation. It sings the praises of this world, and has eyes only for the life that now is. It believes in salvation by evolution, instead of salvation through regeneration. It stands for man-made religion as against supernatural religion.

I thought that this new school of thought had science in certainty and history in solid phalanx on their side, but later I learned with heavy heart that what appeared to be a solid wall was in fact a lattice overgrown with the philosophical thought—the product of rebellious hearts against the revelation of God. I came to look with doubt upon our material boasts and to see that the drift of the times is toward man's best efforts for himself and his kind, instead of accepting God's best efforts for man on Calvary.

I had come to the philanthropic end of the natural religion road, and there with more sin abounding there was no salvation. It was man trying again to lift himself by his own boot straps.

I gave up preaching. The devil had run me up a blind road that leads to nowhere, and all along the road were left marks of my defeat. I had thrown myself into social service and reform work, and all this with a fight still going on. My early faith in my God was buried under many a defeat and many a doubt, but its faint voice could be heard in the quiet hours.

Gradually I began to open my eyes. I saw that supernatural religion was not a blind road. A letter from my father shook me to the depths, and I reformed and resolved to preach past my doubts. I turned to the old road of supernatural religion, and I forced my-

self to preach, but while my head was somewhat changed yet there was a work which God wanted to do in my own soul. I was side-stepping the issue by thinking that some good work would square me with God.

At this time my father died and much other trouble followed. I tried harder to preach, but the wobble was still in my nature, and instead of turning to God with all the trouble that came I turned to my own resources and business. I hated to admit that I had been shorn of my locks, but I saw I was not at a place of power with God. I shook myself as Samson of old, but before I could ever be square with God I knew there must be a great heart-reckoning. I knew pride must have an awful fall but the self-life shrank from such a reckoning.

Finally God found me, a believer, but a backslider, a hypocrite without backbone. I was walking on the streets of New York when God spoke to my heart in the same tender pleading way, as when I was a boy. I almost ran to my room and dropped on my knees beside the bed. I wanted Him. I uncovered my heart and went in for the awful reckoning. My confession ran out like water. I went to the very depths with Him. I first dealt with the past and all its sin and told Him that I could face it in His strength and make right my wrongs. When that was forgiven and settled, I asked Him for a clean heart and an obedient heart given over entirely to Him—where pride and self would not be on the throne, but He alone reign.

Three days and three nights the fight with self lasted. On the third morning I took the Bible and asked God to open up His Word to me. He banished my doubt and I saw Jesus. I came to know Him there as my sanctification. I also saw very plainly in His Word that He is the same yesterday and today and forever, and that He still can and does heal.

Then I walked out into the street and preached with the old boyhood freedom and joy. Christ seemed to stand up inside of me as my very life and wisdom and words. My heart fairly burned, as it does yet in preaching, with the joy of His presence. I came by His leading hand from place to place, through much prayer and waiting for His command. I preached at the Gospel Tabernacle of the Christian and Missionary Alliance in Pittsburg, going out from there to conventions and revival meetings at times, until the Lord led me to launch forth in a little wider field of evangelism. Later a call came to be pastor of the Moody Church in Chicago.

The years passed over, crowded full of experience and much travel and study. When I think of all that has been crowded into those years, I marvel at the mercy of God and His goodness to me in spirit, soul and body.

Kingdom Recruiting—A Sermon

BY PASTOR PAUL RADER, CHICAGO

Pastor of the Moody Tabernacle Church

“The Kingdom of Heaven is Like”: These words fell from the lips of Jesus again and again: “The kingdom of heaven is like.” Picture Him standing there in the little boat as it rocks quietly in the water, and before Him crowded right up to the water’s edge a great multitude, listening intently to every sentence from His lips.

“The Kingdom of Heaven.” These are surprising words. Is there then to be a kingdom heaven born, heaven bought and heaven sent? That is exactly what Jesus is saying, and furthermore He is showing by speaking to them in parables just how it is to come.

His words roll to them like tremendous breakers along the coast in a storm. Six times these words break on their ears—“The kingdom of heaven is like”—and each time accompanying the words comes a parable to explain the kingdom to those who have ears to hear. As the great waves on the beach break suddenly and then burst into foam and run up the sands, so this phrase “The kingdom of heaven is like” would break and then would foam forth the explaining parable. With each breaking wave the Kingdom program becomes clearer.

These waves are beating too against a stubborn world program of man. In the breast of the men before him is a program of the earth earthy, of the flesh fleshly, and of the devil devilish. There is there before Him in living, breathing men a kingdom of this world and He has come to start a kingdom of heaven. He is finally, when He has enrolled His subjects, to come back to this world and set up His Kingdom with all authority and power.

Yes! He will set up His Kingdom right here in this world; right here where the curse came, where Adam walked out of the Garden and because of sin started to work and earn his bread by the sweat of his brow; right here where Eve because of sin brought forth her first-born in pain and anguish; right here where because of the fall sin entered and the devil became the prince of this world, and Cain killed his brother Abel and went out from the presence of God marked with the sickening mark of a murdered. Yes, He will set up His Kingdom right here where passion has reaped its awful toll of infamy, here where hearts have been broken, where man has fought his brother, cheated his brother, lied about his brother, robbed his brother, where he has hated, envied, coveted, blasphemed God, laughed at His laws, poohpoohed His miracles, even denied His very existence, and tried to tear His blessed Book, the Bible, to pieces, and tried to choke the faith of babes and clog the minds of the young that would seek after Him. Yes, praise God, Christ is to set up His kingdom here where His rich holy Blood flowed from His side, here where He suffered, here where He rose again. Yes, it is here where the nations are warring for supremacy that He will take His throne and reign in righteousness.

This great stupendous event is in the future, and may be very, very close, but the part of the program now being carried out before the kingdom shall be ushered in is the recruiting of subjects. The Gospel is the good news, telling how whosoever will can become a subject of this Kingdom.

The belief of the kingdom of this world, presided over by the devil, is

that man in and of himself is abundantly sufficient, that his brain, his brawn, his wonder-working ingenuity, his will, can guide him safely through all the waves that roll against him, and men speak of this as the first law of nature, the great law of self-preservation. The outcome of all this is what they love to call natural religion, and of course in this religion man and man alone is the god. There, so-called culture and learning have led them away from idols of wood and stone, neither do they call the wind, the sun, or the moon by names to indicate them as gods, but they deify the reason of man. They worship the works of his hands in invention and art, in science and industry. They are pleased to refer to this as their second law of nature, which is the law of self-expression.

There is only one law of nature left and this they do not care to talk of, for it is an awful nightmare. This is the law of self-mastery. Hide your face now. Stop your ears. Close your eyes, and try not to think. The shock will be awful if you are a devotee of the god called man. He has lost all control over himself and must yield all his houses, all his land, all his power, all his pomp, all his hopes, all his plans, all his loves and labors to a strong enemy called death. He may drink of the best concoctions of his genius, he may hold with all his might with his wonderful will, to life, but death will take him. Man is not master of himself.

Jesus came to this world and from this little boat throws out the great life-giving promises of His kingdom. He had no subjects for His kingdom when He opened His eyes in that little manger cradle, for all men are the subjects of sin and death. There is not a one that is not a born and willing subject of the kingdom over which the devil is ruling; not a one who is not under the dominion of sin.

Hear what God has to say about this statement: "By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned."

Again hear God's Word: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities like the wind have taken us away." And still again God says: "We all like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all." We see then that Jesus started without a subject and if He was to have subjects He must get them from the ranks of the devil, who in league with human nature and as prince of the world sits in the place of world power, and by his power of temptation holds the hearts of men captives to sin, the world, their flesh and himself.

Jesus then before He can have a kingdom must have subjects, and before He can have subjects He must set them free from their old leader and master and make them new creatures. This is the first task to which He directs Himself when John has baptized Him in Jordan, and God has baptized Him with the Holy Ghost. He goes immediately into the wilderness, and there after fasting until His flesh, in almost death, calls, cries for food, He meets the devil.

The battle is on. The devil offers all he has, even to the kingdom of this world lying in his power, if Christ will but fall down and worship him. All the devil's temptations and pleadings are in vain. Christ will have nothing to do with him. The battle is over. Christ is true to His Father and does His will.

Christ returns to announce that He is the victor, as the Scriptures prophesied He would be. Now He is ready to announce His program as God had written it down in His Word, and arises in a little church the

first Sunday and reads out of the Bible thus about Himself: "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.* * And He closed the Book and sat down * * and He began to say unto them, This day is this Scripture fulfilled in your ears."

He has conquered the devil. He is to be the Deliverer. The prince of this world before whom every other living soul has had to bow and become a sinner has found One now who will have nothing to do with him. He is an active victor, going on to offer help to any that are bound by Satan, and are his subjects.

Jesus Christ stands there talking to the multitude from the little boat then as the conqueror of the devil. The Scriptures go farther and say that He was "manifested to destroy the works of the devil." So this, then, is the first battle Jesus Christ had entered on His campaign of conquering and before He finishes He is to destroy the works even of the devil; the very results of sin? Yes! The devil then I recognize as my enemy, but he has been defeated by Jesus Christ who comes lifting His victorious banner, asking all who would be free from sin to enlist, and become His subjects in this new Kingdom He is to bring in when He has gotten all His subjects from all lands.

The world with all its allurements and charms for sin, its amusements that take hold on hell, its fascinations that exalt man and the devil and forget God, all this, which is the world, is my enemy. It was all offered to Jesus but He turned it down flat. He has conquered the world, and offers instead of worldly joys a joy which He alone can give, but which the world cannot give and cannot take away. Jesus then raises His banner of joy and offers it as lasting and real, without a sting, and calls to men to leave the world and its pleasures and the devil that is running them and enlist under His banner of joy that will last forever. This world gave Him nothing, but He could be filled with the deepest kind of joy and peace without needing anything the world could give or the devil had to offer. Everlasting peace and joy is on the banner under which He asks subjects to enlist and this same blessed banner is to float over the palaces of His Kingdom forever.

At last the hour comes in the life of Jesus when He must go against the enemy called Death. Jesus has broken the power of sin by conquering all the devil's temptations and offering His conquering power to His subjects. But all mankind are under the power of death: the awful wages of sin. If Christ is to have subjects this bondage of death must be broken, and He must be able to offer life instead of death to those who come under His banner.

He has made His boasts and the devil and his subjects are made and planning to put Him out of the way. Their very anger of wrath and love of murder is to be the means in God's hands of letting Jesus get into death so He can conquer it. His very enemy the devil is pushing a program of hate that will cause men to kill Jesus, and by the devil's very efforts to destroy Him he is giving Him the great chance for which He has come into the world: namely, to die man's death and conquer death by rising victor over it. He is to be the Lamb of God that taketh away the sin of the world. The hour comes. They nail Him to the cross and in the dark, with God's face turned away from Him, He dies, taking the place of men with all their sin.

The wages of sin is death, and He takes all that wages for a whole race on Himself. He dies an accursed thing of sin, with God's face turned from Him as the curse. He pays the old debt that every subject whom He will afterward get owes, and the subject can come to Him with no old scores unpaid to his old master, sin.

Let us say, for example, that I wish to have a young fellow who is working hard for a certain firm come and work for me, but when I approach him on the subject he tells me that he is heavily in debt to the company. Before he can come to me those debts must be paid, and if I pay all his debts and tell him he can go free he is then in a position to work for me. Jesus by His death not only paid the debt of sin which His subjects owe, but He conquered death itself, and arose from the grave the living victor over it, and with this tremendous, staggering, offer of sharing His victory with any who would believe Him and become His subjects. He called for recruits. He has added life then to the list of victories on His banner, and offers to those who will become His subjects life instead of death. Praise God! "Death is swallowed up in victory," as the Scriptures say.

When Jesus consented to enter death for humanity and conquer it, He did not consult with His flesh. The flesh, the natural mind, draws back from death, but Jesus delivered up the flesh to the death of that shameful cross, and became victor over the flesh.

When the blessed feet of Jesus left the earth and with that resurrection body He made His victorious way back to the throne of God, He left behind Him a complete victory over the world, the flesh and the devil. This all may have who believe Him, they may have it here and now. He conquered death and Himself became the first-fruits of them who have slept the sleep of death, and when He comes again before long to get His subjects and usher in the Kingdom, He will give all His subjects (those who have left the devil's ranks and the ranks of the world) a glorious body like unto His own glorious body, and with Him here in this old world we will rule and reign, having gotten back all that Adam lost in Eden, and, oh, a thousandfold beside all that.

By His life, death and resurrection He has become King of kings and Lord of lords, and has a name far above every name, and there is coming a day soon when every knee shall bow to Him, even the devil and all his subjects. The world system as it is shall be done away. The curse shall be lifted from the ground and the living creatures below man. No more place of vice, or more graft and poverty and wrangle and hatred and suffering, and misrule, but righteousness and joy under His loving scepter.

But we who have taken Him as our Saviour and King and Conqueror are called into the highest of callings. We who have been sinners, servants of the devil, rebels before God, refusing to obey His voice, have come over now under His banners and are not only to be His subjects, but are to be His Bride. Think of the great grace and love in the heart of God that could plan such a glorious redemption that one who was a sinner and rebel could become the Queen with the King upon the throne of this wonderful, everlasting Kingdom. If this vision strikes your heart you will never think of life the same again. Everything around you will glow with a new meaning, and souls for whom Christ died will become dearer and more valuable than any treasure of earth. You will catch the call of His love to things which angels would love to have, and you will allow nothing that the world has to offer to keep you from the glories that are in Christ, and the majesty that shall be revealed in His Kingdom when He appears with ten thousand of His saints and sets up His rule

over all the earth. Yes, God and humanity are going to get together by and by, and the kingdoms of the earth shall become the kingdom of our wonderful Lord and Saviour Jesus Christ, and we shall be His Bride. Praise the Lord!

Jesus Christ has defeated all our enemies. Jesus Christ has returned to the throne of His Father, there to wait while men filled with the power of His Spirit carry the news of His victory around the world, and call upon men to forsake their sin and their service of the devil, and join Him and His Kingdom. By His wonderful life, He offers men a new life. By His wonderful victory He offers victory now. By His wonderful death and victory over death, He offers life forever to all who will take it, and He is now patiently waiting for men to believe Him and turn from darkness unto light.

When the last subject has given his heart to Jesus and the Bride of Christ is made up, then our blessed Saviour, "The Lord Himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we ever be with the Lord." Thus shall all the believers be caught up and changed in a moment in the twinkling of an eye. Then will they be given their place in the Kingdom and return with Him to the earth clothed with power and great might to rule and reign with Him and put down the kingdom of satan and sin with all world powers under man rule. Yes, praise God, we will return.

Listen to God's Word:

"And I saw heaven open and behold a white horse, and He that sat upon him was called Faithful and True, and in righteousness He does judge and make war. His eyes were as a flame of fire and on His head were many crowns, and He had a name written that no man knew, but He Himself, and He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses clothed in fine linen, white and clean, and out of His mouth goeth a sharp word, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture, and on His thigh a name written, King of kings and Lord of lords."

Standing in that little boat on the little lake Jesus did not seem a king but He is indeed King of kings and Lord of lords. From that little boat He announced what the Kingdom would be like while He was in glory and was calling through men by His Spirit for subjects. He plainly shows that while the invitation to participate in His glorious victories and to become one with Him in the coming Kingdom is extended to all, all will not come, and that of the many, many who do profess to come there will be a great number of pretenders who really do not break with the world and the devil and the flesh, but make a profession only. He shows that a large organization will come into being, which people can join, but that it will not be made up of real subjects of this coming kingdom but of some who are real subjects and many who are pretenders but who in fact are of the world, and have not stood against Satan in the power of Jesus' name and sought to do His will.

Out of the boat speaking to the multitude that day Jesus shows by the parable of the sower that the whole world will not be saved before He ushers in His Kingdom. He shows that some hear of His great offer but pay no attention to it. These are the stony ground sort. Some hear

it and start but they can't stand to be laughed at, and they stop. These are the shallow-soil quitters. Some start and get a good growth, but the world calls too loudly and they keep company with the same old gang, and they get choked, and you never hear any more about them but that "they started, but—." Some get busy and believe with all their heart and love Him and trust Him and expect Him to do all He promises, and stick true to Him and the interests of His Kingdom—these are the real subjects. He'll rule the Kingdom with these.

Then He lets another wave roll and break in parable form, saying "The kingdom of heaven is like a man who sowed wheat in his field, but while he slept his enemy sowed tares." Here He shows that while true Christianity will be in the world, while He is in the glory waiting for subjects, the enemy will start something that looks like Christianity and get folks to join it and it will all be under His name; the organization will be called a church and will act like a church, and yet it will be no more made up of His real subjects than tares can be wheat, though they may look alike to some folks. In this parable He asks a question: Shall the tares be pulled up? The answer is that they shall both grow along together until the harvest or the time when He gathers His subjects, then He'll catch up His own, but the bluffers, the hypocrites, or as the parable calls them, the tares, He will put in the fire. That doesn't sound like the world was going to get better and better, until it would all be good at the harvest time. No, sir, wheat is wheat and tares tares up to the harvest, and then the wheat gets the kingdom and the tares get the fire.

Next He says that the Kingdom of heaven, while He is in the glory waiting for subjects, is like a mustard seed planted in a field that, though it is small it somehow has a very peculiar growth and keeps it up; yes, a very unnatural growth until it becomes a tree so that the birds of the air lodge in its branches. Here He shows that the organization upon which men put His name will become very popular so that the demons of hell will roost around in it but it will not be sincere and true throughout. What better picture than this of a place called a church pulling off a show or an organization calling itself Christian giving a dance, could be found? They have the name and the gathering but they are not of the Kingdom. They seem to do big things but the big things are roosts for the devil and not for the One who conquered the world, and was not of the world.

Again He speaks of His buying a field because it has a hidden treasure. You remember God's great promises to the Jews and you must remember they are never forgotten. The Jews are scattered, yes, many of the tribes lost, but they are in this field called the world, and Christ has bought and paid for this world, and His own treasure the Jew is in it, and He will fulfill all His promises to him.

Yet again Christ speaks of the Kingdom of heaven as a goodly pearl for which a man sells all he has and buys it. Jesus gave up all He had for this believing crowd of His subjects, which He calls the ecclesia—the called out one—the Church. This is His Bride. Through them He is speaking to the world today. They have not all been gathered in yet, but when the last one has said yes to Him and come under His banner, that long expected shout will fill the heavens and the voice of the archangel and the trump of God shall sound, and we will be with our King, and sit down to the bridal supper. The Kingdom will have come.

Think of all that He offers you! What have you done with this wonderful offer of life and a kingdom? Are you professing without possess-

ing? Have you come out openly for Jesus and cut a clean line between yourself and the world, or are you trying to play both sides? Have you sworn a fight in Jesus' name against the flesh, are you enjoying victory in Jesus. Line up now. If you are ashamed of Him before men He will be ashamed of you before His Father in heaven.

You must do something with Jesus—

Neutral you cannot be.

Some day your heart will be asking

“What will He do with me?”

Christian Work in Eastern Siberia

LETTERS FROM E. W. OLSON AND JOSEPH VINCE

Two Russian Baptists have recently opened up Christian missionary work in Eastern Siberia. They are working without stated support from any mission board but have been supplied with Bibles and tracts by Russian Christians in America and by the GOSPEL COMMITTEE for WAR PRISONERS.

Rev. Jesse W. Brooks, who was Chairman of the First General Conference for the Evangelization of Russia, held in Chicago in June, 1918, has recently sent us interesting letters received from these two workers who attended the Conference, who were the first to begin work in Siberia.

The Rev. E. W. Olson who is located near Vladivostock, writes: “All I heard about the hunger of the Russian people for the Gospel is true. On a missionary journey 200 miles west of Blagovestschensk, we say that the hunger for the Gospel is tremendous. The villages generally have a population of from 3,000 to 5,000, and before we would stop at our quarters the crowds would surround our house to obtain news. No paper, no telegraph, and no mail is to be found in these places. We preached the Gospel until our voices were gone, but still the people hung around us almost night and day seeking light. Hundreds confessed that they had received Jesus into their hearts.

“Never have I seen so much ignorance, dirt and poverty as in these villages. No place looked like a home, but more like a cattle barn. Once we were taken by the Japanese forces, another time we were caught by the Cossacks, who took us for spies; in one village the Bolshevik forces took three horses, nine cattle, and several thousand rubles. Were it not for the love of Christ which constrains us we could not stand the hardships. Nevertheless, we praise God for the opportunities we have of spreading the Gospel.

“The Baptists have about 400 small churches in Eastern Siberia divided in two Conferences; The far East from Vladivostock to Irkutsk, and the West from Irkutsk to Omsk. In this large territory there are about 30,000,000 people, but at present only seventeen preachers in both these conferences. The churches that I so far have visited are very weak and far away from the standard of the Bible: they lack organization, leaders, and resources, and cannot take care of themselves—much less do any missionary work.

“No literature whatever can be found here. A Bible cannot be bought in the whole of Siberia. Almost every day some one asks for a Bible, and we cannot give what they so much long for. Everything that is worth

while to read is very welcome, but especially New Testaments and Bibles.

"Last Sunday we organized our first Sunday-school after the American model. There were 65 in attendance, and we made 11 classes. There was great interest. It is the first experiment in that line. We shall try to organize such schools everywhere possible.

"I have been praying to God that He would give us a better place for worship. We had a little room in the outskirts of the city. Thanks be to Him, we have now a fine large Lutheran Church located in the center of the city where we shall soon begin to work."

Rev. Jacob J. Vince has also sent a letter, written late in the winter from Blagovestschensk, in which he says:

"I never can forget the feeling that came over me when my feet, after eight years absence, again touched Russian soil. My earnest prayer that morning was, 'O Lord, let me be a blessing to my poor Russian people that need the light of Heaven more than anything else.'

"The day after landing I had my first meeting with the little Baptist congregation which has existed there for one or two years. Now we have a Baptist congregation of about 150 members. Our meetings are overcrowded; sometimes 750 people are listening to the Gospel for hours and hours. Since last November, we have baptized 111 souls, and there are many others waiting.

"The Sunday-school also is progressing and we have now over 200 children and 12 teachers.

"In our Far East Conference there are about 2000 believers, scattered through 150 villages, towns and cities, but there are many hundred villages more which have never been touched with the Gospel. Our Conference covers three large provinces, beginning at the Baikal Lake and extending to the Sea of Japan. The whole population of this district is about 4,500,000, and in hundreds of the villages you cannot find a single Bible; yet the hunger for the Word of God is very great. I have organized a Board of Missionary Directors to carry the Gospel into every village, but we have only eighteen workers on the field, and it is impossible for them to reach all the people who are waiting. Send us at once a few hundred Bibles and New Testaments. The political and economic conditions are so bad that it is impossible for the people to pay much for Bibles because the current rate of the American dollar is too high. The Russian railroads are in unspeakably bad condition, but the Bolsheviks here seem to be in good favor toward the spreading the Gospel." *

* Rev. Joseph Vince may be addressed at *Chinteyamy, Helampo, China*. Helampo is a Chinese city across the River Amoor and about a mile distant from Blagavestschensk.

A Post-War Missionary Conference

MANY new conditions at home and abroad have resulted from the world war, and many new problems have arisen in missionary work. The best study of these conditions and problems is in the recent volume prepared by the "Committee on the War and the Religious Outlook," entitled "The Missionary Outlook in the Light of the War." To view the whole present task, and to take counsel together for a forward movement the Presbyterian Board of Foreign Missions called together for a post-war conference the missionaries of the Church from all over the world. About 150 men and women, missionaries and officials, gathered at Princeton in daily session from June 19th to 27th, discussed the situation and problems in sessions and groups and formulated findings. They discussed each field, and the relative importance of the various forms of missionary work—evangelistic, medical, educational and social service. From most fields comes the insistent call for more adequate native leadership, so that there is a demand to strengthen allegiances which will develop Christian leaders. On these agencies we must depend for the self-propagating, self-governing and self-supporting Church of the future, so that heavy stress was laid upon the necessity for improving the work for women and girls, the future home-makers.

The need for higher standards in method was also emphasized. Old methods and policies, if inadequate, must be replaced by new and better ones in every line, whether in activities on the field or in the securing and training of candidates at home; in mission organization and in education, in the methods of preaching and teaching so as to evangelize and Christianize.

The relation between the Board at home and the missions on the field has always been a subject for debate, and while to the majority its mutual understanding develops sympathy, many believe it advisable to vest in the missions a greater degree of authority than has been theirs hitherto.

In order that advantage may be taken of the present opportunities the Conference insisted that more missionaries should be sent out, and that funds for carrying on their work should be increased. At the same time, it was recommended that in general existing work should be strengthened before new work is undertaken.

The Princeton Conference heartily favored cooperation with other missions in any way that will advance the cause of Christ, looking forward to union when practicable.

Hebrew Christians in Conference

The Sixth Annual Conference of the Hebrew Christian Alliance of America

BY REV. JOHN L. ZACKER, PHILADELPHIA, PA.

THE word "Conference" when defined comes to mean the calling together of representatives of various powers for the adjustment of difficulties and differences. The Hebrew Christian Alliance Conference refrains from doctrinal discussions or interfering with church tradition of form. Its mission is nothing more or less than a continuation of Apostolic Hebrew Christianity, thereby bearing witness to the Jew, the Gentile and the Church of God. Jewish followers of Jesus, the Messiah, representing no less than twenty-one denominations, now meet annually in America as one united body. The Sixth Conference met in the First Baptist Peddie Memorial Church, Newark, N. J., on Monday evening, May 31. The Rev. S. B. Rohold, Secretary-Treasurer and the Field Secretary, Rev. A. Lichtenstein, gave reports that were encouraging. Rev. E. Newman since the last Conference in Cleveland has located some prominent Hebrew Christians who were not known before. Among these are relatives of Justice Brandeis. Local branches of the Alliance have been organized and reorganized, struggling missions have been helped and literature distributed. For the coming year, Rev. H. L. Hellyer was elected to the presidency, Rev. A. Lichtenstein general secretary, Rev. Elias Newman, evangelist and Rev. Joseph R. Lewek, recording secretary and treasurer. Rev. A. I. Dushaw was elected as the Alliance representative to the Holy Land.

As a result of the Conference two evangelists are being sent to Palestine, two to Russia and the home field will be strengthened. The immediate establishment of a national headquarters is authorized, to be combined with a Bible Training School. "The Watchman" ceases to be a Yiddish supplement. Its size is to be doubled. Rev. S. B. Rohold was elected editor of the Alliance Quarterly. Immediately, through currency and pledges \$6000 was raised. The European greetings from Rev. David Baron and Prof. H. Strack, D. D., were thoroughly appreciated and ordered to be printed in pamphlet form. Mrs. E. Herman's inspiring article on "The Hebrew Christians of the Ukraine" touched a tender chord of the Conference, and was also ordered to be printed in pamphlet form.

Thomas J. Scott of India

ONE of the most important branches of mission work is the training of the native ministry in the mission fields. A man especially successful in this work in North India was the Rev. Thomas Jefferson Scott of the Methodist Episcopal Church, who passed away last January after many years of active service. There are today hundreds of native pastors and evangelists, especially in Upper India who received their training under this efficient teacher. Thousands of others in India have heard the Word through them, and many have accepted Christ who otherwise would not have known Him.

Thomas Jefferson Scott arrived in India in 1863 and left it in 1904. It was only five years after the Indian mutiny when the new missionary and his young wife arrived to take up work in the fruitful provinces of Oudh and Rohilkhand. These cover about 44,000 square miles of territory, and carried at that time a population of seventeen million souls. The climate, population, language, religion, customs, flora and fauna are homogeneous.

In 1869, Mr. Scott was made presiding elder of the Bareilly District. In India this is no sinecure. Then, as now, the crying need was a trained ministry. As a rule, the few converts were from the illiterate, lower classes. Even today, when there are many schools and a second generation of converts, there are not enough efficient workers. To supply this need a theological seminary was opened at Bareilly in 1872, with an attendance of sixteen. In this institution Mr. Scott became almost immediately a tutor, and from 1879 onward until his retirement in 1904 was, for the most of the time, its principal and inspiration. The material given him to make over consisted of unlettered converts, just out of heathenism. As there were at first no suitable text books in the vernaculars, the teaching was mainly oral, all day long; and line upon line, through long, monotonous, hot months.

But the greatest work Dr. Scott did for the Church in India, outside of the theological school, was his effort in founding, and in helping to conduct, the India Sunday School Union.

Dr. Scott spent forty-one years in India—six at Budaon, four on the Bareilly District, and thirty-one in the theological school, and in the lecture field, and in writing books. He was, from beginning to end, the same strong, upright, studious, scholarly, aggressive, self-respecting man and missionary, and has imprinted the marks of his labors, character, and personality upon the Indian Church.

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

THE EDITOR'S MESSAGE

Summer Conferences with all their inspiration and missionary information are being held in many places as already announced. At least two of them have missed the face and the voice of the one who for several years has been the Chairman of Summer Schools and Conferences for the Federation. Mrs. Mary Clokey Porter of Pittsburgh has been translated to her heavenly Home. The June number of the *Woman's Missionary Magazine* of the United Presbyterian Church contains fourteen pages of appropriate tributes to Mrs. Porter. One of these is written by Mrs. Helen Barrett Montgomery who recently suffered from a broken arm in an accident at the Northern Baptist Convention in Buffalo. Mrs. Montgomery says of Mrs. Porter:

"Among the remarkable missionary leaders whom it has been my privilege to know, Mrs. Porter's name shines like a star. She had that combination, all too rare, of great spirituality and absorption in heavenly things, joined to remarkable executive ability. Wherever she was chairman of a great inter-denominational committee, you knew that the work would be done with outstanding thoroughness and success. She could secure co-operation from many women to a wonderful degree.

"Mrs. Porter went to her desk as regularly and faithfully as a bank teller stands at his window. She never spared herself drudgery. She never expected defeat. Steadily, quietly, with superb efficiency, she held to her tasks, and now God has summoned her into larger fields of service. On whom shall her mantle fall?"

BUSINESS WOMEN AND MISSIONS

The constantly increasing class

Notes—Deland, Florida, can be added to the list of Mission Study Schools with the dates January 23 to 30, 1921.

A two-cent stamp will bring from Miss M. H. Leavis, West Medford, Mass. the Annual Report of the Federation of Woman's Boards of Foreign Missions.

of business women today brings to us in the churches an unusual opportunity for service—a service that is two fold. Business girls are so splendid in their independence, so keen in their perception of values and so generous in their support of worthy causes; yet they are often lonely because of their independence and the church that makes a real home for these girls does a valuable service. Though a few still forget that fully half of their members cannot come to the afternoon missionary or social meetings, yet most churches already realize the necessity for arranging for clubs and classes at such hours that make it possible for business girls to attend. This providing a meeting place and an opportunity for real fellowship may be returned a hundred fold by the service these women themselves render to others in their own community, country or foreign land.

The following plan, if carried out tactfully and prayerfully, may bring wonderful results. Let the church, or a group of churches, invite the business women and girls to a dinner or a party of some kind. Tell them they may have the use of the church (or part of it) one certain night each week; let them arrange to have an informal "family" meal together (to some girls who have no home the preparing of a meal and even washing dishes is a treat!); after a "jolly good time hour," a program may be given even while the girls are sewing or knitting or making hospital supplies.

One week the program may be devoted to Christian Citizenship and Current Events, one to the problems of the churches and community, one to world service. Dues of five dollars a year—or less according to the resources of the particular group—

could enroll each girl in the Home and Foreign Missionary Societies of the Woman's Board of her church and pay the running expenses of the local club. An alert program committee will secure interesting speakers along various lines of activity: and both the leader and speakers must be alert, for, as the club members during the day are a part of a well organized machine and associating constantly with alert, quick-thinking minds, to appeal to them anyone must be able to state clearly her subject and concentrate upon it. A resourceful social and membership committee will make the business girls' club a source of real value in recreative and social fellowship to all the business girls of the community.

Some might prefer meeting in a private house, as this gives the home touch which so many business girls keenly miss. Patronesses from the women in the various churches or from the different societies in the one church may be asked to help in the arrangements for the meetings and to entertain in their homes occasionally.

The results which follow are numerous.

1. The business women come to feel that the church is a *home* where they meet congenial people in true Christian fellowship.

2. The business women are given opportunities of being informed and made conversant upon items concerning citizenship and current events.

3. The business women are actively connected with and personally supporting the Women's Missionary Societies of their churches and are kept informed of the needs of the home and foreign service.

4. The opportunity is given of doing something with their hands for other people in need.

We are told that the business women of our country did an inconceivable amount of Red Cross work, and they will be quick to respond to the call for the local poor, for

dressing dolls for the little Chinese girls who never have seen a doll, for making scrap books for the hundreds of orphanages that are asking for them, or for making hospital supplies so everlastingly needed at home and abroad.

This form of organization will appeal to the business women because it is practical, it is unified, it is efficient, it is modern and it will give them a good time and make them a blessing to others. Such a movement among business women will certainly help in solving the industrial problems of the day and in making real the Kingdom of God.

MRS. F. H. CLAMP,
Albion, Michigan.

Mission Study for Business Women

One of the first efforts to make it possible for business women to share in the life of the church was made in the Episcopal church of Bangor, Maine. A member of the parish who was an enthusiastic leader in the church work noticed that Sunday after Sunday many women between the ages of 20 and 40 came regularly to church but that no one except the Rector seemed to know who they were. The Treasurer informed her that they were regular contributors to the support of the church and she determined to find some way to make them feel that they were wanted and needed in the work of the parish.

The following Sunday the Rector gave out notice that anyone who could not come to the afternoon meetings of the women's societies was invited to Mrs.— house to arrange for future meetings. Out of a church membership of 200—men, women, and children—50 women came that first night. There were seven nationalities represented and the ages ran from 20 to 60 with occupations varying all the way from servant girls to High School Principals, editors, and authors.

As a result a mission study class was organized and was successfully

conducted for ten years. Its success may have been due to the following reasons:

1. The women were made to feel that they were doing something for others, as indeed they were, not that something was being done for them.

2. The meetings were held in a private house which to a girl who is in an office all day, and perhaps a hall bedroom at night, means much.

3. The work was *apparently* not too organized so that there was not the feeling of a set program to be gotten through in a certain length of time.

In reality a great deal of work was accomplished:

A short time was given to current events, both secular and in the mission field. Each winter one country was studied or one phase of mission work.

3. Speakers from outside of the state came to address the class and keep them in closer touch with what was going on in the church at large. During Lent they worked for whatever field they were studying, sending off many barrels of clothing, besides paying a scholarship in one of the mission schools and helping on the salary of a woman missionary.

* * *

Another successful club that has sent hundreds of dollars to the foreign field and reached nearly a hundred business girls was started during the war in Battle Creek, Michigan. The young women were invited to come directly from business to the church each Monday in Lent. An inexpensive supper was prepared by the girls, different committees being appointed each week. After the happy informal "homey" meal the girls sewed on layettes for French babies while one read from the interesting book by Mrs. Lena Leonard Fisher "Under the Crescent and amid the Kraals." From this modest beginning came one of the strongest young woman's missionary societies in the Methodist Episcopal Church.

BUSINESS WOMEN AND THE CHURCH

Women who are in business today, regardless of whether they received their training in college or only through experience, are not the same as were their mothers and grandmothers. And because they are different other women are affected also. Their contrast in dress and physical and mental physique is no greater than are their ideas and tastes and habits along many lines.

In what way have the men and women of the church been recognizing and meeting these changes? Those who attended the missionary meetings thirty, forty, fifty years ago can probably recall the nature of the organization and of its meetings, and can compare those early meetings with the meetings today. Has the development in these societies watched women's development along other lines?

Because most churches give no opportunity for business women to take part in missionary or social work and because this group of women is undoubtedly growing in numbers and influence, it seems highly desirable that the church do something whereby the business women may have opportunity for definite service, and the church may benefit by this group's largely unused resources.

The missionary societies are the natural means for acquiring the interest of this group of young business women, but there is one unfortunate feature—the too frequent separation of the home and foreign work. In the early days no doubt this division was warranted, but now that so much is being said and done to break down lines of distinction between denominations, does it not seem unfortunate that we cannot all work together in bringing Christ to all the world without separating home and foreign, particularly since immigration has made the problem so complex that it is hard in some cities to differentiate the two. Why

should we pass on this chasm separating home and foreign work when the world war has made the dividing line more insignificant than ever?

There are some churches where the two societies have united efforts successfully. There is being tried out in one city a Girls' Civic League which includes homes for them at nominal prices and with very unusual arrangements for the care of the homes. There are in several cities Business Women's Councils of varying degrees of success. All these experiments might be investigated to determine what is proving most worth while, and from them might be worked out a larger plan reaching more people and meeting more needs in a more efficient way.

If then the women's missionary organizations of the church can see the need, they may come together and with united effort put on a program which shall include the business women in a work neither home nor foreign nor yet denominational; a work comprehending all, as we read in Christ's last words—"teach," "preach," "baptize," "heal," all the world." Why should we, who aim to follow Christ's teaching, split up into factions and work for one special group but not for another when He says "Go ye into all the world and preach the Gospel to every creature?"

ANSWERED PRAYER IN INDIA *

"The Mission's prestige among the caste people is growing rapidly. We stir up by our success a line of enemies. Nothing, however, seems to prevail against our advance. At Bheemavaram the Christians put in an application for some land. A big ryot had held it by encroachment and took it through three courts including the High-Court of Madras. Every time it came to the Christians. This is the setting for the real story. We had an unusually large meeting on Saturday afternoon, say 1500

people. All looked fine for a big evening meeting. A crowd came, sat down and listened to the first preacher. Then one by one about one-half quietly left. The others stayed and were interested. Only a few women remained. Most of the children left. I tried to think out the cause of unrest. There was no noise or talking back in the side lines. The air was heavy with mystery. We finished as usual, had a word with some we knew and then I started ahead with the lantern. A Christian lad whispered to me, "The big ryot had a large crowd waiting with big sticks and clubs and they intended to oppose our passage through the town street." Our preachers got the same word but they only made a little more noise. I turned the light on a little brighter, held the heavy clough cane a little tighter, made the Christian lads fall behind and on we went singing with spirit our victory song. On a turn in the road ahead I saw the armed crowd waiting. It was only a question of seconds now. No one but God could know what was going to happen. There was no such thing as turning back possible. We numbered about 25 people. They might have had a hundred. On we went. The crowd with the big clubs parted and let us through, giving us the middle of the road and plenty of it. They stood rooted, their feet refused to lift, their eyes were wide open with wonder. Their hands gripped loosely their clubs and remained useless and their tongues were silent as the grave. On and past we went like the children of Israel through the Red sea with a wall of danger on each side; but they did not come nigh unto us. The bold lions under the pay of the ryot became gentle lambs under the mighty hand of our God."

* (Read "Social Christianity in the Orient" by E. R. Clough to get the background for this remarkable incident of this spring. Try the effect of this four-minute anecdote in your prayer-meeting or woman's society.)

AWAKENING OF THE CHURCH OF CHINA

By REV. F. W. S. O'NEILL, FAKUMEN, MANCHURIA

THE WHOLE of China is stirred as never before. The schools, the newspapers and the public assemblies are being aroused to patriotic fervor. Since China's refusal to sign the Peace Treaty at Paris, owing to the Allies' decision to hand the port of Tsingtao to Japan, a wide-spread agitation has been going on, especially among the young men and women.

For the first time, also, the Christian Church is expected to take a leading part in the affairs of the country. From being despised as of no account or even worse, suddenly the Christians of China find themselves in a position of prominence. No class has a keener love of country than the little groups of scattered Christians. To what the national feeling may grow, no one can foretell. But the opportunity, while fraught with danger for the Church of Christ, is also full of promise.

The Republic of China is the largest mission field in the world, but neither American missionaries, however zealous, nor American gold, however plentiful, can save China. Only Christ can accomplish this and the Chinese themselves must undertake their God-given task. The Conference of Christians, Chinese and foreigners from all parts of the country, which met at Shanghai last December has already risen to the occasion.

The Chinese delegates have carried forward their plan for a central committee, half Chinese and half foreign. The new Movement will present a *united* front. The non-Roman Churches will at last speak to the oldest nation with one voice, or, at least with more harmony than at any time since the Reformation. It is above all else, *missionary*. Within the last year, a Chinese Home Mission to Yunnan has

aroused the deepest interest from end to end of the country. Instead of the five thousand dollars asked for, twice that amount was received. In Hongkong the seven denominations formed a union committee and raised two thousand dollars, bringing a spiritual uplift to the congregations themselves. Now a National Missionary Society is to be formed, which will include among other local organizations, the Yunnan Mission, the North Manchuria Home Mission and the Anglican Church Home Mission in Shensi. We were told of seventy-five Chinese girl students who wished to be missionaries. Changed times, indeed!

The "China for Christ Movement" is *spiritual*. One of the aims is to enable all of the four hundred thousand Christians in China to read the Bible. At present only one-half of these can read. The phonetic system, not long ago adopted by the Government, is being taken up in the churches with avidity. The supply of Phonetic Gospels can scarcely keep pace with the demand. Then, the example of General Feng has aroused the brightest hopes. This remarkable man, on becoming a Christian, proceeded to transform his camp of ten thousand soldiers. Already over one thousand of the soldiers have been baptized.

China is surely moving. The pressure of the times is driving the followers of Jesus in this land down to the roots of things. "How can we form a lasting nation?" is their constant thought. Patriotic societies are not enough. "My heart is burning within me," cried Dr. Cheng Ching-yi. "The thought of failure makes me shudder. Look at the Lord on high. Look at the opposing forces below. We can not back out. Now is the time for the campaign,—Christ for China and China for Christ.

NEWS FROM MANY LANDS



EUROPE

Presbyterian Union in Scotland

THE paramount question for debate this year in both the United Free Church Assembly and the Established Church of Scotland was the pending plan for union. A commission of the Church of Scotland has petitioned for the passage of an act which will free the Church from legislative control, and while nothing definite has been promised it is not expected that the same liberty which was recently granted to the Anglican Church will be denied to the Church of Scotland. If this freedom is secured the formal obstacles in the way of union with the United Free Church will have been removed.

A rather feeble minority in each Church has opposed such a union.

Revival in Sicily

AS AN outcome of the evangelistic spirit of two demobilized soldiers who were converted at the front through contact with Protestant soldiers and by reading the New Testament, a revival has begun in Adriano, near Palermo, Sicily. These two brothers announced their changed convictions as soon as they reached home and began immediately to preach. Many persons have already cast their lot with them.

NORTH AMERICA

Neglected Fields

MANY fields in America call for men to take Christ's message to those who need the spiritual life. One of these home mission fields is in the Ozark Mountains of Missouri. A letter from Rev. R. T. Fulton tells of a recent visit there.

"I am greatly impressed with the tremendous need and the opportunity to render a real service for our country if we had only enough men to reach out into these neglected places.

"In the Riverside Community the new chapel has changed the religious life of the neighborhood, and is a decided step toward the elevation of the people, both religiously and educationally. The Sunday-school will be a great inspiration.

"In the county west of Black River is a community where the only time the people have an opportunity to hear a Gospel message is when some passing minister stops for a day or two. The school house was well filled both evenings for our meetings, but only two or three professing Christians were in the audience. This neighborhood is shut in by the beautiful Ozark Hills on three sides, and Black River on the other.

"Missionary touring in this country includes fording streams, swimming rivers, cutting new roads and similar pioneer work."

Presbyterians in Conference

OVER one hundred and twenty-five Presbyterian missionaries under appointment to the foreign field and twelve missionary appointees of the Reformed Church in America met with some fifty missionaries on furlough for the annual conference at 156 Fifth avenue, New York, June 9th to 16th. The program included papers and addresses on the missionary aim and message, missionary administration, equipment, problems and life, calculated to bring as great help to the young recruits as the military training camps brought to the newly enlisted soldiers.

Of the new missionaries seven came from McCormick Theological Seminary, nine from Princeton, six from Moody Bible Institute, five from the Bible Teachers Training School. One came from Lane Seminary and one from Auburn, but none from Union.

A "Post-War" Missionary Conference was held for Presbyterian missionaries and officials in Princeton June 19th to 27th. This conference was attended by about two hundred workers and took up the intimate discussion of missionary problems and policies. The benefits of the meeting were so marked that it is hoped a similar gathering will be held each year.

The Cause of Delinquency

A CONFERENCE of representative Presbyterians from various sections of the country was held in June to consider delinquency and crime in the United States, and to plan definite steps for a remedy. Probation officers of several large cities reported a great increase of crime among so called respectable people. When asked a reason for this one probation officer said: "It is not so much the high cost of living as the cost of high living that is leading many young people from good homes into crime."

Jail Audlence Decreased

OTTO H. NATER, superintendent of Bible distribution with headquarters in Indianapolis, is a Christian worker who may be pardoned for rejoicing over his decreasing audiences when it is understood that for some years he has held services in a jail. This falling off is due to prohibition. However, he reports forty conversions the past year among prisoners. About 800 Gospels and Testaments were given out.

Bible Society Record.

Baptist Society Transferred from Boston

IN CONFORMITY with the plan to centralize the work of the denomination, the American Baptist Foreign Mission Society has moved from Boston and established its headquarters in the former Holland House at 276 Fifth Avenue, where four floors have been leased by the Northern Baptists. There are now

under one roof, the General Board of Promotion, The American Baptist Foreign Mission Society, The American Baptist Home Mission Society, the Ministers and Missionaries Benefit Board, Board of Education of New York State Convention, and the New York State Board of Promotion.

International Missionary Union

MORE than one hundred foreign missionaries of the United States and Canada, representing fourteen fields and many Protestant Mission Boards, attended the thirty-seventh annual meeting of the International Missionary Union, held June 9-13, at Clifton Springs, New York. The general topic under discussion was "Allied Strategy and World Conquest." Governments of countries from which Christian missionaries go out were petitioned by the Union to send only diplomatic representatives of high moral character. They also advocated steps to ensure the same religious freedom for foreign countries as is enjoyed in the United States and Great Britain. The American mandatory over Armenia, similar to that exercised in Cuba, was advocated.

Officers elected for 1920-21 are as follows: President, Dr. Stone; recording and editorial secretary, Dr. H. F. Laffamme; corresponding secretary, Mrs. Alice M. Williams, Oberlin, O.; treasurer, Rev. F. K. Sanders; chairman board of control, David McConaughy, New York City, and librarian, Dr. J. A. Sanders, Clifton Springs.

Nestorian Convention in America

THE first convention of the Nestorians, the Church of the Assyrians, was held in Chicago from May 20th to 23rd, Bishop Yawalaha of Amadia, who is on a visit to America, presided and important measures were adopted in regard to the relation of their church to other churches in America, especially the Protestant Episcopal Church, which

in many respects is similar to the ancient Nestorian Church.

Near the end of the convention word was received of the death of their Patriarch, Mar Shimun. The new Mar Shimun, who succeeds by hereditary right, is only fourteen years of age, so that the church will be under the regency of bishops for the present.

The Living Church.

Jews and Christians Confer

IT IS well to distinguish between Americanization and Christian missionary work among Jews and other foreigners in America. The failure to do this has naturally aroused not a little Jewish resentment. Representatives of the Federal Council of Churches, the Home Missions Council and the Central Conference of American Rabbis met recently in New York to discuss the difference between Christian effort and patriotism and to discredit the inference that Bolshevism is sponsored by the Jews. The following resolution was adopted by this Conference:

Resolved: That we disclaim, and deplore, the use of the terms "Americanization" in any case where it is made to mean or to imply that there is no distinction between the words "Americanization" and "Christianization," or carries the implication that Jews, or people of other religions and other races, are not good Americans. No Church should use the term 'Americanization' as a cloak for proselyting to its distinctive religious views."

Christian work may properly include the effort to produce better citizens but Christian propaganda should not be disguised under the cloak of Americanization.

Medical work for Indians

A NEW department of home mission effort is proposed in the decision to open medical work for the Indians who, like their Alaskan cousins, are greatly in need of

medical attention. The Indians are extremely superstitious and believe in their own ignorant medicine men. Disease is therefore rife among the Navajos, especially tuberculosis and trachoma.

The Presbyterian Woman's Board of Home Missions has recently opened medical work at Ganado, Arizona, and at Indian Wells. Dr. Burke who is in charge at the latter place is cultivating contact with the people by his itinerating. Sometimes it is a case of rivalry between the medicine man and the Christian physician.

Japanese Student Organization

CHICAGO has a unique organization of forty Christian Japanese theological students, who hold services similar to church services every Sunday morning and evening. These meetings, held in the Y. M. C. A., consist of a song service and a distinctly spiritual address by an Evanston Seminary student, or by his assistant from the Moody Bible Institute. Prayer meetings are also held every Thursday evening, and street meetings frequently. These students are at all times watching for an opportunity to lead some of their countrymen to Christ. The entire forty are planning for Christian work in Japan.

Japanese Church in Oakland

WORK for Japanese in Oakland, Cal., was begun sixteen years ago, and two years later a Congregational Church was organized there, with Rev. S. Okubo as pastor and in two years became self-supporting. Their increasing numbers called for more room, and under the leadership of a new pastor, Rev. K. Nukaga, the church assumed the task of securing a new place of worship. The Japanese themselves gave \$3000, and the Congregational Church Erection Board supplied a grant for the remainder needed. The dedication of the new building was held recently with five Japanese

and five American ministers participating. Four of the charter members have returned to Japan as influential Christian preachers, others are at work in different localities along the coast. Seventy-two active members remain at the parent church.

American—Japanese Relations

A GROUP of men representing Californian interests met with Japanese business men each morning for eight successive days last March to discuss ways of improving the relationship between the two countries.

A second group of eastern business men went to Japan in April for conference along similar lines. Japanese leaders are placing high hopes in the World Sunday School Convention in Tokyo in October as a means of dispelling international suspicion.

LATIN AMERICA

Miracles in Mexico

SOSTEN HUERTAS, a mountain villager of Northern Mexico, who can neither read nor write, may be said to have a real genius for business. Twenty years ago he bought from a wood carver a crude image of the crucified Christ, and afterward gave out the following ingenious account of how he came into possession of it. Looking for his oxen in the early morning in a dense forest, his amazed eyes beheld this figure of Christ resting on the stump of a Madrona tree. He removed it to his house, called the priest to bless it as a miraculous appearance and named it "The Christ of the Madrona."

Since then Huertas carries his image from place to place, and everywhere is followed by eager crowds of worshippers. On a cord hanging about the image are tiny silver arms, feet, hearts, indicating that the donor has been healed by the image in that particular part of his body. Silver mules, oxen and sheep are

offered by grateful devotees who suppose they have had lost animals restored to them by the idol.

Neglected South America

THE greatest stretch of unevangelized territory in the world lies in the center of South America, including the interior of Brazil, Venezuela, Colombia, Ecuador, Peru, Bolivia and Paraguay. An irregular territory some two thousand miles long and from five hundred to fifteen hundred miles in width, includes only two or three missionaries. In northern Brazil there are seven states, with populations ranging from that of Maine to that of New Jersey, with no foreign missionary.

Gospel Herald.

A Call from Peru

IN SOUTHERN Peru, high in the Andes and north of Lake Titicaca, is a region almost exclusively occupied by descendants of the ancient Incas. They are industrious, docile, but down trodden, poor and ignorant of the greatness of their forefathers. Those who have had the privilege of education have proved their worth, several having risen to high positions. The province of Azangaro, the center of this region, is the most densely populated district of Peru. The mission farm, conducted by the Evangelical Union of South America, so impressed the Indians of Azangaro that a group of them requested a teacher and missionary for their district. They stated that they believed the Christian teaching to be true, but that they needed to be taught how to live it, and offered to give their labor, the only resource they had, to establish work among their people.

Chile Striving Against Odds

ALTHOUGH Chile is suffering from an epidemic of beggars as a result of the world war and the consequent crippling of her industries, there has been a steady in-

crease in the number of church members, in volunteer workers, students for the ministry and in circulation of evangelical literature. Temperance is also steadily gaining ground. Representatives of many old Spanish families who own large wine industries have cooperated to prevent enforcement of prohibition laws, but the temperance forces feel that indiscriminate selling of liquor has been permanently checked.

Proposed Work for Paraguay

THE Disciples Church has assumed responsibility for the evangelization of Paraguay. This is called "The Barefoot Republic," not because of its poverty of natural resources but because of its defective moral and educational teaching. Paraguay statesmen are eager to remedy this lack, and welcome the proposed mission program. This program covering five years calls for two institutional centers, eight churches and eight out-stations, one high school, one agricultural school, one hospital, one orphanage and an industrial school,—all to be manned by fourteen Americans and thirty-two Paraguayans.

Learning Language from the Africans

NOT THE least difficulty in the missionary's language study in Africa is that of persuading the native to teach him. Money has no particular appeal when he has to work for it. The natives are not born teachers, and usually their mind dwells upon what they expect to buy with their wages, rather than upon thoroughness of effort. Often the teacher assumes a downcast air, and observes how tired he is, or how much more another missionary paid him. Every time the missionary in a chance conversation with a native, produces his note book to enter a new word, the African at once strikes a professional pose and demands pay for his services. Many of the Africans have some kind of impediment in their speech, which further increases the difficulty.

Drunkenness in the Sudan

THE British Government prohibits the sale of whiskey to the Sudanese, but there is much illegal traffic in a low grade of alcohol at exorbitant prices. Much of this unlawful business is in the control of Greeks. A native drink called "marisa," made of corn, is more intoxicating than whiskey. One rarely finds a Sudanese that has not been brought up on "marisa." A mother only laughs when her child begins to reel with drunkenness, and the quantities they are able to consume is amazing. A Syrian physician who has practiced for eighteen years among the Sudanese says that gallons are consumed each day by one person. It follows that the race falls an easy prey to all manner of disease.

Moslem Favoritism in Nigeria

MR. W. J. W. ROOME, who recently traversed the whole of the Sudan from the Nile to Nigeria on behalf of the British and Foreign Bible Society, confirms the pro-Moslem bias of British officials, and declares that this policy is doing more than anything else to oppose Christianity in Equatorial Africa. He instances the case of the Sudanese battalions which are recruited from the pagan tribes, but have a Mohammedan official attached to each unit, while no Christian teaching is allowed. Every Government post in Anglo-Egyptian Sudan thus becomes a center of Mohammedan influence. Mr. Gilbert Dawson, Secretary of the Sudan United Mission, in a brief report, stated that there were indications that hindrances put in the way of pioneer work on the part of their missionaries by the Government would be removed. He reported many signs of promise in Nigeria, especially at Ibi, where the influence of a young Mohammedan teacher recently converted was producing a strong impression.

The Christian.

Sugar Industry in Nigeria

EFFORTS to encourage the native of West Africa to develop his land have been attended with success, as is instanced by the inauguration of a large sugar industry in northern Nigeria, under the direction of the Church Missionary Society. This enterprise has led to the formation of a cooperative association, the shares of which are held by African Christians. It has already been possible to supply good sugar to hundreds of Europeans and Africans, scattered in places 800 miles apart.

Mohammedanism in the Congo

MOSLEMS in the Congo Free State, says a writer in the *Congo News*, make no attempt to proselyte among the blacks because they think them incapable of learning and unworthy of being taught. Out of a population of over a thousand at Wayika not more than twenty go to the mosque to worship and it is doubtful if the Arab chants are intelligible to those who go. In the surrounding native towns there is no tendency toward Islam.

Finnish Mission Among Ovambos

FINNISH Protestants carry on mission work among five tribes of Ovamboland, on the frontier between Angola and Southwest Africa. The initial effort was very discouraging. After thirteen years the first five converts were baptized in 1883. Today there are about 3500 Christians there and between 1500 and 2000 scholars attend the mission schools, where they are taught Bible history, catechism, singing and mathematics. The mission also supports a hospital and dispensary.

What grew from a Tin Church

AN INTERESTING church is the local Congregational organization of Johannesburg, South Africa. Its organizer and pastor, Rev. Charles Phillips, went out to Africa as a representative of the London

Missionary Society immediately on graduation from college. He had settled down to work in a country parish in Cape Colony when the discovery of gold in the Transvaal drew away from his neighborhood a group of ambitious young men. The minister equally ambitious, though with a passion much different from their gold hunger, determined to follow them. In the raw young mining camp of Johannesburg he gathered together twenty-six men who had not left their religion behind in the gold rush, and they built what was known in those days as "the little tin church." From that beginning has developed a wonder institutional work whose spiritual, social and educational adaptations now occupy a group of fifty buildings, including a complete "manual training and domestic science institute." The present membership of the church is 1,600. Mr. Phillips himself, it is said, does not regard his efforts as having by any means met the need of the field, and is planning additional expansion in several directions.

The Continent.

Mission Growth in Transvaal

AN IMPRESSIVE feature of Transvaal mission work is the large number of voluntary African workers. Two thousand seven hundred and fifty local preachers go out each week to minister to their own countrymen. This is four times the number of native workers in the year 1902. The total gifts for Christian educational work amounts to about \$260,000 annually. Scriptures in some sixty languages are sold to Rand mine employees, and, as an illustration of the influence of this work, a church has been found 600 miles from Johannesburg that had been gathered together by one man converted at the mines.

Egyptian Women and Progress

AN ARABIC daily paper, *Valley of the Nile*, has an article on the

ceremony in commemoration of the death of Mustafa Kamel, founder of the political party known as "Nationalists," and reflecting the new attitude regarding women.

"No fewer than 200 women went on their pilgrimage to the tomb of Mustafa Kamel. They all stood beside the grave, proving that the Egyptian woman has acquired a new social and political position in society.

"The more the woman progresses in life, the more the community strides forward, subduing difficulties in the way of a more advanced life, and it is for this that we wish to raise the Egyptian to a higher level."

The Egyptian woman is groping for the place she longs to occupy. She will not find it by making pilgrimages to a dead patriot's tomb.

Cooperation in Egypt

A CONFERENCE of missionaries was held last November in Cairo, at which the Egypt General Mission, the American Mission (United Presbyterian) World's Sunday School Association, British and Foreign Bible Society, Nile Mission Press and the Church Missionary Society were represented. What is to be termed the Egyptian Inter-Mission Council was organized and a constitution adopted. The North Africa Mission, the Holland Mission, the American Bible Society and the Y. M. and Y. W. C. A. will also be entitled to membership. It is contemplated that in addition to serving as a general medium of reference for cooperating missions in matters of common interest the Council will provide a recognized medium between the missionary body in Egypt, the local government and missionary Boards in America and Europe.

Copts Study Islam

INTEREST is growing among Coptic students in the special course of instruction on Islam, given in the United Presbyterian Theolog-

ical Seminary of Cairo. The Koran, the life of Mohammed, the teaching of the mystic Ghazali and Moslem belief in general are dealt with. This is an important influence in training the Copt to evangelize his Moslem fellow countrymen.

American Mission School Houses

AN ENGLISHMAN observes that:

"Wherever the Germans go, you find an arsenal; wherever the French go, you find a railroad; wherever the British go, you find a customs house; and wherever the Americans go, you find a school-house."

Five hundred American school-houses are scattered between Constantinople and the Nile, and it is true that the American teacher is always accorded the right of way in the Near East. It is significant that the leading men and women of that territory are graduates of American schools. The Mohammedans are coming to realize that they have no form of education which will measure up to modern conditions. Their curriculum and methods have no connection with present day living, and aim to develop the memory rather than the intellect. However reluctant America may be to enter a political mandatory, she is bound to uphold the educational mandate already established.

INDIA

Indian Characteristics

THERE is a complete absence of secrecy about religious observance in India. Religion is the supreme interest, and one can almost never hold a ten minute conversation with an Indian without touching on something religious. There is neither ostentation nor shyness. One walks along the street with a Hindu and suddenly, without interruption to the conversation, his hands are lifted in supplication to the deity supposed to dwell in the temple he happens to be passing.

When "morning watch" is observed at a Christian students' camp there is no search for privacy for devotions. One student sits up in bed and reads his Bible, probably aloud; another prays aloud under a tree; or looking through an unshuttered window may be seen a man praying silently, with clasped hands. Each race has its own contribution to make to well rounded Christian character.

Reverence for Jesus Christ

THE reverence for Christ which is inculcated in mission schools and colleges is exemplified in a letter from a Hindu student from Ceylon, who has recently returned to his own land after three years spent in a mission college of India. He wrote:

"I have seen practical Christianity there, and I am grateful to God for all the opportunity. My relationship to the Lord Jesus has been made more and more strong. My theological studies made me approach the Christ's name with the greatest reverence. My theoretical belief has become practical. Though not a Christian in the narrow sense, I claim a devoted fellowship of the Lord Jesus. How much I am fit to call myself a follower of the Great Teacher I do not know. He has an abiding place in my heart."

C. M. S. Review.

New Children's Magazine

THE Mid-India Missionary Educational Union has undertaken the publication of a bi-monthly magazine called the *Deshody*, designed to furnish suitable reading matter for children returned from school to their villages. The need for such a paper is very real, and the initial number was eagerly received.

Indian Girls' Response to Education

THE social requirements for girls in Travancore make it difficult for them to undergo training as teachers. It is not easy for a girl

to assume responsibility or acquire a power of discipline when good manners in India require her to hide behind every tree she passes as an evidence of modesty, and to weep openly at every untoward happening, from a death in the family to a blot on her examination paper.

Changes in the demeanor of young women in Buchanan Institution, Travancore, within the past ten years are very marked. Their dignity does not collapse when they have something to say, and they are able to behave with circumspection and tact in the presence of men. A girl of twenty will conduct a service in the school chapel with an audience of over two hundred, and sometimes she contributes an article on some missionary topic to a Malayan periodical. Much of this development is due to the encouragement with which the fathers, brothers and uncles look upon the new order.

A Challenge to God in India

A WRITER in *The Christian Patriot* of Madras relates an incident analogous to Elijah's conflict with the prophets of Baal. A temple ministrant in a famous Hindu temple challenged an Indian Christian by promising he would make his gods come down on the Christian if he would attend the temple worship. The challenge was accepted and a large assembly gathered to witness the scene, February 27.

The Christian was seated in a central place, facing the idols, while invocations and vows were offered, accompanied by tom toms and other demonstration. This continued from forenoon until evening, and as nothing resulted, the Christian proposed an extension of time. Finding his efforts in vain and greatly ashamed of his foolish boast, the temple ministrant exclaimed that he had been entirely deceived in such gods.

"The Untouchables" in Madras

THE Madras Government has recently published a note on the

depressed classes which reveals the depth of degradation of vast numbers of these people, and brings out clearly the great work being done among them by Christian missions.

In no less than six districts of Madras Presidency more than one person in five is forbidden to come within 64 feet of a higher caste. Public water supplies are forbidden in almost every village to castes which form one sixth of the population. Only two per cent of the total number of these people are in school. Various missionary societies have over 3500 schools for the Panchamas, with nearly 100,000 pupils, and not only have missions been the pioneers in educating these classes but by their resolute stand are creating a public sentiment for treating them as human beings.

Questions still open in the matter of educating the young Panchamas relate to the kind of training which is most practical, whether a purely academic training is possibly a mistake and vocational courses are of more value. A special committee of missionary societies will shortly tour all India to study this problem. The Christian Central Bank is financing many activities on behalf of Panchamas, local boards have opened more than 100 wells, and suitable land has been set aside for them in each district. Temperance teaching has been introduced by the Government, and finally a Commissioner of Labor has been appointed, whose duty will be the general amelioration of the depressed classes.

Secret Christians in Travancore

A WRITER in *The Christian Patriot* says that there is now an organization in a town of Travancore, composed of fifty or sixty Hindus and Mohammedans, who believe in Jesus Christ as Lord and Saviour. Among them are several Hindus occupying responsible positions in the Durbar. They meet for prayer and worship once each month and portions of the New Testament

are read and expounded. In their meeting place is a cross, with candles in front of it and a mirror at the back. Offerings of flowers are made and at the close all partake of a sort of porridge, made of wheat, grapes and plantain.

The ideal of the group is to lead a Christ-like life.

Progress of Union in South India

THE Councils of the South India United Church have considered the proposals for union with the Anglican and the Mar Thoma Syrian Churches, with the result that six of the Councils approve of the Union; two approve of further negotiation and one desires union with the stipulation that the form of government be left to the united Church after it has become independent. This vote empowers the executive committee to proceed with plans.

SIAM

Too large a field

CHIENGRUNG Station of the Presbyterian Board has a field to cover as large as New Jersey and Delaware, with a large part of Rhode Island; and when to that is added the Tai Nua people the territory is greater than all of Holland. The population of this section is between 500,000 and 600,000 people, of whom about 400,000 are the Tai. There are no cities in this part of Siam, and few large towns. This makes itineration a tremendous task, for there are 3,000 villages to be visited regularly each year, but although the Board has this year the largest number it has ever had, only three are assigned to Siam, for the needs are still greater elsewhere.

Street Preaching in Singapore

EVANGELISTIC services in the Chinese quarter of Singapore are conducted by Rev. F. H. Sullivan, of the Anglo-Chinese School connected with the American Methodist Mission. He is assisted by a dozen or more Christian students from the

school and a number of Bible women. This band of workers first meets at the school for a brief prayer meeting, asking guidance in the message and preparation of the hearts of the people. Then they set out in motor wagon, with harmonium, drum, and banners with Gospel texts. The audience drinks in every word of the preaching, and there are no interruptions, such as one would meet in an American or European slum. After the service, Gospels are sold for one cent, and there is always a rush to buy.

Union Medical College

THE China Medical Board is spending upward of five million dollars on land, building and equipment for the new Union Medical College and hospitals, which it is hoped will be completed next year, and will probably be one of the most adequately equipped medical schools in the world. Great care is being exercised in the selection of the faculty to ensure its Christian character, and make the institution "a distinct contribution to missionary endeavor."

New Center in China

THE ideal conditions for successful missionary work are sympathetic cooperation on the part of Christian forces, cordial receptiveness on the part of the people and an adequate staff of workers. All this is true of Hopei, the new modern city laid out by Yuan Shih Kai. The first Christian Church in Hopei was organized in the autumn of 1918; it now has twenty-five members and in time will have a building. Four families with two additional women missionaries of the American Board are at work there.

Chinese Women Combat Concubinage

THE Chinese Women's Patriotic Association of Tientsin has taken up the fight against concubinage by announcing that this class is not eligible for membership. It is said

that this is the first concrete action against the system, and inasmuch as concubines are, as a rule, liberal in their support of charitable enterprises, it is a courageous move. It demonstrates the sound reasoning power of modern Chinese women, as well as their readiness to speak out vigorously on public questions.

It is estimated that ninety-nine out of every one hundred women in China are not free. The Association believes that there is small possibility of securing the passage of laws against concubinage, since the majority of high officials themselves support concubines. The first step, therefore, is to create a sentiment against it, and the Association is sending out eighty or ninety women to speak on the subject, and are counting on the cooperation of Chinese women in other parts of the country.

The Gospel by Boat

MISS FLORENCE DREW, whose work in connection with the South China Boat Mission has been exceedingly fruitful, writes on March 29:

"Two weeks ago we reached the high water mark in our services. There were over 100 at the regular morning service. Following this four were baptized, two women, one man and one boy—all of whom I feel have true faith in Christ. At the communion service which followed the baptism there were 37 present, the largest number we have ever had at a communion service. We will soon have to have a larger boat. At morning prayers there are so many come in that we are almost crowded out of our sitting room, and on Thursday nights, at the regular Bible study and prayer meeting, we are completely crowded out."

Twenty-Five Years of the Y. M. C. A.

Y. M. C. A. work in China was begun twenty-five years ago, an event which was celebrated last spring at Tientsin. Today there are

in China thirty city Associations and one hundred and seventy student Associations. Fifty delegates came a distance of more than 2000 miles to attend the convention, and two representatives from Chengtu were thirty days on the way.

The present membership of the Chinese Y. M. C. A. is 46,530. It has the backing of all classes, from the coolie returned from the war to the highest official of the nation. Moreover, its dominant note is evangelism and it maintains close relation to the Church. Nearly 13,000 voluntary enrolments in Bible classes were reported last year.

JAPAN—CHOSEN

Laymen Assume Task

A LAYMEN'S mass meeting was held in Kyoto in April at which representatives from many churches were present. The purpose of the meeting was to stir up more interest in evangelistic work, and to discuss ways of enlisting those who have become more or less indifferent. A deep sense of responsibility resting upon the Japanese church in present conditions was manifest, and a determination was expressed to make the most of the opportunity.

It was decided to undertake two definite tasks, first, to concentrate effort for the next three years upon churches in important cities with the idea of bringing them to the point of self-support, as it was recognized that until this can be accomplished the influence of the Church on Society is greatly limited; and second, to try to persuade each congregation to double everything in their statistics.

A committee was chosen, subscriptions were taken and over 300 yen were realized on the spot.

Woman's Evangelistic School

THE Kobe Woman's Evangelistic School has an average attendance of twenty, three of the students being Koreans. The School has furnished teachers for seven Sunday-

schools, in addition to maintaining its own Sunday-schools at Hyogo, Ode, Shioya and Tarumi. The five women who graduated last year began their work in September in places as widely separated as Hokkaido and Nagasaki. The present highest class spent the required five months in field work so successfully that all have been sought for permanent service in the churches to which they were sent. About half the students are self-supporting.

A Mission at the Fukuoka Exposition

AN EXPOSITION of electrical machinery and appliances was held at Fukuoka, March 20 to May 10. The churches of Fukuoka, assisted by missionaries from other parts of Kyushu, united in union evangelistic work on the Exposition grounds, each church being responsible for a definite number of days. The authorities granted a suitable location, on which a temporary chapel was built, attractive in appearance. Tea was served throughout the day, and every hospitality shown to those who came. This occasion offered excellent opportunity for publicity not only through the services which were in progress about five hours each day, but through the thousands of tracts distributed.

Education by Pictures

THE motion picture offers the social and religious worker in Japan both a challenge and an opportunity. On one hand it tends to develop a newspaper headline type of thinking, and cultivates an emotional excess which is apt to be a liability. On the other hand the possibility of stimulating social reform sentiment is sufficiently encouraging to make the experiment worth a trial. A company for the production of the best educational and philanthropic films has been formed in Tokyo, and shows a willingness to take suggestions from missionaries and others working for social uplift. Cooperation between

the missionaries and local picture managers opens up a field of work for improving international relations, fighting the liquor traffic, improving industrial conditions and above all, leading people to accept the message of Christianity.

The Bible in Korean Schools

IN VIEW of the fact that the Japanese Government has been placing increasing obstacles in the way of religious teaching being given in the Mission schools, we are glad to read in a letter received from Dr. Avison of the Severance Union Medical College in Seoul; "We have been cheered lately by new regulations which permit the teaching of the Bible and the holding of religious exercises in private schools. Severance and the Chosen Korean Christian College have secured the right to give instruction in any language desired—Korean, Japanese, and English."

ISLANDS OF THE SEA

Twenty Years in the Philippines

A SUMMARY of the first twenty years of Presbyterian work in the Philippines contains some interesting facts. Up to the time the United States came into possession of the islands no Protestant missionary work had ever been successful among the fanatical Filipinos. Any venturesome person who offered a Bible to a native risked his life. But with the protectorate of America came religious freedom, and at the end of the first six years, stations had been established in seven provinces, and the gospel message was being carried, not so much by missionaries as by Filipinos themselves. The latest project is a united church for the Philippines. To this end a committee was formed six years ago, and a plan of federation was laid out. But the Filipinos are not yet united either in politics or religion, and independent movements have been many. It is hoped that within a few years this factional spirit will have disappeared.

Successful Work in Philippines

GUIHULNGAN is an outpost of the Dumaguete station, of the Presbyterian Board, and has the strongest church of this province of the Philippines. Work was begun there ten or twelve years ago and since then 1324 adults have been baptised. The field is divided into twelve districts, in each of which a Sunday-school is organized, the whole territory comprising over 30,000 people.

Dr. Pedley in Micronesia

IN VIEW of the fact that Japan has taken over from Germany the Carolina and Marshall Islands the American Board appointed Dr. Pedley, secretary of the Japan Mission, to visit these islands and report. Dr. Pedley writes his first impressions as follows:

"We are in the heart of an immense lagoon of fifty odd islands surrounded by a white coral reef more than one hundred miles in circumference. In the whole lagoon are about 10,000 natives, twenty-seven Protestant churches, and say 3,000 Christians. These will all be under the superintendence of Mr. Yamaguchi, who came here three weeks ago, and Mr. Terui who is expected in another month. They will certainly have their hands full, but the Government gives them facilities in getting about the islands so that they can do much. Admiral Nozaki assured me that he would do everything he could to further Christian interests here, recognizing that the present peaceable condition of the islands—both Caroline and Marshall—was due in very large measure to the efforts of the American missionaries. In the afternoon, we walked two miles to the biggest native church, where in half an hour, at the call of a real New England bell, more than one hundred natives came out of the woods, the women bedecked in all the colors of the rainbow, and the men more soberly arrayed in anything from undershirt

and trousers to a costume supplemented by collar, necktie, bright head combs, well greased locks, etc. A choir of thirty men and women gave us beautiful music in three parts, soprano, alto and bass. The natives seem very docile and well mannered, and Mr. Nozaki's band has in the present Christian constituency, a nucleus for doing a great work."

OBITUARY NOTE

Mrs. Shepard of Aintab

MRS. FREDERICK DOUGLAS Shepard of Aintab, daughter of Claudius Buchanan Andrews, died on June 4th in Orange, New Jersey. Mrs. Shepard was born in Hawaii in 1856, and served as a missionary under the American Board in Turkey from 1882 until 1918, when she returned to America. Dr. Shepard died in 1915.

In 1889, after the Armenian massacres and famine, Mrs. Shepard organized extensive lace industries for the relief of Armenian women and girls in Aintab, Oorfa and elsewhere. The proceeds of this work went to establish schools. Mrs. Shepard was also instrumental in introducing Sunday-schools into the Gregorian Church.

William Foulke of New York

WILLIAM FOULKE, Treasurer of the American Bible Society, for thirty-four years the treasurer of the Washington Square Home for Friendless Girls and trustee of the Society for the relief of the destitute blind, died at New Rochelle, July 1. He was seventy-three years old.

Dr. C. K. Harrington of Japan

ON MAY 13, at Albany, New York, Dr. Charles Kendall Harrington died, after an illness of some months. He had been a missionary to Japan since 1886, devoting his

best effort to teaching Old Testament in the Japan Baptist Theological Seminary. During the summer seasons he conducted evangelistic work in the mountain province of Shinshiu. He was one of four missionaries selected to cooperate with Japanese scholars in revising the Japanese New Testament. In addition to the volume "Captain Bickel of the Inland Sea" he published several volumes of verse. In Japanese also his literary output was of a high order.

Rev. W. A. Reimert of China

REV. W. A. REIMERT, a missionary of the Reformed Church in U. S., was killed on June 13 in an attack on the Mission in Yochow, China, by Chinese troops, in their retreat from Changsha, which had been occupied by troops of the Southern Chinese Republic. Strong representations to the Chinese Government have been made by the American Legation at Peking as a result of the tragedy.

Mr. Reimert went to the field in China in 1902. At the time of his death he was acting President of Huping College at Yochow.

Miss Collins of Dakota

REV. MARY C. COLLINS, for thirty-five years a missionary among the Indians of Dakota, died at Keokuk, Iowa, on May 25. From 1875 to 1884 she worked among the Sioux Indians and then went to the unoccupied field of Sitting Bull's people. For several years she lived entirely alone, traveling by team over large areas. She lived to see savage Indians become active church members, with small farms and happy homes. In 1910 she was compelled to give up active work, but until last year, gave her time largely to speaking in behalf of the Indians.

THE MISSIONARY LIBRARY



China of the Chinese. By E. T. C. Werner. Illustrated, Pp. xv, 309. New York, Charles Scribner's Sons. \$3. 1920.

The author's previous work on China, "Descriptive Sociology—Chinese," is the basis of this summary. That was an unwieldy tome, larger than an atlas and part of it arranged in parallel columns for quick reference; this is usable and a joy to peruse. For many years Mr. Werner read omnivorously and made more than 10,000 excerpts from Chinese and Occidental sources. Not one volume in thousands has had as much research put into it as these two have had spent upon them.

Possibly the average reader would be repelled by the technical table of contents—environment and characters, summary of political history, domestic institutions, ceremonial institutions, political institutions, ecclesiastical institutions, sentiments, ideas, language, and products—but if he turns to any one of these chapters and reads a few pages he will be a convert to such a scientific method of presentation. Especially valuable is the plan of presenting information chronologically, so that a given subject can be studied from the beginning of Chinese history down to the twentieth century.

Having mastered his subject, Mr. Werner is entitled to positive views as to various matters in which his opinions vary somewhat from the traditional ones. For example, his criticism of the tent roof theory of Chinese architecture is interesting. So also his argument as to the original meaning of the Chinese character for heaven and its bearing upon religious belief is fresh and instructive. The chronological development of Chinese ceremonial observances casts a flood of light upon the formal life of China as he sets it forth, and condemns the ordinary writer who

finds a custom obtaining in remote history and proclaims to the world that such is custom today in China.

Of Missions and Christianity, the author has little to say—some two pages in all. He doubts whether the Christian faith can ever predominate, if its votaries hold to their present views as to ancestor-worship, which he deems inseparable from Chinese life, at least for a long time to come. He writes: "The probability is that ancestor-worship will remain the religion of China until, by gradual evolution, it merges, as it has largely done in Japan, into agnosticism, and perhaps all the more rapidly owing to the absence, here as there, of a dominating priesthood. Confucius, hitherto worshipped, has not been deified, though it is now proposed to make him a god; and if China decides to adopt a specific national religion, he will probably be the god of China. Worship of an extreme kind has long been paid to the spirit of the great sage, and these ceremonies were performed without any lack of elaboration by the late President, and at the same time by all the representative officials in the provinces."

This volume ought to be obtained by all missionary candidates going to China; and for persons who remain at home and have any interest in that Republic, it should be secured as a reference book, for which its full index and distinct topical headings and paragraph insets admirably adapt it. Scholars will still use the author's major work, but this is the best volume in print of its class.

China Mission Year Book 1919. Edited by Rev. E. C. Lobenstine and Rev. A. L. Warnshuis. 12 mo. 398 pp. The China Continuation Committee, Shanghai, 1920. Missionary Headquarters, 25 Madison Ave., New York City.

Every volume of the China Mission

Year Book is packed with information. These are memorable days in China and one needs an interpreter to understand the progress of events. Civil strife still separates the North and the South; the Shantung award has increased the friction with Japan and has stirred up the student and business classes in all parts of China; the Peking government is weak; the educational policy is still in process of formation; the philanthropic and Christian movements have aroused many Chinese to higher standards. The opportunity is great and the problems are many.

This volume of the year book begins with surveys of the general situation in China from foreign and Chinese writers. Then follow chapters on the Churches and Missions. Part III to VI is devoted to evangelism, education, philanthropic work, and literature. Part VII takes up many interesting subjects, such as Chinese religious work among Moslems, etc. The Survey, obituaries and appendices complete the volume. It is invaluable for reference.

The Missionary Outlook in the Light of the War. Edited by the Committee on the War and the Religious Outlook. Dr. Wm. Adams Brown, Chairman. 8 vo. 329 pp. \$2.00. Association Press, New York. 1920.

Many wise and far seeing minds have been brought together in the preparation of this volume which follows one on "Religion Among American Men." Even to read the table of contents is to have one's appetite stimulated and to be stirred with a conviction that now is a time of crisis and opportunity. The effect of the war is described on non-Christian religions, on oriental women, on Christian missions in India, China, Japan, Korea, Africa, Moslem lands and Latin America. These topics are the subject of papers by such men and women as Dr. Robert E. Hume, Mrs. Henry W. Peabody, Dr. John E. Williams, Galen M. Fisher, James S. Gale, James D. Taylor, Duncan B. Macdonald, Samuel M. Zwemer and S.

G. Inman. The field is well covered.

Then comes a series of papers on missionary principles and policies in the light of the war. They show the far reaching effect of the conflict and the need for readjustment to meet new conditions. The synopsis of the contents gives a wonderfully clear idea of the substance of each section.

Dr. Speer, in his introduction, calls attention to the missionary movement as an instrumentality of peace, righteousness and good will in the world. At the same time Christian teaching is revolutionary in its influence on non-Christian peoples. "Whatever you may be told to the contrary," said Sir Bartle Frere, formerly Governor of Bombay, "the teaching of Christianity among 160,000,000 of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are far more extraordinary than anything that you or your fathers have witnessed in modern Europe." Dr. Speer says in conclusion: "In Christ alone today is the power of saving men and of redeeming society. To give Him to the world is to do the work the world needs more than it needs anything else. . . . There is one Gospel only, the Gospel of Jesus Christ as the one Saviour and Lord of mankind. But there is a new demonstration of humanity's need of this Gospel and of the adequacy of the Gospel to meet that need."

The Influence of Animism on Islam. By Samuel M. Zwemer. 12 mo. 246 pp. \$2.00. The Macmillan Co. 1920.

If any are ignorant of the real sources and character of Islam or are inclined to believe that the religion of Mohammed is a fair substitute for Christianity, they will be disillusioned and informed by these illuminating lectures. Dr. Zwemer, the well known missionary to Moslems and one of the world's best authorities on the subject, has given us a well balanced study of superstition and spiritism as it is seen in

theory and practice in Moslem lands. He shows how Islam sprang up in pagan soil and in place of uprooting and displacing old pagan superstitions, merely adopted and adapted them. Women and children especially live in terror of evil spirits. The superstitions are interesting, but many are degrading and develop a religion of fear of death rather than one of truth and life and love. Animism is the foundation of the use of the rosary and the Koran, the reverence for the Kaaba, and faith in charms, as well as of the belief in the jinn, magic, sorcery, exorcism. Followers of Mohammed are groping in darkness, and no candid and intelligent reader of this volume can doubt their need for the *Light of the World*, Jesus Christ.

The Three Hour Sermon. By Paul Kanamori. 12 mo. 140 pp. \$1.25. Fleming H. Revell Co. New York, 1920.

This is the Christian Message concerning God, sin and salvation, as interpreted by a Japanese Christian evangelist, who has preached to 300,000 people. The result is 48,000 professed conversions. Now Mr. Kanamori, whose remarkable life story was told in our July number, hopes to reach 3,000,000 of his fellow countrymen by distributing this sermon among them at 5 cents a copy (the price in Japanese).

This volume was prepared in a unique way which should insure its value, not only to Japanese inquirers but to Christians of all lands. During its preparation Mr. Kanamori rose every morning at 4, spent two hours in prayer, then six hours in writing the manuscript, before breaking his fast. After the book was completed he read it to his nine year old boy and anything the lad could not understand was rewritten more simply and directly.

What a great example for modern preachers! Read it.

Sadhu Sundar Singh. By Mrs. Arthur Parker. 12 mo. 144 pp. \$1.25. Fleming H. Revell Co., 1920.

The life of this Christian Sadhu has already been described in our July number. It is a remarkable story and the Sadhu is a remarkable man. He is Christlike in spirit, in poise, in dress, in habits of life, in service and in his message. Many of his experiences also remind one strongly of the experiences of his Master on earth. Sadhu Sundar Singh has suffered for his faith, but he has not sought to make others suffer for persecuting him. When asked if he has followers in his apostolic mode of living and working, he says: "No, I have no followers; I myself am a follower." Some of the Sadhus escapes are miraculous. His messages are full of truth and of beautiful parables. The volume is worth reading, even though some may wonder if Oriental coloring may not account for the way some experiences are described.

The New Social Order: Principles and Programs. By Harry F. Ward. Pages ix, 384. New York: The Macmillan Company. \$2.50. 1919.

For years and especially since he began his productive work as professor in Boston University School of Theology, and recently at Union Theological Seminary, Dr. Ward has been a careful observer of sociological conditions as affected by trends of thought, rational and erratic. After describing the social order of recent years, he gives a thoughtful exposition of its five underlying principles, namely, equality, universal service, efficiency, the supremacy of personality and solidarity. Of these the third and fourth are very critical and productive of problems. *Efficiency* is the slogan of economic prosperity and the doom of social development, unless there is a common agreement as to the real end of society and a common effort to secure it. *Personality* is certain to suffer from efficiency unless the proper limits of social institutions and democratic ideas are carefully guarded. It is necessary for the Church and education to show the

safe way. Dr. Ward holds that the Hebrew law, the prophets and Jesus aimed to develop a community in which human rights were set above property rights and property was made subordinate to the development of personality. It is a true conception of the relation of property to personality that is sorely needed to-day. The problem of *solidarity*, too, is most important, especially in a land like America. Before the ideal of Jesus is realized and all classes are "one even as We are one," the spirit of economic aggression that is tearing classes apart must be exorcised.

Part II is devoted to an exposition of some of the recent programs for the new order. The British labor party, the Soviet Republic of Russia and the League of Nations are successively and luminously discussed, after which some movements in the United States are considered. These latter movements have especial interest for those who fear the Socialist Party and its various schisms. The chapter following, upon the Churches and their Social Creed in various forms, should be studied by every minister who cares to be intelligent as to existing conditions and obligations.

The closing section of the book deals with the trend of progress. The author believes that whatever form the new order may take, its vital breath is the spirit of sacrifice even unto death. He believes that this spirit is stirring in the world to-day, and that if it can be kept alive and turned to the larger ends of world-wide good, it will usher in a new era of advancement. Whether the new order desired by the multitudes will now appear depends upon whether those masses have sufficient capacity for sacrifice to send new life through the exhausted veins of humanity. Any person who

has gray matter to use in reading, will be richly rewarded by a careful study of this volume; those who do not relish abstract argument, combined with facts threatening the world of our time, would better not attempt to read it at all.

B.

The Life of General William Booth.
By Harold Begbie. 2 vol. 8 vo.
\$10.50. The Macmillan Co. 1920.

Several lives of the founder of the Salvation Army have been written. This is the most literary in style and most complete in material, if not the best balanced estimate of the man and his work. Mr. Begbie is a novelist and a chronicler who has written much about the Salvation Army work, including "Twice Born Men" and other volumes. He has given us many thrilling stories of conversion and in the life of General Booth records a multitude of stirring incidents. The Courtship of Catherine Mumford is unique and the letters she wrote to the young Wesleyan minister show the strength of her character and the high quality of her mind. She was a balance wheel and an inspiration to her more "temperamental" husband. Perhaps the greatest criticism we have of this biography is that Mr. Begbie makes his own philosophy too prominent. He apologizes for some of the General's strict beliefs and practices, and obliges the reader to look through the author's eyes to understand the man and his times, rather than permitting the events and the man to speak for themselves.

The narrative and historical records contain many remarkable incidents and notable facts that show the fine Christian character of the General and his noble wife, and the wonderful work that has been accomplished through the Salvation Army in many lands.

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Missionary Personals

REV. SAMUEL M. ZWEMER, D. D., sailed for Cairo, Egypt on July 8. On the way he will visit England and speak at the Keswick Conference. His address is % The American Mission, Cairo, Egypt.

FRANK L. BROWN, American Secretary of the World's Sunday School Association, has received the degree of LL. D. from Albany College, Oregon, "in recognition of his statesmanship in affairs of the Kingdom of God, and his leadership in international friendship between the United States and Japan."

REV. A. W. BAILEY of the South Africa General Mission and ten new missionaries have sailed for Portuguese East Africa to establish mission stations in Angola as a memorial to the late Andrew Murray.

DR. RUBEN SAILLENS, well known French pastor, has conducted evangelistic services in Belgium and a six weeks' evangelistic campaign in Algeria during the present year.

DR. FRANCIS E. CLARK, who is visiting Christian Endeavor centers in Europe reports that he has attended national C. E. Conventions in the new kingdoms of the Serbs, Croats and Slovenes, and has everywhere met with cordial sympathy.

REV. J. GORDON GRAY, D. D., for many years pastor of the Scotch Presbyterian Church in Rome and counselor of the evangelical churches of Italy, recently died in Rome at the age of eighty.

MR. ARCHIBALD FORDER, missionary to the Arabs in Palestine who suffered long captivity under the Turks during the war, will take charge of the colportage work of the Nile Mission Press in Jerusalem.

REV. CANON HANOVER, head of the London Society for Promoting Christianity among the Jews, is celebrating his fiftieth anniversary as missionary to Jews.

SIR GEORGE LE HUNTE, after serving as Governor of Fiji, Lt. Governor of British New Guinea, and later Governor of South Australia, has become Chairman of the Laymen's Movement of the London Missionary Society.

MR. A. R. HOARE, one of the best known missionaries to Alaska, was shot by a demented assistant. With the exception of Rev. J. W. Chapman, Mr. Hoare was longest in service among Protestant Episcopal missionaries to Alaska.

MR. FREDERICK A. GASKINS, Secretary of the Boston Congregational Club, has been elected treasurer of the American Board following the resignation of Mr. Frank H. Wiggin.

MADAM LOPEZ RODRIGUEZ, of Figueras, Spain, daughter of an Indian official, and for forty-three years a missionary in Spain, died last March.

REV. G. FRANK MOSHER, missionary of the Protestant Episcopal Church in Wusih, China, has been elected Bishop of the Philippines to succeed Bishop Brent, who has been transferred to Western New York.

REV. PETER MILNE, the "grand old man of the New Hebrides," reached his jubilee as a missionary last January.

MISS ANITA B. FERRIS, author of books for young people, is making a tour of the Orient in quest of material for books and pageants.

REV. W. I. CHAMBERLAIN, Ph. D., of the Reformed Church Board of Foreign Missions, sailed on May 6 to visit Japan, China, India, Arabia and the Near East.

DR. EDWARD T. THWING, Secretary of the International Reform Bureau for the Far East, is in America on furlough. Dr. Thwing was active in the campaign to rid China of the opium traffic, and is now aiming his efforts at keeping American beer out of China.

MR. JOHN T. STONE of Baltimore, a leader in many of the advance movements of the Methodist Episcopal Church, died at his home on May 9.

DR. G. SHERWOOD EDDY is to represent both the American Board and the International Y. M. C. A. This means that when visiting foreign lands in the interests of the Y. M. C. A. he will engage in evangelistic work wherever the American Board maintains a mission.

DR. W. T. GRENFELL has been elected a fellow by the Royal College of Surgeons, and has been made a Gold Medalist of the National Institute of Social Sciences of America.

REV. AKIRA EBIZAWA, pastor of the Sapporo Kumiai Church in Japan, was a delegate to the Congregational International Council in Boston.

BISHOP FRANK W. WARNE, of the Methodist Episcopal Church returned to India with his wife and daughter on July 1.

DR. ARTHUR J. BROWN, one of the Secretaries of the Presbyterian Board of Foreign Missions, sailed for Europe July 3 as chairman of the Committee on Fraternal Relations of the Federal Council of Churches to attend the series of Protestant Conferences to be held during the summer. He will first visit Vienna and Budapest.

NEW BOOKS ON MISSIONS

The Argonauts of Faith. By Basil Matthews. 12mo. 184 pp. \$1.50. Geo H. Doran Co., New York. 1920.

A Pioneer of New Guinea. The story of Albert Maclaren. By Edgar Rogers. 390 pp. 3s. Society for the Propagation of the Gospel, London, 1920.

Modern Japan—Its Political, Military and Industrial Development. By W. M. McGovern. 404 pp. 15s. Fisher Unwin, London. 1920.

The Rebirth of Korea. By Hueng-Wo Cynn. 12mo. 270 pp. \$1.50. The Abingdon Press, New York. 1920.

Korean Treaties. Compiled by Henry Chung. 226 pp. \$3.00. H. S. Nichols, New York, 1919.

A History of the Indian Nationalist Movement. By Sir Verney Lovett. 299 pp. 12s. Murray, London. 1920.

Indian Nationality. By R. W. Gilchrist. 246 pp. Longmans, Greene & Co., New York. 1920.

America's Stake in the Far East. By C. H. Fahs. 12mo. 170 pp. \$0.95. Association Press, New York. 1920.

The Near East. By Wm. H. Hall. 12mo. 230 pp. Interchurch Press, New York. 1920.

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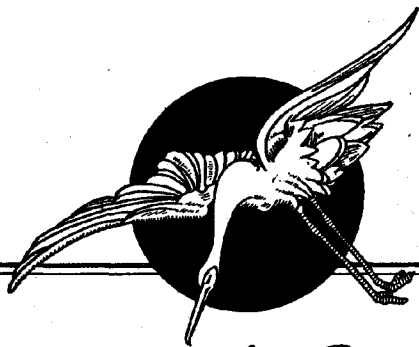
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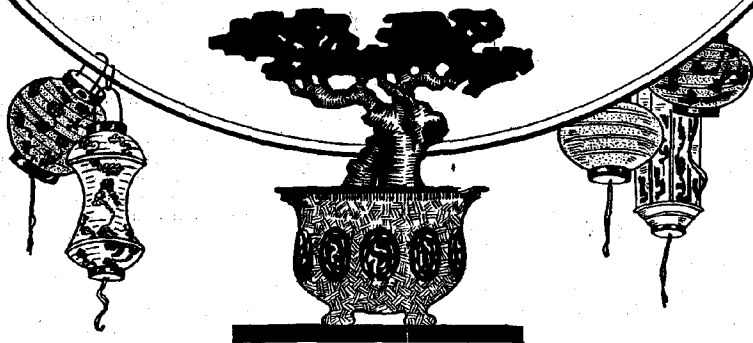
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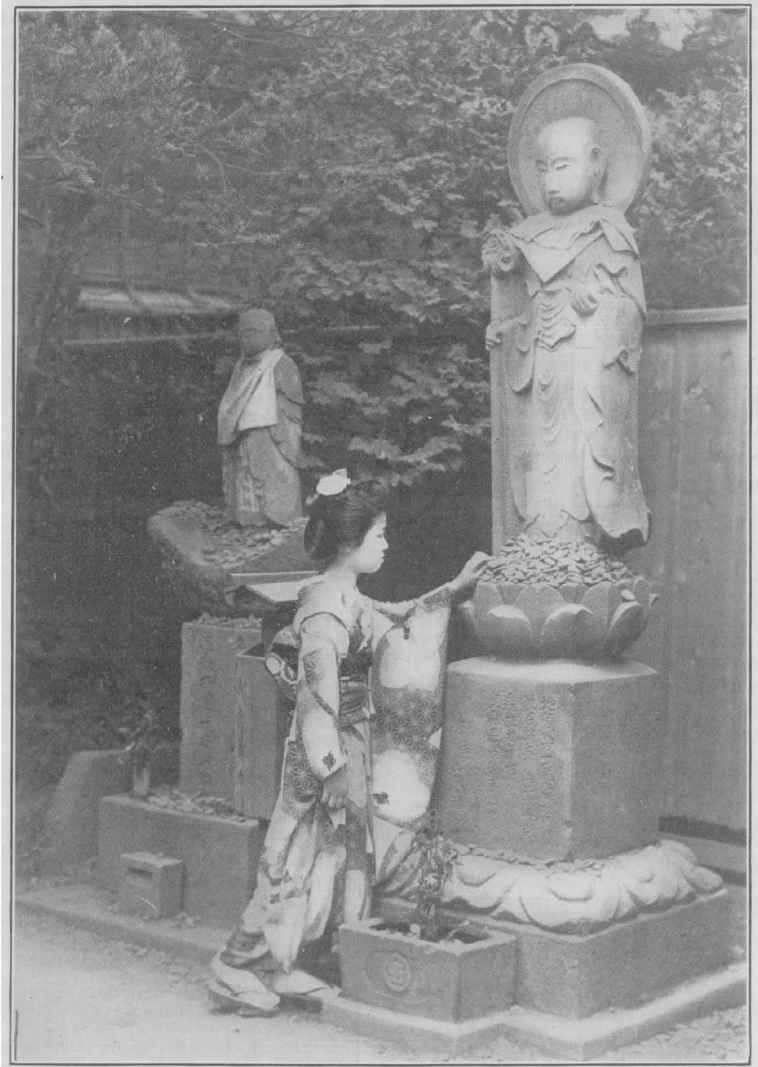
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THE CHILDREN'S GOD—A WAYSIDE SCENE IN JAPAN

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIII

SEPTEMBER, 1920

NUMBER
NINE

THE BOILING CALDRON IN INDIA

MANY events and tendencies in India, are not recorded in Western newspapers. That the situation is serious, especially in the north, is acknowledged in government circles; and some missionaries are very apprehensive of the future. Their faith in God rather than in the British keeps them calm and hopeful.

A recent letter from a missionary in the Punjab, who is in close touch with the situation, tells of the political conditions—the riots, the unrest, the nationalistic movements and the costly mistakes of some British officials. He believes that masses of Indians are not loyal at heart to the British government, but are anxious for autonomy though they are not prepared to exercise it wisely. The better class of Indians are out of joint with materialistic western civilization, while at the same time the political leaders in India are arrogant and self-seeking. This militates against the success of reform movements.

Our correspondent continues:

“Given a population of 315 to 320 millions, 300 of them thoroughly ignorant and easily led, and a couple of millions only with any adequate education and only a few thousands of these with any power of leadership and personality, and most of these determined upon winning power for themselves rather than advancing the best interests of their country, and include in this group some who have a fanatical hatred against foreigners and you have a dangerous position. Add to this the keen feeling of resentment over the Amritsar affair and the Khilafat agitation which is growing deeper and stronger all the time, and I would predict an explosion within five years. India in social and religious reforms is not keeping pace with her political advance. Masses of people have not changed

their ideas about social matters at all. For example: scores of my students have been excused recently in order to get married; a regular epidemic of them! Why? Because the Hindu astrologers say that the next two years will be unpropitious. Therefore every young Hindu of sixteen or seventeen is rushing off to plunge himself and his family into economic difficulties to say the least. On the platform the Arya Samaj is preaching Brahmacharya (late marriages), but in reality they have no influence at all in these matters except over a small, rather highly educated group in a few large cities. Even Mohammedans are influenced by these social customs, and many of them have married in order to avoid the unpropitious season ahead.

“As to caste and its influence, there are no doubt signs that it is weakening. But a social custom which has existed for 3000 years cannot be destroyed in three years or even thirty years without danger, and there are evidences on every hand that the morals of the people are giving way under the rapid disintegration of the old social fabric. And yet the worst of the old customs like early marriages still have a strange superstitious hold on the minds of most Indians.

“The women’s movement is purely superficial, except in small circles in a few of the largest cities. The attitude towards women in general is not changed at all. They are looked upon as distinctly inferior to men, and without any claims to the same rights and privileges. In some of the large cities women are getting educated and are coming into touch with the world enough to resent the former attitude of their men-folk, and demand a larger measure of freedom than has been theirs for centuries. The Mohammedan’s community is most backward in the Panjab both in the matter of education and in tolerance for others; its bigotry and its attitude towards women is much the same as ever. The Mohammedan who is educated on the modern lines and is acclimatized in a modern atmosphere, is looked upon by the majority of Mohammedans as a renegade. A small body of fanatics is greatly inflaming the ignorant masses of Islam to an attitude of bitter hostility not only towards foreign Christians but even towards native Christians. Woe betide the Indian Christian Church if the Mohammedans were to get power in India in the near future!

“The strength of the movement for unity between Hindu and Mohammedan, is purely political. They neither trust nor like each other, and are simply driven together, for the time being in opposition to the British. Let the foreigners be removed and within five years they will be at each other’s throat. Ten or fifteen years from now after the Reforms have had time to penetrate the ordinary life of India sufficiently and have proved measurably successful, then

there would be some prospect of permanency in this union, but at present it is worth nothing except politically.

“With regard to the relations between missions and Indian Christians there is fault on both sides. Some missionaries are incapable of realizing the changed position that has arisen in India, and many Indian Christians have the attitude that ‘missionaries have been top dogs long enough and now we are going to have our turn!’ It is needless to say when these two kinds of Christians come together there is not much harmony as a result! Where there is sufficient progressiveness in the missionary body and sufficient restraint and tolerance amongst the Indian Christian community, the gulf can be bridged, but it is a difficult situation. The future of Indian Christianity in the 20th century depends (humanly speaking) upon whether Indian Christian leaders and missionaries can work together in harmony. The Indian Christians left largely to themselves would either be absorbed by other bodies or would become a weak and querulous faction.”

The whole problem of unrest in India is unquestionably due to the failure to inject the spirit and principles of Jesus Christ into political, social and religious life. It is no doubt inevitable that an awakening people should become restive, and that ambition should lead to self-aggrandizement. This is all the greater reason for promoting the evangelization of the people in India, and the training of Indian Christian leaders.

CHURCH UNION IN INDIA

THE Bangalore Conference held in India May 27 to 31 adopted the following resolutions in favor of Christian unity.

1. That this Conference of Indian Christians consisting of members belonging to the Anglican, Wesleyan, Lutheran, Baptist, Presbyterian S. I. U. C. and Syrian (Mar Thoma and Jacobite) Denominations, is of opinion that the several denominations of the Christian Church are in all essential respects within the one Church Catholic, and that, in the interests of true Christian fellowship and for the extension of the Kingdom of Christ in this land, a recognition of the equal status of the denominations within the one Body of Christ and of their ministries as of equal validity, is necessary.

2. That such recognition should be given effect to along the following lines:—

a. Ministers may receive due authorization to minister fully and freely in the churches of other denominations, it being understood that the above authorization is not to be regarded as re-ordination or as repudiation of the present position of their ministers as validly ordained.

b. All the denominations should recognize fully the members of one another and admit them to the Lord's Table.

3. That further negotiations toward union of an organic character should not take place until the above two resolutions have been given practical effect to, and until the Indian Churches have attained financial and administrative independence, which, it is hoped, will conserve the best elements of Indian religious experience.

We must acknowledge that there are dangers in this attempt to realize the ideal of Christian unity; but with proper emphasis on the necessity of loyalty to Christ, of faithful obedience to God's Word and of complete dependence on Him, encouragement should be given to every effort to fulfil the prayer of our Lord for true unity among His disciples.

OPPORTUNITY IN GUATEMALA

ONE of the significant things about the recent revolution in Guatemala is that the Unionists, who succeeded in putting down Cabrera's autocratic government, used as one slogan in their demonstrations: "Down with the clergy (Roman Catholic priests). We believe in evangelical religion!" The public made no protest against such anti-clerical sentiments, and many called for the punishment of Bishop Pinol, who fell into popular disfavor because of his close association with the Cabreristas. The general public sentiment in Guatemala is in favor of "evangelicals," as Protestants are called. It is hoped and expected that the new regime will be characterized by liberality in religion. The new Herrera government seems to be self-restrained, sane and judicial, with little evidence of blood-thirsty revenge, in spite of the inflammable nature of Guatemalans. The outlook for the progress of Christian work in Guatemala is hopeful.

President Herrera, himself is reputed to be a wealthy land owner, but a patriot of good judgment in political matters. The new government is more thoroughly democratic than the old, and has shown ability to control the situation. After such a revolution in a Catholic country, there usually come enlarged opportunities in evangelical work for some years and there are promises that the government will offer no opposition to Protestant missions. Evangelical missions in Guatemala have had a profound influence on the ideals and character of the people. The past three years have brought many difficulties in the form of war, earthquake, high prices, lack of workers and enemies to the truth, but the clouds have broken and the light of a new day seems to be dawning.

As signs of the new day, gambling dens have been closed by the decree of the government in Quezaltenango; a vigorous anti-

saloon league campaign is in progress; base ball is driving out bull fights; healthy sports are replacing idleness and excess; political clubs are replacing champagne suppers and religious liberty is experienced instead of fanatical oppression. These changes have not come from Roman Catholicism, or from atheism or from an autocratic government policy. They are not a guarantee of Christian faith but they are the result of the growth of enlightenment through the preaching of the Gospel. After forty years of evangelical mission work there are more signs of promise than ever before. More than 500 evangelical congregations, with 15,000 adherents are scattered over the country and hundreds of thousands of Bibles and Testaments are in the hands of the people. Education is also producing results but these must be safeguarded by spiritual awakening and direction. Now is the time to advance in Guatemala.

THE MISSION PROBLEM IN SANTO DOMINGO

SANTO Domingo, rich in trade and industrial opportunities, and with the traditions of the oldest Spanish civilization on the western continent, is still practically unknown to people in the United States, although for three and a half years a Rear-Admiral of the United States Navy has been its "President," carrying on a military government with the aid of a Cabinet of United States Marines.

Since the American occupation, however, the Protestant churches of America have made plans to enter Santo Domingo with a missionary program that will go far toward bringing the republic to the notice of the outside world. The work will be administered by a board of trustees, so that the divisions of the Evangelical Church shall not be introduced. Such a plan is without precedent in Christian missions.

The missionary program calls for more than one million dollars in the next five years, with thirty foreign workers and fifty native workers. It includes an institutional church, an industrial school, a hospital, and a book store in the city of Santo Domingo, the capital of the republic, and a similar group for Santiago, its most important northern city. While these will be the two great centers of work, the plan also calls for an institutional church, and a hospital at five other places. The project has the approval of Rear-Admiral Snowden, United States Navy, Military Governor of the island.

The Dominicans take pride in asserting that they have the remains of Columbus in their Cathedral, and that they are authentic has been but little disputed. Reminders of Ponce de Leon, Cortez, and Pizarro are on every hand. But here interest ceases. Nothing of modern beauty or utility meets the eye. There is no modern life of any kind, except that brought by the Marines, who installed a telephone for their own use, built a military hospital, saw that the

streets were cleaned up, and built some new roads. Street cars and street lights are unknown. There are no roads across the island, and the journey must be made by boat, a ten-day trip.

In the northern part of Santo Domingo there is a larger percentage of white blood, and the people are more progressive. Nothing now remains of the early Indian tribes, which were wiped out by Spanish cruelty. African slaves followed them, brought by Spanish and Portuguese slave dealers, and their descendants, often of mixed African and European blood, have been left to drift along for centuries. Torn at times by revolution and at others invaded by European capitalists who have attempted to exploit the resources of the country, Santo Domingo finally dropped out of the running commercially. For the last three hundred years she has lived in isolation, and it is only since American occupancy that she has shown evidences of again entering into the active life of the world.

Notwithstanding her isolation from centers of progress, and her large Afro-European population, there is in Santo Domingo a small intellectual circle with a high degree of culture. The intellectuals resent the continued occupation of the island by the United States Marines, with the censorship which has been exercised over their literary productions, but the lower classes are grateful for the peace and prosperity that have come to them as a result. The American occupation has concerned itself largely with establishing schools, and education has developed rapidly, a school attendance of 85,000 children having grown from one of 25,000 three years ago. The schools cover the primary grades only, and it is not easy to secure teachers.

The Roman Catholic Church in Santo Domingo is poor, and cannot minister to the needs of the people, who are as destitute as the people of any land not devastated by war, plague or famine could possibly be. The great mass of the inhabitants have nothing, and 95 per cent of them can neither read nor write. Leading Dominicans have advised that anything that can be done by the American Mission Boards will be acceptable, and that there is no chance of duplicating any work, as none is being done. Except in a few isolated instances, scarcely any Protestant activity of a missionary character has ever entered the field.

NON-CHRISTIAN LABOR CHURCHES

MEN are ever seeking to secure the fruits of Christianity without the roots; to develop the form of Godliness without paying the price or experiencing the power. A "Non-Christian Church" seems a contradiction in terms, but such are being formed. In Canada a "Labor Church" was organized in July, 1918, and now has ten branches, Winnipeg alone having 1200 members. It has grown because of the popularity of industrial movements but it has not yet endured hardship and persecution.

There is avowed belief in God but no clear surrender to the claims of His Son, Jesus Christ. The basis of admission is as follows: "I am willing to support an independent and creedless Labor Church based on the fatherhood of God and the brotherhood of man. Its aim shall be the establishment of justice and righteousness on earth among all men and nations."

An idea of the Sunday School may be gained by the following extract from one of the lesson outlines:

"Lesson 1. Who set the dinner table? (a) The many who keep us; (b) Our part in the world's work; (c) 'Grace before meat.'

"Lesson 3. The Age of Homespun: (a) Manufacture in home workshop; (b) Production for use— independence; (c) 'God bless me and my wife and son John.'

"Lesson 5. The First with the Machine; (a) Tools of production in the hands of the few; (b) The new slavery—men, women and children; (c) The work of Jesus—Luke 4:18.

"Lesson 16. Where the Baby Came From: (a) The miracle of life; (b) Sex instruction; (c) Bodies temples of the Holy Spirit.

"Lesson 21. The Life of Jesus: (a) Carpenter and reformer; (b) Opposed by church and state; (c) The sins which crucified him."

While most churches are lamenting the absence of men, the Labor churches like Masonic Lodges, are filled with them. It is unfortunate that a dividing line is being drawn between workers and others, and that men and women are making social organizations a substitute for the Church of Christ. These ideas are directly opposed to the teaching of the Founder of the Church and the Saviour of the World.

JAPANESE CENSORSHIP

GOVERNMENT censorship in Japan, except in time of war, is calculated to create impatience in the minds of lovers of free speech and freedom of the press. For the same reason, British members of Parliament have taken their government to task for carrying on secret warfare in Somaliland, East Africa. The policy of secret diplomacy, secret treaties and secret spy systems is not acceptable to liberty loving people. Japan's policy of seeking to control not only the acts and speech of her people but their very thinking is arousing opposition among the Japanese themselves.

The editor of the *Osaka Ashi* was warned because he disappeared of a Japanese expedition to Siberia; the editor of the *Kobe Herald* was imprisoned for printing a sentence of "Mr. Putnam Weale" referring to the Emperor as inexperienced; the *Japan Chronicle* was suppressed for reprinting a reference to the famous "twenty-one demands" from the *North China Daily News*; The

Japan Advertiser was suppressed for referring to the Mikado's "mailed fist" falling heavily upon the Japanese proletariat; Pooley's "Japan at the Cross Roads" and other books are placed upon the "Index Expurgatories." There were 1927 suppressions under the Okuma ministry (1914-1916).

It is clear why the Japanese people and even the government officials in Japan do not know the facts about the Korean uprising and Japanese methods of torture and suppression in Chosen. There is hope that the Japanese press law may soon be revised in favor of greater freedom.

OUTBREAK IN LOVEDALE INSTITUTE

STUDENT unrest is not confined to India or China. A serious disturbance occurred at Lovedale Institute, South Africa, on Sunday, April 25, and involved the destruction of the chapel by fire, the breaking of windows and other property damage, the stoning of Rev. J. Lennox, the acting principal, and assaults on other teachers. The immediate occasion of the riot seems to have been some dissatisfaction with the bread, but the real, underlying cause was the agitation from outside. One hundred and ninety-eight native lads were arrested and imprisoned. In spite of the plea for clemency made by acting-principal Lennox, the judge sentenced each of the fourteen ring leaders to three months' imprisonment at hard labor and £50 fine; and the remainder of the men to a fine of £15 each or one month in prison.

The Christian Express, Lovedale, says: "The virus of this trouble came from outside, but it is probably not all of one strain. The Land Act of 1913 implanted a deplorable crop of suspicion in the minds of the natives, and served to bind together tribes and clans which, up to then, had been disunited. There is a restlessness all over the world and notably among students. Strikes are in fashion. Educated natives read the newspapers, and not a few have witnessed strikes in Johannesburg and elsewhere. The term "strike" conveys to the mind of the native the idea of smashing things in general and windows in particular. It is almost certain that few of the rioters realized beforehand the seriousness of their actions. The majority were led by the few, and those who did not join in the riot were threatened with bodily harm."

Lovedale Institute, which has done such a noble work in Africa, has been temporarily closed on account of the riot and damage, and a real setback has been given to the cause of native education. That the South Africans in general are not in sympathy with the action of the students is shown by the regret expressed by parents whose sons have caused the trouble and by the resolutions passed by one of the native church courts. These resolutions express deep regret at the disturbance in Lovedale Institute, and record hearty

disapproval of the conduct of the students. They close by saying: "Our prayer will daily be that the great danger with which our educational system is threatened may be averted and that brighter days may come to the Institute."

The World and The Gospel Today*

BY VISCOUNT BRYCE, LONDON, ENGLAND

THIS period of history is one of great urgency and gravity. The white races are penetrating the whole world. The whole world is brought together as never before. There is hardly a spot that was not touched and smitten by the War in one way or another. It affected regions that had hardly a place in history before—all Siberia from the Urals to the Pacific Ocean, Central Asia and much of East Central Africa. If you except some tropical forest regions of Africa and South America, nearly all the backward races have in some way suffered by the War. It is owing to the quarrels of the so-called Christian peoples that so much misery has been brought to the world.

Not only is the white man penetrating everywhere, but wherever he goes he is a destroying force. Not only are ancient faiths crumbling, but the moral foundations of custom on which the backward races lived in former times have been removed. They have now nothing to live upon until and unless they are given the Gospel of Christ.

I cannot think of any time in the history of the world when we have had phenomena of this sort. That is the reason why we ought to bend our minds to developing our work in every mission field. It is also the reason why we should try to see that our influence in every country where Britain can exert her influence, is well exerted in the cause of justice and humanity, and to see also that our people abroad set a better example by their own lives than in times past.

We have to ask for gifts to support missions. It is a duty to give them, every Christian must seek to spread Truth and Light. But a gift is an external thing, it may or may not be an expression of a man's real sense of duty, of his real devotion to his Lord. It is an offering, as in the Old Testament dispensation were the sacrifices on the altar. But mercy is better than sacrifice, because mercy is part of the quality of the human being himself; it means the individual's moral purpose, his realization in his own life of Christian duty and Christian love. In and by it he shows forth his faith by his life better than any offering of money can do.

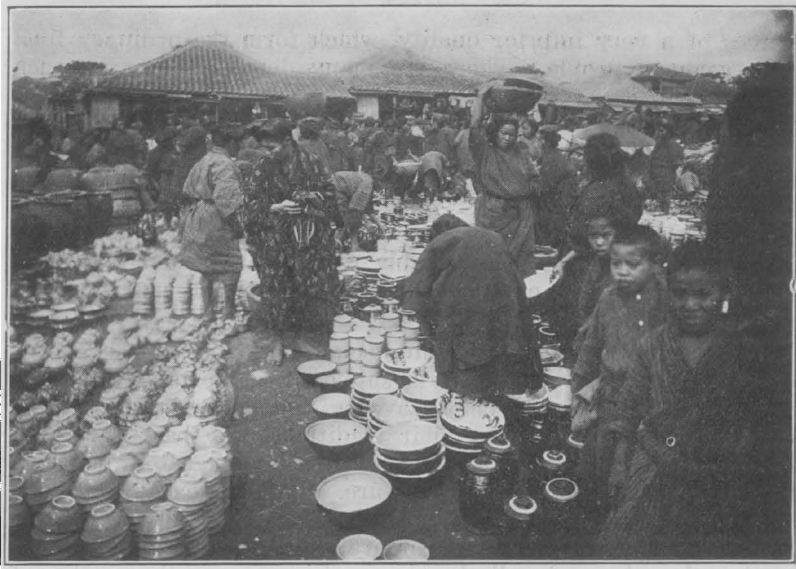
*From the *Laymen's Bulletin*, published by the National Laymen's Missionary Movement, London, England.

Now we have come to the end of the War and what do we see? Those who have the best means of knowing tell us that two normal epidemics are visible all over England. One is an epidemic of crime, and especially of robbery with violence. There has been an increase in theft and all forms of dishonesty, thefts on railways, thefts in the postal service. The other epidemic is even worse. It is a prevalence of sensual vice such as has not been observed for many years. If there is a department of moral conduct in which Christianity has rendered an especial service to the world, it has been in raising the level for human morals, and in its treatment of sensual vice. When one reads of what sensuality was in the ancient world, when one recalls its treatment by the Greek and Roman poets, and what St. Paul says of it in his own time, one feels how enormous has been the change to the modern world, and how entirely that change is due to the influence of Christianity. Even when things were worst in the modern world, they never sank so low as they had done in pre-Christian days. Whenever we see a falling back toward the thought and practice of that pre-Christian world, it is a danger-signal which warns us of the need for guarding the higher conception of sexual relations which Christianity gave.

All these thoughts bring us back to the main thought—what can we do to make our country a Christian country? The more we feel what has been called “the bankruptcy of civilization” the more we feel that the only thing that can save the world is to return to the precepts of the Gospel, and try to bring our practice nearer to our profession.

There is no light from any quarter promising moral dignity and purity and goodwill among men except that which comes from the Gospel. That is the Light which lighteth every man, and that is the Light which we must do our best to spread not only abroad but among ourselves. The precepts of the Gospel are the one remedy for all the troubles we see around us at home and abroad. No nation has ever yet really tried to put those precepts into practice.

There seems to be a great call going out to us now to Christianize other peoples. To do this effectively, we must begin by Christianizing ourselves. If the Gospel is the only Light, then it is according to the Gospel that we must try to rule our own lives and induce others to do so. The best way to move others is to set an example by following these precepts ourselves. However zealous we may be for the diffusion of the knowledge of the Gospel abroad, and however earnest our efforts, after all the most vitally essential thing is that we should try to infuse a Christian spirit into the society in which we live. Let us by all means continue our efforts to spread the Light abroad, but let it also illuminate the individual life at home.



A BUSY SCENE IN THE MARKET PLACE, NAHA, LIU CHIU ISLANDS

Liu Chiu—the Floating Dragon

BY REV. C. K. HARRINGTON

AN IMPORTANT chain of islands stretches from the southwestern extremity of Japan, across well nigh a thousand miles of salt water, to Formosa. These beautiful and fertile islands, which number about ninety in all, while divided into several groups, were known as a whole to the Chinese as Liu-Kiu, or Liu-Chiu. The Japanese, to whom the pronunciation of the letter *l* is as difficult as that of *r* is to their Chinese cousins, call them Riu-Kiu. The name, which signifies the "Floating Dragon," was bestowed on them by their Chinese discoverer, because they suggested to his mind the appearance of a sea-dragon, or sea-serpent, floating on the surface of the water. The alternative Japanese name is Okinawa, the "Rope-in-the-Offing," as though this chain of islands united Japan with Formosa.

The Liu Chius lie in the course of the *Kuro-Shiwo* or Japan Current, the Gulf Stream of the Pacific, and thus have an equable, warm and humid climate, very trying to Europeans and even to Japanese. The agricultural products comprise rice and millet, tea, tobacco, cotton and indigo; beside such fruits as bananas, pineapples, oranges, peaches and plums. The most important crop is sugar cane, the sugar from which, half a million barrels a year, is sent up to Japan for refining. Another principal crop is sweet

potatoes of a very inferior quality, which form the ordinary food of the common people. There are many domestic animals, such as ducks and geese, swine, cattle and horses. Mining, also, and manufacturing are carried on somewhat extensively.

On account of the typhoons which frequently visit the islands the people of the cities surround their houses with high walls built of blocks of coral rock. The village dwellings are small, wretched huts. As a rule the native Liu Chiuans, whether in city or country, are almost indescribably poor, even from a Japanese point of view. The population of the islands is estimated at over half a million.

In race the Liu Chiuans differ somewhat from the people of Japan proper, being chiefly, it is supposed, a blend of Japanese with aboriginal tribes. They have a language, or dialect, of their own. They claim that their traditions date back seventeen thousand years, but having had no written language they have no native historical records or literature. In the year 1879 Japan formally annexed them to her own territory, this being the first considerable addition to the Empire after the restoration: Since that time there has naturally been a great increase in the number of pure Japanese living on the islands, and the use of the Japanese language has been spreading among the Liu Chiuans of the better educated classes. Even yet, however, the Liu Chiuans are to the Japanese of the mainland practically a foreign country, inhabited by an alien race, speaking an unknown tongue. For a Japanese preacher to set sail from Kobe for Naha, to carry the message of the Cross to the Liu Chiu Islanders, is as truly a foreign missionary enterprise as for an American to take the gospel to Japan, or at least, as being an American possession, to the Philippines. As a race the Liu Chiuans are said to be much inferior to either the Japanese or Chinese. "For centuries they have been ground between two mill-stones, and that, combined with the tyranny of their own officials, has utterly crushed out every particle of decision of character, leaving them a weak, spiritless and groveling people."

Their depressed condition is no doubt due also in part to the fact that they have not been brought under the sway of any great religious or moral teaching. However inferior to Christianity we may consider Buddhism and Confucianism, we cannot doubt that these have been to a very large degree Lights of Asia, and that China and Japan owe to them much of their progress in knowledge, in morality and in the arts and refinements of life. Buddhism was introduced from China in 1281, and between the old capital, Shuri, and the new capital, Naha, is a Buddhist temple said to date from that time, the walls of which are lined with the ancestral tablets of the Kings of Liu Chiu for over six hundred years.

The teachings of Confucius also have become familiar to people of education. But neither Buddha nor Confucius has exerted much influence over the minds of the Liu Chiuans generally. They seem to be destitute of an aptitude for great religious ideas, and are the slaves of many superstitions.

The great missionary campaign undertaken in the sixteenth century by Francis Xavier for the Roman Catholic church, in southern and eastern Asia, probably included the Liu Chiuans in its scope, but, if so, it made no permanent impression on the people. The story of modern Christian missions in the islands begins in 1846. At that time the ports of Japan were still closed to foreign shipping, and Naha, the chief Liu Chiu port, was a regular rendezvous for the fleets of western nations cruising in Asiatic waters. A number of Christian officers of the British navy became interested in the spiritual condition of the people, and with their support a Dr. Bettelheim, a German Jew by birth but a Christian in faith, and with an English woman for his wife, settled at Naha, and labored for seven years to plant the Christian faith in the islands. The story of Dr. Bettelheim's arrival, and his subsequent experiences, was told to Dr. Thomson of Kobe by an eye-witness, an old man of over seventy.



A LIU CHIUAN GRANDMOTHER

“He arrived in Naha in May, 1846, with his English wife, his family of two children, and his household goods, on board an English man-of-war, at that time the only means of reaching these islands. Application was at once made to the officials for permission to land and begin work, but it was refused, and strict injunctions were issued to the boatmen not to bring the missionary ashore. He bided his time, however, and one day while a boatman was aboard the vessel, probably beguiled below, Dr. Bettelheim hastily piled his family and goods into the boat and waited. When the boatman returned and saw his boat full of unexpected guests, he fell on the deck and implored the officers to take them back on board, as he would be severely punished if the missionary went ashore in his boat. No notice was taken of this appeal, as the officials had no right to refuse permission to land; and after wait-

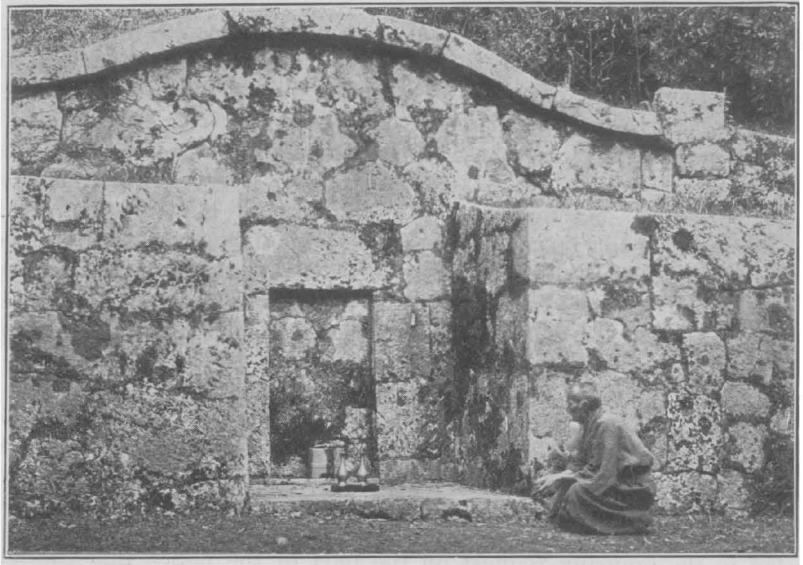
ing for five or six hours he most reluctantly left for the shore. The vessel sailed away, and thus this brave missionary took up his lonely post among these islanders, for Christ's sake and the Gospel's."

Dr. Bettelheim remained in Liu Chiu seven years, suffering many hardships and constant petty annoyances. The common people were not unfriendly to him, but the officials, knowing of the opposition of the Japanese government to Christianity, and fearing to incur its hostility by allowing the prohibited religion to gain a foothold, did all in their power to discourage the missionary and cause his retirement from the country. "Guard-houses were erected at the entrance to his residence, and he was kept under the strictest surveillance night and day. Spies followed him everywhere he went, and if he stopped to preach or speak to the people, at a signal from these men the crowd would at once disappear. When he distributed tracts and portions of Scriptures the officials would gather them up from the people and return them to him next day in neatly tied packages. The shopkeepers were forbidden to sell to him, and in every possible way his position was made as unpleasant as could be, in the hope of driving him out of the islands."

The only thing that deterred the officials from making an end of him altogether was their wholesome fear of the British fleet, the ships of which frequently touched at the islands. We are told that on one occasion he had been arrested and beaten, but the sudden appearance of an English vessel caused his release, and the officials were compelled to apologize and promise better treatment in the future. Under the constant strain of these persecutions his health finally broke down, and in 1853 this obliged him to withdraw from the field, without having seen, so far as we can learn, any results of his labor. Dr. Bettelheim, during his stay on the islands, made a translation of some portions of the Scriptures. As the Liu Chiuans had no written vernacular, this translation was probably into Japanese, and if so was one of the very earliest attempts to produce a Japanese version of the Scriptures.

But although the Liu Chiu officials, influenced by the Japanese hatred of Christianity, succeeded in foiling this early attempt to establish Christianity on the islands, Providence had arranged that after all they were to play a part in the introduction of the Gospel into Japan; and that it was to be in turn from Japan, and from the lips of Japanese, that the islands were to receive the Message. "It was from these islands that Commodore Perry commenced those operations which finally resulted in throwing open Japan not only to trade but to evangelization."

Dr. Bettelheim was still laboring and suffering at Naha when the Perry squadron arrived, May 26, 1852. When Perry with his



A LIU CHIUAN WORSHIPPING BEFORE AN ANCESTRAL TOMB

“black ships” came sailing into the harbor, he was surprised to be immediately saluted with the British Ensign, run up on a flagstaff on a cliff near the town. In the fine three-volume account of the Expedition published by the United States government, we are told of Dr. Bettelheim’s visit to the ship. Presently Perry was up at Yedo, knocking at Japan’s front door, and ere long that door was open both for the foreigner and the foreign religion.

Forty years passed before the Gospel again came to the Liu Chiu Islands. There was a new Japan, and the Liu Chius were her possession. Japanese officials conducted the affairs of Naha.

In the spring of 1891 there came to the East an old lady from Scotland, a Presbyterian, Mrs. Alexander Allan, of Glasgow. For years she had been concerned for the spiritual welfare of the people of the many islands that cling about the skirts of Japan, and first of all for the Liu Chiuans as being the least likely to be early reached by the gospel. In Kobe she found a fellow-countryman and a kindred spirit in Missionary Thomson, to whom she expressed her interest in this matter. On her return to Scotland she made an offer, through Mr. Thomson, to the American Baptist Missionary Union—now the American Baptist Foreign Mission Society—of a sum of money sufficient to establish a Christian work in the Liu Chius, and to sustain it for a number of years. The Society gladly accepted Mrs. Allan’s proposal, and steps were at once taken by Mr. Thomson to begin the work. In the Baptist

Theological Seminary was a Mr. Hara Michinosuke, who had had an inward call to labor for the Liu Chiu people, and among the Baptist preachers was a Mr. Okamoto who had lived among them years before as a government official, and was willing to return to them as a missionary. The autumn of 1891 saw these two Japanese pioneer evangelists settled at Naha. A few months later Mr. Thomson, accompanied by his wife, made his first visit to the islands. During the three weeks they remained they were received everywhere with kindness and courtesy, and to the daily meetings the Liu Chiuans flocked in crowds, of course largely from curiosity, to see the foreigners, as the addresses, being in Japanese, would be unintelligible to most of them.

"The sight of a foreign lady nearly upset the equilibrium of the city of Naha, her appearance on the streets was the signal for a general suspension of business. She could clear the public square, which was the general market place, of both merchants and customers, inside of three minutes, if it was known that she was out walking in the streets. This disturbance of the traffic of the place led to the amusing request on the part of the police that the lady should stay indoors during the day, only coming out for exercise after dark."

The condition of the Liu Chiuans when Mr. Thomson made his first visit to Naha was truly worthy of compassion. Although they had been already more than a decade a part of the Japanese Empire, very little had apparently yet been done by the government to promote their welfare. Outside the Capital, schools were unknown and the bulk of the people were destitute of even the elements of learning. In their domestic and social and industrial life they were in a very primitive state. Modern methods and implements, and conveniences of domestic life, which had become common in the empire at large, were here yet unknown. Even the humble kerosene lamp was wanting. There were many in such poverty that they could not afford even the sweet potatoes of poor quality which grow in the islands, but were obliged to resort to a mixture of potato and clay.

As for religion, they were without even such insufficient guidance and consolation as Buddhism might give, and were under the sway of all kinds of superstition. So materialistic had they become that the very idea of a spiritual religion was foreign to them. If they knew of Christianity it was as something to be shunned, having in it, it was thought, an unholy magical power which cast an evil spell on men and separated them both from living friends and dead ancestors. It was perhaps to escape this spell that whenever a white man appeared in any of the villages the women and children fled from him in terror.



BUSY STREET IN NAHA, LIU CHIU ISLANDS

The handicap of the language, and the timidity, conservatism and superstition of the people, made the work of our pioneer Japanese evangelists difficult and sometimes discouraging, and ten years passed without large visible results. Then a change came, and the people gathered in crowds to hear the gospel. Hundreds professed faith in Christ and were baptized. Other Japanese Christian workers from the mainland joined in the work, and from among the Liu Chiuan Christians were raised up preachers and teachers. Churches were organized at Naha and at Shuri, and a number of country stations were opened. Dr. Thomson, although in residence at Kobe, a thousand miles away, has been in direction of the work, and when occasion has required has either visited the islands in person or has arranged for some other missionary to make the journey. Two or three years ago the Baptist church membership was not far from one thousand, but a drastic weeding out has reduced this number by two-thirds.

The faith of most of the early converts was not of a highly spiritual nature. The Christian God of whom the preacher spoke was evidently a great and powerful Being, and under His favor they might expect prosperity. Bodily health, a flourishing family, fat crops, and rapid increase of their livestock were to them the visible signs, at first the only intelligible signs, of God's love and care. Let the harvest fail, sickness invade their home, or disease break

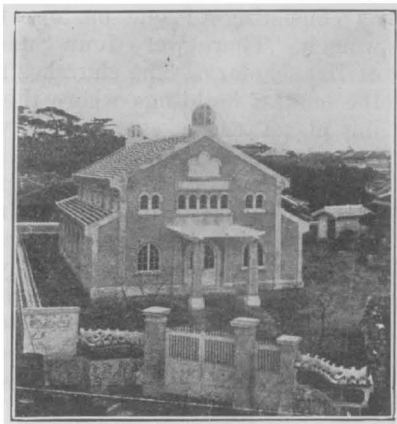
out among their domestic animals, and the foundations of their faith began to crumble. For they were essentially a primitive people, and among all primitive peoples—as among the primitive Israelites themselves, as is clearly shown in the Old Testament—material prosperity and adversity have always been held to be the tokens of the divine favor or displeasure. “That is not first which is spiritual but that which is natural, and afterward that which is spiritual.” Thanks to years of Christian teaching and experience, more spiritual conceptions are gradually supplanting these primitive ideas, and while the numerical growth of the churches is at present less rapid than formerly, they are in a more satisfactory condition.

Following close upon the Baptists in Christian work for the Liu Chiuans came the Methodist Episcopal Mission of Japan, in 1893, and the Church Mission Society, in 1894. The former has enjoyed very considerable success. A number of churches have been organized, with a roll of perhaps a thousand members. In one village, where nearly 150 had united with the church in a single year, the villagers took alarm, and endeavored to stay the progress of the work, declaring that if the new teaching, with its disapproval of drinking, dancing and the theatre, should gain further headway, life in their village would become intolerably dull. This recalls to the writer a remark sometimes made by Japanese on learning that he was an abstainer from both *saké* and tobacco: “I should think you would find it very lonesome.”

During these twenty-five years, while Christian missions have made a beginning of the spiritual transformation of the Liu Chiuans, the Japanese Government, in pursuance of a wise policy operative also in Korea and Formosa, has been exerting itself to promote their welfare along industrial and educational lines. Missionary Wynd, of Tokyo, who had made his first visit to the islands in 1893, made a second visit in 1915, and speaks of the marked changes that had taken place during the interval. “Schools have been established in every big village, and high schools are found in the business centers. Ambitious young men flock from the islands to the mainland. One or two, after taking degrees in the Imperial University, are back in the islands to light the torch of culture in Naha, Shuri and Itoman. The young men meet together and talk about the poetry of Tagore, the philosophy of Eucken and the plays of Ibsen. The ignorant, downtrodden, fearful native of the Liu Chiu has been transformed. His ideas, his habits, his outlook on the world are different, as is also his appearance. He has become a Japanese.” To become a Japanese, in this case, is to become intelligent, alert, independent, progressive, interested in politics, education, science, art and social problems, both of the East and of the West.

Material conditions also, at least in the larger towns, have greatly improved. Mrs. Thomson, who braves the perils and hardships of the long sea journey to assist in the work of the Bible-women and kindergartners, says: "No longer will the traveler feel that he is landing in a primeval country, untouched by modern civilization. The dreadful mixtures of sweet potato and clay that in former days were exposed for sale have disappeared. The people are much more vigorous. The Japanese régime has certainly made the town dwellers more sanitary in their habits. The streets have drains and the rubbish is removed, so that the city is much more cleanly in appearance. Tram cars run on time through the main streets of Naha, and up to the gates of Shuri, the old capital.

The inflow of western thought and civilization, by way of Tokyo, upon the primitive life of the Liu Chiuans is creating a new Liu Chiu in the midst of the old, and this cleavage extends into the religious realm. The old style native, who of course is in the great majority, is still, Mr. Wynd tells us, "primitive and simple, receiving the Gospel as a child, and the preacher as a messenger from heaven. The new Liu Chiu is ostentatiously modern, a reader of new books, full of new ideas and as much taken up with his recent acquisitions as a child with a new toy. He, too, is groping after God, and has deep spiritual experiences, which he likes to express in modern terms, using any quotations from his favorite books." This rise of the new Liu Chiu adds an element of difficulty to Christian work. "These two classes are both found in the church, and the preacher's difficulty on Sunday morning when they meet for worship is to minister to both classes. The modern man does not want to hear the Liu Chiu dialect; the bulk of the congregation does not understand anything else. The new man wants his pastor to be also a new man, talking the language of the modern sages, going to the root of all the problems of philosophy, science, religion and life, explaining and illuminating these. The older members cannot understand these things, but wish to hear of the Father's love and care, in the simple language of the story of the Prodigal Son, or of the two spar-



A CHRISTIAN CHAPEL, LIU CHIU ISLANDS

rows sold for one farthing." So the preacher must choose whether to preach in the native dialect, in a simple, Biblical style; or in Japanese, in a more profound manner. Mr. Haraguchi, the long-time Japanese missionary to Liu Chiu, wisely chose the former course, and his good example has been followed by most of the other Christian workers, both native and Japanese.

In 1917 the Baptist Mission force in the islands was reported as consisting of one pastor, three evangelists and two Bible-women. There were four Sunday-schools, with an aggregate roll of 700 scholars. The churches at Naha and Shuri were overflowing the modest buildings where they met for worship, and the preaching places where evangelistic work is being carried on were well attended. On the occasion of Mr. Wynd's recent visit to Naha, he was waited upon by a group of country people who had walked fifteen miles as a deputation from their village. They made very urgent request that he should come out to their district and preach the gospel to their people, many of whom were eager to hear. The Wise Woman of the village was the spokesman of the group, and said, "We came on purpose to invite you, and we started early, before the village cocks had begun to crow; when the stars were giving us light and the frogs were croaking in the pools." In addition to Sunday-school work for children there is a flourishing kindergarten carried on in Naha, and in the heart of that city the Baptist Mission established, in 1917, a fine mission plant, with a good church building—the first to be erected in the Islands—a parsonage, and ample kindergarten accommodations.

It may reasonably be expected that through the efforts of the several Missions now at work in the Liu Chius the more important islands of the chain will ere long be entirely evangelized, but many of the smaller ones cannot well be reached by the methods now employed, and may have to await the day when a Gospel Ship, like that which sails the Inland Sea of Japan, shall cruise among them.

The story of missionary work in the Liu Chius presents a striking example of divine providence and leadership. The officials at Naha, under pressure from Japan, sought to prevent Christianity getting a foothold in the Islands. At this very time the Perry Expedition, with Naha as a base of operations, opened Japan to western commerce and to Christianity. Later, the Liu Chius were swept up into the Japanese Empire, and Christian Japanese, under Japanese government protection, carried the gospel message back to Naha.

Mr. Paik Early Spring Tells His Story

(The following narrative is given as nearly as possible in a translation of the man's own words as he told the story to us.)

TRANSLATED BY A RESIDENT IN KOREA

IT IS a long story and all very strange. God has strange ways of working. We cannot follow them all. I will tell you what happened as a man sees it.

Can one know the plant before he understands the root? To tell you my story I must begin with another's history. There was a certain Buddhist priest, a man of restless desires but spiritual withal. He was not lazy nor content to live slothfully on monastery lands like the others, but was a man of spiritual yearning who sought the hidden meaning of things and peace for his unquiet soul. If not why did he wander through our "three thousand li of mountains and rivers," making pilgrimages to all the monasteries of the thirteen provinces? And even this was not enough. He passed over the Eastern sea to the land of the Rising Sun and visited the holy places there. Was it not by the grace of God that he met a missionary who showed him the first chapter of Genesis? Who would begin a Gospel word with the first chapter of Genesis? Is not this also a way of God who knows the need of every man's heart? This man read the first lines and he laid down the Book and he said:

"I have found the truth! '*In the beginning God*'! All through the years I have known the words of the Way of the Buddha. Have not Suhkayuri's* words been in my ears? 'None in heaven above, none in earth below, only I, alone.' Suhkayuri meant there was no God but it was all athwart my consciousness. '*In the beginning God*'! There was a beginning. There is a God! This is truth!"

So this priest learned the Christian doctrine in a measure and believed. Also he became a merchant and prospered in business. He crossed into China and became a seller of drugs and because he was prospered, his gains were five thousand ounces of silver and certain bales of Chinese silk. So he returned.

It is written, "The love of money is the root of all evil," and so it became in the after days but the tale must be told in order.

Did I tell you where I first heard the Word? In the second month of the year of the Rabbit (1903) on the road to the provincial capital I met a little man with a round face. He was a gentleman in his bearing and he wore a winter cap of fur beneath his gentleman's hat. A coolie with him bore a heavy bundle in the rack of his carrying frame on his back. They were resting a mo-

* Suhkayuri is the Korean name of Guatama Buddha or Sakyamooni.

ment in the sunshine by the big rock below the Kyung Ju Pass, so I too stopped and gravely saluted according to the custom of our people.

"I am Paik Early Spring of Peace River Village," I said "Even so," he replied. "I am Kim Source of Strength of such and such a place." (You know him today as Pastor Kim. Was he not the first to believe in our province?)

"Are you in peace?"

"I am in peace. What have you in your load that seems so heavy?"

"They are books."

"I also am a reader of books. What sort are these?"

"They are the Books of the Lord, the Saviour of the world," he said.

"Saviour of the World? . . . Lord!" The words had no meaning to me. "Who is this one whom you call Saviour of the world?"

"God sent His son," he said "to be the world's Saviour."

"Can God have a son? What idle words are these?" I answered him in scorn and turned away quickly in bitterness.

Of a truth in those days I was not slow in speech, but I think he prayed for me. And all that day as I walked the road in the keen Winter air there was one sound in my ears, "the Saviour of the World . . . the Saviour of the World." The wild geese passed overhead and their honking cry sounded in my ears "the Saviour of the World." "What spell is this?" I said in anger. "Cannot one forget a senseless word? I will stop for food at yonder inn."

They called me a well-to-do man in those days. There were certain fields and if the year was favorable there was rice for all the food mouths. Also the wood of the mountain beyond was mine for the cutting. I was a reader of the classics and no merchant and yet as men will, I went from time to time to the market town on market days and on a certain market day, I sought in the market place for satin piece goods of a sort and it was not found, but there were those who said:

"Has not Pak the Buddhist returned from China with satins? Seek his house in such a village."

Now this was the man of whom I have already spoken but as yet I know not the man nor his new manner of religion, only that he had satin piece goods of value. So I went to this village and one directed me to his house.

The gate of the courtyard was open and the door of his guest room too. You know of our custom to have one room with the door facing outward where visitors are received. There was a gathering there, one or two men, and on the open porch beyond one or two women on rush mats. I stood before the door and they

bade me enter so I entered quickly and kneeling in a respectful attitude I said:

"Let us make ourselves known to one another. I am Paik Early Spring of Peace River Village."

"I bear the name of the house of Pak," my host answered gravely. "You have come at a fortunate time. Presently we shall enquire your business but now we worship. Be pleased to join with use. This is the Lord's Day."

So he spoke and I answered wondering, "What Lord's day?"

"Jesus," he said, "The Lord, the Saviour of the world."

Was it not the echo of the voice in my soul? And I saw again in my mind's eye the little old man by the roadside in the sunshine with his books on the Kyung Ju road and his words were still in my ears through many days. . . "Saviour of the world"! I thought to myself, even as I have said, this is a strange world but I was minded to listen to his words. So the master of the house said "Let us pray. Condescend only to refrain from smoking while we worship."

I knocked the ash from my pipe bowl across the door sill and thrust the bamboo stem into my sleeve. They bowed their heads and one prayed. How should I know the meaning of what he said? Strange words they were, yet not strange. Words that I knew every one but put together with new meanings that made it sound in my ears like the language of the outer barbarians. Again I heard of the Son of God, but what was this talk of love and trust and of One's blood that had been shed? He prayed even for me, that I, a stranger, might understand the doctrine. They prayed and bowed their heads but why should I bow *my* head? It was not my worship yet I held my peace and listened and my eye searched the room, but never a Buddha nor a spirit-jar nor a worship tablet did I see. What worship was this I thought scornfully? Then the man Pak took a book and read words like those of his prayer and he made explanation of it withal as to one of little understanding and I perceived that he meant me and I listened to his words. Then they sang a song and the words were "Far, far have I wandered." All these things are known to you but I had never heard the Jesus doctrine before in all my days. The words were new and strange but I learned their meaning and understood something about the Saviour of the world. And so it was that from time to time I went to this house and joined in worship, but the doctrine had not yet come to rule my life and I was not greatly changed, only men said I was a disciple of Pak and did the Jesus doctrine.

There was a time of political and religious disturbance when the *Il Chin Whoi* (Progressive Society) was abroad and there was persecution also from the Catholics and we were very ignorant in those days and once we took revenge on them; but I may not tell

that tale now, only we were much troubled and many fell away fill of those who gathered at Pak's house only five or six remained. Two of the group had died suddenly. The wives of two others died and certain children. Is not death the common lot of all? Yet the unbelievers said it was because we had followed the Jesus doctrine, and yet others cooled off in their minds little by little until their minds fell completely and only the Buddhist and I were left.

I cannot tell it all, how he took the typhus and died and how there was none to help but a young wife and an old father-in-law. And I because I was a believer I thought to take no hurt from the disease and attended him until he left the world.

He besought me to write a letter to a missionary and make words to the effect that he had sinned grievously and must fall into hell for that his wife had called in a devil exorcist to drive away the devils of his illness, but he bade me say that it was done when he was without senses and knew it not, by others in the house and he would know if this was a sin laid to his door. So I and one other wrapped the body in matting and tied it round and round with straw rope and buried it on the mountainside alone . . . and there was no coffin.

I took his Bible and hymn book and the useless roll-book of our church and went away and was a Christian no more for many days, but all the while there was a heaviness in my heart and my conscience was unclean for that I visited the market even on the Lord's Day.

I was no Christian then, but one day a young colporteur came to the market place and preached, and when one jeered at him in the crowd I bade the disturber hold his peace that all might hear the words and the young man also said to me:

“Do you also know the doctrine?”

My heart burned but I was afraid and I said “I have known . . . something.”

I held the young man's bag while he spoke standing on some sacks of rice in the market place, and all the people listened for his words were good and new. So I followed him even to another market place and held his books while he preached and a certain scholar in that place believed and because he was a noted man and had a following, a church grew up there, but it was not my home village and my mind was not warm towards the doctrine then. I did not put my name on the roll books then though certain ones urged me to do so, even one who had been a companion of my childhood. Is not his name Pak Sun Tal? The manner of his urging was this. It happened that a certain market day fell on the Lord's Day for it often will when our market days run once in five and the Lord's Day once in seven. I rode upon my horse to go to

market. By the crossing of Peace River I met Pak Sun Tal who had become a Christian.

"Whither?" He said only.

"To attend the market," I answered. Then he said:

"You also were a believer once. Have you forgotten that it is the Lord's Day?"

I was minded to make a surly reply and a lying one withal, and to say even that a man must live and how could he live and still be idle one day in seven and that I greatly needed the profit of that day's trade. I say I was minded to say all this but I looked down sidewise at Pak Sun Tal and there were no words in my mouth to make reply, for I saw his garment that it was worn and frayed while my own was silk and in my heart I knew that of us two he was less able to be idle than I if that were all. He seemed to know my thought for he said simply:

"The Lord has a way. He knows how to make up the time we give to Him."

But my mind was proud and stubborn and I lied and said, I must needs go, for a reason; so Pak Sun Tal went on sadly but I think he too prayed for me.

They made me a judge of the market in those days and I sat on the judge's seat and those who had quarrels over their wares brought them before me and I settled their disputes and in that market my word was law. But with some I had the name of Jesus believer because once I had attended the church in the house of the former Buddhist monk, only none of my family believed. Their time had not yet come. This also is strange. God has times for certain things. You believe it do you not? And when His time comes then things must happen, but my family's time to repent had not yet come.

Then came the great trial. Our family was eight food-mouths in all. Then three of my sons died one after another. Was not God arousing me? And my old mother desired the sorcerer to drive away the evil spirits that were bringing sorrows on our house, but I would none of it for my conscience would not let me, though I was no Christian. Only when I was away from home they did so secretly but what was the profit? Did not the last of my sons also depart? Then my daughter became ill and the mother was even as one bereft of senses for she said: "It is our only child."

So they brought the sorcerer with his drum and bells but I would not do obeisance to him, touching my head to the ground before him who had the familiar spirit as the custom is, though my mother besought me with tears and wailing for she said: "If we do not honor his demon the child will die. He will let it die! Why should she die, only this little one?"

Then she commanded my younger brother to bow before the sorcerer and he refused saying: "The honorable elder brother says it is devil worship and an evil thing and useless. Why should I do it either?" So the sorcerer departed in a rage saying that seven devils sat upon the roof of our house could we but see them.

Then I lay in my room reading. My hand had fallen upon a gospel tract and being drowsy the paper fell across my eyes and I slept but in my sleep someone seemed calling, calling, ever calling, till I awoke and looked through the door into the courtyard and behold a devil rope was hung around the house, a devil rope of braided straw with paper prayer fluttering at intervals throughout its length. My mother had done this thing to keep the spirits afar. Also she sought them in prayer—you know the custom. How runs the patter?

"Seven spoons of cold clean rice purified and boiled—forty-five paces toward the north, a hollow gourd, a straw shoe and a lighted wick in a saucer of oil and a call upon the tree spirits name."

It was the call I heard in my slumber. Quickly I arose and seized my writing brush and fiercely ground the ink-cake on the wet stone and wrote letters to all the Jesus believers whom I knew and bade them to come quickly to my house to pray with me for the child. So in the night we prayed and sang and the wondering villagers thronged the courtyard. And the child lived, for God works miracles in His time. And all my household repented and came out unto Jesus for their time had come and God's time for them. Said I not that God has times?

In ten years since then has my mother missed one Lord's day from attendance at the church? Though the winter wind whirls down and the snow drifts deeply even to the knees and one would dissuade her from going the long walk to the meeting place, she takes her staff in hand and fares forth across the river, for she says she must needs pray. Have I not also given my life for His service and when it seemed best for the work that I should be called to be an evangelist I left my native village and sold even the land, to live henceforth as the Lord should give support through the church.

As to how by the grace of God I became a helper and an elder and of what befell in the Spring of this year thou knowest very well. . . . Truly of His grace have I received abundantly.

(Yes, we knew very well what befell in the Spring of last year. He was one of five men who was seized without warning while sitting in his room at the Theological Seminary, rushed away by the police, tied to a wooden cross and beaten with twenty-nine blows because he was a Korean and a Christian, but he calls it the *grace of God!*)



ALBANIAN HIGHLANDERS AT HOME

“The Albanians—A Forgotten Race”

BY MRS. SEVASTI K. DAKO

THE whole world has become a student of European affairs, conditions and peoples. The maps of the Near East have been examined more diligently than ever before; but in spite of this world wide interest very little is known of Albania and its “Forgotten Race.”

Albania is a country blessed with every gift of nature, and has been termed the Switzerland of the Balkans. It is bounded by the Adriatic on the West, by Montenegro on the north; Serbia and Macedonia on the east, and Greece on the south. It comprises the southern part of ancient Illyricum and the whole of Epirus, and commands, by its geographical position, the main entrance to the Near East.

Into the soil of this beautiful and historical land, the Albanians, the “Sons of Eagle” have thrust deep roots and we date our history as far back as 4,000 years B. C. Every Albanian feels behind him this vast antiquity, giving him personal dignity and great national pride.

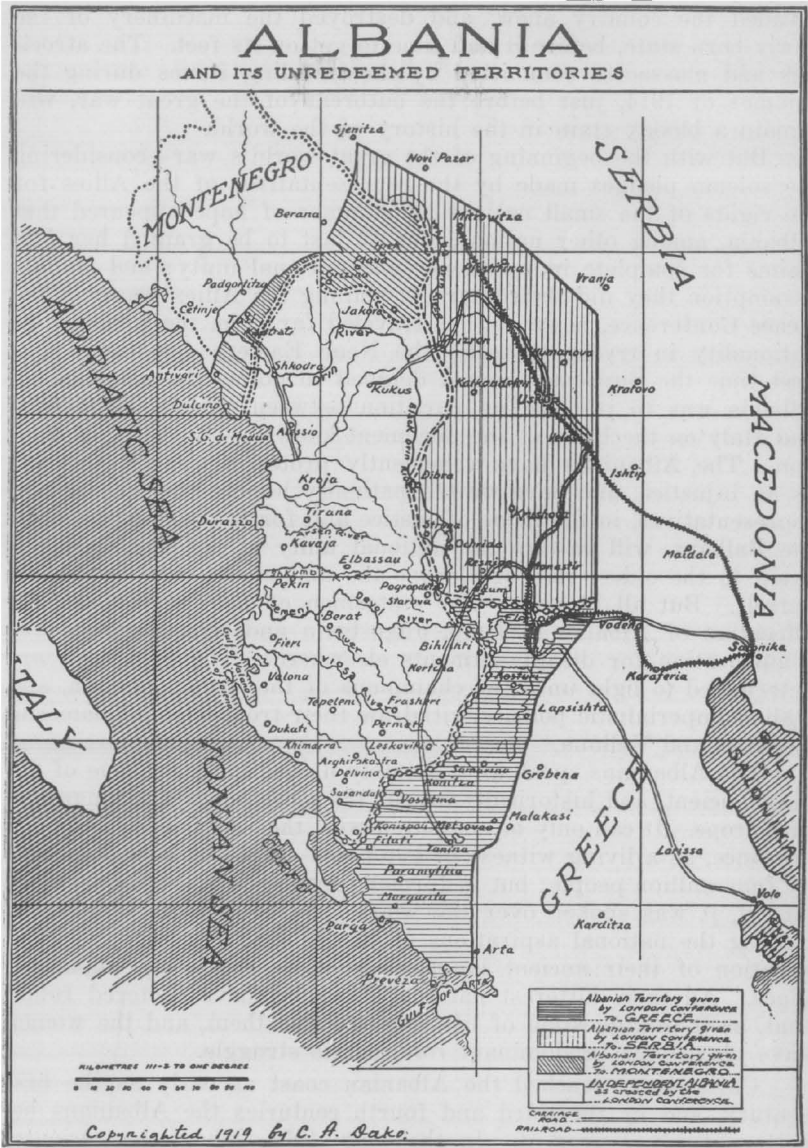
For a long time, the origin of the inhabitants of Albania, like

that of the Basks of the Pyrenees, has been an enigma for the ethnologists; but they have now succeeded in proving that the Albanians represent the most ancient living race of the Balkans, who have dwelt among their bleak hills from time immemorial. They form a distinct nationality and come from the most ancient branch of the Aryan family. They are the direct descendants of the ancient Illyrians, Macedonians, Epirotes, the offspring of the Pelasgians, the first peoples to come to Europe. Illyricum, or Illyria means in Albanian, "*the Land of the Free.*" It was to the forefathers of the Albanians that St. Paul referred when he said, "Round about into Illyricum I have fully preached the gospel of Christ." The Albanians still claim St. Paul as their first missionary.

Albania has its glories. The heroic resistance offered by Albanians in the past against the Romans, the Goths, the Huns, the Serbians, the Bulgarians and the Normans has been nothing short of marvelous. Before it was overwhelmed by the Turks, it maintained under its great leader George Kastrioti, known better as Scanderbeg, a long and heroic struggle. With Scanderbeg as leader, Albania formed a bulwark of Europe against the Turk, and on his death, in 1467, the Sultan exclaimed, "Asia and Europe are mine at last! Woe to Christendom! It has lost its sword and shield!" It was Albania who fought ardently for half a century Europe's battle of Christianity against Islam and prevented the Crescent from supplanting the Cross in Europe.

It is true that during certain periods of its history, Albania was forced to acknowledge a certain amount of foreign nominal domination; but she never consented to renounce entirely her sovereignty, never consented to give up her national aspirations; her submission being only temporary and apparent. They have survived five great Empires and successfully resisted every effort to denationalize them. They have retained their language, their national customs and traditions throughout all the centuries, thus proving to be incapable of being conquered and assimilated.

In 1912, during the Balkan war, Albania became the bone of contention of Serbia, Greece, Bulgaria and Montenegro, which were contemplating its full partition; but the European Powers stepped in and hindered them from carrying out their programme. Meanwhile the Albanians, under the leadership of their veteran statesman, Ismail Kemal Bey Vlora, proclaimed the independence of their country and appealed to Europe for the integrity of Albania. A month later, the London Conference, as a confession of the faith in the principle of nationality, sanctioned the independence of Albania, which was proclaimed by the Albanians themselves on November 28, 1912. A great part of the Albanian territory was however unjustly given to Montenegro, Serbia and Greece. In spite



of this, our neighbors were not satisfied, and at once started and invaded the country anew, and destroyed the machinery of the newly born state, before it had time to get on its feet. The atrocities and massacres committed by the invading forces during the summer of 1914, just before the outbreak of the great war, will remain a bloody stain in the history of the world.

But with the beginning of the great world's war—considering the solemn pledges made by the representatives of the Allies for the rights of the small nations—a glimmer of hope appeared that Albania, among other nations, was at last to be granted her just claims for complete independence and national unity; and on this assumption they did their share in helping the Allies' cause. The Peace Conference, however, has traveled far from the principle of nationality in trying to settle the Near Eastern Question. The first time the Supreme Council deigned to notice the existence of Albania was to propose its partition between Greece, Jugoslavia and Italy on the basis of the document known as the Pact of London. The Albanians have vehemently protested against this act as an injustice, and have waited patiently hoping that the Allies' representatives, in the name of justice and for the sake of peace in the Balkans, will restore the national unity of Albania, and will grant to the oldest race of Europe the undeniable right to govern herself. But all in vain. The statesmen of Europe propose the allocation of Albania to Italy, Jugoslavia and Greece by way of compensation for disappointments elsewhere! The Albanians are determined to fight until the champions of the Greek, Serbian, and Italian imperialistic policies withdraw their troops from Chameria, Kossova and Vallona.

The Albanians speak an absolutely unique language, one of the most ancient, and historically one of the most important languages of Europe. It can only be compared with the Lithuanian in its importance, as a living witness of her past. Today it is spoken only by four million people; but in former times, before the Slavonic invasion, it was spoken over the whole of the Balkan Peninsula. Among the national aspirations of the Albanian people, the preservation of their ancient language holds a supremely important place. All their bitterest national struggles have centered round that, as it is a question of life or death for them, and the women have played the predominant *role* in this struggle.

Christianity reached the Albanian coast as early as the first century, and by the third and fourth centuries the Albanians became entirely converted. In the year 1054, when the Oriental schism took place, Albania being a part of the Eastern Empire, remained with the Eastern Patriarchate, which refused to preach the Gospel in the language of the people, so when the Turks came to Europe, the Albanians were Christians only in name. Adding

to this reason the ignorance of the Greek clergy, and the love of wearing a sword, symbolizing power, one of the greatest characteristics of the Albanian people, we will easily understand why the majority of the Albanians embraced Islam. Two-thirds of the Albanians are Moslems and the rest Christians, those living in Southern Albania, belonging to the Greek Church, those of the northern part of the country being Roman Catholics.

The first attempt to give to the Albanians the Christian truth in the vernacular was made by the British and Foreign Bible Society which published the New Testament in the year of 1820 in the Albanian language. In spite of the bitter opposition of the Greek clergy who regarded the circulation of the Holy Scriptures in Albanian as contradictory to all church orders and impious, the Bible Society published two new editions of the New Testament, one in 1838 and another in 1872. The people received them enthusiastically, for they saw in the work of the Bible Society the only scheme that will awake and consolidate the nation.

A few years later another important step was made in this direction by the late Gerasim D. Kyrias, who after graduating from the American Collegiate of Samakov (Bulgaria), went to Kortcha and for the first time preached the Gospel in the vernacular, in the presence of a large crowd, both Christians and Moslems. He was heartily congratulated for this noble step and earnestly begged by his compatriots to remain permanently at Kortcha and start a systematic Christian work among his people. Encouraged by these earnest invitations, he made an appeal to his American and English friends for help and in 1891, after the writer graduated from the American College at Constantinople, he founded the first and only Albanian girls' school. It was natural that the idea originated with him for he was in a position to see the great advantage of Christian education and the misfortune involved in the lack of it and to respond to the voice and dumb yearning of the Albanian youth for the knowledge which gives power and light. This institution has been the center of uplift and enlightenment, not only for young people, but also for women, who did not have the opportunity of attending school in their young days.

To a great extent, the Albanians still live a patriarchal life. Each family has its own leader, the oldest member of the family, and the younger members have to obey his orders. In Albania the hearth is the altar and the throne of the nation's life, and she who presides in the home is inviolate and inviolable in her virtue wherever she goes. Matrimonial alliances are regulated by the head of the house with the most rigid observance of rank and precedence. The men and women descending from a common ancestor, though remote, regard one another as brothers and sisters. Marriage between cousins separated by twelve generations is not thought of,

though the church permits it. The betrothal in infancy still prevails in Albania. The betrothed girl and boy can marry no other. In case the girl refuses she swears to remain virgin and this entitles her to inherit property if there is no son in the family.

The marriageable age is 14 to 17 for the girls and 18 and over for the boys. The bride is brought to the parental home of the bridegroom, where she is to remain under the orders of the parents-in-law until she herself becomes head of a family.

The highest aspiration of an Albanian wife is to be the mother of boys. This gives her great authority in the home, to which she has come as a stranger. In her old age, she looks forward to their support and affection and feels amply rewarded to be able to have her grandsons grow around her.

The Albanian men treat women with great consideration; consult them freely in their affairs, both private and public, and accord them a position in the family equal to their own. To such an extent, indeed, is the respect for women carried by the Albanians that it is contrary to their notions of propriety ever to make women the subject of jokes or humorous stories. Well do women merit the respect of their husbands and brothers, and often prove themselves to be fit companions for men, unmindful of fatigue, danger and even death in the cause of liberty. Whenever the armies of the enemy menaced the privileges, of which the people of Albania had always been proud, it was the women who were the first to give the alarm and to excite the men to resist to death, themselves following in the combat. Restraining the tears, so natural to their sex, they would carry the mutilated bodies of their loved ones among the combatants in order to excite them to avenge their death; and the same women refused to receive back into their homes the husbands or sons who had turned their backs upon the enemy. Albanian women are often entrusted with negotiations for truce and peace.

Such being the character of the Albanian woman, it is not surprising that they have played a considerable part in the history of their country. The strength and influence of the mother in moulding the sentiment and the ideals of her children is great. She has always been opposed to Islam, because she has instinctively felt that Islam with its polygamy and divorce is a danger both to the rights of women and to the sacredness of the family. To her great credit she has been victorious in this "holy war," for even after five centuries, although the majority of the Albanians became Moslems still they are a monogamous people.

The Albanian woman has been equally successful in fighting for the preservation of our national traditions, customs and language, and although *unlettered* she fought bravely against many powerful, organized foreign propagandas, which for centuries have

worked to denationalize and assimilate the Albanians. History gives us a list of celebrated Albanian women and the wide field in which distinction has been won.

The education of the vast majority of Albanian girls is still of a purely domestic character. They take an active part in household duties, and each one also has the important task of getting ready her trousseau. This begins with the spinning and weaving of the various stuffs, cotton, woolen, linen, silk, of which they make a multitude of elaborately embroidered garments. The peasant and country girls generally help also in tending the flocks on the hills, fetch water from the fountains and lead a life of health and industry.

The future of the Albanian women depends largely on the political and religious future of the country. Given an opportunity to develop they will prove to be fine strong women who can take advantage of education.

The American Board sent its first missionaries to Albania in 1907, Rev. and Mrs. Phineas B. Kennedy, who are endeavoring to help the people both by living and doing. They have proved to be most earnest and zealous in their work and their noble efforts will surely be amply rewarded according to God's promises.

There is probably no wider field and greater opportunities open for the Gospel of Christ and more in need of the new life and its blessings than this old race, which has for centuries struggled for better things. Albania now more than ever feels the need of a strong sympathetic friend, while this new era with its overpowering evidences of selfishness, greed and force tramples the rights of the weak.

Who is to be Albania's Good Samaritan? She needs a friend to educate her and to present to her the highest Christian principles, now when she is about to start anew her national life. This great undertaking can be entrusted only to Christian America. Many would not have thought that the simple truths of repentance and salvation could have produced so much intelligence and patriotism as to revolutionize the whole Orient. But this has come about through Christian influence.

What America has done for the women of the other countries should be done for Albania. The seed of righteousness must be sown to give strength of character and purity of ideals on which depend the success and greatness of nations. The unhappy Albanians, trodden down for 500 years, yearn for a spiritual new birth. These people are endowed with characteristics which, if moulded in the right way, will make the nation a power for His glory.

Woman's Christian College, Tokyo

BY REV. A. K. REISCHAUER, TOKYO, JAPAN

Executive Secretary of the Board of Trustees

JAPAN as a nation believes in education. It is her boast that 98% of the children of primary school age (a 6 years' course) are in schools. There are almost as many girls as boys in these schools. In Sunday-schools the enrolment is about 330,000 and the ratio between boys and girls is two to one in favor of the boys. In schools above the High School grade the enrolment is something over 50,000. The ratio between men and women in these schools is about *forty to one* in favor of the men. But this is not all; the government has recently launched a new program for higher education which calls for the establishment of 33 new colleges and the enlargement of existing institutions, entailing the expenditure of millions of yen. Not one of these new schools and not one cent of these new millions is for the higher education of young women. At the same time we must remember that the women of Japan are coming into new prominence in the life of the nation. The new Woman's Christian College in Tokyo has therefore an opportunity almost unprecedented in the history of Christian education on the mission fields. It would be difficult to find anywhere an investment which promises greater dividends in terms of a better Christian womanhood and purer homes than this investment for the Christian education for women leaders of Japan. In the Tokyo Imperial University the student body represents bright and ambitious young women who are destined to be the leaders of tomorrow in all walks of life open to women. As a large percentage of them are earnest Christians they represent in a large measure the hope of Christianity in Japan.

The Woman's Christian College of Japan (Tokyo Joshi Daigaku) is a Union Missionary Institution founded in April, 1918. Its first class opened with an enrolment of 84 students; and the second year enrolment was 153, with 124 other students attending a few lectures each week. The college admits graduates from the Five Year Girls' High Schools to its one year preparatory course. It offers five courses extending over a period of three years, and students who have finished one of these courses may be admitted to the two years' graduate course. The length of the entire course is therefore six years and takes a girl through her 17th year of education. The courses offered at present are five in number, viz.: Liberal Arts, English Language and Literature, Japanese Language and Literature, Social Service and Business. As soon as



THE PRESENT BUILDING OF THE WOMAN'S CHRISTIAN COLLEGE, TOKYO

the college is housed in permanent quarters it will offer courses also in Science, Household Science, Music and probably in Kindergarten Training. The subject of education is given a large place in the curriculum and so a student may prepare herself for teaching in any of the above mentioned lines.

A striking feature of the college is the atmosphere of freedom and friendliness that binds teachers and students together. There is little of that stiff lecture system in which the professor does all the talking and the student simply takes notes as in preparation against the evil day of examinations. The students are constantly urged to do their own thinking and to do much collateral reading. The college has cut down the class room hours to 18 or 20 per week, whereas in many government schools for men they run as high as 30 or 32 a week.

Religion has not only a place in the curriculum but a live place in the various activities of the college. About 60% of the students are Christians, and the Social Service course promises to be the most popular. This course has already attracted the attention of the Government to such an extent that the Home Department is giving two scholarships of yen 300 each. This is, as far as we know, the only case in which the Imperial Government of Japan gives scholarships to a Christian School.

The College was founded and is maintained by the following

denominations: Baptist (North), Canadian Methodist, Disciples, Methodist Episcopal (North), Presbyterian (North), Reformed Church in America. The Congregational Church will also be represented in the College in the very near future and two or three others may join.

In America the interests of the college are promoted by a joint committee representing the cooperating denominations. In Japan there is a Board of Trustees consisting of missionaries and Japanese Christians. A Supporters' League has just been formed which consists of the following prominent Japanese: Viscount Koneko (Chairman), Baron Sakatoni, Baron Shikisawa, Baron Kanda, Baron Nakajima, Hon. S. Ebara, Member of the House of Peers; Mr. Inone, President of the Bank of Japan; Mr. Ono, Vice-President Commercial Bank; Mr. Kushida of the Mitsubishi firm; Messrs. Fukui and Youeyoma of the big Mitsui Company, Mr. Kadono of the Okura Company, and Mr. Nagao of the Imperial Railroad Bureau.

The President of the College is Dr. Inazo Nitobe, one of Japan's leading educators and best known authors. He is also one of Japan's representatives on the secretariat of the League of Nations. The Dean is Miss Tetsu Yosui, an earnest Christian woman who stand in the very front rank of educators. The faculty is composed of excellent teachers, many of the lecturers being professors also. How much will it cost in lives and money to establish this new institution? The College already has attracted to itself a fine group of Christian women and men who are giving the best of their lives to its welfare. Already the Christians of America are making some rather generous appropriations for carrying on its splendid work, but the institution is housed at present in small rented quarters. It needs an adequate equipment as the first thing. Twenty-three acres of land have been purchased at a cost of \$135,000. The building program for the next five years calls for the erection of a chapel, library, academic hall, science hall, administrative building, gymnasium, eight dormitories, four residences and some smaller buildings. The cost of these buildings will be approximately \$350,000. Unless there is a drop in the cost of building materials it will not be possible to erect the proper sort of buildings for the amount mentioned.

But whatever the cost may be in lives and money it is plain that in the great task of winning Japan for Christ and the Christian way of doing things, an institution like this new college is really indispensable. It is the most effective way in which the Christian womanhood of America can help the womanhood of Japan to achieve all that is best and truest. None of the great problems which face Japan, such for example as the *old* social evil and the *new* industrial situation, which crushes its tens of thousands each

year, can hope to find a real solution without the leadership of educated Christian women. The great problem of giving a nation true homes, and not mere houses, will depend for its solution upon Christian women. The standard of the civilization of any nation can be best measured by the place occupied by its women, for they determine largely the atmosphere of the home and so shape the ideals of the next generation. It may be true that women are the weaker sex, but after all the mother determines largely what sort of a man her son will be; and therefore the surest way and the shortest cut to make over a nation is to make over its womanhood. An institution, therefore, that has not only high educational standards but that is permeated with lofty Christian ideals can not fail to be an immense factor in the rebirth of a great nation.

A Christian Training for Japanese Children

BY HORACE E. COLEMAN, TOKYO, JAPAN

Field Secretary for Japan of the World's Sunday School Association

THE coming of the next World's Sunday School Convention to Tokyo will not only be a demonstration of Christianity to the Japanese but will bring to Japan the best opportunity she has ever had for the promotion of Bible study through the Sunday-school. Probably no other nation thinks more of her children than the Japanese, and with some training the young people of Japan make very good Sunday-school workers. You see children everywhere in Japan, and it seems as though we could have a Sunday-school in almost every block if only we had the workers.

The Christian Sunday-school is one of the best means of opening up a new district for evangelistic work, and a splendid way of gaining a vital touch with the homes. For this reason the Sunday-school and other activities for children are often the chief work in a new preaching place. In Kobe there is today a large independent church that has grown up entirely through the development of a little Sunday-school; and from the beginning has had no financial help from foreigners.

The Sunday-school too affords the best opportunity to make use of volunteer workers. There is in Shikoku a crippled man who was saved from the verge of committing suicide, and has become an earnest Christian. Before he became a Christian, this man thought his life useless; now he is teaching the elements of the Gospel to four or five hundred children and older people every week through Sunday-schools that he started and is carrying on through his own efforts.

The preparations for the World's Sunday School Convention in October has stimulated interest in Sunday-school work all over



BOYS IMITATING BUDDHIST FESTIVALS IN JAPAN

Japan, and we hope that this convention will do much to break down prejudice, and to open the door for Sunday-school work. For this larger opportunity we have prepared a forward program to meet the need. This program calls for equipment for the Summer Training School at Karuizawa, enrolling on the average about one hundred earnest Sunday-school workers from all parts of Japan. A Japanese business man, not a Christian, has already given the land needed for a lecture hall and four dormitories. Four new secretaries are also called for to take charge of special features of the work—one to develop the elementary department, and one man and one woman to work for the young people's department for boys and girls. A strong man is also required to devote his attention to the adult department and teacher training. With such additional secretaries we can train those who shall have charge of these departments in the Christian schools all over Japan, besides training men and women as teachers and officers in the Sunday schools of the country.

The World's Sunday School Convention in Tokyo will bring hundreds of delegates to Japan who will see the great opportunity and we are hoping and praying that their intelligent interest will make possible a great development of the work in the next few years.



THE CANTON RIVER FRONT AND ITS BOAT POPULATION

The Work of Canton Christian College

BY MAHLON H. DAY, NEW YORK CITY

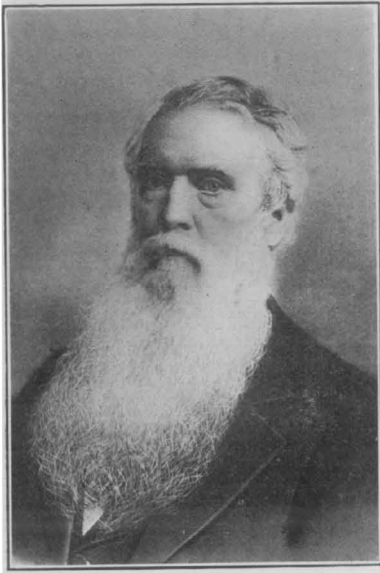
Home Secretary for Canton Christian College

CANTON is the metropolis of Kwangtung, a province with a population of thirty million people, and famous for its political, commercial and industrial leadership. In education this province has been backward. With a population of eight or ten millions between the ages of six and twenty there are only about 210,000 pupils in primary schools. Canton Christian College, founded by Dr. A. P. Happer, of the American Presbyterian Mission, is the only school in Kwangtung which is doing full College work.

Canton itself is a city of approximately two million people, and students come there not only from the province of which it is the capital but from other provinces, from the Straits Settlements, and even from Australia and New Zealand. When we consider the contiguous territory it is not too much to say that this college is in a position to serve the needs of 50 million people, one-eighth

of the entire population of China, and equal to nearly one-half that of the United States.

The opportunity of Canton Christian College is to be measured

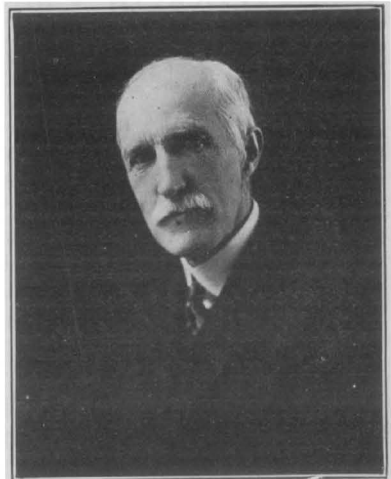


DR. A. P. HAPPER,
Founder of Canton Christian College

choice material on which to work." These statements from men who are familiar with China give some idea of the quality of the students with whom the College works. To train such students is to affect the future of China and the world.

The first thing that marks Canton Christian College as an unusual institution is *the rapidity of its growth*. Its inception dates from 1884 when Dr. Andrew P. Happer received a petition signed by more than four hundred leading Chinese asking that a College be started at Canton. Little real progress was made however until 1904 when work was begun on the present site. In

not simply by the numbers of the population but by the character of its students. One of the professors of Columbia University after a trip to the mission fields said, "Very few missionary colleges seemed to me to have the quality of students you are securing. An American, resident in North China for thirty years, writes: "The Cantonese among whom you are working are brighter and mentally more alert than any other section of the Chinese population. They are now playing an important part in the modernization of the country and are destined to play a still larger part in the future." Dr. Henry Fowler who is familiar with all parts of China says, "The Southern student is proverbially intelligent and the College has



WILLIAM HENRY GRANT
Secretary of Trustees of Canton Christian College

February of that year four teachers, two of whom—C. K. Edmunds, now president, and H. B. Graybill, now Professor of Education and Principal of the Middle School—are still with the College, came from Macao where the institution had moved on account of the Boxer uprising, camped in a small house boat and surveyed the tract of land that had been secured as a site for the College. In September of that year work was begun. In a report covering the fifteen years on the present location President Edmunds said, "Perhaps the most striking feature of the institution since 1904 has been the rapidity of its growth. The campus has increased from thirty acres to over one hundred and thirty; two long wooden bungalows which provided shelter for the whole institution in the first years are now supplemented not only by a score of other temporary buildings, many of which are



DR. C. K. EDMUNDS, PRESIDENT
Canton Christian College



DR. WING KWONG CHUNG
Vice-President for Chinese Affairs

of brick, but by twenty-five permanent fire-resisting and ant-proof buildings, with five more in course of construction. The student body has grown from sixty to six hundred and the staff from six Americans and six Chinese to thirty-one Americans, two British, and fifty-one Chinese (not counting wives who do not teach). The budget of current expenses has risen from twenty thousand dollars (Hong-kong currency) to over two hundred thousand dollars annually."

Even these enthusiastic figures do not fully represent the present situation. Since that report was written several acres have been added to the campus, four other buildings have been com-

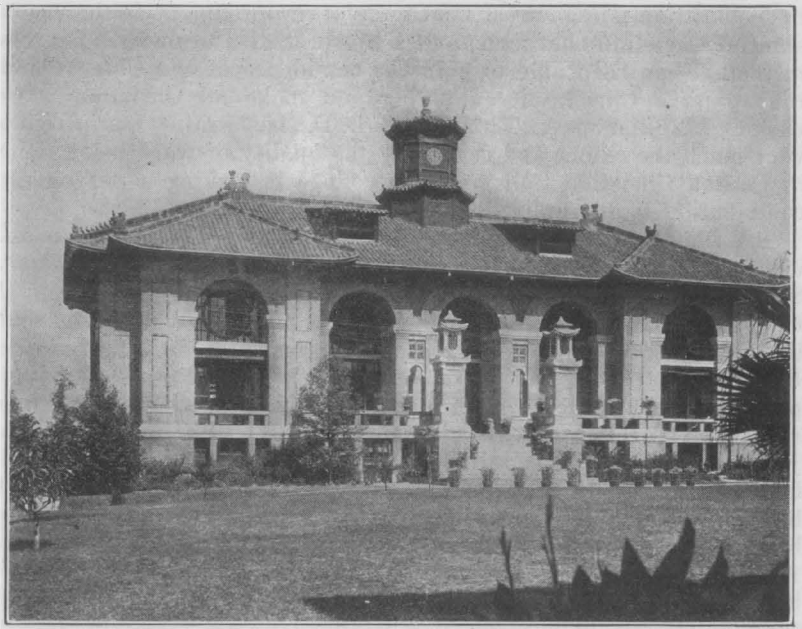
pleted, making thirty-four permanent buildings, which with the twenty temporary ones, make a total of fifty-four buildings. At the present time three staff residences and three village houses, two workmen's barracks, a student store, and a pier at the river front are in process of construction. The Chinese have contributed \$50,000 toward a seventy-five thousand dollar secondary school building. The Silk Association of America has recently raised the money for a building for silk culture. The growth of the student body and staff is keeping pace with the growth in buildings.

The second thing that marks Canton Christian College as an unusual institution is *its hold upon the Chinese*. Even though the College has an American Board of Trustees it enjoys an increasing support from the Chinese. This is shown not only in their personal interest, in their willingness to send their sons and daughters to the College, but by their financial support. The relationship between the College and the Chinese community is most cordial. "Ling Naam" is known far and wide among the Chinese. Leading Chinese, including officials, are frequent visitors. On the occasion of the recent anniversary there were forty-five hundred guests on the campus.

Many Americans seem to have the idea that education is being forced upon the Chinese and that in order to get them to attend a Christian school it is necessary to offer the courses free. Nothing could be farther from the truth. Students at Canton Christian College pay tuition the equivalent of that paid by students in the best American colleges. The College received last year (1919-1920) more than one hundred and fifty-six thousand dollars (Hong-kong currency) in tuition and other fees from students, which is more than two-thirds of the entire running expense of the institution.

But Chinese participation is not limited to student fees. They are contributing generously to the support of the institution. The Chinese gifts for the year 1918 amounted to \$103,006, including \$7,106 contributed by the Chinese in America. Of the permanent buildings the Chinese have given the five large dormitories, four of the elementary school buildings, the College infirmary, and the guest house. Of the \$162,000 to be spent for new buildings during 1920, \$103,500 is from Chinese sources. We believe this record to be unique not only for China but for similar institutions on any mission field.

The third thing that characterizes Canton Christian College is *its educational standards*. Thirty-five years ago, when Canton Christian College was conceived, comparatively few believed in Missionary Colleges. To be an advocate of this policy and to attempt to put it into practice required both faith and courage.



THE ADMINISTRATION BUILDING, CANTON CHRISTIAN COLLEGE

Canton Christian College was founded upon the idea that well educated Christian leaders are needed to help usher in the new day.

Believing in the educational method, Canton Christian College has insisted upon high educational standards. It has believed that the surest way to reach and hold the Chinese was by doing an honest piece of educational work. It has, therefore, insisted that a complete Elementary School course should precede entrance to the Secondary School, that only graduates of an accredited Secondary School should be allowed to enter the College without conditions, and that a full list of college students must be studied before degrees were granted.

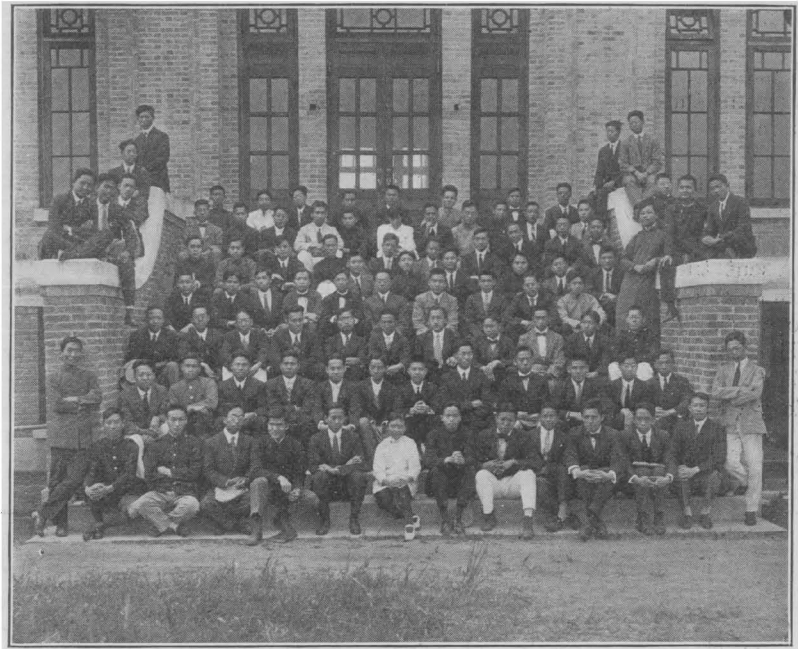
By adopting this course Canton Christian College has been accredited by the Association of American Universities, so that its students can enter corresponding classes in the leading American colleges and its graduates can enter, without examination, the professional schools of American Universities. To do work of equal grade with colleges in America is not an easy task, and that it is being done in spite of all the difficulties is greatly to the credit of the institution. It is also one of the chief reasons for the faith which the Chinese have in the College. But above all, the policy has been approved by the spiritual results. The College believes

that education is the surest guarantee of an intelligent faith, a substantial Christian character, and a life of real usefulness. By this method it has been able to gain the confidence of the Chinese and thus to give Christianity standing and make all Christian work easier. As Bishop A. T. Howard, D. D., has said, "I appreciate very much the extent and especially the quality of work being done in Canton Christian College. The college is making a very great contribution to the uplift of all South China."

A fourth thing that marks Canton Christian College as an unusual institution is *the Christian spirit and work of the College*. Some have feared that a college founded on a non-denominational basis might not maintain its evangelical character. The fact is that the Christian atmosphere at the college is a most striking feature. Dr. Sherwood Eddy, on the occasion of his recent visit to China, paid glowing tribute to what Canton Christian College was doing religiously for its students. Rev. George H. McNeur, for twenty years a missionary at Canton, said recently: "I have followed the history of Canton Christian College with increasing admiration, I like the splendid way in which the "Christian" in the name has been justified. I appreciate the way in which your council and faculty—both Chinese and foreign—have sought to make the College subservient to the building of a Christian Church in Kwangtung."

The doors of the College are open to all students qualified by character and attainment to enter, irrespective of religious belief. Christian instruction, however, is a part of the regular curriculum in all grades; daily chapel and weekly Sunday-school and preaching services are held. Though comparatively few students are Christian when they come, *at least ninety per cent of those who stay two years or more voluntarily become Christians*. In recent years from seventy-five to one hundred students have each year made public profession of faith in Christ.

The Student Christian Association furnishes a channel through which the students give practical expression to their religious life. The students raise twenty-five hundred dollars each year. They carry on a school for farm children, a night school for workmen and servants, and, under the direction of the girl students of the College, four village girls' schools. In these extension schools there are 250 pupils. They have a Sunday-school for each of these groups. In addition they maintain a room in one of the villages which is run as a social center. Preaching bands go out each Sunday. Last summer the students had a leading part in the Daily Vacation Bible School Movement which has just been launched at Canton, and which bids fair to be a large factor in that vicinity. I know of no American College where there is such a normal, wholesome religious atmosphere, where so large a propor-



STUDENTS OF THE DEPT. OF ARTS AND SCIENCES, CANTON CHRISTIAN COLLEGE

tion of students are won to Christ, or where the students themselves are doing such practical and efficient Christian work.

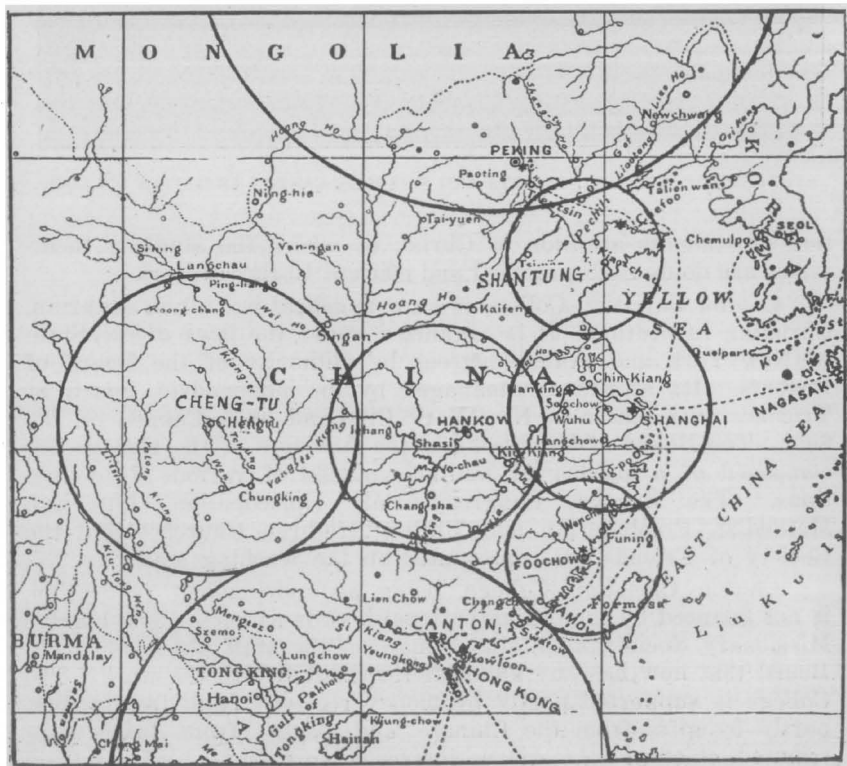
Canton Christian College is an evangelical but a non-sectarian, Christian institution. It is organized under the laws of the State of New York and grants degrees by authority of the Board of Regents. Its affairs are managed by an independent Board of Trustees with offices in New York City and by a Council on the field. The Board of Trustees and the Advisors of the College are composed of a number of well-known men of various denominations. The Baptist, Congregational, Episcopalian, Lutheran, Methodist, Presbyterian and United Brethren Churches and the Society of Friends are represented on the teaching staff.

Canton Christian College, being an independent institution, is not financed by the denominational boards as such. The London Missionary Society maintains a man on the staff but is the only Board that now has any financial responsibility in the work. The College is supported partly by money received from tuition fees, partly by gifts from the Chinese and partly from funds contributed, chiefly by Americans interested in Christian education in China. The work of the College has appealed to an increasing

constituency. Eight American colleges—Columbia, Kansas State, Pennsylvania, Penn State, University of Pittsburgh, Williams, Washington and Lee, and Vassar are helping to support representatives on the staff at Canton as their contribution to education in China.

While Canton Christian College has had a wonderful growth it has not been able to keep pace with either the needs or the opportunities. Every available class room and laboratory is crowded.

China is the strategic mission field. No other country at the present time offers such large returns for the Kingdom of God. China can be made modern and Christian, and can become a great force for righteousness and for the peace of the world. Every Christian desire to spread Christian liberty and truth in the Far East, every wish to secure the welfare of mankind, as well as every desire to establish the Kingdom of Christ, all these motives urge upon Christians everywhere to help Canton Christian College in its great work for the redemption of China.



AREAS SERVED BY THE CHRISTIAN COLLEGES IN CHINA

China's Need of Christ

BY DR. CHENG CHING YI, SHANGHAI

Secretary of the "China for Christ Movement"

IT WAS a challenge to faith when Morrison came to preach the Gospel to the people of this land over a century ago, when China was absolutely closed to the Christian religion and foreign intercourse. It was faith that encouraged that man of God to move forward in spite of untold opposition and difficulties.

That faith has honored God and, what is more, God has honored that faith too!

It is also a challenge to faith today, but in a larger measure, for us who are called of God to take part in the great divine task of leading men to Christ, when both the country and the hearts of the people are widely open to receive the glad tidings which the Christian messenger has to bring to them.

To neglect such a Divine call is a sin, and to shrink from such a great responsibility is unpatriotic on the part of subjects of the Kingdom of God.

Pardon me for putting it so bluntly. I am convinced that this is a time of times; this is the day of the Lord; and the doors of opportunity are clearly marked with the word "PUSH!"

Dr. Eddy was right when he said, during his recent visit to China, that "politically China has never been so dark as it is today, but spiritually never so bright."

In speaking of the Christian opportunity in China we are not unconscious of the difficulties and drawbacks and even the dangers that confront the infant Christian Church in this country; how largely the Church is still dependent upon foreign friends for financial support; how meagre is our Church leadership; what inadequate provision we have for training men and women for the work of the ministry; how pathetic it is that at least half of our Christians cannot have direct access to the Word of God because of their inability to read; how little we really know of the deep things of God; how small is still the influence of the Christian Church upon society and the nation; and how few are definitely and constantly serving the Lord and their fellow men with a pure motive, an unselfish aim and a sacrificial spirit. For all these shortcomings we bow our heads before the Lord with true humility and deep sorrow.

At the same time we cannot close our eyes to the fact that the Church is facing today an unparalleled opportunity such as it has

*At the China-for-Christ Conference recently held in Shanghai, more than a hundred missionaries and Chinese Christians launched the China-for-Christ movement. Dr. Cheng Ching Yi, Secretary of the China Continuation Committee, struck the keynote in a great speech which should be read carefully by every Christian. Dr. Cheng was later selected as general secretary of the China-for-Christ movement.

never had before—certainly not in the time of the opening of the ports for commercial intercourse with foreign nations; nor in the time of the formation of the Republic which has so recently taken place.

Why is the Christian Church in need of such a movement at the present time?

✓First, because there is an unusual willingness on the part of the more enlightened classes outside of the Christian Church to study and investigate Christian truth. Many have realized that the nation is desperately in need of help and guidance which can be supplied by Christianity alone. There is hope in Christianity because it has a living Lord, Jesus Christ.

Many men of education are coming to the Christian Church to study the Word of God, and are even willing to identify themselves with the Christian Church. Man after man who used to despise Christianity and would not even glance at its printed pages is now coming to regard it as the hope for China.

On the one hand you have those deeply interested in Christianity, who entertain large hopes in Christ for the saving of the nation, while on the other there are loud voices of protest against the Divine Son of God. It means—at least so it seems to me—two things.

In the first place, it shows the restlessness and discontent of men's souls; longing for something, or someone, that can put China's house in order. In the second place, it shows that the influence of Christianity is being felt and recognized by men who have the love of their country at heart.

The second reason why we need a great forward movement is because there is a readiness for action, for service, and even for sacrifice, within the Christian Church today.

One may safely say that the Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellowmen and of extending the Kingdom of God on earth.

(1) Whatever form this work may take it must certainly be a spiritual movement.

Deep down in the hearts of men the greatest need is a spiritual one. Many methods have been tried to satisfy that need and have failed. The Christian Church is essentially a spiritual institution. Every activity of the Church should be the expression of its spiritual nature and such alone can satisfy the deepest need of the world today.

(2) Next in importance is that whatever form it may take the movement should be launched at once. We are facing an unusual opportunity that demands prompt action. "Strike while the iron is hot" should be applied to the present situation.



DR. CHENG CHING-YI

Secretary of China Continuation Committee and Leader of "China for Christ Movement"

We cannot afford to lose time, or be absorbed in non-essential things. Things are moving rapidly and they call for an immediate movement on the part of all the Christian forces in China.

(3) In the next place it is essential that whatever form this movement may take it should be a movement that is capable of being carried through. I mean by that, that whatever form it may take it should certainly not be a mere paper scheme, or empty talk, which does not lead us very far.

(4) Whatever form the movement may take it should be a

Chinese movement; a movement that aims at the developing of the Chinese Church.

Foreign missions in China are the scaffolding and the Church the permanent building itself. It is not a day too soon to begin to lay more emphasis on the strengthening of the Church, so that in all our policy and work it shall be Church-centric rather than mission-centric.

What then are some of the urgent and concrete things which should be taken up by the Christian Church in such a forward movement?

There is the appalling fact that at least half of the members of the Christian Church in China today cannot get direct access to the Word of God, not because of unwillingness but because of inability. The Bible is not an open book to them because of illiteracy. What a hindrance to progress and advancement in one's spiritual life!

Furthermore the question of illiteracy is not merely a Church question; it is a question of the nation as well. It thrills one's imagination with joy to think what a great object-lesson it would be to the whole nation if the Christian Church can, after a given period of time, declare to the non-Christian world that all of the 400,000 Christians in China can read and write!

We value highly the generous and sacrificial spirit of our friends abroad in thus trying to help the work in our country. We need all the money and men they have asked for and a good deal more, but on one condition, and that is that we should at the same time make the spiritual life of the Chinese Church rise to the occasion that will put her in a position to meet the unusual situation.

We can readily see what a power for good such gifts will mean to us, yet at the same time we must, as soon as possible, realize our own obligation and shoulder our own responsibility according to the light that has come to us from above.

Again we are facing the important question of securing men and women of the right type for the Christian ministry. What can be done in this matter more than has already been done?

Let us mention a few of our needs at the present time in this direction. The securing of more men and women for direct evangelistic work is our first need; the securing of men and women of the right type who are willing to put themselves either upon the field for service, or the altar for sacrifice, is our second need; the providing of efficient institutions for such purposes is our third need; the safeguarding of the integrity of the Word of God is our fourth need. How to meet these needs is a problem that requires careful consideration.

Then there is the ever abiding principle of the Christian

Church reaching out to those in the regions beyond. The growth of the Church is measured by its missionary spirit and activity. The Christian must come out of the narrow and somewhat selfish conception of caring only for the Church with which he or she is connected.

If reference here is only made to the work of the Yunnan Mission it is simply because this is better known to the present speaker. Similar incidents can no doubt be cited in connection with the work of other home mission movements.

Since the commencement of the Yunnan Mission, a year ago, the Christians of many provinces have taken a very keen interest in it, and even friends abroad have shown their interest in the work by rendering practical help to the movement. About \$10,000 has been given to the work, nearly all of which came from Chinese sources.

There is also the great realm of Christian work on social and moral welfare questions. What does Christian citizenship mean? What is the contribution of Christianity to the social and moral welfare of the people? Where does the Christian Church stand in relation to social principles? What should be the voice of the Christian Church in regard to social sins? What remedies has it to offer? What obligations have we, as Christians, in the betterment of the social life of our people? Are we prepared to uphold the truth, attack the evil, and up-lift the down trodden? What are our limitations and what are our possibilities?

* * * * *

The whole of the Christian propaganda is the greatest adventure in the world.

Are we bold enough to face the difficult situation? Under such circumstances are we daring enough to capture the unparalleled opportunity in taking China for Christ? Are we brave enough to tackle the humanly speaking impossible task, relying on the assurance that there is nothing impossible with God? Are we determined to act in accordance with the times and do our utmost to win China for the Lord?

My heart is burning within me. The thought of a failure on our part to rise to the occasion for a forward, immediate, nationwide, spiritual movement makes me shudder.

Look wherever you like, such a definite step must be taken. Look at the compassionate Lord on high; look at the opposing forces below; look at the needs of our fellow men around us; and look at the personal obligation within us, and there seems to be no way out of it. We are in it, all of us, and no backing out is possible. Let us rise up to the call and, in the power of the Lord of Hosts, attempt the impossible thing, seeing, in the near future, Christ for China and China for Christ.

The Soul of the Indian

BY BISHOP HUGH L. BURLESON, SOUTH DAKOTA

Bishop of the Protestant Episcopal Church for South Dakota

IT IS a very audacious white man who attempts to speak about the soul of the Indian, and yet perhaps after thirty years in more or less close contact with Indian life—because my father was a missionary on an Indian reservation, and it is almost thirty years ago that I was adopted into an Indian tribe, and I have two Indian names, and am the bishop of more Indians than all the other bishops of the Episcopal Church put together—because of these things I may feel privileged, perhaps, to delve into the habit, life and thought of the first Americans.

Most of us realize how prone we are to judge other people by our own background and our own framework. I believe therein lies the failure of a good deal of our missionary work. We are condescending to people; we are passing them something from a superior height; we who know so much, and are so much, and have so much, are handing it down to somebody less fortunate. All that may be true, but the trouble is that we want to hand down not only the facts, but our interpretation of the facts. We want people not only to take Christianity, but to take the same brand, color, kind and complexion that we have ourselves discovered; and if they fail, we feel there must be something wrong with them. We have tried by governmental processes to make just a fair average white man out of the Indian. We have not succeeded, I am glad to say, and I hope we never shall, because to try to make a white man out of an Indian is to spoil a perfectly good Indian without making a very satisfactory white man. The same situation exists with regard to the Negro. In other words, we have our own racial way of understanding things, and we must remember, when we are thinking of other races, to think of them in terms of their own surroundings, their own experience and their own ideals of life. The misunderstandings between the Government and Indian peoples, the misunderstandings between the Indian peoples and their white neighbors, have largely been a matter of this lack of orientation, this inability to know what the other man is thinking about, and why he thinks as he does. Back of the things that seem unintelligible to us, there is in the Indian a different quality of soul, a different attitude toward life, a differing concept of things.

When I became a Secretary of our Board of Missions, one of the first things I had to do was to go over our lantern slides, which were sent out free, and I tackled the set on the Indians. Of course it began with a picture of a war dance—a very poor picture of a

very impossible war dance, but it served the purpose of opening up the subject—and then pretty soon it passed to another picture; two pictures on the same slide, with the legend “before and after.” One was the Indian before Christianity had touched him and the other after the light had reached him. The picture representing the Indian before Christianity showed a tepee out on the Dakota prairies, with an Indian squaw splitting wood near the door of the tepee, while in the background an Indian sat smoking his pipe. The after-Christianity view was a picture of an Indian family crossing a river, the woman sitting in the stern of the boat, the man pulling the oars. That was the effect of Christianity upon Indian life! It made the man get up, lay down his pipe and row his wife across the river! I broke that slide, then and there. In the first place, it was pitiful comparison even if true—and it was not true. It was based entirely on our conception of a division of domestic service—the kind of thing a man ought to do, and the sort of thing that seems a woman’s task. It had nothing whatever to do with the Christian faith. It would be just as sensible to show an Irishman smoking his pipe in the kitchen while his wife washed the dishes. In the Indian conception of life there is no more reason for the first than for the second. It is merely a question of customs and conventions. It is through that kind of picture and that sort of background that we have interpreted the soul of the Indian. So many times we have taken some little, inconspicuous, unnecessary thing, that was not related to the real, deep questions involved, and have made it the basis upon which we judge a whole race. Or we have taken something which to us meant one thing and to the Indian another, and have based our judgment on that.

In the soul of the Indian, as I have seen it—and some of them have let me look,—I find qualities which are at first sight surprising.

First, *I believe the Indian is far more naturally religious than the white man.* I think the Almighty God has His hardest job with the Anglo-Saxon race. It is awfully hard for us to be really religious. It is hard to be a Christian in New York. It is hard anywhere. Yet one reason why the Indian is a naturally religious person is because he does not live in New York. He is out on the plains, living the life of the open, the life of God’s big world, under the free sky and on the broad prairie; and it is so much easier to believe in God when you are in His home than when you are separated from Him by scores of secondary causes. It is a great deal easier to believe in the cow when you see her milked than if you get your milk from the milkman. We are living in a wilderness of brick and mortar, and in the midst of a mass of machinery set up to make life good. The Indian is nearer the deep springs of life, and he realizes that back of them are eternal purposes and

eternal love. And so perhaps it is not because he is of a different nature that he is naturally religious, but because he has the simpler surroundings which we cannot have. Yet I think that there is an instinctive spirit of religion in the Indian people. I have never seen an Indian who was not a believer in God. Yet we think of going to the Indian as a heathen race. They have had God always, in their daily life. The God they believed in was the Great Spirit. When the Indian went out of the door of his tepee in the morning, he said his prayer to the Spirit who sent the sun; when he smoked his pipe he raised it to the four quarters of the globe and murmured a prayer to the Spirit who sent him the good things of life. Most of the Indian dances that we talk about had a religious significance. Religion went along with the experiences of his life. God was near by. So the first thing I find in the soul of the Indian is a very simple disposition to believe in God, to accept the concept of the spiritual back of the material.

Then, perhaps because of that, perhaps as a part of it, the next thing in the Indian soul that I see is *sensibility*—a keen quickness of perception of the relations and the portent of things. People think that an Indian is stolid and stupid; that he does not smile, and cannot laugh, and does not discriminate. It is Anglo-Saxon dullness and stupidity that makes us believe that. I am constantly impressed with the thought that they must be laughing at us for understanding them so little. You know how you thought about an Indian in the days when you read the United States history. The Indian was, to you, a sort of tiger, a person of tremendous, tireless patience and relentless cruelty; a beast of prey, not a human being. I remember, as I read the stories of him, how I admired him, as I would some stealthy panther; a splendid thing, but an inhuman thing. Well, the Indian conducted warfare according to his fashion, but I had a letter from one of our Sioux boys, one of a fine group of Indians, who had gone over with the army to France, and he gave a suggestive comment on modern warfare. He said: "I try to do everything they tell me, but some of it seems awful bloodthirsty!" The Indians volunteered far more generously and promptly than the white boys. Not a single district that included an Indian reservation in South Dakota had to resort to the draft, because the Indian boys volunteered so promptly. The first soldier of South Dakota to receive a decoration in France was Chauncey Eagle-Horn, who afterwards gave his life for his country and lies under one of those wooden crosses in France. He was a son of men who fought against our own flag under Red Cloud and Sitting Bull.

Yet, we have thought of the Indian as a stupid, a stolid, an inhuman thing. The Indian in warfare was only trying to defend himself. Put yourself in his place. Think what your soul would

have been under the same circumstances. We thought of him as a dull person, of small understanding, when all the time we have been dull ourselves. The Indian's problem is you and me. He can be whatever you and I think he can be. His capacities are fine, but they do not find an outlet unless we believe in him.

Remember what we have done to him in some respects. There is the matter of our translation of his language. Some instances of our interpretation of his names will point a moral. How about, "Young-Man-Afraid-of-His-Horse?" There is stupidity, not in the man who chose the name, but in the white man who made the translation. This was a young warrior of such valor and dauntlessness that the enemy was afraid, not only of him, but even of his horse when it appeared on the horizon. There is some sense in that. Yet the white man called him "Young-Man-Afraid-of-His-Horse."

Another example: A Chippewa chief lies buried on a reservation in Minnesota, and the stone over his grave bears the name "Hole-in-the-Day." Silly, absolutely silly! Again the misunderstanding white man. "Hole-in-the-Day" was the son of a young Chippewa chief who started on the warpath against my people, the Dakotas. He had been married but a few months to his young bride and he wished to make a splendid record as a leader. It was the first time he had led the war party, and he led with courage and strategy, but adventured himself so bravely, that the whole party came back victorious but brought their dead chief with them. Shortly afterward the son was born, and his mourning mother called him, "Rift-in-the-Cloud." It is a picture-name. A long dark day of cloud and rain, and shadow and sobbing trees; then, just as the sun sets, its rays break through a rift in the cloud and shine out across the plain. The little lad was a rift in the cloud of her sorrow and we called him "Hole-in-the-Day." And when he was dead, we put a two-ton monument on him and wrote "Hole-in-the-Day" on that. Such is our white stupidity.

Thirty years ago my father was a missionary on the Oneida reservation. I had a little sister, whose blue eyes and golden hair and sunny, sweet disposition completely won the hearts of the Indians. They gave her the name of Gajajawox. I tried to find out what it meant, but the old Indian smiled and shook his head, and said "No put in white man talk." The words did not fit, you see. Again it was a picture. We do not call things by pictures, we call them by names of so many letters. We have a very stiff and definite way of calling things, but the Indian draws a picture for a name. The picture they thought of in connection with my little sister was this: the wind blowing over a field of flowers and bringing you the perfume as it came—the perfume of flowers borne on the summer breeze. Well, we would not have thought of a name like that and the white man, if she had been an Indian maiden,

would have called her, "Smell-on-the-Breeze!" It is impossible for us to give an accurate interpretation of that Mohawk name, and we are unable to get at the sensibilities, and the artistic touch, and the conceptions of beauty and of order that lie in the soul of the Indian. But let us believe in these things, for they are there.

The next thing which I find in the soul of the Indian is something which we are trying to recognize and minister to, but which we should have recognized sooner. Deep down in the soul of the Indian, as in the white man, there is a real ambition, a *desire for leadership*, a wish to do and to accomplish. In many ways still it is the undeveloped desire of a child, and he does not know just what it is he longs for, but the Indian wants to lead, and we have not been quick enough in giving him leadership. That, perhaps, is one of our common failures in missionary policy among foreign people. For the Indian problem is a foreign problem, and labor in the Dakotas is a good preparation for work in China or Japan. We have hesitated to give responsibility. We have felt that the white man must hold things in his own hands. We have not been willing to trust God with the souls of other people. We have wanted to keep a little hold on them ourselves. We were not quite confident that the riches of the Gospel could be trusted with these people unless we were nearby to help them understand. Yet they will get a different message from ours. God never speaks in the same terms to two human souls, nor to two different races. We must not be afraid to develop their sense of leadership.

I am thankful that I have inherited the wise leadership of a great man. I am a small person standing in the light of a great name. William Herbert Hare was the first bishop of South Dakota and the greatest friend of the Indian in the middle West. He had two convictions with which he began his work, and which he felt were absolutely necessary to success. The first was of the necessity of education. He founded schools, and the most helpful Indian men and women that I have today were educated in these early mission schools of Bishop Hare. Secondly, he believed that you cannot fully and permanently evangelize a people except through men of their own race; you cannot hand down religion as we have sometimes done, saying: "I am the man between these peoples and God." We must introduce Jesus Christ to his own, and let His Spirit work in them. Yet we have feared to trust the fidelity and intelligence of these people, and have not utilized the Indian capacity for leadership. One present and immediate need is to develop leadership among the young people. The desire is there, the ability is there; it must be trained and carefully handled, but it can be developed. There are twenty-two Indian priests and deacons in South Dakota, and seventy men who serve in a lay ministry. Three-fourths of the services held in our ninety chapels are conducted by

laymen. What would happen if we were to ask our laymen in the white field to render such service. The Indian is naturally religious, he does not think it remarkable to talk about religion, he discusses it as he would his crops. One is as real to him as the other, and as important. Yet *we* find it so hard to talk about these things naturally. An Indian man will stand up and make an address with all the simplicity and dignity and directness that you can imagine. He may be totally uneducated, but he can tell you in an effective way what religion means to him. So leadership is possible among the Indians and leadership in religion is already developed.

And then, down in the soul of the Indian, besides these things, I think there is *the ability to stand fast*; the integrity, the fundamental something that lies at the roots of a race which can be trusted; that something in human character to which you pin your faith. It is in the Indian people. It shows in their self-respect, in their dignity of procedure, in their courtesy towards others. I am sometimes a little ashamed of the attitude of white men toward Indians, in contrast with the courtesy of the Indians toward their white guests. I take people out occasionally to see my Dakotas. They are good people, Christian people, and yet one could see they felt as though they were going to a circus to see the animals. But did my Indian people fail to show courtesy and dignity and respect to them? Not at all. These things are fundamental in the Indian character. You never saw an Indian who was knowingly grotesque, or absurd, or foolish, or lacking in self-respect.

In the soul of the Indian are deep principles of character, tremendous possibilities of life and service that very few of us understand because we have approached life from a different angle. The angle is this: The Indian is a natural communist. By which I mean that the Indian thinks in terms of his group. The white man always thinks of himself first and his group last. We approach things from the view-point of the individual. The Indian's point of view is that of the group; his relation to and his responsibility for the group. He thinks in group terms. He has a socialized concept of life. Society has been a definite thing to which he was responsible. The family life and the tribe have an immediate bearing upon all his actions.

Many of the things that we cannot understand are explained by this truth. The only missionary of the Episcopal Church in South Dakota ever killed by Indians was a white priest. He was shot by two Indians who had never seen him before, and to whom he had done no wrong. Apparently an utterly criminal murder—simply the bloodthirsty desire to kill! What other explanation could there be? So the white man writes the histories, and this is the answer he gives. Nobody excuses that act. But it was com-

mitted by two Indian men who had received a very terrible wrong at the hands of a white man. In their rebellion of soul they swore that when they got out of jail, where the white man had finally landed them, they would kill the first white man they met. Was there no excuse for them? None, except that back in their consciousness was a sense of the responsibility of a group for the actions of the individuals who compose it. They held the white group responsible for the white man's sin. That was a part of their past history. They were unjustified, of course, but back of their act was a deep-rooted sense of justice,—perverted, mistaken, but growing out of a communal sense of society's responsibility for those who compose it. They viewed the matter from a side exactly opposite to ours. They had no quarrel with the individual, they simply believed they were avenging a wrong that had been done to them by white men. Just bear that in mind in your judgments of the Indian peoples. Remember that we are approaching the problems of life from the opposite angle, and that a great many of the things which to us appear strange and unaccountable and wrong-side-out, may be explained if you will remember that the Indian is the product of a communized social order, and we are the product of an individualized social order.

Take the thriftlessness in the old days. Then a man would go out, be successful in his hunting, and eat up what he had killed all in one day. Wastefulness we call it; and in a way that is true. But the point was this: he brought in his deer or his buffalo, took what was necessary for his family, and then anybody in the group could come and take what he needed. The hunter did not feel that success had come to him and to him alone. He did not say, "Go to, I must store this up for my own family in the days to come." He held that he had had success for the sake of the group, and that it was theirs as much as it was his.

Of course, the Indian must learn some new viewpoints if he is going to compete with the white man in civilized life. He must be able to meet the white man on his own ground. But it is hard to make an Indian believe that mere possession of a thing constitutes an absolute ownership, if someone needs it more than he—and I do not know but that he is right. Indeed, I hope we are in the way of re-adjusting some of our ideas of society and of economics a little more to the vision of the soul of my brother, the Indian.



A GROUP OF KOREAN CHRISTIANS AND A MISSIONARY

Korean Christians in Adversity*

BY REV. SAMUEL A. MOFFETT, D.D., PYENG YANG, KOREA

The phenomenally rapid spread and development of Christianity in Korea might easily suggest a "mushroom" growth that was neither solid nor permanent. Mass movements are always liable to suspicion, a suspicion, by the way, which is no monopoly of the people in the home lands. Indeed, it is this suspicion that has made missionaries exercise the greatest caution in regard to the baptizing of professing believers. We need not be ashamed of the product of our thirty-five years' work of Christian Missions in Korea, in quality any more than in numbers.

The Korean Church has always been composed of Bible-reading and praying Christians, but the real test of allegiance and fidelity is shown only by the amount one will suffer and sacrifice for a person or cause, and the difficulties one will overcome to practice a principle or belief.

Among the political prisoners now confined in various places in Korea are many Christians. Although some of these Christians are officers of the church, ranking all the way from ordained pastors down to a leader of a small group, yet there are enough other Christians among them to justify the statement that they constitute a fairly representative body of Christians as they are found in the thirteen provinces of the peninsula. These imprisoned men, far from denying their Lord, seem rather to have their

*Condensed from "The Korea Mission Field."

spiritual lives deepened and their zeal quickened with every trial and difficulty borne. They have sung and prayed in prison, individually or in groups, silently or audibly, with or without hymn-books and Bibles according to the will of the officers in charge of the particular prisons. Prayer, however conducted, is a great comfort and strength to the men. The "Communion of Saints" is a reality to these men in prison; the spiritual communion in prayer with Christ uniting them in spiritual bonds with all Christians in Korea and throughout the world.

In some of the prisons regular organized Bible-study classes are conducted having a leader (often a pastor or elder well fitted to instruct), an outlined course of study, and a scheduled time for study and prayer. Though the men cannot assemble for this class, they learn much and derive much good from knowing that they are doing the same thing at the same time. How do they get information to each other? How did the prisoners in the Leavenworth prison communicate with one another before the strike? There seems to be a way where there is a will.

In one prison, by permission of the Japanese officers, over one hundred men have Bible study and prayer each day under the leadership of a pastor. In another prison, some two hundred prisoners have prayer together, even the non-Christians joining reverently with the others at the hour of daily prayer. Reports of conversions are frequent.

Perhaps the most remarkable periods of worship are the inaudible praise services held in prisons where any other kind are impossible. A hymn is selected and all sing in unison, but not a sound goes forth, only the ear of the Lord hears the praise as it ascends from reverent hearts in the prison cells.

The significance of this praying of the Christians is not alone in the fact that they pray—the way they pray is of still greater importance. Theirs is no mere "saying of prayers." It is real wrestling with God; importunate pleading that works effectually in God's universe. It is reported that when the men are holding silent prayer, on several occasions the intercessors have been so far carried away by their zeal and earnestness as actually to forget where they were and the necessity for praying silently, and burst forth into audible petition and praise. They were not long in discovering their mistake, but the fact that they can forget, when the consequences are likely to be anything but pleasant, shows how these men really commune in heavenly places in the spirit, if not in the flesh. The personal testimony of one of these men describes his experience during devotion in one of the prisons where groups were permitted to have audible prayer: "They seem as if they had been with God. The prayer of one of them during an early morning hour took us into the very presence of God and kept us there. All day long we experienced no hunger for food of any sort, save that which was furnished us through prayer."

When one hears and knows of the sacrifice these men have to make for the privilege of prayer and fellowship with God, he is ashamed of his own religious "ease in Zion." He no longer asks whether others are Christians, but wonders whether if he were in prison, he too like Paul and Silas would be singing psalms unto God at the dreary midnight hour. He also wonders whether the day of God's earthquakes is past forever.

BEST METHODS



EDITED BY MRS. E. C. CRONK, 156 FIFTH AVE., NEW YORK

MISSIONS IN THE HOME

The great conventions, the training schools, the chairs of missions in universities—all these are the superstructure. Foundation stones are laid in the missionary influence and training of the home. True it is that there are some striking stories of late conversion, but a large per cent of the heroes and heroines of missions can scarcely tell when their missionary interest began. It grew simply and naturally as a part of their daily home training.

At the 1920 meeting of the International Missionary Union at Clifton Springs it was found that nearly one third of the one hundred and ten missionaries present made their decision for missionary service because of home influence.

MISSIONS NOT AN ELECTIVE

There has been an inclination in many homes to treat missions as an optional attachment to Christianity with connections to be established only on Sundays, or even on annual or quarterly Sundays.

A principal of one of the large schools in a Pennsylvania city recently made a word test on "missionary." The answers of her juniors are indicative of a somewhat general impression. One wrote: "Missionary is a place where women go." The definition of another was "A basket they pass around in church."

The missionary spirit is not an external attachment but an inward development,—an attitude of life. The home is the center of largest possibility in training boys and girls who will be "missionary" not only on Sundays but every day of their lives, not only if they should go to Africa or Tibet, but as they live each day in their homes and in their schools. A home that is missionary in all its relationships exerts an influence that reaches to the ends of the earth.

Taking missionaries alive. "No

bandits were ever more eager to capture a missionary alive than is Mr. Blank" said a pastor who was arranging for the entertainment of a visiting missionary. Other members of the official Board had politely stated various reasons for exemption when the pastor called for a host to take the visitor home.

"Put him at a hotel. It's much more pleasant for him anyway," said one deacon.

"I know that's easier on the missionary," said Mr. Blank, "than to have my quartet climbing around over him and leading him all over the house, but think of me. Why, I'd rather entertain a missionary than the King of Spain. I am not caring to have any of my boys dream of castles or kings in Spain, but I care tremendously that they shall have missionary ideals before them. That agricultural missionary I had over last year completely captivated my eldest, and the youngest sat entranced on the lap of the medical missionary we had in the fall, while he told him all about his hospital in China. My boys are getting a real conception of what missionaries are doing in the world's work."

The famous missionary bishop, Coleridge Pattenon, counted as one of the strongest influences of his life the delegate whom his mother, Lady Pattenon, entertained in her home. With his arm around "Coley" Bishop Selwyn told the lad stories and talked with him during those days in a way which Pattenon, as a lad and later as a bishop, never forgot.

For guests under sixteen. Why do we have all our receptions for older folks? When you have a missionary as a guest in your home, give a reception to the children of the community. With decorations and refreshments typical of the country from which the guest comes, and possibly some children in costume to assist in receiving and in entertaining; with stories told by the missionary, and games of other lands played, a most delightful occasion is assured.

Guests from many Nations. One mother, who is eager that her children should have a circle of world friendships, carefully plans to entertain in her home, guests of different nationalities. To the many foreign students as well as to foreigners who are not students, American hospitality may be made most welcome while at the same time our American young people may be given an opportunity really to know some of the strangers who are in our midst.

Using pictures at home

1. Add to the pictures on the walls some of the good missionary pictures now available. An interesting touch may be added by draping pictures with flag of country from which missionary came and the country to which he went.

2. Give to boys and girls small pictures of missionary heroes and heroines which they can mount or frame for their bedrooms. The story of the missionary may be told or read as the picture is given, so that the children may learn really to know each one.

3. The Picture Story Series con-

tains the following sets of pictures. Stories to be told as pictures accompanying each set are shown:

- African Picture Stories
- China Picture Stories
- Helper Picture Stories
- Immigration Picture Stories
- Italian Picture Stories
- Little Neighbors Picture Story Set
- Near East Picture Stories

Mothers who are looking for bedtime stories for little folks will find some interesting suggestions in this series.

4. Picture album possibilities.

Time—Sunday afternoons, rainy days, or any other days on which boys and girls are looking for something to do, and mothers are looking for pleasant and painless methods of teaching missionary lessons.

Place—Any pleasant nook or corner indoors or out in which a table and the requisite number of chairs may be placed.

Materials—Ordinary kodak albums which may be bought at ten and twenty-five-cent stores or book stores. If these are not available, cut plain, smooth wrapping paper in sheets of any desired size. Make a cover of cardboard and fasten together loosely with a shoestring. On the cover page paste or draw letters giving title, with some attractive picture. On inside sheets paste pictures from magazines or Picture Sheet Series. For fifteen cents each, this series gives picture sheets on the following subjects:

- Africa
- Alaskans
- Armenians and Syrians
- Child Life of the World
- Children of the City
- Chinese Boys and Girls
- Chinese Snapshots
- How We Are Clothed
- How We Are Fed
- How We Are Sheltered
- How We Travel
- Egypt and Modern Heroes of Bible Lands
- Boys and Girls of Bible Lands
- Italians
- Japanese
- Mexicans in the United States

NOTE.—All of the pictures mentioned may be secured from denominational boards.

Oriental in America
 South America
 Work Around the World

5. The pictures on these sheets may be made into most attractive charts to be presented to the Sunday School or Missionary Society.

6. Post cards of scenes and people in mission lands may be obtained from denominational mission boards. They offer possibilities for post card albums. Many homes have post card projectors and the boys and girls take turns at being audience and speaker as the post cards are projected on the wall. A favorite plan is to give each child of the family and any guests who may be invited, a post card to study. Then a composite lecture is delivered, each one taking two minutes to explain the card assigned.

7. A number of homes have bal-opticons or stereopticons which make possible many delightful missionary evenings at home with pictures. The various denominational and interdenominational agencies rent sets of slides, the rentals ranging from fifty cents to two dollars. The making of slides is an art of never-ending fascination to young people of artistic tendencies.

During the war days Mr. A. K. Gould tried a clever plan for showing stereopticon pictures to soldiers who had to lie flat on their backs; by turning his machine on end he projected the pictures on the ceiling, so they were perfectly clear to his patients. For the folks who have stereopticons available for home or hospital use here is a delightful suggestion for entertaining shut-ins.

8. A Children-of-All-Nations frieze may help to lay the foundations for "the international mind." Children love to decorate their rooms. For a play room or a bed room have them make an international frieze. On a width of buff paper or cambric around the wall let them paste cut-out pictures of children of various lands. A beginning may be made with the picture sheets mentioned

above, but additions should be made from time to time of pictures which the children collect from many sources. The frieze should grow from day to day rather than be completed immediately.

9. Missionaries in many stations are asking for pictures of various kinds. Some can use to good advantage postcards that have been mailed if they are pasted together back to back. Others want postcards with blank paper pasted over the address so they can print a verse in the native language on the blank. Still others would like to have cut-out pictures pasted on white sheets. Find out from your Board or from the Department for the Utilization of Surplus Material of the World's Sunday School Association, (Metropolitan Tower, New York City) just what the needs along this line are, and help your children and their friends to supply them.

An International Cabinet

"Never," said a well-known missionary leader, "shall I forget the thrill attending the ceremony of the opening of mother's trunk. This was no ordinary trunk. As I saw it in later years divested of its magic contents I could scarcely believe even then that it was made of ordinary wood and metal bands. As we children knew it, it was a marvelous treasure house around which we gathered, wide-eyed and expectant, as mother again and again drew from its depths wonderful treasures from lands afar."

It is not difficult to have an international cabinet for which members of the family may be collecting interesting and valuable additions, and around which never-to-be-forgotten stories will center. From Mission Boards, from stores, and from friends of other lands, many things illustrative of life and customs in mission lands may be secured. Boys and girls are interested in collecting stamps, coins and pictures from foreign countries. It is easy now to get

tiny flags of all nations, and an international cabinet or museum in which all the family have part is a possibility within reach. In its innermost recesses, to be opened on Sundays or reserved for other special occasions, may be some of the things about which Mother or Father can tell special stories.

Painless Missionary Instruction

It is quite possible for boys and girls to learn lessons of World Friendship while they play. A director of boys' work said recently that the only way he had been able to establish a real admiration and friendship in the hearts of the boys of his city for the Chinese boys, was through a game. His boys were tired of all the games he had taught them.

"Aw, think up a new one. We're tired of the same old games," said one of them.

"Ever play Skinning the Snake?" asked the leader.

"Nope," responded the boy eagerly, "let's have it."

"It's a game the Chinese boys invented," said the director. The boy's interest lagged.

"Well, I guess there's nothing to it then."

"Try it and see," challenged the director. "These Chinese fellows discovered a number of interesting things along about the time our ancestors were painted savages, eating their neighbors for pastime."

Soon the boys were deep in the intricacies of Skinning the Snake.

"Those Chinese chaps must have some brains after all," they agreed with enthusiasm.

That was the beginning of a recognition of China never before conceded by that group of boys. The recognition developed into a real friendship for the Chinese boys. Mothers and teachers will get much help from the book, *Children at Play in Many Lands*.*

* *Children at Play in Many Lands*, by Katharine Stanley Hall, price 75 cents.

GAMES FOR SUNDAY AFTERNOONS

"How we used to love Sunday at home" said a prominent missionary leader. "My mother had no books on How to Make Home Pleasant, but in some way she always had some special attraction for Sunday afternoon and, without being painfully conscious of the fact that we were being made to do certain things and held back from doing certain other things, we memorized Bible verses, learned missionary facts, and stored our minds with information that remains with us until this day."

Here are some of the missionary games this leader suggests:

1. *Name the Missionary*—Two captains choose their teams. The opposing teams face each other seated in line. Each captain leads off by giving the name of a missionary and the country to which he or she went. Then the members of each team follow on. The first person who is unable to give name and country of a missionary not yet given has to go over to the other side. The game continues until one side is broken up or until no one can name another missionary, in which case the side having the largest number at that time is declared winner.

2. *Find His Country*—Every contestant is given an outline map of the world. These may be made at home or bought from bookstores or mission boards. When the maps are in place on the tables or rugs before the children, each one is given from twelve to twenty large pins to which are attached little white paper flags. On each flag is printed the name of some missionary. The purpose of the game is to place the flag on the country to which the missionary went. All contestants must have the same missionaries. The one who places all correctly in the shortest time, wins.

3. *Mixed Sentences*—Prepare as many sets of twelve sentences each containing a definite piece of information about something some missionary said or did, or a fact about

some mission field, as there are contestants. Write or print these on slips of paper or cardboard. Then cut them in two so that the subject is separated from the predicate. Mix all the sentences of each set together and give to each contestant in a box. The one who first arranges the twelve sentences correctly is declared winner.

4. *Who am I?*—Pin on the back of each contestant the name of some missionary. Contestants may ask questions of each other or of a group of "judges" who are seated around the room, such as "To what country did I go?" "Am I still alive?" "What great work did I do?" The first one who, from the answers given, guesses his own identity, sits down, and so on in order until all discover who they are.

5. *Dinner Guests*—"I was in a home recently," said a missionary, "in which at dinner each child impersonated some missionary. Each one had been reading up on his missionary and in the lively conversation told about 'my station' and 'my work' with all the zest of the original."

At another dinner party in a home in which there was a number of children, large and small, and several guests, each one dressed in costume of some mission land. There was great interest and excitement in the study and research necessary to develop the costumes and learn something of the customs, and the result was a delightful evening.

A Back Yard Course—"Some of the richest memories of my life are staged in our old back yard," said a great missionary. "Then it was that we played all the stories we loved best from Robinson Crusoe to David Livingstone." The back yard furnishes an excellent opportunity for impersonations and plays. The journeys and lives of various missionaries can there be made very real to the children. Sand tables for the little folks may be used either indoors or out, clothes pins dressed in crepe paper may be made into people

of different lands, Japanese houses made of corrugated paper, while branches with bits of pink and green paper fastened to them make beautiful cherry blossoms. An Eskimo scene may be worked out with cotton for snow while the dogs may be modeled from plasticene or from the clay that may be near at hand. Almost every story that is told may be worked out by the children.

JUDGED BY WHAT THEY READ

"Show me what a man reads and I can show you what manner of man he is," might be written prophetically, "Show me what a boy reads and I can forecast for you what manner of man he will become."

Cyrus Hamlin, the great founder of Robert College, bore testimony in his later years to the fact that he thought he had dropped himself into the missionary contribution box the day his now world-famous seven cents which he had intended to spend for gingerbread went into that box, but he always added in telling the story that the two missionary magazines on his mother's table were the agencies through which he became acquainted with the boys and girls of non-Christian lands.

On the library table, or on the table in mother's room, or in the children's room, let us place our missionary magazines.

David Livingstone was one of the many missionaries who attributed to the books he read at home a large share in influencing his missionary determination. In those days it was not easy to find interesting books for young people. Now we have a wealth of material. Among the books for the younger children are:

- African Adventurers by Jean Kenyon Mackenzie
- Americans All, by Augusta Huiell Seaman
- Frank Baba and the Forty Jungle Brownies, by Lillian Roderick
- Friends of Ours, Elizabeth Colson
- The Honorable Crimson Tree, Anita B. Ferris
- Giovanni, Anita B. Ferris
- Stories of Brotherhood, Harold B.

Hunting

Story of David Livingstone, Vautier
Golding
Livingstone Hero Stories, Susan Men-
denhall

Primary Stories, Margaret Applegarth

Among the books that are sure to interest the boys and girls of the intermediate grades are those of the Pathfinder Series.

Brother Van, Stella N. Brummit
Black Bearded Barbarian, Marian Keith
Livingstone the Pathfinder, Basil Mat-
hews

Making Life Count, Eugene C. Foster
Martin of Mansfield, Margaret R. See-
back

Uganda's White Man of Work, Sophia
Lyon Fahs

Winning the Oregon Country, John T.
Faris

For the young people in their later teens and early twenties have been prepared:

Ann of Ava, Ethel Daniels Hubbard
Comrades in Service, Margaret E. Bur-
ton

Makers of South America, Margarette
Daniels

Masoud the Bedouin, Mrs. Alfreda Post
Carhart

Men and Things, Henry A. Atkinson
Ministers of Mercy, James H. Franklin
The Moffats, Ethel Daniels Hubbard
Servants of the King, Robert E. Speer

If it is not possible to add these books to the home library they may be secured through the city or Sunday-school library. If they are not among the books listed, sufficiently urgent and oft-repeated requests may result in their being added.

Since "internationalism" is a household word in this day, an International Reading Course may be made an interesting feature of the home reading plans for this year. Select books suitable for each member of the family—one in each of a give number of countries. Keep score of the progress in any way that will call forth most interest. Certain books may be designated to be read aloud. Miss Gertrude Hut-
ton's plan for the Story Book Trip is suggestive to leaders who want to secure home reading. The same plan might be adopted for family trip tickets.

"At the discretion of the leader

this may include a single country or a continent, or it may be a trip around the world. Very simple accessories may be made to serve the purpose, or they may be elaborate and include folders, time-tables, maps, and other paraphernalia of the traveler. To each pupil should be issued a ticket, printed on colored paper, to resemble a genuine railway ticket. In a large department these would be more easily obtained if printed; for smaller classes they could be typewritten. The following suggests a possible form:

<p>S. B. R. R. via E. C. and H. F. Line (Story-book Reading Route via the Easy Chair and Home Fire- side Line.)</p> <p>Good until..... Conductors please punch at:</p> <p>South America— The Land of the Golden Man *</p> <p>Japan— When I Was a Boy in Japan *</p>

Tell Missionary Stories

The little folks who can not read and some who can will listen eagerly to missionary stories which may be gleaned from any of the books named above, or from the Picture Story series or from the many books now on sale at denominational headquarters. Many wise mothers preserve the stories they collect from various sources in a loose leaf note book with large rings.

* The titles of the books may be varied to suit individual needs; an optional list may be called Side Trips. Maps and posters advertising the trip, folders giving attractive reviews of the books, "time-tables" stating the time when reports must be given on the books and when reading band will give a program or hold a meeting, all may be used to add interest. A large outline map of the world may be colored and filled in, as the class travels from place to place by reading, and the spots so visited may be indicated by pinning a tiny flag seal to the map. Book reviews in the form of fifty-word telegrams giving the most interesting things seen or found in any place may be sent to be read in the department. As each book is read, the "conductor" punches the ticket, and this forms the record of the reading."

Giving Money and Service

The real headquarters for the campaigns that furnish the millions of dollars needed for the missionary enterprise are at mother's knee. A man who has given hundreds of thousands of dollars for missions replied when he was asked how it happened that he made such large gifts:

"It didn't *happen* at all. When I was a little boy my mother taught me to set aside for the Lord's treasury a certain part of all the money I had. I simply have more money now than I did then."

It is not "frenzied finance," but the careful home training in stewardship that will fill missionary treasuries.

In the home of one of our great missionary leaders there is a strong box known as the Lord's treasury. Into that box father, mother and the children put at least one-tenth of the money that comes into their hands. From there the church envelopes are filled on Sunday mornings with amounts agreed upon in council for the gift of each member of the family. Special offerings also go into this box. Frequently the family agree together that they will do without something they had expected to have in order to make a gift for some special object. The family all discuss together the purposes for which the "Lord's money" shall be used, and there is a deep and abiding interest in the work in which they have part. In this home the giving is regular and systematic. It is sacrificial, for the members of the family individually and collectively deny themselves many things in order to make larger gifts, with a spirit that is as fine and as contagious as was the spirit of "meatless days."

Of equal importance is training for giving of time and service. The things we do are not only the result of our training but a most important part of that training. The book "Things to Make*" gives many sug-

gestions for things that may be made by children at home for gifts to children in hospitals, homes, or mission stations. The various holiday seasons may easily be made opportunities for service to others.

Over all, Prayer

John G. Paton, the hero of the New Hebrides, said that even as an old man he recalled the earnest fervor of the prayers he heard his father and mother make for those who had never the message of a Saviour's love and for the young people who might go as messengers.

It was said of the mother of Jacob Chamberlain that through her prayers and personal influence thirteen members of her family went to mission fields. Dr. and Mrs. John Scudder in their home in India prayed for their children "Not Christians only, dear Lord, but missionaries everyone if it be Thy will," and all of their children save one who died while he was in college went back to the mission field.

The history of missions is the history of family altars. Back of St. Augustine was Monica his mother, praying God to call her son. Ere Bartholomew Ziegenbalg, the first Protestant foreign missionary, set sail for India, his mother on her deathbed kept the habit of her life when she placed in his hands a Bible with the prayer that it might guide his steps.

Christian Frederick Schwartz, another princely missionary of India, gave testimony that his mother's and father's prayers had led him from the ways of recklessness and sin into ways of Christian service.

From the homes in which prayer is wont to be made, there are going out missionaries and missionary supporters who are giving their lives to answering their own prayers and the prayers of their fathers and mothers.

*"Things to Make" by J. Gertrude Hutton price 50 cents.

Woman's Home Mission Bulletin

MIGRANT WORKERS

By M. Katharine Bennett

President of the Council of Women for Home Missions

Many startling facts were brought out by the Surveys made by the Interchurch World Movement. None, perhaps, were more surprising than those relating to the number, location and types of seasonal employments and the vast importance of the group known as "Migrant Workers." "The truth is," says the Survey, "that much of the work of the world is seasonal. As a result of these seasonal fluctuations, an army of a million and a half migrant laborers constantly on the move is necessary to save our industries from disaster.

"These casual workers go tramping over fixed paths towards goals of tremendous national and world importance. They have no permanent place in society and receive only the most trivial and fleeting recognition for their important work."

The *logging camps*, from Maine to Washington, employing hundreds of thousands of men, "about 90% of them unmarried, afford a specialized problem from the fact that they are centers of an extremely radical social sentiment and propaganda. Loggers are almost overwhelmingly radical and strongly I. W. W. in convictions." Some of the denominations have undertaken work in camps, but the great majority of these groups are left without religious or Christian social service of any kind; lumber jacks coming out of the woods when the logging season is over are, therefore, unsympathetic and critical of the church's attitude.

A second large migrant group, estimated at about one-quarter million of men, is made up of those who *harvest the wheat*; the great number of these workers begin in Texas and move northward, following the ripen-

ing crop, from state to state to North Dakota.

Another agricultural group is that made up of the workers who help with the *truck farming, fruit picking and the canning*. These groups are to be found in large numbers in California, Colorado, along the gulf of Mexico, in Western New York State and in New Jersey, Delaware and Maryland, workers from the latter groups in many cases moving on to the oyster canning along Chesapeake Bay in the winter.

Mining, fishing and manufacturing also make their demands on the migrant worker and help to swell the appalling number of those who, to keep the wheels of industry moving, must themselves be often "on the move," to the detriment of home life, social relationships and community consciousness—three natural and sustaining influences, deterring from crime, anarchy and shiftlessness.

The report of the Home Mission Survey was presented to the Home Missions Council and the Council of Women for Home Missions at their joint Annual meeting held in January—with special consideration of the migrant groups. By action of the Councils responsibility for these workers was definitely allocated, among the actions taken being the following:

"That the unallotted work among women and children in the small fruit, vegetable and canning industry in the states of New York, New Jersey, Delaware and Maryland, and elsewhere when the survey is completed, be allocated to the Women's Boards having constituency in these states."

In accordance with this action, a special Committee was appointed by the Council of Women to plan for experimental stations during the summer of 1920, and a letter was sent to the Women's Boards asking their financial cooperation. Many of these had already so planned the work of the year that no financial margin

remained, but enough were able to contribute to make possible an immediate beginning of the work.

The first necessity was a director to visit the field, locate the stations, secure cooperation both on the part of cannery owners and of local church women, find field workers, establish them at their posts and direct the work. Such a Director was found in Miss Lila Bell Acheson, Secretary of the Department of Christian Social Service under the Woman's Board of Home Missions of the Presbyterian Church, which Board released her temporarily for this important work. Under the Y. W. C. A. Miss Acheson had during the war organized and conducted the splendid piece of work for industrial girls in the munition plant at Pompton Lakes, New Jersey, and had later organized the fine work at New Orleans among the cotton mill and tobacco factory girls.

Perhaps the best preparation Miss Acheson has had for this special work was in volunteer social work done by herself and her sister in the Puyallup valley of Washington state.

The Interchurch Survey speaks of the problems of the cannery workers as follows: "The characteristic problem of the cannery group is the very acute one of housing, sanitation and morals . . . The majority of these fruit pickers' camps consists of existing outbuildings, temporarily devoted to human habitation. Conditions in such quarters vary greatly. A large fruit grower frequently has a well-built bunk house near his residence, the second story of which will house two or three men per room, the first floor being used for a dining room and kitchen. Where immigrant family labor is used, one may find a long two-story tenement in the midst of an orchard housing an indeterminate number of families. There is no logical separation of living quarters; no proper provision for individual privacy or domestic economy. Another frequent type is

the long one-story bunk-house, a shack in which every room opens out-of-doors. Worst of all, a number of families may be housed in a barn loft without any partitions whatever.

Men, women and children, young people and adults, the married and the unmarried alike, are often compelled to live in this promiscuous way."

Among most of these groups no provision is made for caring for the children who are too young to work, and no recreation provision is made for the leisure time of the young people. The latter fact leads to bad moral conditions and to mischief. We shall leave to Miss Acheson herself the telling of the effort being made in the stations opened this summer to meet the needs of the women and children at three places. The Survey in speaking of "Units for women and children in cannery and agricultural labor camps" estimates two hundred as the number of groups that should be reached in the program of the next five years. Three months is the usual length of service needed per year. It is hoped that most of the Woman's Boards of Home Missions may be able to include amounts for this work in next year's budget and so make possible the opening of many more stations in the summer of 1921, and that they may also make provision for the following of the cannery workers to their winter homes.

BEGINNING OF THE WORK

Lila Bell Acheson

Supervisor of Work Among Migrant Groups conducted by the Council of Women for Home Missions

The work was first commenced at Riverton, New Jersey. Just outside of this very attractive little town large crops are grown and afford almost continuous employment from early spring to late fall. On account of the nearness and size of the Philadelphia market, the fruit and vegetables are shipped fresh and no



SOME OF THE "PRIMARIES" AT RIVERTON, N. J.

canneries are located in this vicinity. The father and mother with the older children work in the fields from early morning until late at night, while the younger children, ranging from tiny babies to boys and girls eight or nine years of age, amuse themselves as best they can, with no supervision or care, and no preparation for their meals. The mother comes in at noon, tired, hurriedly eats a cold lunch and is off to work again. Often she does not even see her children. When you think of the constant care and training other children receive, you wonder that these kiddies ever grow up with any ideals at all.

An exceptional group of Quaker women live in this neighborhood, and they have been vitally interested in these Italian children who live for a few months each year on their farms, and have wanted for some time to do something for them. When we told them of our plan they immediately offered to cooperate in every way possible and proved it by obtaining the school house which is located in the center of this district and, situated in a grove of trees, makes a most ideal workshop. The children are brought here by auto from the surrounding farms each morning and here they spend a very different sort

of a day. The tiny ones are taken care of in a day-nursery; the next size have kindergarten, and those who are old enough commence their regular schooling. The morning passes all too quickly. A hot lunch is provided at noon, and before it is finished, tired little heads are nodding, so hammocks and rugs under the trees are soon in use and the wind sings them a lullabye. When the nap is over, all enter into the supervised play, and swings, slides, and sandpiles are exceedingly popular. The school day is over at five o'clock and cars deliver them safely at their so-called homes. They have had the right food and play to develop them physically and ideals of Christianity and Americanization—essentials of which they know nothing—are readily absorbed by their bright little brains.

The location we chose in Delaware is at Houston, and differs from Riverton in many ways. The people come from Philadelphia and Baltimore to work in the large cannery. They live in long rows of one-story bunk houses on the cannery ground. During the peas and tomato seasons at least 150 live on this tract of land, less than half the size of a city block. The older members of the family often work night and day in the can-

nery, during the busy season. The babies and children are either under their feet, in danger of injury from the machinery and the boiling canned goods, or amuse themselves in the nearby grove.

We put up a large tent across the road from these shacks, overflowing with children, and besides the activities carried on at Riverton, we have a health clinic with an Italian nurse in charge. Regular Sunday services are conducted by neighboring ministers. Lantern slides depicting the Bible stories afford entertainment and instruction one or two nights a week. Music for the entertainments is provided by the Italians, much to every one's delight. The cannery managers and people of both Hous-ton and Milford have cooperated wonderfully, supplying us with lumber for our tent floor and seating facilities, giving us a piano, material for hot lunches, the use of the stereopticon lantern, and valuable volunteer workers.

The third place that we are working in this summer is Bel Air, Maryland. This is the county seat of Harford County, which has 214 canneries, a larger number than any other county in the United States. The work does not commence until the middle of August and as the Riverton season closes at this time, we will be able to move the staff and equipment on to Maryland. The prospects are very bright there for doing a fine piece of work. The cannery is situated about two miles out of town on the edge of a grove, and the bunk houses are in the shadow of these trees. The owner of this cannery received the idea most favorably and is cooperating with us heartily in our arrangements.

SANTO DOMINGO

Two Woman's Boards of Home Missions, that of the Methodist Episcopal Church, North, and that of the Presbyterian Church, North,

are among the agencies that have already agreed to join in the support of an interdenominational program for Santo Domingo. The island is practically unoccupied territory and under the leadership of the Committee on Cooperation in Latin America there has been a successful effort to secure a united approach there and to make impossible the overlapping establishment of churches or other evangelistic agencies.

Between 90% and 95% of the population above ten years of age is illiterate, schools are needed throughout the island both academic and industrial, evangelical churches are small and few, hospitals are few and community service is unknown. Both in the towns and the country region all forms of Christian cooperation are sorely needed, and there should be a prompt and full response to the opportunity to take Santo Domingo for Christ.

CONFERENCES IN THE FALL OF 1920

A series of conferences under the auspices of the Home Missions Council and the Council of Women for Home Missions are announced for this fall:

On *Indian work* at Wallace Lodge, Yonkers, to consider common responsibilities and the allocation of unoccupied territory.

On work for *Spanish-Speaking people* in Albuquerque, El Paso and in Tucson, to discuss questions of comity, of education, and a general program for advanced work.

On work for *Oriental*s, Chinese, Japanese, Koreans, Hindus, and Armenians, in Los Angeles and San Francisco, to discuss questions of comity and to consider a program of work for the future.

On *Mormonism* in Salt Lake City, to discuss better equipment and personnel, suitable publications, lecture-ships, program of education and colportage.

NEWS FROM MANY LANDS



JAPAN—CHOSEN "New Life Discussions"

NEWSPAPER evangelism which Dr. Albertus Pieters has shown to be so effective, is now being pushed by Mr. Walton of the Church Missionary Society in Hiroshima. His "New Life Discussions" go into 20,000 homes through the medium of the daily press. The correspondence which these have elicited reveal a deep spiritual need. One wrote from a distant village: "My condition has been indescribably fearful. I have heard Buddhist sermons without number, but I cannot believe them." In three months 311 persons from 117 villages have written for more information regarding Christian principles.

From Monastery to Y. W. C. A.

A MOHAMMEDAN monastery, a landmark in Japan, is to be converted into a Y. W. C. A. building, if the purchase of the property can be negotiated. This project is sponsored by the college Y. W. C. A. branches of Ohio, Pennsylvania, West Virginia, Maryland and Delaware, which are raising money to make the payment.

Practical Results from Factory Meetings

A NON-CHRISTIAN factory owner of Osaka, Japan, has taken pains to advise other employers to allow Christian teaching to be given their workers. He gave his reason in a trade journal, and it is a convincing apologetic for Christian missions. "During the twelve months since the missionaries began coming to the factory," said he, "a thousand less rice bowls were broken than the year before. This is because there is less bad temper among the women workers who hear Christian teaching."

Kindergarten for the Deaf

JAPAN has had schools for the deaf for a number of years, but until this year no attempt has been made to teach lip reading and speech. A kindergarten has been organized under the direction of the Presbyterian and German Evangelical Association Missions. Mrs. A. K. Reischauer, who is in charge, writes that more have applied for admission than can be accepted. The applicants range from the poorest to the son of a baroness. It is hoped that this kindergarten can demonstrate to the educational authorities what is possible, with the result that the Government will then introduce modern methods into its institutions.

Korean Week of Evangelism

A WEEK of evangelistic services held in Pyengyang, Korea, the latter part of February brought three thousand persons to a decision for Christ. These meetings were planned and carried out almost entirely by the Koreans themselves. Men, women and children visited from house to house and teams of college boys toured the country districts. The proportion of church members to the population is higher in Pyengyang than in many parts of America.

No Weather Bureau in Korea

KOREAN daily newspapers do not announce "fair and warmer" indications for the next day, as the natives believe the gods are in charge of the weather, and that if properly approached their climatic decisions may be regulated. Dr. A. Garfield Anderson of Wonju, Korea, describes the various ways by which the people try to induce rain. They write prayers for rain and hang them up on the hillside. Two dragons lie between the market

stalls, each about one hundred feet long and two feet high at the head, tapering off gradually to the tail. A sorceress in time of dry weather will come out and dance before these dragons to bring rain.

CHINA

Congress of Chinese Missions

A CONGRESS of all Protestant Missions in China is being planned by the China Continuation Committee for next spring. It is expected that one thousand delegates will attend, including missionaries and Chinese. The Congress will discuss matters of common interest and elect a new Continuation Committee.

Department Store Chapel Services

THE two largest department stores in Shanghai, Wing On's and Sincere's, hold religious services on the roof garden every Sunday morning between nine and ten, and every employee is obliged to be present. The managing director of one of these companies heard and believed the Gospel in Australia twenty-seven years ago, and believes that he is carrying out God's will in thus bringing the teachings of Christ to his employees. The preachers at these services are pastors of the city.

Blinded for Attending Church

OPPOSITION to Christianity has not ceased in China, according to a report in the *New York Times*. This year on March 7, less than 200 miles from Shanghai, a young man had his eyes put out for attending a Christian church. On a visit to Soochow the young man had heard the Gospel preached for the first time, and after his return home he accompanied a friend to Christian services nearby. The father consented to blinding his son for attending and the stepmother did the deed. It was intended also to cut out his tongue, but neighbors succeeded in getting him away and he is now in a Christian hospital.

Conversions in Prison

IN MARKED contrast to most Chinese prisons is one in the district of Kiang-lin-hsien, Kiangsu Province, where the warden is sympathetic with Christianity. For the past two years a local pastor, at the invitation of the warden, has been preaching regularly to the prisoners and teaching them the Bible. A large number of the inmates have asked for baptism, and a distinct change in the atmosphere of the prison is noticeable. The warden, although not as yet a professed Christian, heartily joins in the services.

Chinese Proverbs

CHINA is a land where custom is more binding than law, and where the ancient past is the standard for the present, so that proverbs abound and have great force. The following are characteristic:

A good drum does not need a heavy stick. If you do not want anybody to know it do not even do it.

If you are in the right you need not speak in a loud voice.

Words whispered on earth sound like thunder in heaven.

More trees are upright than men.

The highest towers begin from the ground.

No image maker worships the gods, he knows what stuff they are made of.

Free sitters at the play always grumble most.

What avails it to pray to Buddha like silver and scold your brother like brass. One dog barks at nothing and the rest bark at him.

You can't clap hands with one palm. (i. e. in union there is strength).

One more good man on earth is better than an extra angel in heaven.

INDIA

Salvation Army in India

A COMPLETE reorganization of Salvation Army work in India has been effected, including the division of that country for Salvation Army administrative purposes into three separate territories.

The Army there has confined its evangelistic and other efforts almost entirely to work for the criminal

tribesmen, and has a record of remarkable achievement in its work among this class of India's teeming populations. The Juvenile Criminal Home in Rangoon has been in operation for five years and the official government records show that fifty per cent of the criminals committed to it are permanently reformed, while the majority of these are evangelized.

The Scriptures at Work

THE Bible Translation Society work has not been in vain the past year, the eightieth of the Society's activity. Here is an example.

A Hindu, resolved upon a change in diet, bought a farthing's worth of sago instead of his accustomed portion of rice. The sago was wrapped in a printed sheet, and while preparation of the meal was in progress, the Hindu read the wrapper, which was a page from the Gospel of John. The words arrested attention, and both sides of the page were read. The man wanted more, and went to the trader from whom he bought the sago, thinking that he could enlighten him as to the origin of the sheet. The trader sent the customer to the missionary, who readily gave him a complete copy of the coveted volume. The pages were devoured as eagerly as the sago had been, and the man's heart was touched. In a short time the missionary, hoping that he might find in the man an anxious inquirer, sought to get into contact with him; but all he could find out was that the man had left his home, and was itinerating the villages of Bengal, telling the Gospel of God's love in Christ!

The Christian.

Christian-Mohammedan Debate

A MOHAMMEDAN physician of Cawnpore challenged the Christians to a debate on the trustworthiness of the Bible. The point under discussion was the difference between the accounts of Christ's genealogy as given by Matthew and by Luke. Nazir Husain, a worker in the

Bible Mission, handled the argument for the Bible. The debate took place in the physician's office, other Mohammedan doctors being present to add an occasional word of reinforcement. Copies of the Koran, Greek Testament and Hebrew Bible were in evidence; also several volumes of an encyclopedia. A record of the debate was kept by a secretary who wrote continuously in a large note book.

The Bible champion, after a preliminary skirmish, used solid logic and showed photographs of Alexandrian and Sinaitic manuscripts of the New Testament to prove the ancient origin. Then he proceeded to explain the differences in the two records.

As a sequel, the young Moslem secretary a day or two later came to the Presbyterian mission for further discussion. It is regarded most hopefully that Mohammedan unrest leads to such inquiry.

Rajahmundry Diamond Jubilee

SEVENTY-FIVE years ago a Lutheran minister, Rev. L. P. M. Valett, arrived as the first Christian missionary at Rajahmundry, India. This station has remained an American Lutheran Mission. The diamond jubilee was celebrated early this year, in which a thousand Christian converts participated. After opening celebrations at the main station two bands of Indian Christians toured the entire field and held jubilee meetings in many centers.

The report of the Mission gives the baptized membership as 27,000; Sunday-school pupils, 11,465 and 12,396 pupils in Christian day and boarding schools. Associated with the twenty-eight American missionaries are 1362 native helpers, eight of whom are ordained pastors.

GEO. DRACH.

Christian Loyalty of Sikhs

ABOUT 6000 Christian Sikhs served in the war as soldiers, in addition to large numbers as trans-

port drivers, hospital assistants and clerks. When asked to sing on parade they struck up "Christ the King of Glory" and followed that with other Psalms. When their officers insisted upon having their national airs, they replied. "But these are our national songs."

New Treatment for Leprosy

SIR LEONARD ROGERS estimates that there are over 300,000 lepers in the Indian Empire.

The method of treatment with the salts of fatty acids introduced by him has been lately tested by fourteen medical officers and assistants in Leper Asylums throughout India with most favourable results, 72 per cent showing marked improvement, in spite of the fact that most cases were advanced and the period of treatment had been comparatively short. More research is needed, however, further to improve the treatment.

Tobacco "Missionaries"

THE following appeared in *The Indian Witness*:

"A travesty on the name missionary appears in a letter from a veteran lately returned to India, who states that on the vessel upon which he crossed the Pacific, a fellow-passenger who travelled with him in the same cabin said that he himself was the *missionary* of a well known Tobacco Trust and sent out to the Orient to push the business by introducing samples. A younger man was apparently coming out as a *missionary apprentice*."

Judson College, Rangoon

THE one Christian college in Burma, formerly known as Rangoon Baptist College, has been renamed Judson College in honor of the first American Baptist Foreign missionary, Adoniram Judson. The college will be a constituent part of the new Burma University.

The institution was opened May

28, 1872, with seventeen pupils. Forty-three per cent of the Christian Burmese and thirty-eight per cent of the Christian Karens who graduate from Judson College become mission workers.

MOSLEM LANDS

Cloudburst in Persia

FLOOD and fire have been causing great damage in East Persia, the worst havoc being in Teheran, the capital. A cloudburst occurred in the foot hills near the city and a torrent of water poured over the plains, breaking down the north wall of the Presbyterian Mission, and surrounding homes in the vicinity. To check the progress of the flood, doors were banked with earth, the city gate was forced shut and earth was piled against it. In Tomans the loss was heavy, not least of which was the destruction of the flourishing gardens. Fires in many places followed the damage by flood.

The French Save Christian Syrians

THE Archbishop of Tyre, Rev. T. Shukrallah Khoury, visiting in America, received from his secretary a report of conditions in Syria, dated May 18, which shows that the action of the French Government had saved the Christian population from extermination. On April 24 the Shiite Mohammedans convened in general session and approved resolutions for the annihilation of all Christians for the reason that the latter would not forego their demand for French protection. On May 5 thousands of armed Shiite Mohammedans began a furious attack upon Ainebl, where the inhabitants held back the hordes for eight hours until their ammunition failed and night came on. The defenders were finally overcome and inconceivable atrocities were committed. On May 7 bandits came in great numbers to the city of Tyre, raided plantations on the way and destroyed the promising silk crop. The French authorities, at the direc-

tion of the French Governor of Tyre, took prompt and energetic action and sent a military contingent to repress the outlaws.

Stirrups from Church Bells

CHURCH bells are an abomination to Moslems. In 1917, the Turks, hearing that the Germans had melted their church bells and made them into bullets, decided they would melt the church bells of Asia Minor. In order to add insult to injury some of the bell metal was made into stirrups, to show the Armenian Christians that they were both in fact and figure under the feet of their Mohammedan overlords. But the Armenians of Marash have collected the money for a good church bell to be purchased in America, and are looking forward to a time when they can worship God in peace.

Changing Customs in Syria

KING Feisal of Syria who has recently yielded to the French is a lineal descendant of Mohammed, yet his government decreed that women shall be eligible to all offices. Not only is there a greater appreciation of woman's place in Syrian society and in the home on the part of men but the women themselves are imbued with a desire for better things and a better country. During the war two women's clubs were formed in Beirut. One consists entirely of Moslem young women. They invite lecturers on hygiene, domestic science, literature, etc.; maintain schools and volunteer as teachers.

The second club was founded by a well educated Christian woman who is the wife of a Moslem. The purpose of this group is to bring together Syrian women of all faiths, help them to overcome their age long prejudice, and to appreciate each other's viewpoint. Once a month they come together to hear papers on profitable subjects, and enjoy good music.

The Orient.

Better Pictures for Moslem Children

MISS ELSIE WOOD, a trained illustrator, has gone to Cairo to serve Moslem children in a unique way. She will provide, through the Nile Mission Press, a wholesome illustrated literature to counteract the cheap and demoralizing pictures for which a demand has grown up. Pictures were at one time barred from Mohammedan lands, but opposition is disappearing, largely due to the prevalence of the "movie."

Mission Study in Egypt

FOUR nationalities, Egyptian, Syrian, Armenian and American, are represented in the Tanta, Egypt, Christian Endeavor Society, which has about forty members. It is one of the few societies in Egypt where both young men and young women take part. A mission study course based on Dr. Underwood's volume on Korea has been completed, and the members were prompt and eager to report on topics assigned. A broadened sympathy for other lands was evident as a result of the course.

AFRICA

Converted in Exile

WHEN the Germans left Kamerun they retreated with all their black soldiers into Spanish Guinea. The Spanish Government then transported all German soldiers to Spain and all the black soldiers to Fernando Po, an island off the Kamerun Coast. These men and their wives were there interned until late in 1919 when they were sent back to Kamerun. Some German missionaries had remained with them in exile, and some very earnest converts were made, who presented their application for membership in the various churches in Bululand.

The Bible as a Charm

THE following order came from a Greek merchant trading among the Abyssinians:

"To the director of the British and Foreign Bible Society:

"Respectfully I have the honor to inform you that I want you to make New Testaments in the Abyssinian language in a very small size, to be used as charms against the devil, for the Abyssinians. I want you also to make three pictures in it—on the first page the picture of the Holy Trinity, in the middle the crucifying of Jesus, and on the last page the ascension of Jesus. I pray you to let me know if you can do this book, or not. If you can do it, how much is the expense? And how long before I can have it? And to whom shall I send the money? And I shall be much obliged."

Growth in East Africa

THE early pioneers who went to British East Africa to carry the Gospel were also pathfinders for that vast territory, and laid the foundations for a prosperous colony. Today, Mombasa is a flourishing port. The Uganda railway has its terminus there and its daily train service taps the country's resources for 600 miles around. Lake steamers travel between Uganda and Port Florence, and afford means of reaching the Belgian Congo. Nairobi, the headquarters of the Africa Inland Mission, is 325 miles from Uganda. It has a European population of 5,000, about 30,000 Asiatics and 600,000 blacks. No immigrant is allowed to settle there unless he has a sufficient sum of money to tide him over the first few months. Missionaries, officials and settlers have transformed a non-productive desert into a self-supporting colony, while the black man has observed and marveled. This is the era that will give permanence to the work that has been undertaken.

Refuge for Women in Nairobi

AFRICAN women, by heredity and environment, are helpless creatures. The Alliance of Protestant Missions, formed last year at Kikuyu, plans to institute a refuge home at Nairobi, East Africa, to

minister to the wives and daughters of workingmen who are now crowding the native quarters in Nairobi. Two years ago the population of this place was almost exclusively young men employed by Europeans, but recently wives, children and others have come to the town because of famine at home, or the desire for adventure. These latter are stranded and unprotected, and to send them back to their homes would mean condemning them to heathenism, while on the other hand, they are exposed to great temptation in Nairobi. The Church Missionary Society has formed regular classes for them, and now proposes to surround this particular class with the influence of a Christian home, and assist them in earning a livelihood.

Life of Faith.

The Vakaonde of Rhodesia

KAONDELAND, not indicated on most maps, lies in the extreme northwest of Rhodesia. Its inhabitants, the Vakaonde tribe, number about 30,000 and are semi-nomadic due to their defective agricultural system. They know nothing of rotation of crops, and when their gardens cease to yield enough to feed them they move to a new site.

The South Africa General Mission has undertaken to evangelize this tribe and has established two stations about 160 miles apart. Seven workers are now in charge, four more being absent on furlough. The people have no well defined idea of God. They believe in His existence and want to follow Him, and herein lies the encouragement of missionary work among them. They are apathetic, but not savages. Sustained effort of any kind is quite foreign to their temperament, although they possess great power of endurance.

Zambesi Industrial Mission

WHEN the Zambesi Industrial Mission was founded more than twenty-five years ago it was

the aim to make the work self-supporting by the end of the fifth year. Coffee plantations proved very successful, and would have made the initial station self-supporting before the fifth year, but the Mission, instead of limiting its activities, launched out into a wider sphere, and opened new stations where industrial work promised encouraging results. Today there are eight centers, each a mission in itself, and radiating missionary helpfulness far and near. There is a vast territory in possession of the Portuguese Government still untouched by Christian missions of any kind.

Result of Bad Housing

TUBERCULOSIS is taking a fearful toll on the Bantu people. From the annual report of Lovedale Hospital it appears that one-fifth of all the patients admitted are sufferers from some form of this disease. The usual Kaffir hut, with its minimum of ventilation and its earth floor which does not admit of disinfection, is a prolific breeder of tuberculosis, and the fact that most domestic servants are natives, brings this menace into European homes. South Africa has an ideal climate, and with attention directed to housing reform for the natives, a great advance would be made in the control of the "white death."

A Blind Kaffir Evangelist

A BLIND Kaffir evangelist is moving about in the Peddie district of Cape Colony. Never having had his sight he has not learned to read, but after his conversion school children read to him, and so well versed in the Bible has he become that he can give the location of any well known text of Scripture. He is a most successful soul winner.

Bolshevism in South Africa

MISSION work in South Africa has been much hindered by the spreading of Bolshevism among native workers. A union has been es-

tablished by the mine workers of the Transvaal, and the growing unrest has led to a refusal of smaller groups to work. Agitators have gone about advising the people to revolt against law, such as pass regulations, curfew rules, sale of intoxicants, etc. Ten thousand blacks of different tribes and speaking different languages, who until now had not had any feeling of relationship, have united in proclaiming a general strike. The Germans consider that the expulsion of their mission workers from this territory endangers the situation, as they feel that they have better insight in dealing with the native temperament. While there are differences of opinion on this point, there is no doubt of the serious nature of the unrest among the natives, and it gives rise to critical problems in missionary work as well as in the political and industrial situation in South Africa.

EUROPE

Müller Missions

THE society founded by George Müller of Bristol, England, not only supports the larger orphanages at Ashley Down but maintains five schools in Italy and one in British Guiana. They also subsidize a great number of mission causes in different parts of the world. The total number of orphan children cared for during the year has been 1467.

Although financial appeals for all kinds of causes were never so great as during the past few years the orphanages, without making any appeals have received more last year than at any time in their history. All has come in answer to prayer and not one working day passed without some gift. Since the beginning of the work £2,141,850 have been contributed for its support.

Literature for Lighthouses

THE British and Foreign Sailors' Society, the oldest sailors' society in the world, takes a practical interest in the lonely lighthouse keepers.

So far as possible, monthly parcels of reading matter are sent to each of the 300 lighthouses and light-ship stations. Books on scientific subjects, on religion, art, wood carving, travel and poetry are requested, showing the variety of interests which these men represent. At shore stations, the children are provided with suitable literature.

Edinburgh Mission to Jews

THIS society maintained by an interdenominational committee, owns a suitable home in the center of the Jewish locality, with reading rooms and auditorium for services. The medical department is the chief avenue of approach to the Jews. Christian addresses are delivered to the patients, and literature distributed among them.

The Bible in Ireland

THE distinguishing feature of the Irish Mission is that it affirms the right of every man and woman to possess and study the Word of God, in opposition to the stand taken by the Roman Catholic Church in Ireland.

During the past year 106,172 homes were visited, 25,597 religious conversations were held; 20,390 Scriptures and portions were sold, an increase of 1,399 over the number sold in the previous year. The total number of sales to Roman Catholics was 17,479, an increase of 3,390 over that of 1917.

Comparing the above figures with those of 1908, we are faced with the fact that last year, with five workers less, we sold *nearly three times the number of Scriptures*. This fact is in spite of the fact that last year all our books were at least double the price at which they sold ten years ago.

Roman Catholics manifest such a desire to look into the Scriptures, that their priests are now teaching bits of it here and there. This only tends to broaden the minds of the hearers. Open air preachers report

less difficulty in assembling an audience and more attentive hearing than heretofore.

Historical Study as a Weapon

THE Giordano Bruno Association has established a School of Papal History which will commemorate the fiftieth anniversary of the deliverance of Rome from papal control. The Waldensian paper, *La Luce*, gives the main lines along which investigation and study is proposed.

1. The genesis and development of the papacy, and the injury which it has done to the national sentiment of Italy.
2. The functions of the papacy in the mediaeval and modern world.
3. Episodes of papal history—the heresies, quarrels, persecutions, the Jesuits, etc.
4. Powerlessness of the papacy to live without the support of the foreigner.
5. The work of the papacy during the Italian national struggle and since.
6. Significant figures in the history of the papacy—the nepotists, the Borgias, Clement VIII the executioner of Bruno, etc.
7. The thought of Italians concerning the papacy—Dante, Galileo, Carducci, Foscolo, Bruno, Machiavelli.
8. Dogma against political liberty and liberty of thought.

Difficulties in San Sebastian

SAN SEBASTIAN in northern Spain is the summer home of the royal family, and has other varied interests. A Christian school for girls was founded there by Mrs. William H. Gulick some years ago but was transferred to Barcelona. Since then regular church activities have continued in rented quarters. The Catholics persisted in trying to eject them, but without avail. Recently however, the owners were compelled to sell and all efforts to find another location were fruitless. The work has had to be abandoned temporarily, except for small informal groups which meet in private homes. The church has about forty members and a C. E. Society of fifteen members. A class of ten boys meets for instruction in their teacher's bed room.

It is not uncommon for represen-

tatives of Catholic societies to follow the children to their homes and attempt to frighten the parents into removing them from the school under threat of dispossessing them of their homes. One church member, a street car conductor, was so bitterly persecuted that he left for the United States, and after two years' sojourn has been able to send money for his wife and three boys to follow him. This man is a member of a Spanish church in New York. Such persecution gives publicity to the Protestant work, and many assurances of sympathy are received.

Norway Becomes "Dry"

NORWAY has outlawed strong drink. Prohibition was brought about by popular referendum, and it seems to be the universal verdict that the women turned the scale. This is the first general election in which Norwegian women have had a part. "Dry" in Norway, however, allows the sale of light wines and beer of low alcoholic content.

Christian Center in Copenhagen

THE Central Mission in Copenhagen, with its twenty-eight branches of activity, is one of the most remarkable city evangelistic organizations in Europe. The work is directed by one man, Dr. Anton Bast, but back of him are the king and queen, the government, the country's best citizens and many of the laboring class, financial supporters of the work.

The Mission has three principal departments: Mission Work, comprising church services, newspaper and pamphlet distribution, temperance lectures and musical entertainments; Slum Work, with its refuge for homeless men, evening school, home visiting and aid for women and children; and finally Rescue Work, which provides employment bureaus, day nurseries, vacation outings and help for laborers out of work.

Crowning all these varied activities is the evangelistic spirit and purpose.

The Gospel is preached daily with a directness which proves it "the power of God unto salvation."

Bibles by Weight in Russia

IN RUSSIA Bibles are bought and sold by weight, in accordance with the decree of Lenine. This man who is "anti-Christ" to the Greek Orthodox Church, has himself written books by the score, and not esteeming these products of his brain as "light reading" he has ordained that *all* books be sold by weight. To some extent the Scriptures are being allowed sent in, and the Bible Society must give account of the pounds and ounces. On the average, 2369 Bibles make a ton.

How much attention Lenine or his people will give the Bible is problematical, but if as America deports the "Reds" to Russia some one would supply each radical with a few pounds of Scripture that which the world deprecates in the Soviet system might be neutralized.

NORTH AMERICA

Congregational Council

MORE than three thousand Congregational men and women assembled in Boston from all parts of the world for eight days in June. One day was largely devoted to missions. The history of work in America was traced to the present day, as was the story of the London Missionary Society—now 125 years old. Speakers represented different fields, and Dean Brown of Yale foreshadowed "The Path Ahead."

The Congregational World Exhibit pictured the graphic story of work in India, China and Africa. There was a model of the city of Madura to make clear the nature of a mission station in India and the model of the African slave girl with a chain around her neck told another story. The original Chinese version of the Bible in twenty-one volumes was shown besides the autographed copy of Adoniram Judson's Burmese Bible.

An international League of Good

Will was formed to promote transatlantic friendships.

Unevangelized Foreigners in New York

ACCORDING to the recent census thirty-two foreign tongues are spoken in New York City, those using them numbering nearly 1,700,000. Evangelical missionary effort has concentrated upon the Italians because of their greater number, and there are thirty-three organizations holding Christian services in that language. Next in order are the Swedes, with thirteen churches, then Norwegians, Chinese and Japanese, but there are at least ten or twelve nationalities that have no opportunity to hear the Gospel proclaimed in their own language from an evangelical pulpit. For seven of these nationalities there are no services of any kind in their own tongue. Only two per cent of the foreigners in New York City are members of evangelical churches. Here is a problem worthy of cooperative effort.

Italian Leaders in Conference

THE need of evangelistic teaching among Italians was emphasized at the biennial conference on Italian work, held at Auburn, N. Y., June 22-24, under the auspices of the Presbyterian Board of Home Missions. After a discussion of methods for breaking down the reluctance of Italians to enter Protestant missions, recommendations were made regarding the printing of tracts on Protestant principles. About fifty delegates represented 102 organized churches and missions working for Italians.

Slavs Leaving America

A SIGNIFICANT change has taken place in the character of the immigrants coming to this country since the war. The vast Slavic tide of the pre-war days has changed its direction. It is now an outgoing instead of an incoming tide. The people of northern Europe, on the other hand, are coming in greater

numbers. England is sending more than any other nation. Scotland and Ireland have greatly increased their contribution. The French immigration, very small before the war, is now almost equal to that of Italy. It is claimed that prohibition is responsible for the vast exodus of Slavic people. If this is true, we realize what a mistake we made in delaying this legislation so long. If prohibition becomes a factor in the selection of superior material for nation building a new argument will be furnished to sustain it and to secure the vigorous enforcement of the law.

United Presbyterian.

The Jewish Problem in America

THE total Jewish population of the United States is almost four millions. In the garment making areas of our great cities, in stores, brokerage houses, and arts of trade one emphatically realizes the part which the Jew is playing in our economic life. He still is the Jew, though largely without allegiance to the synagogue or loyalty to the religion of his fathers. Still less is he affected by Christianity. Of all the million and a half in Greater New York there are no more than 2,000 Christians. Through its Committee on Plans and Policies for Hebrews the Home Missions Council is seeking for the various denominations doing work among Jews to formulate a literature, to outline a program and to develop a method that shall more earnestly and broadly meet the spiritual demands of the sons of Israel.

A Year of Prohibition

A YEAR and more of prohibition has gone by, and it is possible to gauge the material results of the new order. The fact that most of the returns come through the courts and penal institutions is indicative of the need for the banishment of alcoholic temptation. Although the lay enforcement is far from perfect, less than one-third as many people

were arraigned for drunkenness the first five months of the year in Massachusetts, as during the corresponding period last year.

Money has been diverted into new and more useful channels, and the present scarcity of scrub women in many places shows that the number of drunken husbands supported by wives has diminished, and the wives are now experiencing the unaccustomed luxury of being supported. Children already give evidence of being better nourished.

These facts should cause the American people to line up solidly for full enforcement of the law.

Student Volunteer Movement Broadens

THE Student Volunteer Movement will in the future include calls for service in the home field. This will be done in cooperation with the Home Missions Council and the Home Boards. The Movement will render service (1) by listing all needs and calls for the Home Mission Boards in the same Bulletin with similar calls from the Foreign Mission Boards; (2) including in the Directory of Church Agencies with which the Christian students have dealings, the Candidate Secretaries of the Home Boards as well as the Foreign Boards; (3) cooperating with the agents of the Home Boards by giving them suggestions as to methods for finding candidates qualified to fill positions in home mission work; (4) promoting the study of the home mission courses provided by the Home Boards in the same general manner in which the Movement has promoted the study of foreign mission courses; (5) recommending through the Christian organizations of the colleges that in the series of missionary meetings, lectures and topics of discussion clubs, home missions be given their proper place, and (6) helping the agents of the Home Mission Board to route Traveling Candidate Secretaries whom the Home Mission Boards may desire to set apart for sound-

ing out in colleges and seminaries the claims of home missions.

More Missionaries Needed

ALTHOUGH the Presbyterian missionary force on the foreign field shows a net gain of sixty-four this year, and the largest number of new missionaries the Board has ever had are under appointment to sail for their posts in the near future, the losses by death and resignation nearly balance the gain; reinforcements still are sorely needed. The Board wants for Africa alone twenty-five new workers; for China, 30; Korea, 15; India, 25; Japan, 11; Mexico, 12; East Persia, 7; West Persia, 13; Philippines, 15; Siam, 15; Brazil, 7; Colombia, 7; Venezuela, 2; Syria, 13; Chile, 7.

Federated Church in Massachusetts

A YEAR of federation of the churches in Ashland, Mass., has changed the whole situation for the town. Congregational, Methodist and Baptist Churches in March, 1919, adopted the Articles of Federation recommended by the Massachusetts Federation of Churches, and there is no longer a struggle to keep alive. In March this year the combined membership, after vigorous pruning, was 250, and there have been fifteen additions since then. Attendance often reaches four hundred. The Federated Church is raising \$700 a year more than the combined budget of the three former churches, and the pastor receives \$2000 salary. The Sunday-school is full of life, and has a membership of nearly four hundred.

The Churches in Tennessee

A SURVEY of seventeen counties in Tennessee shows that the average Protestant Church has only seventy-five members. Many church buildings are used only twelve times a year, and one in every six is without a pastor. Only two out of three possess any record of membership.

To Consider Mormon Field

THE Joint Committee on Mormonism of the Home Missions Council and the Council of Women for Home Missions has appointed a sub-committee to take into consideration the relative values of colportage, lectureships, churches, denominational school, mission enterprises, community centers, literature and its distribution, new cooperative agencies, instruction in Theological Seminaries, enlistment of the clergy in preventive propaganda, legislation laws and enforcement, and such other matters and methods as they feel should come under consideration in the cooperative program of Reconstruction. The committee consists of Rev. F. L. Moore, Chairman (Congregational); L. C. Barnes (Baptist); E. L. Mills (Methodist Episcopal); A. J. Montgomery (Presbyterian); Mrs. M. L. Woodruff (Methodist Episcopal); Mrs. F. W. Wilcox (Congregational); John Wood (Protestant Episcopal).

Alaska's Needs

THE riches of Alaska have attracted thousands of settlers but with them have come the vices and diseases of the States. Ten years ago, for instance, there were 12,000 Eskimo in Alaska; last year there were only 8000 and since 1918 at least 1000 have died of influenza—most of them on the arctic circle. They are a virile race but at the present death rate they will rapidly disappear.

Dr. John A. Marquis, who visited Alaska last summer reports that there are four great needs in Alaska (1) Medical work under Christian auspices—hospitals, physicians and nurses. There is a doctor at Point Barrow but the nearest hospital is 600 miles away. (2) They need a division of territory among Evangelical missions—to avoid overlapping and to care for unoccupied areas. (3) They need modern methods of homeopathics. From Sitka to Point Barrow is in point of time as far

as from New York to Constantinople. (4) Better methods of communication—wireless stations. In some places the missionaries receive only 2 or 3 mails a year. These are material needs—above all Alaska—Eskimo, Indians and white men—needs the Gospel of Christ.

LATIN AMERICA

On the Mexican Border

REV. JOHN BURMAN, a Swedish-American, is making his influence felt in Mexico. He found Christ while working as foreman in a copper smelter, gave up a good paying position and acquired some education. He then served six years as a missionary in Bolivia and became acquainted with the Latin American temperament. Returning to the Southwest of the United States he built up two Mexican churches, one on each side of the border. Last year he received thirty-seven Catholic Mexicans into his Old Mexico flock. He reports Mexico as increasingly friendly to Protestantism, and regards United States military intervention as an overwhelming disaster.

Union Church in Mexico City

ALL English speaking Protestant churches in the city of Mexico with the exception of the Protestant Episcopal, have formed a union church. Its membership is about one hundred and fifty, and it has a strong and growing Sunday-school.

Training Evangelists in Mexico

THE School of Visitors" of Guanojuato, Mexico, has for its object the training of house to house evangelists, and the course covers one year. Thorough and practical Bible training is given, as well as the history of the Reformation and early church history. Mornings are devoted to study and in the afternoons the students go out on visitations with their directress. Not only are the students developed in their personal spiritual life, but they become

expert in the task of influencing others to accept Christ.

Bible Work in South America

SHIPPING conditions between North and South America last year greatly crippled the work of Scripture distribution. Nevertheless, the results from the circulation of Gospels in towns and villages was far beyond mathematical computation. The workers rarely visit a town without finding some who are keenly interested in the Bible, and in many places the teaching of the Gospel is gaining ground rapidly. This is in spite of the unfriendliness of the priests, who are continually slandering the work. One woman said that the priest told her that if she would not burn her Bible, it would bring misfortune and sickness on her house. "That I dared not to do," she said, "and so I threw it into the canal; the water carried it away into the interior of a vineyard and left it sticking in the mud; a contractor found it, cleaned it off and began to read it. "Since I came into possession of this book," said he, "things have changed . . . I feel as if I were a child of God."

The workers are looking forward to an enlarged personnel, a Bible coach and Bible motor for Argentina and a Bible yacht for Paraguay.

Bible Society Record.

Heavenly Mansions for Sale

NEAR Santiago, Chile, is a reproduction of the Lourdes Grotto in France. The cavern is about thirty feet wide and fifteen feet deep. On one side is a statue of the Virgin and near the entrance are six spigots of city water. The water that flows from these spigots has been blessed, and is believed to have miraculous powers. The sick and crippled take a drink, and many bring bottles to be filled and carried home. Numerous slabs about the grotto bear such inscriptions as: "I give thee thanks, O

Holy Virgin, for healing my daughter Jane in September, 1918." Above are crutches reported to have been left by those who came there on them and departed without needing them.

A poor old woman of Santiago said to one of the priests. "I want a nice mansion in heaven. How can I get it?" "You can have one for 30,000 pesos," was his reply. By the most rigid self-denial she was able to hand over to the priest the 30,000 pesos at the time of her death.

A Suggestion for Paraguay

ALTHOUGH the people of Paraguay are embittered against Romanism, it does not follow that they are thereby drawn to evangelical Christianity. Mr. Morton, of the Disciples Mission, says that for this reason a practical comparison of the two religions is what is needed above all else. At present there is no orphanage for boys in all Paraguay, and the only one for girls is an annex to an insane asylum.

The physical condition of the people is such that more than seventy-per cent of the conscripts have to be rejected. American packing companies are ready to finance Christian social work in connection with their plants in Paraguay. Mr. Morton also urges an industrial and agricultural training institute for the Indians of the old Jesuit mission territory.

AUSTRALIA AND THE ISLANDS

Morality in Australia

REV. C. B. COCKETT of Melbourne, Australia, one of the speakers at the International Congregational Council in Boston, reports that in Sunday observance Australia is ahead of America. There are no theatres open on Sunday, and in some provinces no trains or train service; in others, car service is in operation at the church hour only.

(Continued on page 839)

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NEWS FROM MANY LANDS

(Continued from page 836)

He says that the churches are united as an influence in politics, and that they are putting up a strong fight against the liquor interests. There is also well organized welfare work among industrial classes.

Interracial Y. M. C. A. in Honolulu

THE Nuuanu Y. M. C. A., Honolulu, which was at first considered a doubtful experiment, has just celebrated its second birthday and is now firmly established. It is carrying out along practical Christian lines the fundamental principles of interracial fellowship. The building is used by organizations of widely different interests, such as the Japanese Chamber of Commerce and the Korean Citizenship Club, and meetings are held by interracial groups of Chinese, Japanese, Koreans, Hawaiians, Filipinos and Americans. Noon religious meetings are held on Wednesdays where men of all races receive instruction in Christian principles.

Prohibition in the Philippines

THE first anti-liquor bill was presented to the Philippine legislature in 1918, but went no further than the committee. The real contest began last August. The regular session of the legislature was to begin in October and continue until after prohibition should go into effect in the United States. The Christian Service League and the Evangelical Union were each partially prepared to carry on the campaign, and literature was at once prepared, committees were formed and petitions circulated. Large posters were displayed in different places. Mass meetings, led by leading Filipinos, drove home prohibition facts, and temperance songs were sung.

At the various hearings before the Prohibition Committee of the Legislature speeches were made by the dean of the College of Law, the assistant director of education of

(Continued on page 840)



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NEWS FROM MANY LANDS

(Continued from page 839)

the Philippine Islands, the director of health of the Philippine Islands, one or two Filipino preachers and one or two missionaries. In his message to the Legislature the Governor-General recommended the passage of the prohibition bill and when the law-makers had to close their regular session without acting upon that bill, the Governor-General again asked them to pass it in their special session. But the law makers consented only to increase the revenue. Although the campaign failed to bring about prohibition legislation, it had an important educative value, and the problem now is to educate the public conscience. Facts regarding the effects of alcohol must be put in text books, and a mass of evidence of its evil consequences must be given wider publicity.

The Filipino Woman

TWENTY years of American administration in the Philippines have broadened opportunities for women. Coeducation has been a principle in the entire school system. The civic spirit aroused among women by Red Cross work, food campaigns and Liberty Loan drives led to the organization of women's clubs and a year ago the first convention of such clubs was held.

Custom still holds sway on certain points. A woman does not drive a horse or automobile, or ride a bicycle. She may wish to be a nurse, but men and boys occupy this field. She can do fine embroidery, but the men design the patterns. Statistics show that the percentage of women engaged in earning a livelihood is more than twice that in the United States.

(Missionary Library page 841)

MISSIONARY LIBRARY

A Garo Jungle Book, or The Mission to the Garos of Assam. By Rev. William Carey and Others. Maps, illustrations. $5\frac{1}{4} \times 7\frac{3}{4}$ in. Pp. 283. (Price not given.) The Judson Press, Philadelphia. 1919.

This is of far higher value than Kipling's "Jungle Book," and his "Second Jungle Book," if of somewhat less literary excellence. A Baptist missionary in Bengal, a relative of the great pioneer of Indian Missions of the same surname, has given us these chapters each page of which is interesting. This jungle is inhabited not by wild beasts but by the Garos of northeastern India who are or were wild enough to need taming. Their lair and the wild men are finely described in chapters I-V. When they leave their hill-top coverts and descend to the frontier markets, "what a procession it is of black, weighted, nude-limbed, chattering creatures! How furtively they look at you as they crouch beneath their baskets, arms hanging free, and sword held firmly in the right hand ready to strike." After bartering their jungle goods comes the feast. "There are caldrons of greasy pork, stuffed roast puppies, smoking mountains of coarse rice, and huge tubs of beer. But over this unsavory repast and subsequent carousal let us draw the curtain."

The British Government found the Garos too near their capital for comfort, as they had a way of descending upon the plain, and when they had not been supplied with sufficient "preservation of the head" money they would massacre the landholders, "collect vast numbers of their relatives and neighbors round the reeking heads; and filling these with wine and food, would eat, drink and dance, chanting songs of triumph. The heads were then buried, to be dug up later, cleansed of their putrid flesh and hung up as trophies in the houses of their slayers." In order to reduce such savages to civilized men, fearless David Scott in 1823 began for the government the educative program, and in one of the frontier schools three Garos were

(Continued on page 842)



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educated and became the first fruits of Garo Missions, as well as pioneers in teaching the hillmen. The thrilling story of Omed, Ramke and Rangku, is wonderfully told. All were resourceful evangelists after the "man-cub" in them was developed into earnest, trusting, Christian character. The beginning of the work of the Baptists for Garos dates really from Feb. 8, 1863, when five were baptized, including Omed and Ramke, Rangku being baptized three years later.

The story of the Christian development of Assam is told in the latter half of the book, an inspiring section of the modern Book of Acts. The reader follows Bronson and Stoddard in their early touring as they blaze trails for the Gospel; we see the epoch-making Mason and Philips, with their wives, starting stations and doing the first things in that series of manifold activities,—educational, medical, literary, industrial and ecclesiastical,—which they and their successors employed to transform the jungle into a paradise and wild men into Pilgrims and Evangelists and more than one Greatheart. The 164,000 Garos have already done enough to make the beginnings effected prophetic of what the 5,777 church members will do to evangelize their fellows. They have read Acts 8:4 and go everywhere "prattling the Word." As the author says: "They are equipped not only by their mountain segregation from the wasting curses of the plains, but also by many customs followed in common with other Mongolians, which help to make them winsome and effective missionaries." This last and best "jungle book" is worth reading for you and for your children.

B.

Some Aspects of International Christianity. By Dr. John Kelman. 167 pages. New York. The Abingdon Press. \$1.00 net, 1920.

While Dr. Kelman does not claim to have the knowledge of an expert in international affairs, he has what
(Continued on page 843)

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Continued

is of equal importance, an insight into the needs and hopes of men. He believes in the vitality of the principles of Christianity and their continuing power to mould even such impersonal things as governments.

The first chapter appeals to men to rededicate themselves to advance on the uncertain future, even though by untrodden ways. The man who fails now would break the unity of history. He must look upon the sorrow stricken fields of earth and study the social unrest until he can think clearly upon the grave problems it presents.

The second chapter is a study of the relation of Patriotism to Christianity, and the third chapter ably discusses individual and national morality. The fourth chapter deals with the League of Nations as an unique conception. "The hour of history and the conditions of the world are unique and the arrangements which must be made for these must be equally so."

Dr. Kelman is admirable in his challenge, so to speak, to those who would charge him with dreams of Utopia and calls his readers' attention to the words of Cleon that Paul's doctrine "could be held by no sane man." As a matter of fact the ideas thought of as wild and insane in one age are more alive in the next than the "safe and sane" policies so ardently championed.

The chapter on Statesmanship in Foreign Mission Work will be strikingly interesting not only to those who are intimately concerned with missions, but to the general reader as well, because of the insight into the significance of this often misunderstood work.

The last chapter—"Britain to America"—uses tactful yet eager words to wipe away all our differences. Surely every fair minded student of history will follow Dr. Kelman's thought with enthusiasm when he asserts that England has long been fighting for the cause of liberty which is the common mission of the Anglo-Saxon race.

(Continued on page 844)



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The Rebirth of Korea. By Hugh Heung-wo Cynn. 12mo. 272 pp. \$1.50 net. The Abingdon Press, New York and Cincinnati.

The Principal of the Pai Chai Haktang School of Seoul, Korea, gives in this volume a very vivid but temperate description of the Korean independence movement. Mr. Cynn is a Christian, educated in the University of California and has been in close contact with the Japanese educational authorities. He shows himself to be a thorough Christian, as well as an intelligent and self-denying patriot. We have seen no clearer description of the independence movement than that given in this volume which, though written from the Korean viewpoint and naturally not sympathetic with Japanese aspirations, acknowledges the benefits of Japanese administration. These improvements and reforms may have benefited the Koreans, materially, but they have not been prompted by unselfish motives on the part of the Japanese. Twenty times as much proportionately has been spent for Japanese education in Korea, as for the education of the Koreans. While in the Japanese schools 65,000 Korean children have been accommodated, these advantages have been available for only one out of 250 of the Korean population. Over 34,000 Japanese children have been provided for in the Japanese schools which have been able to provide for more than one in ten of the Japanese settlers in Korea.

Among the valuable features of this volume are the translations of the Korean documents, including the Declaration of Independence, the Letters of Protest to the Japanese, the demands for reforms drawn up by missionaries, and the text of Japanese-Korean treaties.

No one can read this history without being moved with the keenest sympathy for Korean patriotic ambitions and the deepest indignation against Japanese officials, and without realizing the

(Continued on page 845)

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possibilities of development in educated Christian Koreans for self-government. We heartily recommend this volume to all interested in the progress of Korea.

The Negro: An American Asset. A Study by Rev. S. J. Fisher, 12mo. 186 pp. 60 cents cloth, 30c paper. Presbyterian Board of Missions for Freedmen. Pittsburg, Pa. 1920.

It is difficult for most people to think of the Negro without prejudice. Either they are influenced by affection for some good colored "mammy," or by bitter antagonism because of dislike for ignorant and criminal Negroes, or by pity for a downtrodden, handicapped race. Dr. Fisher writes dispassionately and from first hand knowledge. He describes the history of the Negro in America, the religious and home life today, the political, industrial and educational problems and the outlook for the future. The Negro is a liability or an asset in proportion as he is kept in a wholesome environment, is trained for useful service and is brought into practical Christian experience. Dr. Fisher's volume is adapted for a text book, with questions on each chapter. It is worthy of study for it deals with a very pressing problem in an up to date and intelligent way.

Foreign Missions Conference Report. Edited by F. P. Turner. Pamphlet 75 cents. 25 Madison Ave., New York. 1920.

The Annual Foreign Missions Conference brings together about four hundred missionary specialists each year for a three days' conference. The printed report contains the papers, addresses, reports and business transacted. The meeting last January dealt particularly with International and Interchurch co-operation with German missions, the war and missions, women's work, politics and missions, unoccupied fields and the Christian message. The statistics and direc-

(Continued on p. 846)

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tory of societies are now published in a separate volume—the "Foreign Missions Year Book." (Price \$1.00).

Social and Religious Life of Italians in America. By Rev. E. C. Sartorio, 8vo. 149 pp. \$1.00. Christopher Publishing House, Boston, 1920.

An Italian view of Italians in America is sure to be of interest. Mr. Sartorio is a Protestant Christian, and gives a clear picture of life in Italian colonies, the influence of America on the immigrants, mission work among them and methods by which Italians may best be approached. As a minister of the Protestant Episcopal Church Mr. Sartorio naturally pays especial attention to the work of that Church. It is worth while to see Italians in America through this clear sighted author's eyes.

Baptist Missions in the South. 12mo. 205 pp. 55 cents, cloth.

Country Churches in the South. 12mo. 207 p. 60 cents, cloth.

The Call of the South. 12mo. 222 pp. 60 cents cloth.

By Victor I. Masters. Home Mission Board of the Southern Baptist Convention Atlanta, Georgia, 1919.

These three volumes offer the basis for a practical and comprehensive study of Christian work in the Southern States. They have been prepared by the Superintendent of Publicity of the Southern Baptist Convention as text books for Home Mission study classes. As such and for their general information they have value.

O Hana San—A Girl of Japan. By Constance A. Hutchinson. Illustrated 12mo. 160 pp. 2s. net Church Missionary Society, London, 1919.

The romance and oddities of child life in Japan are woven into this story of a Japanese girl who came under Christian influence and was thereby transformed. It is a good book for girls, combining information as to Japan with the interest attached to Oriental life and the inspiration of Christian influence.

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DR. JAMES L. BARTON, Secretary of the American Board of Commissioners for Foreign Missions, was elected permanent chairman of the International Congregational Council.

* * *

DR. ANDREW C. MURRAY, General Secretary of the Nyassaland Mission, has come to America for a period of three or four months to awaken interest in opening Portuguese territory to missionary effort.

* * *

REV. EDWIN F. LEE, D. D., of the Board of Foreign Missions of the Methodist Episcopal Church has been elected Associate Secretary, with Europe and North Africa as his special field.

* * *

DR. MARY STONE, the well-known Chinese woman physician, has been offered the deanship of a Union Nurses' Training School about to be opened in Shanghai, under the auspices of several American Mission Boards.

* * *

REV. S. B. ROHOLD, Superintendent of the Presbyterian Mission to the Jews in Toronto, has accepted a call to undertake the work of organizing a Bible School in Palestine, under the direction of the London Jew's Society.

* * *

BISHOP W. R. LAMBETH, of the Methodist Episcopal Church, South, sailed for the Orient with a party of missionaries in July.

* * *

DR. WILLIAM C. STURGIS, Educational Secretary of the Protestant Episcopal Board of Missions, is devoting a year of study to every aspect of the mission field. He expects to visit Italy, India, Siam, Ceylon, Burma, the Philippines, China and Japan.

* * *

REV. JOHN E. ROBINSON, D. D., missionary bishop of the Methodist Church in India from 1904, has retired from active service but will continue to reside in India.

* * *

MR. AND MRS. F. S. BROCKMAN have recently returned from the special mission to Japan, China and Korea, to help forward the Young Men's Christian Association work in those countries.

* * *

MR. MYRON A. CLARK, pioneer secretary of the Y. M. C. A. in South America and oldest in continuous service on the staff, died suddenly May 16, shortly after his return to Rio de Janeiro.

* * *

BISHOP FRANK W. WARNE, of Lucknow, India, was able to reach America to attend the General Conference only by signing articles of agreement to work as an oiler in the engine room of a freight steamer. The Bishop arrived in New York May 6, and received \$57 for his services, which he distributed among the other members of the engine room force.

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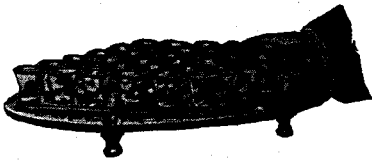
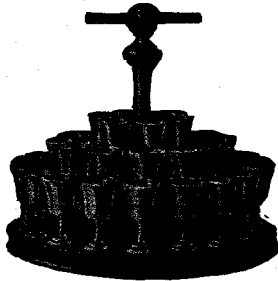
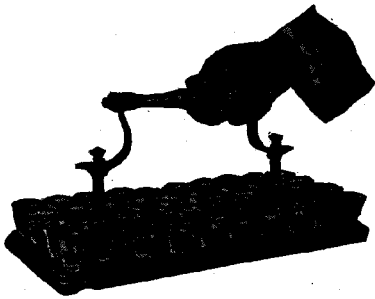
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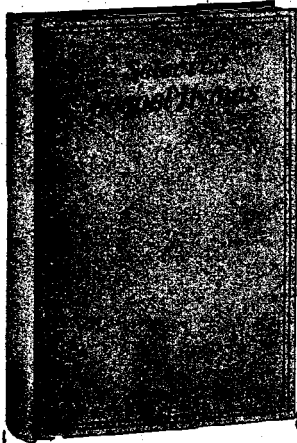
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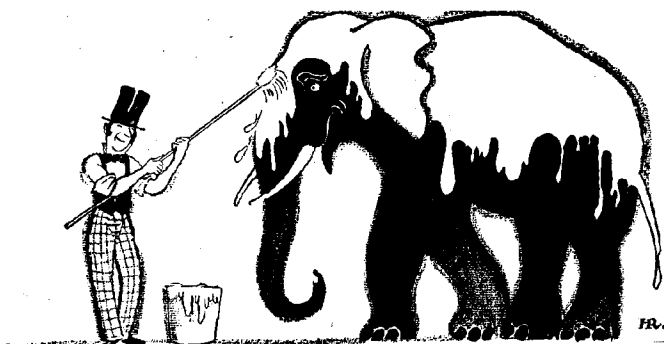
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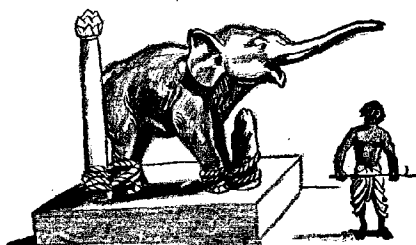


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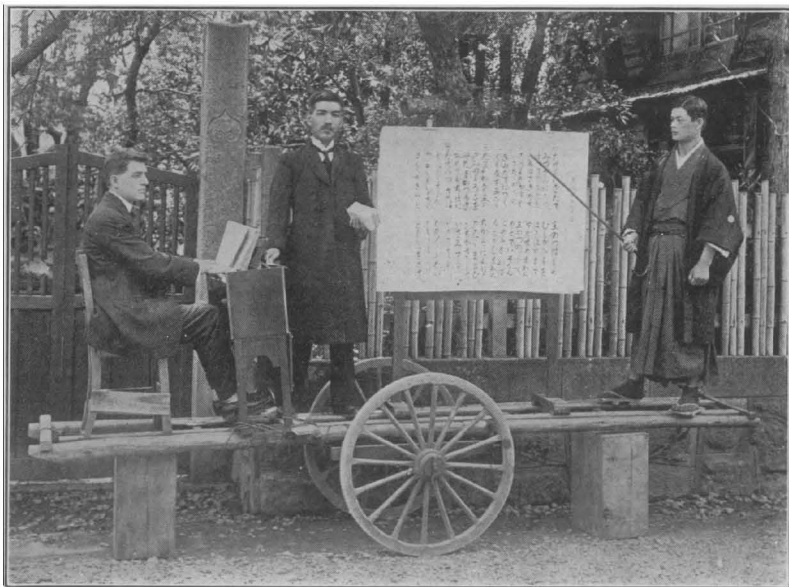
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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIII

OCTOBER, 1920

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A MISSIONARY CONFERENCE IN SWITZERLAND

A NUMBER of American and British foreign missionary leaders met from June 22 to 29 inclusive, in Crans, Switzerland (near Geneva), to confer on the present missionary situation, and the ways of increasing cooperation among Protestant missionary forces. It was an aftermath of the Edinburgh Conference. This year was set for another decennial gathering, and the meeting was to have been held in Germany. The war prevented the carrying out of the program, and only a small number of leaders gathered in Switzerland for an informal conference. Dr. Charles R. Watson, one of the delegates, reports that the conference gave careful consideration to the future of international missionary organization and agreed upon proposals to be submitted to the national missionary organizations, and through them to the missionary societies and boards in the different countries for their consideration. The conference also gave long and careful consideration to the present position of German missions. Having no authority as an international body to take action, the conference decided to submit to the national missionary organizations in the different countries a report of the chief points brought out in its deliberations with a view to their taking such action as may seem to them right.

Thirty-seven missionary leaders came together from fourteen different countries and representing practically every national area maintaining Protestant missionary work. The members of the conference were not sent as delegates or representatives of societies or churches. Each represented rather the totality of missionary interests within the country and nation from which he came. The British delegation included, among others, Dr. J. H. Ritson, secretary of the British and Foreign Bible Society, who is chairman of the standing committee of the conference of British missionary societies; also Kenneth MacLennan, the executive secretary of the same

body. Rev. C. C. Bardsley, honorary secretary of the Church Missionary Society, Dr. Henry T. Hodgkin, until recently secretary of the Friends Association, and J. H. Oldham, secretary of the Edinburgh Continuation Committee. There were also present Bishop Westcott, Metropolitan of India and Ceylon, whose tireless labors for the shepherding of destitute German missionaries during the war must never be forgotten; Bishop King, recently of Madagascar and now secretary of the Society for the Propagation of the Gospel; and Rev. W. Goudie, secretary of the Wesleyan Methodist Missionary Society, who gave two sons to be offered up on the altar of the great conflict. The presence of M. Allegret and M. Couve, the French representatives, meant more to the conference than either of them ever can realize, because of their clear thinking, their practical wisdom and their manifestation without false sentiment of the spirit of Christian service. There were also Dr. Karl Fries of Sweden, Dr. Gunning of Holland, Mr. F. Wurz of Switzerland, Dr. Anet of Belgium, Dr. Torm of Denmark, Dr. Tarkanen of Finland and Dr. Julius Richter, Dr. Haussleiter and Bishop Henning from Germany. The North American representatives included Dr. S. J. Corey of the Foreign Christian Missionary Society, Dr. James Endicott of the Board of Foreign Missions of the Methodist Church in Canada, Galen M. Fisher of the Y. M. C. A. in Japan, Dr. Alfred Gandier, principal of Knox College, Canada, Canon Gould of the Missionary Society of the Church of England in Canada, Dr. John R. Mott, Bishop Roots of China, Dr. W. E. Strong of the American Board, F. P. Turner of the Committee of Reference and Counsel, Dr. Arthur J. Brown of the Presbyterian Board of Foreign Missions, Dr. L. B. Wolf of the United Lutheran Church and Dr. Charles R. Watson, formerly secretary of the United Presbyterian Board. The chairman was Bishop L. H. Roots of Hankow, China, and Rev. J. H. Oldham acted as secretary.

Dr. Watson reports as follows: "The meeting at Crans marked, first of all, the restoration of world missionary contacts. The war has driven American thinking out into a world horizon, and we are quite ready to admit the suggestive and corrective values of national viewpoints other than our own. But restored international contacts carry more than enrichment of thought. There was a spiritual power and richness in the conference that must be ascribed in part to the international character of the meeting. When disciples of Christ, endeavoring to represent the noblest and most generous instincts of the Christian communities they represent, come together with the deliberate intention of finding their unity in a common Lord, their divine Master in turn graciously honors their efforts and pours out upon such a gathering His Spirit in a rich consciousness of His presence and power.

"A second striking feature of the program was the considera-

tion of the present and future of German Missions. This is a delicate subject but it was faced with frankness and earnestness. The conference, having no power to act officially, prepared a report with recommendations which will be submitted to the missionary organizations of the different countries interested with a view to their taking such action as may seem right.

“A third item of interest related to the formulating of a missionary educational policy in the light of the steadily increasing tendency of governments to assume responsibility for education and in the light of further problems emerging out of the rising nationalistic spirit in many mission fields. The importance of the subject to American missionary agencies, with their great universities and colleges, is altogether obvious. When missions and governments touch each other as closely as they do in these educational activities, surely the time has come for the missionary leadership of America to seek to understand sympathetically the educational ideals of other countries, and to discover points of personal contact with the educational leaders of these governments.

“A fourth feature of the program was the discussion of a future international missionary organization, since the conference at Crans was in no sense itself a permanent or official organization. A new world situation, created by the six years of war needs to be provided for, so that the conference gave considerable time to the question of the future of international missionary organization. Their proposals are being submitted to the national missionary organizations and through them to the missionary societies and boards in the different countries.”

On the whole we believe that the experiences of the conference mark in a signal way the spirit of Christ triumphant over many problems and moving forward powerfully in the constructive processes which are to be used by the Holy Spirit to spread the Gospel of Christ and to establish the Kingdom of God.

A FELLOWSHIP OF FAITH*

THERE is a force in the world which brings us into touch with God and which makes all things possible. This force is faith. We are apt to regard faith as an intangible thing, but it is scarcely less tangible than electricity. As we understand the laws that govern the electric current, as we learn the lines upon which it will work, so do we see certain proofs of its power and we are able to harness it to fulfil our behests. Faith too has its laws, faith too is an active, working force and it is possible to apply it to the crying needs of our own day and generation and to have ocular demonstration of what it can do.

*Prepared for "A Fellowship of Faith for Moslems" by Miss Jennie B. Logan of London.

The Bible magnifies the value of the individual in God's sight and shows that the faith of one man can accomplish miracles, but it also shows that it is in a fellowship of faith that faith can be most productive, and it is to a fellowship of faith that many of the most exalted promises are made. "If ye (plural) have faith as a grain of mustard seed, *ye* shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto *you*." (Matt. 17:20). This is a promise to faith, united, active and aggressive. It is in a living fellowship that mountain-removing faith is to be found.

Again the Master says: "Verily, I say unto you, Whatsoever ye (plural) shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18:18, 19). Unless prayer is the voice of faith it is but a meaningless repetition of words or a form of moral, spiritual or intellectual gymnastics, but prayer that arises from a living fellowship of faith, even when that fellowship consists of only two members, is, our Lord teaches us, a power in heaven and on earth. God the Father graciously undertakes to do for such a fellowship anything that they shall ask.

The Bible teems with illustrations of the actual working value of faith and fellowship combined. Was it not a fellowship of faith that overthrew Jericho? What was Gideon's little band of three hundred but a fellowship of faith? What was Jehosaphat's army as it went out against Ammon, Moab and Seir but a fellowship of faith, with the words "Believe in the Lord your God" ringing in their ears and the song of praise upon their lips? In the New Testament see that little group of intercessors pleading with God for the Apostle Peter. Prison, chains, four quaternions of soldiers, the wrath of Herod, certain death confronting him,—"*but prayer*" (Acts 12:5)! A fellowship of faith, humble believers whose faith was indeed but as a grain of mustard seed, pleading with God in the background and where now are the soldiers, the chains, the keepers, the prison doors! Heavenly forces have been put in motion, *God has moved*, and the miracle is an accomplished fact.

It has been the writer's glad privilege to witness spiritual movement in more than one place in answer to the united, persistent pleading with God of a company of His believing people. Nothing seems impossible to such a fellowship. They know that faith does but pave the way for the Almighty God to work, they rely upon His promises, they plead them before His throne, and they are confident that the answer to their petitions, though it tarry, will surely come. They abound in hope by the power of

the Holy Spirit, and there is no situation too dark and difficult for them to face because there is nothing too hard for their God.

Each member of a fellowship of faith may rest assured that every effort to enlighten the darkness of the world, every prayer offered, every sacrifice made is counting towards a glorious consummation. Hidden he may be, feeble he may seem, but his labor is not in vain in the Lord. Divers go down to lay mines beneath a dangerous rock, toil day after day in loneliness and discomfort and see no result for their labors. The great rock seems as steadfast as ever, as menacing to life and property, but the day comes when the last diver has done his work, the last connecting link is made and by the slightest touch an infant can blow the mighty structure to pieces. So let us not despise the day of small things when no results are visible. The tiny prayer-meeting, two or three gathering to pray, the young missionary struggling to express imperfectly in a foreign tongue something of our Heavenly Father's love to a group of indifferent or opposing people, all such efforts are in the plan, all are vital and important. As we pray, as we give, as we go, we may be conscious that this is our divinely appointed task and that we may claim and receive divine equipment for it, and that it is leading up to the final overthrow of this false religion, and that in it all "we are laborers together with God."

RELIGIOUS REVIVALS IN CHINA

MANY signs of renewed religious activity in China are reported by the *Chinese Recorder* of Shanghai. These are not by any means confined to Christianity but include Confucianism and Buddhism. Dr. Chen Huan Cheng started a Confucian Society several years ago, and while this organization is not very active, Confucian ethics are being linked up to modern ideas, and societies are being formed all over the land to promote this teaching. Governor Yen of Shansi has been especially active in the promotion of Confucian Humanism.

Buddhism is also showing new signs of life, or at least of renewed activity. Two new Buddhist magazines have appeared, one of them having contributions from ex-president Li Yuan Hung, and from the Governor of Yunnan. Both magazines contain articles by students educated in America. Plans are also announced for a new Buddhist center, with an institutional temple on a large scale. The Governor of Yunnan has sent Buddhist missionaries to Eastern Chekiang to promote Buddhism, and other priests are active in various parts of China. One monastery in Kansuh ordained one thousand Buddhist monks in one year, and in the Yangtse Valley many temples are being rebuilt and repaired. Buddhist literature is also being produced and distributed.

The Christian forces in China are awake to the situation, and are responding in some degree to the new religious interest. The China Continuation Committee has appointed a special Committee on work among Buddhists, and plans have been drawn for a Christian Institute to be devoted to work among Buddhist monks and lay workers. Rev. K. L. Reichelt, the author of these plans, has been led to devote his whole time to work among Buddhists. An ex-monk who has become a Christian is preparing to engage in this work if the funds can be secured to found the Institute. This is only one of the many signs that the missionaries and Chinese leaders are awake to the situation, and are endeavoring to marshal their material and spiritual forces to extend the Gospel of Christ.

POLITICS AND RELIGION IN KOREA

THE Rev. Frank Herron Smith, for many years a Methodist missionary stationed at Seoul, Korea, writes that in the nine months since Baron Saito made his entry into Seoul, a sufficient period has elapsed to make reasonably clear the general trend of his policy and administration. Two needed reforms in the government of Korea were made before Baron Saito left Tokyo. Until last summer it was required that the Governor-General of Korea be a general or an admiral, and as such the ruler of Korea was under the Minister of War or the Navy, and not directly responsible to the Prime Minister or to the people of Japan. This plan was discarded last August and Korea was given a civil administration under the control of the Premier.

The second reform ordered in Tokyo was the abolishment of the gendarme or military police system. It was in some respects like martial law, where the civil rulers had nothing to do with the policing of the country. The control of the press and of sanitary and medical matters was also lodged in this department and in many cases the policy pursued was repressive, not to say oppressive. Before Baron Saito left Tokyo it was decided to abolish this system and to establish a Department of Police Affairs under a separate head. This was a great reform and the spirit of the police force is being gradually transformed.

The next reform that attracted attention was the order for the abolition of flogging, which was issued last October and took effect April 1st. Certain reactionaries left in minor positions in Korea said that flogging could not be abolished, as it would ruin discipline and there would not be room enough in the jails to accommodate all the offenders, many of whom were too poor to pay fines. There has been difficulty in preventing cruel treatment of prisoners by the police and gendarmes. They have been accustomed to using torture in the examination of prisoners regardless of their guilt or innocence.

Under date of March 20, this year, Mr. Akaike, the new police head, issued instructions condemning the use of torture.

Baron Saito has been doing away with discrimination between the Japanese and Koreans. He has placed the Korean and Japanese teachers and officials on an equal salary basis. He has begun preparations for a university for Seoul. There are already four higher institutions, a law college, a medical college, a technical college and an agricultural college. He has speeded up the proposed educational program considerably and is establishing new common schools at the rate of one hundred a year. Baron Saito has provided a kind of recognition that will allow missionaries to conduct schools that are not fully up to the government standard in all respects and with considerable freedom in fixing the courses of study and also with the privilege of introducing compulsory Bible study and chapel exercises. They will also have much freedom in the use of the Korean language in teaching. Under the old regime it was required in the common schools that Japanese be taught ten hours a week.

Church and mission property, of which there is a large amount in Korea, has hitherto been held largely in the name of some individual, but now a corporation may be formed to hold the property of any mission, and, what is of more importance, for the corporation law is not a new one, the property may be transferred to this corporation at a nominal fee.

The gendarmes were the censors in the old regime and were too strict, not only with regard to particular articles, but they would allow only a very limited number of papers to be established. Under the new regime three new Korean dailies have already been started at Seoul and at least one paper may be founded in each province. Many new magazines are also being founded.

It is Baron Saito's purpose to introduce autonomy as rapidly as possible and local and national assemblies are now in process of formation. Even during the uprising last year first of the thirteen Governors were Koreans. Forty-four judges and procurators and 204 county magistrates, not to mention many other officials, are Koreans. The Koreans, as a whole, are not satisfied. They say frankly that they want not reforms, but independence.

With the modified policy of the Japanese Government there is a brighter outlook for peace and progress. While the Koreans are not in the least reconciled to Japanese domination, they recognize the futility of any attempt to gain their independence by force. The Japanese Government-General is also endeavoring to conciliate the Koreans, and to win the cooperation of the Christian missionaries. With the removal of the prohibition against teaching religion in private educational institutions, most of the mission schools that have been closed are to be reopened this autumn. Reports from Korea indicate a great turning of the people toward Christianity. Schools,

hospitals and churches are crowded, and missionaries write that the opportunity for spreading the Gospel is greater than ever before.

Rev. J. A. S. Toms, of the Southern Presbyterian Mission reports that in South Korea there are evidences of a Christward movement similar to that which took place in the North some twelve years ago. Among the more intelligent people, especially the young men, there has been a decided movement toward the Church. In Fusan and Tongnai even the unbelieving shop keepers have agreed to observe Sunday as a day of rest. Last April the Pyeng Yang college students' evangelistic band went to Fusan and Chengju and held crowded meetings at which many decided to become Christians. Meetings were held in some churches from five to six A. M. every morning, and churches seating 400 were crowded to the doors. All day meetings were also held and were well attended by adults who spent the evenings in personal work for unbelievers. On one evening 1250 were admitted to one of the meetings by ticket. Churches have united to organize large evangelistic campaigns this autumn, covering the whole district. Helpers' meetings are held to train workers and there is an unusual zeal on the part of Christians for preaching the Gospel to unbelievers. Groups of new converts are already being gathered in various villages as a result of the work of these lay workers, and are asking for admission to the Church.

An increasing interest in education is also reported from Korea. Rich and poor, coolies and officials, are sending their sons and daughters to mission schools. Some of these schools are so crowded, says Dr. D. J. Cumming of the Southern Presbyterian Church, that an enlargement of dormitory and teaching space is necessary. Many smaller pupils are obliged to sit on the floor because there are not sufficient benches, and some can only attend school in relays.

In this forward movement there lies both opportunity and danger. Superficial work will mean weakness for Church and State, and education that is not thoroughly Christian will only strengthen the forces that are opposed to Christ and the best interests of the Koreans. On the other hand, a thorough training of future Christian leaders among the men and women of all classes in Korea will mean the protection and improvement of morals, of intellect, of industry and of social life in the homes, in politics, in business and in the spiritual life of the people.

NEW HOPE FOR MEXICO

PEACE seems finally to be dawning in Mexico. The murder of Carranza, although without justification or excuse, has removed one of the factors that made the reconciliation of rivals impossible; the surrender of Villa has disposed of another disturbing element, and the selection of Adolpho de la Huerta as a non-military President gives some hope for an end of the martial law that has pre-

vailed in Mexico—wherever any law has been recognized—during the past decade. The religious attitude of the new government is not yet made clear, or the effect on Roman Catholic and Protestant activities but the latest change in governmental control seems to meet with popular approval. While Mexico is not yet quieted down, and it will be many months before normal conditions are restored, the Mexicans are weary of war and long for peace and for freedom from military dictation. The masses are not yet educated, or fitted for enlightened self-government, so that their great need is for moral and intellectual training to fit them for free, yet not unbridled, self-expression. The new President, General Obregon, was elected in September and he will take office December 1st. In the meantime, the Mexican Congress of the present Government is seeking to remedy abuses, to stabilize the monetary system and to restore normal conditions generally in domestic and foreign relations.

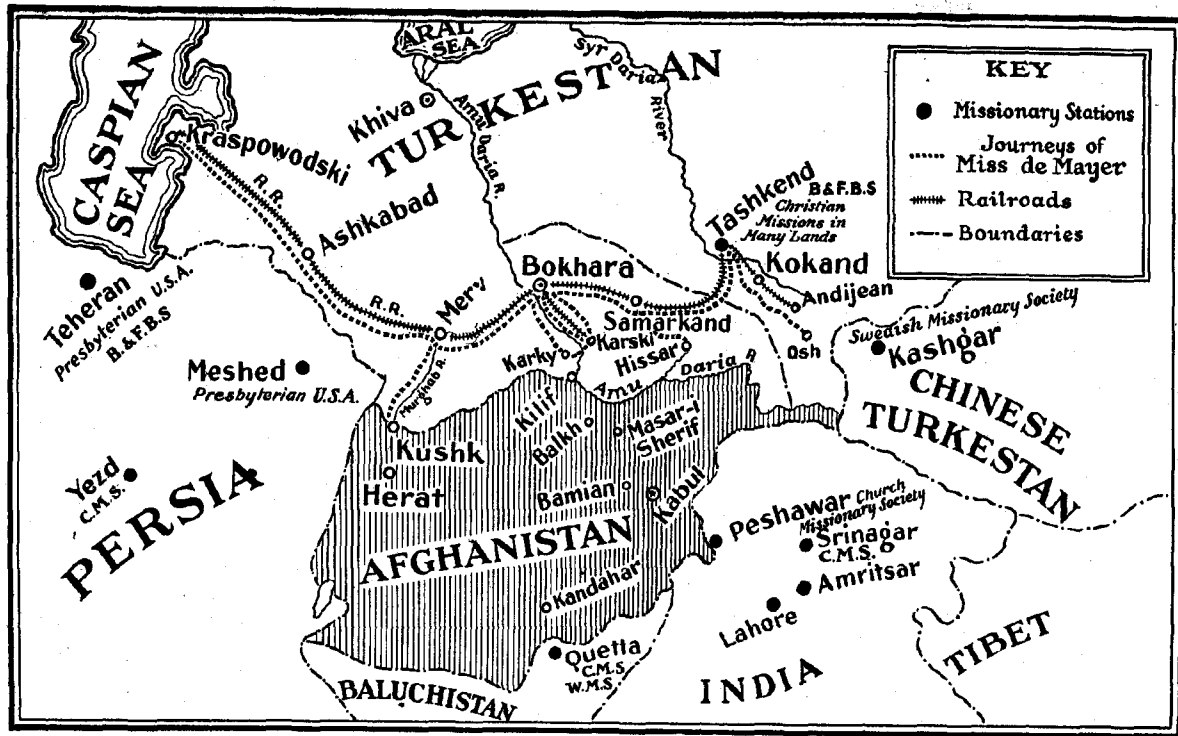
Missionaries in Mexico report unusually large congregations at Protestant services, many inquirers into evangelical truth and expectations of a large enrolment in mission schools. The outlook is brighter than at any time in the past fifteen years, and an unusual opportunity is offered for the carrying out of the cooperative missionary program for the benefit of the Mexicans.

AMERICA IN SANTO DOMINGO

SOME time ago when the newspapers carried large headlines stating that Spain had requested the United States to get out of Santo Domingo, it was the first intimation to the average reader that the United States was "in." As a matter of fact she is in, and has a large sized program ahead in establishing an orderly government on this second largest island of the West Indies.

Hygiene, sanitation and morality are at a low ebb in Santo Domingo. There is no color line, for Spanish, Indians and blacks intermarry. The high cost of marriage, the priests being notorious profiteers, is the reason for the large percentage of children born out of wedlock. Gambling is everywhere prevalent. Two of the four or five hospitals on the island are chiefly supported by lotteries operated for their benefit.

The African Methodist Episcopal Church has the oldest Protestant mission in Santo Domingo, established in 1830. Moravians, Wesleyan Methodists, Free Methodists, the Episcopal Church, and possibly others, are now at work. A united program for the next five years will be worked out by evangelical denominations. Institutional churches will be established in the capital and other centers.



Drawn for "The Missionary Review of the World" from a sketch by Miss de Mayer

THE FORBIDDEN LAND OF AFGHANISTAN

Showing the Journeys of Miss Jenny de Mayer and the principal Protestant Mission Stations near the borders.

At the Gate of Afghanistan*

An Attempt to Take the Gospel Into the Closed Fortress

BY JENNY DE MAYER, SAMARKAND, CENTRAL ASIA

Miss de Mayer, who is a Russian by birth, has had a very remarkable and interesting career. She is highly educated, speaks several languages, and has been actively engaged in missionary work in her own country and in other parts of Asia. She worked for some time as a missionary evangelist in the Ukraine and other parts of Russia, and among the Sarts in the Caucasus. A few years ago she went to Jidda, the seaport of Mecca, and there endeavored to establish a dispensary and Bible shop, but it was closed by the authorities. She has traveled extensively in Central Asia, always witnessing as a Christian missionary and distributing tracts in the language of the people. A few years ago she visited Meshed on the Persian border of Afghanistan and looked across into the closed mountain land where no Christian missionary is allowed to enter. She tells in this article of her efforts in behalf of the Afghans and of her desire to go into that country, even though it may cost her her life. Miss de Mayer is a self-supporting missionary and has devoted much of her time and money to the translation and distribution of the Gospel and other Christian literature in various languages. We hope that friends who read this article will join in earnest prayer for Miss de Mayer and the work she is doing.—THE EDITOR.

MANY missionaries to Mohammedans seemed to hear the crack in the "Walls of Jericho" in the brief newspaper report that the Ameer of Afghanistan had taken Merw, the chief town and ancient Capital of Turcomania, now a part of Turkistan. If the Turcomans should become incorporated into Afghanistan, if Koushka and Karky—formerly Afghan towns, but for the last decades Russian border fortresses should also return to their former principality, this must mean that the isolation of Afghanistan is nearing its end. This would be the "crack" in the northern walls of the Afghan Jericho.

The Turcomans have always been known for their independent spirit, being rather indifferent Mohammedans, very prone to appropriate European ways and Russian education. Can we then expect them to agree to isolation from Christian—or Western civilization, such as is incumbent on the subjects of the Ameer? Will the Afghans around Koushka and especially Karky, who have for years freely mixed with infidel merchantmen, soldiers and officials, submit to the exclusion of any relation with the "Kafir," which was their status before Russia took by peaceable force these Afghan

* The writer for some time did not accede to the editor's wish to write of some of her experiences and hopes concerning Afghanistan, as she feared the very personal touch of the notes might not be in harmony with the character of this magazine. But she sends them forth now with the prayer that, even as they are, the Spirit of God may use them to draw some "Called" ones out for service for that dark and closed land.—J. de M.

border towns? I do not think so. I would call the Ameer's invasion of Turcomania a "victory of Pyrrhus"—one which, though outwardly a success, means a sapping of the victor's vital forces.

Some of us have for years been going around Afghanistan as the Israelites march around Jericho—silently, seemingly foolishly, accomplishing nothing apparently, but sticking to the God-given commission to encompass and ultimately enter the walled stronghold. We believe that we may soon see the whole state of things over there change, and—if the Lord tarries—the young generation may find an open door into the land itself. The hopes, failures, sufferings and sacrifices of the older generations for Afghanistan may bear fruit.

As soon as the Lord's commission for work amongst the Mohammedans of Russian Central Asia or Turkestan had come to me and had been fully accepted, the call of Afghanistan sounded my heart. I do not know from whence the voice came—I did not know more about the land and people than did any other educated Russian—I had never read a book about it and therefore from the first I took that call to be God-given. I began to work as an itinerant Bible-woman in Turkestan and all my strength, means and time were given to that new and needy field. But there was a distinct undercurrent in my soul which drew me towards Afghanistan. I decided to enter, not knowing at all what it involved.

In Russian territory it is necessary to have the Government's approval of all we undertake so that I always had my "papers" in good order and acted as a loyal subject. But when the call of God overstepped the boundaries of political, or police regulations, I quietly overstepped them also. I sought an audience of the Government-General of Turkestan, General Samsonoff, and asked him whether the Russian Government had any objection to my entering Afghanistan with the Holy Scriptures. The General looked at me some time silently and then said in a sneering tone:

"Not the least! but you will find yourself dangling from the first tree over there!"

"Why so?" I asked, very much astonished.

"Do you not know that no Christian, especially no Russian, is allowed to enter Afghanistan?"

"No, I did not know that."

"Maybe you speak Persian so well that you can disguise yourself under the purdah and pass yourself off for a Mohammedan woman?"

"Oh no!" said I, "even if I did speak well enough to pass for a native Mohammedan, I would not do so. That is not the right way for a Christian missionary to enter a Mohammedan country. No lie for me!"

“Well,” he said, “it means death for you—good-bye.”

I was much puzzled but not in the least discouraged. I left the general and somehow felt that I had better not speak to anyone else about my plan, but that I would set to its accomplishment in the most quiet way. I had been, from my first appearance in Turkestan, an object of wonder and suspicion to the Russian officials and police. They could not understand why a lady who might lead an easy life should take upon her the life of a “pedler for Christ’s sake” amongst the despised Mohammedans, with all that such a life involved. There was the continual fear in the official mind that some treachery was intended, since we were so near to India and the sphere of British influence.

About the same time I received a letter from a prominent missionary to Mohammedans, who had invited me to come to the Lucknow Conference in 1911. I had written to him that I would try to come through Afghanistan and in his reply he said: “If indeed you should come to Lucknow through Afghanistan—you would be the heroine of the Conference.” This puzzled me more than the General’s words and I decided not to mention Afghanistan any more to anyone. The thought of being made a “heroine” seemed worse to me than dangling from a tree.

With a consciousness of the Lord’s approval in my heart, I set quietly to work to prepare for the task. I had to learn the Persian language, with which I could manage fairly well in Afghanistan. After the summer’s itinerating was over, the late fall rains made traveling through the country nearly impracticable, and I resorted to Bokhara where I lived for some months in the Ameer’s dispensary for women. Bokhara’s reigning family was of Persian origin and although a bloody revolt against the prevailing influence of Persian officials had recently swept through the Khanat the Persian language is the accepted one and its derivatum—the “tadjick”—is used by the population. With great difficulty I found a teacher who really knew how to teach Persian, whilst I acquired some knowledge of “tadjick” by attending the dispensary. But the mollahs of Bokhara found out that I was a missionary, although I was not able to do any work or even talk much at that time, and insisted that I leave the town. They threatened to forbid the Mohammedan women to come to the dispensary if I stayed there. I went away and lived alternately at Samarkand and Tashkent, taking private lessons from a Persian Mirza who some years later became my collaborator in the translation of parts of the Scriptures and of religious tracts into the Sart language.

At Tashkent I entered the officer’s college of Oriental languages and made good progress. While there, by God’s good providence, one of the teachers, an officer of Armenian descent, who some years before had traveled incognito through Northwestern India

and knew English fairly well, had been asked by the Chief of the General Staff to translate a Book on Afghanistan from English into Russian. He asked me to go over his translation with him and I was thus enabled to read the book and to gather much knowledge of the geography and history of Afghanistan. The minute map of the Russian General Staff also helped me to prepare to make myself at home in Afghanistan. I came to know the roads to Kabul as well as if I had trodden them already. I knew that I would have to go for miles through barren sand, slowly ascending toward the high mountain passes, by the wonderful mysterious human figures and faces cut into the rocks by unknown hands (some think by the army of Alexander the Great on his way to India). I would be burned by day by the fierce sun, chilled by the frost at night, in peril of robbers; traveling on and on till Bamian was reached and with it the more fertile river-fed plains. Then the road swerves to the East and brings one to Kabul, that forbidden town, a hot-bed of diseases, but surrounded by luxuriant vegetation. Then through the southeastern gate the road leads down to Djallalabad and through the mountains to the ridge of the tableland, and down the Khaibar-Pass into India! I knew at that time every large station from the Amou-Darya down to the Indian frontier, for I knew that I would not be allowed to carry a map with me—except I had it imprinted on my memory.

When summer came and the regular itinerant work through the villages of Turkestan began, the Lord sent me on a special errand to Patta-Hissar. I did not understand the meaning then, but it came out clear and gladdening after awhile, when I had gone by faith down the dark path.

Patta-Hissar, or as the Russians call it—Termaze, is the southernmost town of the Khanat of Bokhara, situated on the right bank of the river Amou-Darya, which alone separates it from Afghanistan. The same barren sandy desert with low hills stretches on both sides of the river. My heart was strangely moved when, after six days of lonely travel through the Khanat, I reached the river and looked across to the land of my deep desire and purpose. With God's help I would open through it a trail for the messengers of Christ. By faith I took possession of that dreary looking land—barren and closed, but included in our Lord's commission to his disciples and in his plan of Salvation for the world.

I went around the bazaar in that part of the fortress Patta-Hissar which was outside the big gates and where the "crethi and plethi," alike in every oriental town, led their drowsy life; my Scripture parts for Mohammedans, Jews, Grousinians, Armenians, and Russians, were eagerly accepted. I visited also the caravan-serai for Afghans and distributed Scripture parts in Pashtou, their native language.

I had met with the Afghans before in nearly every town of the West and in Middle Turkestan: I had tried to come in contact with them in order to find out how to approach them best. They were very different from the Mohammedans of Turkestan: not clean shaven, but with long unkempt hair, protruding from under an unordered wound turban, mostly unwashed; with white baggy trousers and tight jackets adorned with brass buttons. They do not have their wives with them—I have never seen an Afghan woman. Their features are sharp cut with big, mostly hooked, noses, in sharp contrast to the large flat Mongolian face of the Sart and also with the more delicate features and remarkably fine noses of those who claim Persian or even Arabic blood. The Afghan nearly always will meet you with the suspicious and contemptuous glance of one who is looking at a possible foe and at an unmistakable "Kafir." I was thus acquainted with the defiant glance with which the Afghans at the caravanserai at Patta-Hissar met me, but I knew also that I had turned some of them into friendliness.

On the steamer which took me from Patta-Hissar down the Amou-Darya to the old town of Tshardjouy, I met a miserable group of pilgrims from Mecca. They had returned by way of India and Afghanistan and complained bitterly of the cruelty and greed of their co-religionnaires, whom they cursed as if they were infidels. From this "accidental" meeting sprang forth the work amongst pilgrims and my journey to Jidda (*Djeddah*) on a pilgrim ship.

This journey to the seaport of Mecca was a most interesting experience. We carried between the ports of the Black Sea and Jidda 5,000 Mohammedans from Kashgar, Turkestan, Afghanistan, Persia and the Caucasus. Each party was assigned its place in the bowels of the big ship—and the Afghans, who seem to be looked upon by our Turkestan people as the pariahs amongst the Mohammedans of that part of the world, had their place in the lowest and worst part of the steamer. I was on board as "Sister of Mercy" for the pilgrims. There were also some Russian men appointed to care for the sick pilgrims and when these refused point blank to have anything to do with the Afghans, I gladly took them over, one and all, as my special charge. I was at first greeted by the scowl showing suspicion and aversion to the Christian woman but they came quickly to understand that I was their friend and allowed me to care for their sick ones.

I remember especially two of them, an old Mullah, whom I had treated for his rheumatism and who came to like me as if I was his daughter, and a young man whose sore foot had been cared for by the surgeon.

When we reached Jidda, and the party of about 40 men em-

barked on the picturesque Arab sailing boat that was to carry them to the desired port, they gave me such a hearty farewell, with so many "Salaam!" "barakallah" and "Allah rasy bousoun!" that my heart was cheered through and through at this "earnest of good things to come!"

Early spring found me again in Turkestan at Bible work. Being independent of any Mission Board, I could go wherever "the Spirit blew me to." So I went up to Koushka to reach the inhabitants of that fortress, but especially the Afghans, who might live there. Koushka was the farthest Russian outpost in the direction of Herat and is practically on Afghan soil. After a night's journey from Merw up the river Pend, at dawn we had climbed a defile whose upper end was shut up by mountains and in front of them was the fortress. A gend'armes entered the car and asked for my passport, just as at any frontier to a foreign country. When we approached the fortress, which was closed in by high white-washed walls, a big brass gate swung open and closed again behind us.

It was an ill-famed place—feared by the Russian officers and officials for its deadly malaria and bad boils; a dreary, barren mountain pass. I obtained a permit for itinerating through the fortress with the Scriptures, after that the Mohammedan interpreter of the Chief of Police had testified to my books being indeed "shareef"—sacred ones. I was told that no Afghan was allowed to live inside the fortress walls and I obtained an extra permit to visit a small settlement outside the fortress where two kinds of "pariahs" were located—the Afghans and the public women of the place—each group living by itself in several miserable looking sheds! All of them gave me a kind greeting and a hearing, and I left with them—in Russian for the women and in Pushtu for the men—"The Words of Life and Hope."

While traveling thousands of miles up and down the vast country of Central Asia—from the Caspian Sea to near the Western border of Chinese Turkestan and spreading thousands of Scriptures and tracts in twenty-two languages; coming in touch with thousands of souls, I was always on the lookout for Afghans and tried to talk with them as often as they would allow me. Thus I obtained much information concerning their country, its habits and customs, and about their Ameer of whom they seemed proud.

Once a fine looking Afghan introduced himself to me as "a Prince from the tribe of Benjamin"—a remark not void of interest especially in these days, when some believe in the identity of the Afghans with the so-called "ten lost tribes of Israel." How natural it seems to look for them—or part of them—in Afghanistan, whereto they may have wandered from north Persia and Kurdistan, their primary place of exile! The semitic type of their fea-

tures, their long hair, the custom of stoning for adultery, the sprinkling of lamb's blood—all seem to corroborate that statement, and most certainly that "Prince" did not know that he was bordering on a much disputed theme!

My experience in 1912 among pilgrims on board the steamer and at Jidda proved useful to me. The report of kindness shown there found its way to the far-away villages of Turkestan, as by more than one party I was recognized and hailed as "the Christian woman who ministered to our women and men during the Pilgrimage." Again several times I was asked to protect and help such and such a one if I should meet him during next year's "Hadjj" at Jidda. I concluded that the Afghans with whom I came into friendly touch, as for instance the Afghan party on the pilgrim ship, might also prepare a kindly feeling for the Christian woman should she venture to enter their forbidden country. "Bread thrown on the water" will be found some time at some place in an hour of need.

An Afghan whom I met at Karky on the Afghan frontier might well be a good herald of the Christian worker. I saw him sitting on the street, miserable and sick looking, his throat wrapped in dirty rags. To my friendly greeting he replied only by the usual scowl and suspicious glance. As I passed by him day after day, he came to look on me in a softer way and allowed me to know what was the matter with his throat. Behold! a week later the astonished neighbors—all of them Mohammedans also—saw the once spiteful Afghan climb into a cab with the Christian woman and be driven to the Russian Hospital. As I left him in the doctor's hands and wished him good-bye—the farewell look he gave me was greatly different from the one with which he greeted me at our first meeting! As the Afghans that I had met in Bokhara and in Central Turkestan naturally came from the northern part of Afghanistan, through which I hoped to make my entrance into that country, I reckoned that they might serve me in their turn by witnessing to their fellow villagers to the kindness of the "kafir" woman.

During these years there came also a preparation of a more intimate nature. I had to be made willing in my deepest soul to undergo the sufferings, abuses and privations, which the entering of Afghanistan would bring to me. I had by this time heard and read of the filthy dungeons, the cruel tortures practiced on prisoners and as the crowning end—"the dangling from a tree." I set myself with much prayer to face these horrors and to accept them if called upon to do so. It was easier for the soul and will, than for the quaking flesh, but with God's help I came to a point where I had overcome the fear of what might befall me in Afghanistan.

At last, in the spring of 1914, the time to go forth seemed to

have come. In 1913 I had been a second time in Jidda, and my faith had been mightily strengthened by the open door the Lord had given at that place, which had seemed closed. I decided under God to go to Jidda to work at the time of the pilgrimage by way of Afghanistan. I did not take my friends or family into my plans for it seemed wisest to act quietly. In order to know exactly what might happen at Patta-Hissar, the last point this side of Afghanistan where I would have to cross the river Amon-Darya for the Afghan shore, I took another trip, with Scriptures, through the Khanat of Bokhara and interviewed the official at Patta-Hissar who had to "visé" the passport of the pilgrims crossing over to Afghanistan. I did not tell him of my intention, but while talking to him I obtained the needed information. When I asked him in a casual way whether he would refuse his "visé" to a Christian who wanted to go to Afghanistan, he laughed and said he would "visé" a Christian's passport just as well as that of a Mohammedan, but of course the whole responsibility of what might happen over there would lie on the Christian who was fool enough to risk his life by such a step. This was enough for me. I knew now that the one difficulty which I had foreseen on this side of the Afghan shore—a refusal of the Russian authorities to allow me to cross—did not exist.

I returned to Turkestan and prepared to join a party of pilgrims on their way through Bokhara to the crossing of the Amon-Darya at Patta-Hissar. I chose a party of Kashgarys, as their women go about unveiled, and I had decided not to veil my face, although I would wear the dress of Mohammedan women. I hoped to be less noticed at least on landing on the Afghan shore, if I mixed with the women from Kashgar. From the beginning I would frankly tell the party I joined that I was a Christian "tabib" going with them to Jidda in order to help their fellow pilgrims. In Afghanistan also I would start medical treatment of whosoever might need such assistance. I hoped with the Lord's help eventually to reach Kabul. In order to establish my identity before the officials at the villages through which I would pass, and before the Ameer himself—who was kept informed of everything, and especially would know at once of the appearance on Afghan soil of a Christian woman. I had a paper written in Persian composed by my esteemed friend old Mullah Fazil Begh of Osh, the town from which starts the narrow caravan road up to Kashgar and the Pamirs. My friend shook his head at my request but being a spiritually-minded man, and understanding people with a "vision" he finally consented to compose an elaborate letter addressing the Ameer in the proper way and stating my purpose; to cross Afghanistan with a party of pilgrims and to go on with them to Jidda. I was described in true oriental style as "noble and learned" yet

“poor and humble.” But the quintessence of the letter was in the short frank statement—“Nousrany—am”—“I am a Christian.” No fraud, no compromise; and my heart was thrilled by the hope that I might be favored to stand before the Ameer with a testimony to my blessed Lord.

This precious introductory letter secured, I looked up my friend the Persian Mirzah at Samarkand and asked him to find, in the Persian colony nearby, a young boy to accompany me and to take care of my horse. None could be found willing to venture on that hazardous undertaking—and it was well after all. At Bokhara I made my last preparations. A Sart woman's gray overgarment was provided, two camel bags, one filled with medicines and some canned goods, the other for my few personal belongings appropriate to intense heat in the day and frost at night. Some money had been sent by me to the Church Mission Society Hospital at Peshawar, so that I might be able to go on when the Lord should have brought me safely through the “Lion's Den.”

I had knowledge of a party of Kashgar Pilgrims on their way to Patta-Hissar and I ordered a two-wheeled native cart to take me to a town in Mid-Bokhara where I intended joining this party. I hoped to ingratiate myself with them before we should reach Patta-Hissar and the critical moment of crossing the river together should come. Once on the ferry-boat, which was to bring me to the shore of Afghanistan, I had no thought nor plans for what would follow. The Lord had given me the peaceful heart which was stayed on Him and I trusted Him to bring about His will in this journey. Except my two Mullah-friends, and two Russian ladies at the Ameer of Bokhara's Hospital, no one knew of my undertaking. I thought it best to enter, cross and emerge at Peshawar, or to rest quietly in the prayed-for land till the Day of Resurrection.

But the Lord decided otherwise! A disease which I had acquired during my travels in most trying and unhygienic conditions, which I had first ignored, and then fought during the preparation for my journey, suddenly developed to such a degree that after I had done all that human skill could do, the Lord met me one night and gently took the whole campaign out of my reach—for a time only, the Lord willing! The fact that I could give over to Him, with tears but with peace in my heart, this passionately beloved and long prayed-for purpose, proved to me that it was the Master's hand who put it aside.

Was that all that came out of a purpose of years? Did all come to nothing? Was this a waste of spiritual and bodily strength? Abraham the friend of God, also girded his loins bodily and spiritually to obey his God by sacrificing Isaac, the Son of Promise. But when he had proved to Him who searcheth hearts

the willingness to go to the very limit of sacrifice, God unexpectedly stepped in and gently gave the son back to his father. What had come out of this undertaking? Let everybody who is seeking to walk in the footsteps of Abraham testify to the blessing that his faith and obedience have meant to his spiritual life!

For the first time I have told about these happenings; they are part of my inner walk with God. But I tell them now, hoping that some soul, to whom God may have given a vision and a call to a like task, may be strengthened to hold on and to push forward.

To the missionaries around Afghanistan, for whom I have been praying for years, as for my much superior fellow workers to whom I am unknown, I send my greetings in the hope that the Lord will yet bring me back to the point where He stopped me and that, together with Peshawar and Meshed, Patta-Hissar may be flung open to the messengers of the Lord Jesus Christ.

PRAYER AND POWER

BY BISHOP WALTER R. LAMBUTH

Has the Church its pristine power in prayer? If not, why not?

On the foreign field the missionary Church seems to have the power, but at home they seem to have lost the art and power of prayer.

What weakens prayer life and saps power?

1. Haste, that leads to neglect of prayer life.
2. Preoccupation. We are often too busy with the work of God to seek the power of God.
3. Adherence to the letter of the law and loss of the dynamic of love.
4. Decay of faith. There must be a daring faith if we would command the resources of God.

We should earnestly pray:

1. That God may be made more real to us.
2. That our sensibilities may not be blunted by sin and tragedy on the one hand, or by abounding grace on the other.
3. That the Church may be aroused to measure up to the extraordinary demands upon her. "Pray ye the Lord of the harvest."
4. That faith may be given us to explore the regions of grace and to discover the fulness of Christ.

A PRAYER OF THE APOSTLE PAUL

"I bow my knees unto the Father. . . . that He would grant unto you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God."

Letter to the *Ephesians*. 3: 14 to 19.



A GROUP OF MISSIONARY WORKERS WHO TOOK PART IN THE MOSLEM-CHRISTIAN DEBATE AND PAGEANT IN COLUMBUS

A Moslem-Christian Debate

The Discussion of Religious Problems by a Christian Missionary and a Moslem Sheikh

BY REV. H. E. PHILLIPS, TANTA, EGYPT

Missionary of the United Presbyterian Church

At the Methodist Centenary Exposition in Columbus last year one of the most interesting features was the daily debate between a Mohammedan and a Christian missionary. Audiences gathered an hour or more before the time for the debate in order not to miss this interesting and stimulating dialogue. The questions asked by the Mohammedan and the objections made to the Christian teaching were very true to life and the answers by the missionary were skilful, if not always wholly convincing to his opponent. So much interest was aroused that we have asked the leader of these debates, who usually represented the Mohammedan, Rev. H. E. Phillips of the American Mission in Tanta, Egypt, to write out the substance of a typical debate between a Mohammedan and a missionary. It is, of course, impossible to make this as full as it could be made in the successive mornings at Columbus, and there is lacking the interpretation given by the inflection of the voice and the expression of the face. It is, however, well worth reading. Some churches may find it useful in preparing a similar debate for a missionary meeting, asking two individuals to take the parts of the Mohammedan and the Christian respectively. For this purpose we have had a page of suggestions added as to the problems raised by the Mohammedan. Answers to these problems can be found in such books as those by Dr. Zwemer and others on missions among these followers of the Prophet of Arabia.—THE EDITOR.

THE missionary is busily engaged in his study when a Muslim sheikh who has been to visit him once before enters. Repeated salutations follow:

“May your day be happy.”

“May your day be happy and blessed.”

“How is your health?”

“May God keep you.”

When other greetings have been exchanged the sheikh seats himself, and after a cup of Turkish coffee the conversation turns to things religious.

Missionary.—When you visited me last week you promised me that you would read the gospel which I gave you some time ago. Have you been reading the book? How did you enjoy it?

Muslim.—Yes I have been reading the book, but excuse me for saying it to you directly, I have found it most unconvincing.

Missionary.—Indeed! Did you not find it true to life and full of human interest? Did it not seem like a true record of what must have taken place when Jesus was on earth?

Muslim.—O yes, interesting enough. I found many things that interested me. I was particularly interested in the contradictions which I found.

Missionary.—Contradictions! Why, I assure you, my dear friend, there are no contradictions in the gospel. There are some things difficult to understand without much study, it is true. But tell me all about it.

Muslim.—Excuse me for saying it to you, but I find many contradictions. Not only does your gospel contradict the honorable Koran which came directly from heaven to be a guide for men, sent down upon the Prophet Mohammed (The prayers of God and his peace be upon him), but it contradicts itself. Moreover it contradicts many of the statements you have made about the prophet Jesus and the Christian religion.

Missionary.—In order to understand your viewpoint, I must ask you to be explicit. Just where did you find what seemed to you to be contradictions?

Muslim.—When you gave me the book some time ago you asked me to read it. I did not tell you at the time, but could have told you, that I have had a copy of the New Testament for a long time and have read a large portion of it and I think I can prove to you from your own book that your whole religious system is on a false basis and is wrong throughout.

Missionary.—At least I am glad you have been reading the book,—but continue. I want to learn your difficulties.

Muslim.—Very well. I heard you say in one of your sermons recently—when I happened to drop in to hear your address—I heard you say that there is *one* God, and almost immediately you

referred to the prophet Jesus as "*Our Lord*." I was the only Muslim present and did not want to disturb your meeting so did not reply at the time, but when I reached my house I took up your gospel to see if I could determine just what you do teach. I found the book quite as misleading as the various statements of the Christians about God and especially about Jesus. For example, I found the statement that he knew all things, but I found in another place that he said himself he did not know the time of his return to the earth. Whoever wrote the book reports Jesus as saying that he and the Father are one while in another place I found the explicit statement from Jesus himself that the Father is greater. I find that Jesus said that no man had ever seen Allah and yet the writer, whoever he was, says that God spoke directly out of heaven to Jesus and called him his son. God forbid! Could Allah have a wife? It is most abhorrent to us Moslems to think that God could have a son. "Praise be to God, the Lord of the worlds. He begetteth not, neither is begotten, and there is not any like unto him." (Koran). Of course I can excuse you somewhat, for we all know and admit that the gospel has been corrupted and changed to suit Christian doctrines, and naturally those who do not know that fact have confused ideas on all the subjects of religion. We know that you do not have the original gospel that came down on the prophet Jesus. It is really laughable to hear you talking about *one* God and then immediately you talk about *three Gods*. Really now, where is the consistency in saying that one is three and three are one? That neither agrees with the laws of arithmetic nor of reason. Then you try to make God be a god and a man at the same time. Any reasonable man knows that it is impossible. Moreover the honorable Koran which came down upon the prophet Mohammed (The prayers of God and his peace be upon him) teaches us that "there is no God but God and Mohammed is the prophet of God." (The Moslem creed).

Missionary.—Let us take one thing at a time, Sheikh Abdullah. You see—

Muslim.—You say you worship the one God and yet you call Jesus, sometimes God, sometimes Son of God, sometimes Son of man, until one wonders not how many Gods but how many Jesuses you have.

Missionary.—I am sure there need be no confusion as to there being more than one Christ in the gospel record and if you will give me opportunity I shall endeavor to tell you what we mean when we speak of our Lord Jesus Christ as the Son of God. You know and admit that there are many things in—

Muslim.—That is just what I cannot admit. No Muslim will ever admit that the prophet Jesus is Lord. What right has any man to give God an associate? It is absurd to call a man Lord.

Of course we Muslims honor the prophet Jesus (The prayers of God and his peace be upon him) and we know that he was the greatest of the prophets except Mohammed. We know that the gospel came down upon him. Yes, yes, we honor him more highly than do you. But he was never crucified as you say. God would never permit a prophet to die such a shameful death. But to call him "God" or "Lord"! God forbid that I should ever blaspheme the name of God by associating anyone with him.

Missionary.—Patience, patience, Sheikh Abdullah. Is this going to be a discussion or an oration? You are rushing ahead at a terrible rate and when you finish I fear you will conclude that the arguments are all on your side and you will leave without my having expressed my views on these matters at all. Let me say that you have introduced enough subjects to keep us discussing a week, not one evening.

Muslim.—Well, every one of these things which I have mentioned is denied in the honorable Koran and that settles all questions of dispute. Your scriptures are corrupted. You have all sorts of Bibles and they do not agree with one another. One of my friends, Sheikh Ahmed, who discusses with you sometimes, says that you even admitted to him that there are differences between your Bible and the one used by Roman Catholics. My son who is graduating this year from medical college in America,—and he knows English very well—tells me that there are many kinds of Bibles in English and all used by you Protestants. How is this? He said that a few years ago a number of English and American scholars rewrote the whole Bible and changed many, many words in it and even left out whole sentences. God forbid that any such fate should ever befall the honorable Koran which is God's Word sent down for the guidance of men. Now tell me. Is it true that those professors really did change the Bible, and if they did would you use one of these mutilated books?

Missionary.—I fear we shall never arrive anywhere in our discussion if you do not allow me either to affirm or deny some of your statements. You know, Sheikh Abdullah, that a discussion is a conversation on one subject between two or more persons. If we are going to get the most good out of this discussion we must exchange views.

Muslim.—O certainly, certainly. Excuse me. May it please you to proceed.

Missionary.—You have introduced so many subjects I scarcely know where to begin. Just where do you find your greatest difficulty?

Muslim.—The Trinity. I asked you about that first of all and you did not answer me. Moreover are there not Christians who deny that there are three gods? Until you can agree, why do you

try to get us to believe in your particular sect? How can one be three and three be one?

Missionary.—Your questions at least have the merit this time of all being on the same general subject. Now, Sheikh Abdullah, I want you to be fair with me. You gave me no opportunity to answer you. First of all let me say that no Christian denies the full deity of Jesus Christ. True some who deny that truth call themselves Christians, but would you call a man a Mohammedan who denied that Mohammed was a prophet? You certainly would not. Christianity is a life, not a profession and we teach and believe that entrance into this life is accomplished through a miraculous experience called the “new birth.” Whosoever believeth that Jesus is the Christ is born of God, and any one who denies the full deity of Jesus Christ is not a Christian in any way, whatever he may profess. There is no disagreement among the great body of Christians on this point, however we may disagree on minor things.

Muslim.—The only thing I know about this *life* of which you speak is what I see in these wicked Christian traders who are trying to debauch our country with their vile liquors and so destroy the teachings of the honorable Koran. A curse be upon them. But go on, tell me how three can be one and one three. May it please you to proceed.

Missionary.—I am averse to discussing this subject with one who has not read the whole gospel, and who has not given the Spirit of God an opportunity to show him this great truth.

Muslim.—I have read most of the gospel. May it please you to proceed.

Missionary.—May I ask you to continue to read the gospel and with a mind open to the guidance of the Holy Spirit of God.

Muslim.—The Holy Spirit is the angel Gabriel. Do you not believe that?

Missionary.—No, Sheikh Abdullah, we disagree on that point too, but let us not be carried off on a tangent. Will you kindly allow me to lead the conversation for a while?

Muslim.—May it please you to proceed.

Missionary.—I think we agree that there is much in religion that is mysterious and beyond our understanding. You believe many things about God and about nature that you do not understand. We accept much on faith or are given proofs so overwhelming that we are compelled to believe much that is beyond our comprehension.

Muslim.—I cannot believe what I do not understand unless it has been sent down by God by one of his Prophets. Since the Koran abrogates all that preceded it I must believe only what is revealed or denied therein. It denies that Jesus is Son of God and

forbids us to associate any with God. I refuse to believe what cannot be demonstrated. You ask me to accept—

Missionary.—By your clemency, Skeikh Abdullah. Do be patient. I have not asked you to accept anything thus far. But listen. Do you understand the processes of life? Do you understand how a man eats bread and it becomes a part of his body? Can you explain why an egg placed under the breast of the mother hen after twenty-one days become a chick, with a perfect organism of flesh and bones?

Muslim.—I must admit that there are many things in nature I do not understand.

Missionary.—Not only so, but when we combine the natural with the spiritual, the mystery deepens and every believer in a higher power, however careful he may be as a thinker, is compelled to stand in worshipful wonder before the mighty works of God. It behooves us to be very careful how we state that we will not believe what we cannot comprehend. Is it not true honorable Sheikh?

Muslim.—May it please you to proceed.

Missionary.—Almost all things known to our experience exist in composite form. Man himself is a trinity of body, soul and spirit. I do not understand it but I believe it, partly because of my own consciousness and my own thinking, but principally because it is stated in the Word of God. Now when a man dies, does the whole man die, or only the body? We agree as to that, but neither of us understands the mystery of death or of resurrection, although we both believe that we are to have resurrection bodies. It is all a matter of faith, not of understanding.

Muslim.—Yes, yes, I quite believe all that, but you must remember that God cannot be compared with man.

Missionary.—Most assuredly; Sheikh Abdullah, but I am using man only as an illustration of two points in my argument. First we believe much that we cannot understand, and second a trinity may exist in something known to us as a single object. Now let us take another step. You say your son is almost through medical college. Ask him and he will tell you that water is composed of two gases called oxygen and hydrogen. He will tell you that salt which is good for food is composed of two most destructive materials known as sodium and chlorine. You read, did you not, of the use of poisonous chlorine gas in the late war? It can be made from salt.

Muslim.—Strange, strange, all this. But are you sure?

Missionary.—Indeed I am sure. Go down with me some day to the secondary schools here in the city and we will ask the professor to demonstrate some of these things for us. It is true of everything we see and touch. It all exists in composition.

Muslim.—Yes but if that is all true, when you separate them you get something else not the original substance.

Missionary.—I am glad *you* make that statement. It only gives my illustration added force. I spoke of the destructive power of chlorine and of sodium which are found in our common table salt. Sodium would burn your flesh like fire and chlorine gas would strangle you to death in a few minutes. In like manner if you attempt to separate the Godhead, denying either to the Son or to the Holy Spirit his rightful place and glory you get a conception of God that is not God at all. You will excuse me if I say plainly to you as a friend that the Moslem conception of God is different from the Christian conception altogether, and it is so because Mohammed refused Jesus Christ his rightful place in the Godhead.

Muslim.—What do you mean sir? Do you mean to insinuate that we Moslems do not worship the one true God?

Missionary.—Again I must ask your patience, Honorable Sheikh. You are responsible for that interpretation of my remark, not I. You agree that our concepts are different do you not?

Muslim.—WE worship the *one true God*. The God of Abraham and Ishmael and of Mohammed is *our* God. To us it is blasphemy to associate anyone with God.

Missionary.—Quite so, Honorable Sheikh. But when you think of God you think of him as a great being who is not much concerned with the affairs of men. He created some for fire and some for the joys of Paradise and your book quotes him saying "I care not." You thus make him a great monarch who is not concerned about the salvation of sinful men. Now we know God as a great and mighty ruler, but because He has revealed himself through Jesus Christ we also know Him as a loving Father. You have ninety-nine beautiful names for God yet I do not find among them all either "Love" or "Father." Our word *gospel* means "good news" and the good news contained in it is that although we have all sinned and come short of the glory of God, nevertheless we are reconciled to God through the death of His Son.

Muslim.—Blasphemy! Even if I could admit that Jesus was the Son of God as you say, I never could believe that God would allow him to be slain. The honorable Koran says that Jesus did not die. We honor him more than you do. How could God allow the prophet Jesus to be slain? Could he kill a holy prophet because another man sinned? God forbid!

Missionary.—That is the very thing I want most to tell you, Sheikh Abdullah.

Muslim.—I think I must be going. I have an engagement.

Missionary.—It is still early. Perhaps you can wait long enough to listen to one illustration of the Trinity. That is the thing for which you seem most anxious. This illustration has helped me,

and I believe others, to understand something of this great mystery. Will you wait?

Muslim.—May it please you to proceed.

Missionary.—Here we are in a large city. We have electricity. It is a great blessing. I think you light your mosque with electric lights on special occasions, do you not? Now electricity is a very mysterious power. Even the best electricians do not understand it. Here is a wire which runs through all my house. It is charged with a current from the power house. What do you call that current?

Muslim.—We call it electricity.

Missionary.—Very well. I turn this key on the wall and the room is filled with light. What do you call that light as distinguished from the light of a candle or an oil lamp.

Muslim.—We call it electricity.

Missionary.—Notice this quality in the light. It does not change while the connection is on. It is a *visible expression* of the something we call electricity. You say it is electricity and you are quite right in calling it by that name. But hold a moment. Here is an electric iron which some one gave us as a present. Inside this iron are some wires coiled about on the bottom covering the whole surface. I remove one of the lamps and insert the connection attached to the iron. Will you kindly hold the iron in your hand while I do it? Now what do you think will happen? Will we get a light in the iron? Just touch the bottom of the iron and see if you notice any change.

Muslim.—By the beard of the prophet! It is quite warm. How is this? Strange! Strange indeed!

Missionary.—I cannot explain it all to you, Sheikh Abdullah. It is one of those mysteries that you said you would not believe without understanding. But I want you to see my point. Is it just as legitimate to call that heat electricity as it was to call the light electricity?

Muslim.—I presume we must call it by the same name. I know of no other.

Missionary.—Very well you call the heat and light by one name and yet Sheikh Abdullah, are you not able to distinguish between light and heat?

Muslim.—O certainly, I can distinguish between them but—

Missionary.—But what? You call the heat electricity just as a moment ago you called the light electricity. And you were right. They are both an expression of what travels along that wire. Now go one step farther and the illustration is complete. You have seen the heavy cars on the street railway as they come and go in the city. What moves them? Again you answer electricity. You can light the car till it is almost as light as day without getting any

motion. You can heat it till the iron is red and the wood is consumed and it will not move one inch. So you cannot say that either heat or light moves the car. Yet out of the same cable that produces the light and the heat comes also the power that carries it across the city. Now Sheikh Abdullah I want you to see in all this a picture of Nature's God and I want you to know Him in His fullness as far as He has revealed Himself to men. I want you to see that God is power, as you now believe; that He is the creator and preserver of this universe, which is much larger than we can know; and I want you to worship Him and give Him all the glory due to His holy name. But I want you to understand also that God is light and in Him is no darkness at all and that Jesus Christ is the manifestation of that light and that in manifesting the Father as light, He proved Himself to be one of that mysterious trinity that we call God. I want you to hold your life open to that Holy Spirit of God who is burning into your religious consciousness these great truths which we have so imperfectly brought to you today. I invite you to believe in the One God who has revealed himself as the God of power and of light and heat, if you please, in the persons of Father, Son and Holy Spirit.

Muslim.—It is all very strange and wonderful. I shall see what the Koran has to say about it.

Missionary.—Now please, Sheikh Abdullah, promise me you will read the Gospel through.

Muslim. Yes, yes. I shall look into it some more. Now I must be going.

SOME MOSLEM DIFFICULTIES

The following are some of the statements about the Christian religion such as a Moslem is likely to make; also some of the questions a Moslem is likely to ask during a discussion.

Your trinity is God (Allah), Mary and Jesus (Esa).

Things which distinguish Christianity from Judaism and Islam are all borrowed from heathen.

The idea of a trinity is found in Babylon and Assyria e. g. Merodach, his wife Zarpanitu and their son Nebo. (It would be a rare Moslem that could give any detail beyond first statement of heathen trinities.) Ancient Egyptians had trinity. Ammon, Mut, Khuns. Indian Trident—Shiva, Vishnu and Brahm. Persian mysteries had their baptism and a form of sacrament similar to Christian Lord's supper.

Aeneas in Virgil was son of a man and a goddess.

You call Mary mother of God. God was uncreated and could not have a mother. Could Almighty God be confined in the body of a man?

"The Lord said unto my Lord." What God spoke and to whom did he speak? Cannot have a conversation between God and himself. You must have two gods.

"My God My God etc." What God was talking and to whom? How could God on the cross address God in heaven. Must conclude there are two gods.

You say Jesus is God. Who ran the universe when he was dead? If Jesus died can you say a part of God died? Or did all of God die? Can you divide God?

Who raised Jesus, himself or Allah?

How could God permit his son to die? If he was his son he would love him too much for that.

You say Christ became a curse for man. Would common criminal law permit a just man to die in the place of one who deserved the punishment? Unthinkable!

Was body and spirit and soul of Jesus, God? Did both body and spirit suffer or only body?

Then is God capable of injury and suffering?

You say God is a Spirit. How can a spirit become flesh?

Jesus disclaimed omniscience—"No man knoweth the hour not even the Son."

Jesus disclaimed holiness more than that of a prophet.—"Why callest thou Me good."

Jesus disclaimed equality with Allah.—"My Father is greater than I."

We are all sons of God. Jesus was Son of God only in that sense. He claimed no other.

Can we say that God ate, slept, was tired, rode a donkey? You degrade deity.

When he died, did he really die? Where was his spirit? Koran says he did not die.

Contradictions.—"God is not a man that he should repent" so says your scripture, yet it says that He *did* repent *many times*.

Romans 4. Abraham "justified by *faith* etc." *James 2.* Abraham "justified by *works*." Which are we to believe?

You have changed your scriptures. You cannot produce the original gospel.

Your own people no longer believe your Bible is Word of God. German scholarship denies it and French infidelity denies it, etc., etc.

POWER OF GOD'S WORD IN MOROCCO

"A Moor, saw the text on the door of the Bible depot in Tangier:

"Call upon Me in the day of trouble; I will deliver thee and thou shalt glorify Me."

He came in to the place and asked: "Who spake those words, and where are they to be found?"

Being told that God spake them through His servant David he asked to buy a copy of the book. Mr. Robert Stevens gave him a copy of the Psalms, which had the Gospel of Matthew bound with it, and drew his attention to Psalm 50:15, and to Matthew 11:28, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

"Ah, rest!" he said, "that is what the heart wants; no words like these are found in the Koran."

Another Moor, of the better class, came into the dépôt and said, "While everyone must admit that there is much good advice in the Koran, it cannot be compared to the Old and New Testaments; for while you read the *Injil*, you seem to feel that a living Person is in it, drawing you to Him."

Turkish Ideas of God

BY PRESIDENT GEORGE E. WHITE, D. D.

Anatolia College, Marsovan, Turkey

A MAN'S idea of God fixes his viewpoint for his theology and his theory as to his own place in this world and in the world to come. The Turks suppose that they are good Mohammedans and believe in the Allah of the Koran without addition to or subtraction from any of his attributes. Yet the conception of the Divine Ruler prevalent among any people may differ considerably from that which is presented in their orthodox scriptures.

Twentieth century Turks have drawn upon at least two historical sources outside their sacred literature for their religious conceptions. While their standard theology has come with the literature of Mohammedanism from a foreign—that is an Arabian—origin, they retain some lingering remnants of the religious heritage brought by their forefathers out of the depths of central Asia twenty generations ago. They have also been much influenced by their environment for six or seven centuries in Asia Minor, from whose earlier inhabitants, still an important section of society, the conquering Turks have absorbed so much blood and so much of their present character.

A Turk thinks of God as very much like a magnified human sovereign. He believes that all good earthly government is monarchical and that all law has its ultimate authority in the person of the supreme ruler. Of the two leading forms of human government, the monarchical or military and the republican or parliamentary, the Turks have consistently maintained the former. Under this theory of administration every individual goes as high as he can, takes orders from the authority next above, and passes them on to the ranks below. The Young Turks in 1908 made an effort to establish representative institutions and to do things in the parliamentary way, but it was foreign to Turkish psychology and it failed. The old Turks represent the really characteristic ideas. They feel that the king or the caliph should be the real and unhampered monarch, that he may at any time reverse or revise his statutes, make exceptions in favor of individuals, or suspend the operation of any article of his code. A sovereign is expected to be arbitrary, sometimes capricious, if possible wise, but always powerful. He should be keen in discerning the motives and

intents of men, and discriminating in awarding judgments and favors. He is expected to maintain a stately court, and yet to be accessible, at least at times, to the humblest of his people. His crowning virtues are mercy, clemency, compassion, and it matters little what claims of justice go unrequited if a cry for mercy is kindly met. The rulers of the "Arabian Nights" represented the ideal of monarchs of this character.

According to the Turk the ideal human ruler is surrounded by a company of courtiers and officers who contribute to his state, administer his affairs, and, if possible, anticipate his wants. These functionaries have great influence with the monarch on the one hand, and each has his own feudal retainers on the other. Petitions are presented to the sovereign by means of some courtly satellite, and a wise suppliant endeavors to enlist in his behalf the good offices of some courtier whose influence is so great that the monarch cannot reject his request. If one can secure such a mediator, his suit is won in advance.

By natural analogy, then, the Turks think of God as the omnipotent Creator, Ruler, and Judge of all, a Being seated upon a high throne, far removed from the affairs of men, yet approachable to his favorites, and even to the humblest of his faithful subjects—these last being, of course, true Moslem believers. The Divine will, infinite and absolute, so embraces each infinitesimal human will that there is really no room to allow free scope to the latter at all. Turks are fatalists, and really hold that every event is determined for a man beforehand. Is he destined to fall in battle?—his body is proof against disease; has one the cholera?—to refrain from eating green cucumbers for fear of the consequences is lack of faith. It is not only unnecessary but impious to isolate a patient sick with some contagious disease for the will of God must be done. Does the true believer find himself in an unexpected place?—he has water to drink there, and "the water draws him"; is he offered some delicacy to eat?—it was "appointed" to him. Is the Moslem irritated at alleged infidelity toward God above, or toward his theocratic representatives on earth?—he will indulge his passions by striking down men, women, and children in indiscriminate massacre, and comfort his soul with the assurance of some astrologer that he read all these things in the stars five years before they happened; ask the astrologer if he could not have read some way to prevent such misery, and he will answer, "Oh, no, for it was all written in the immutable decrees of God."

After the massacre of 1895, in which thousands of Armenian lives went out in blood amid scenes that may not be described, the governor of a considerable city that had been given over to mob rule for four hours was asked whether punish-

ment would be meted out to the perpetrators of such deeds. "Undoubtedly, undoubtedly," he replied, "every guilty man will meet with his misfortune. One will have a favorite cow die; another will lose an aunt by sickness; another will have a bow-legged son born; every man will meet with misfortune suitable to his misdeeds." His responsibility as the absolute governor never came to his mind.

Such fatalism, shared more or less by the Turks with all the people of the East, induces laziness, carelessness, and stagnation in both personal and public affairs. If everything is determined by fate, there is no room for human choice; if there is no choice, there is no responsibility; and, without responsibility, there can be neither virtue nor vice, ground for neither praise nor blame, reward nor punishment.

Turks cannot, of course, carry out their creed with logical consistency. They feel the monitions of conscience, as all men must, and recognize themselves as in reality morally accountable; but the tendency of their faith is in the direction indicated. The outcome appears in the remark of a white-turbaned army chaplain: "You know God Almighty never requires anything of man the doing of which is hard." Think whither such doctrine would carry one in conduct! If the path of virtue appears hard, you cannot expect one to follow it. If anything seems easy and inviting, do it. If you have a point to gain by a lie, and do not take advantage of this means, you are hardly bright.

Sin and righteousness consist in obedience or disobedience to the Divine statutes, and, as these prescribe ritual ceremonies quite as much as ethical principles, one may be as guilty for not following correctly the prescribed rules for the washing of his hands before prayer, as for lining his pockets with stolen gold, or for perverting justice under the influence of a bribe. Neither love to God or man, nor moral character, but ritual status, is taken as the ground of acceptance at the court of heaven. Confession is made with the mouth, and it matters little whether mind and heart agree thereto. Utterance of the formula, "There is no god but Allah, and Mohammed is his prophet," gives the speaker all the rights of "the faithful," though the confession may have been forced and may be repudiated with all the heart. It is doubtful whether sin would be reckoned sin if the perpetrator were not caught. If one could bribe the gate-keeper, or gain back door entrance to heaven without the right of being there, God's leniency would be expected to triumph over his justice, and the man would be allowed to remain.

The Supreme Being, like an earthly monarch, is thought

of as surrounded by ministers of various ranks, who do his pleasure and have direct access to His presence. Angels of different sorts and names, among whom four are reckoned as preeminent, are reinforced by the patriarchs and prophets of the Old Testament, and by countless "saints" from among the devout of all lands and ages, or even by living men of outstanding reputation for sanctity. A great part of the religion of an average Turk, as is the case with many other Orientals, consists in the endeavor so to enlist the favor of one or more of these favorites at the throne of heaven in his behalf that he may be kept from harm, may be comfortable in life, and at death may be carried direct to Paradise. In the crises of life a Turk turns to God with prayer and sacrifice, but he presents his plea through the medium of some supposedly influential saint. Whether or not it has a mosque, almost every village has a shrine made sacred by the presence of a holy grave. The people of any given village repair to their shrine, and with individual or communal worship endeavor to rouse their mediator to act in their behalf. Or, one may go a long journey to seek a famous sanctuary, or to present his petition through an intercessor who has the name of helping those in his particular plight. If a Turk suffers misfortune, and fears it may be due to his maltreatment of a Christian, he will resort to a Christian shrine, and pay the priest a fee to intercede in his behalf. Or if a Turkish woman learns that her Christian neighbor's child was healed from a disease after a pilgrimage to some church or monastery, she will take her child to the same place in hope of securing effectual intercession for the Moslem baby where God has already given proof of His acceptance of the worship. The idea in all such cases is that a given saint has such influence with the Supreme Ruler that his intercession must certainly secure what is asked. If the expected is withheld—God knows best.

Turkish theology has nothing corresponding to the atonement of Christ, as manifesting God's abhorrence of sin and his winning love for the sinner, reconciling God and guilty man. Their prescriptions for a convicted sinner are three: he must repent of his misdeed, (at least repent of the consequences), vow not to repeat the offense, (though he may yield to temptation later), and cast himself on the mercy of God. Vicarious substitution is recognized, but hardly in the Christian sense. One person may receive a blow intended for another. If a percentage of men are destined to be unfortunate, when the quota is made up the rest are exempt.

If real atonement be absent from Turkish theology, the supreme importance attached to mediation, intercession, personal favor, has been perhaps sufficiently emphasized. Each little

man endeavors so to attach himself to the skirts of another greater and better than himself that he may be swept without successful challenge past every judgment bar. It is a selfish view, and begets selfish character. Soldiers in one division of an army are known to have been hungry, while in another division of the same army they were selling, and even burning provisions, because they had more than could be used. They lack the constraining love of Christ, that most powerful Christian motive, as they lack the reconciling work of Christ between man and God. And in spite of all their efforts, they seem to have no real confidence or satisfaction in any.

Turks speak with respect of Jesus, and call him the "Spirit of God," by which they mean that he was born without human father. They relate that the angel Gabriel appeared to the Virgin Mary, breathed upon her, and announced that she should become the mother of the prophet Jesus. Thus conception took place, and thus Jesus is the "Spirit of God." They place him in the series with Abraham and Moses, "of blessed memory," and hold that all were superseded by Mohammed.

But Christ is everything or nothing, and such respect for Him as is implied in the comparison of his miracles with those of the semi-fabulous Arabian healer, Lokman, is hardly worth the name. The term "Son of God" is a stumbling-block and an offense to them, partly because of the habit of their minds to fix on a physical relation, instead of a sonship of character. Mohammedans deny the Son, and hence, as John says, (I John 2:23) they "have not the Father." They have "Ninety-nine Beautiful Names" for God, such as the All-Merciful, the All-Compassionate, and the like, but they have no title meaning the Father, nor any signifying God is Love. They have no "Saviour" in the Christian sense of that term. Convicted by conscience of sin, dreading the awards of the future life, they strive to keep up enough of the form of piety to escape being caught in an unpardonable sin, and seek some mediator whose "influence" may be enough to get them safely through. They lack the impulses arising from personal loyalty to a worthy Master; they lack the relation arising from filial love to God the Father.

The following incident from a mosque gives a characteristic Turkish view of the obligation and relation of man toward God in the life of this world. The great mosque was full of men, and the *hoja* eloquently depicted the majesty and the mercy of God, the frailties and the foibles of men. Men sin because they forget God, he went on, and they forget God because they love the world too much. It is illustrated by a man walking over a plain, who finds himself pursued by a lion. Casting about for a place of safety, he finds a well with a platform about half

way down, on which he takes refuge. The lion comes to the mouth of the well above, and stands there roaring and waiting for his prey. There is also at the bottom of the well a great dragon with yawning mouth, ready to catch the man if he should fall. And as he looks he sees that two mice, one black and the other white, creep out from the side of the well and begin to gnaw away the supports of the platform on which man finds his little brief immunity from destruction. But the man, by some chance having with him food and drink, begins to eat and carouse, and make merry, with no thought of the horrors of his dangerous position.

This man, said the preacher, represents our human race. The plain is the world, through which we journey. The lion stands for the temptations that pursue us all with such fierceness. The dragon means eternity, yawning beneath our feet. The black mouse and the white mouse signify day and night, or the flight of time, which will soon destroy the respite now granted to us. But we, in our folly, instead of meditating on the solemn facts of existence devote ourselves to eating and drinking, to amusement and merry-making, enjoying life and forgetting God. And then he said,—in effect,—May God Most High have mercy upon us, and deliver us from the world, the flesh, and the devil, while the crowded mosque rang with the cry of “Amin, amin,” and a thousand men rocked to and fro on their knees, and touched their foreheads to the floor in humble supplication.

After the service was over a Mohammedan friend who had accompanied me to the mosque and myself were walking away absorbed in the worship that we had seen and heard.

“That was a good story,” I remarked, “that the *hoja* told.”

“Yes,” he said, “It was a very good story.”

“It seems to me that there was one thing left out.”

“What was that?” he asked.

“There is no doubt that mankind in the life of this world is pursued by various temptations, that eternity is yawning beneath our feet, that we have but a little respite before the flight of time will carry us away. But the question is, how we are to escape from these dangers. I did not observe that the preacher said anything about that, did you?”

“Why no,” he replied.

“Well,” I said, “You are a Mohammedan. Now what would you say, what idea have you about the way of escape from sin and its consequences?”

“I declare,” he said “I do not know.”

Mohammedanism does not know. It has no effective offer to make to a sinner who seeks salvation. Mohammedanism has no Redeemer.

Some Things Our Missionaries Need

Communications from the Frontiers, telling of the kind of equipment that increases Missionary Efficiency.

FAR FROM THE SOURCE OF SUPPLY

IN THE days when war news filled the papers, when sons and daughters were enduring the discomforts, the hardships and dangers of the training camps and the trenches, the parents, brothers and sisters at home counted it a privilege and a joy to spend hours knitting and sewing for the soldiers and sailors; or to spend dollars lavishly to supply every possible need of those who had responded to the call of God and humanity. Lives were saved by warm clothing that the government did not supply, and life was made more endurable by the contents of packets sent to the front. If there were suggestions that the efficiency of our representatives in the army was impaired by the lack of equipment, every effort was immediately made to supply the need.

Similar motives would lead Christians at home in the midst of the great world campaign for the establishment of Christian truth and the spread of the Gospel of Life, to wish to share with the missionaries on the frontiers the life of sacrifice, and to supply every possible material aid to make their work effective.

The following communications from missionaries give some idea of the kind of things these heroic workers need to enable them to maintain their health and do effective service. Many of these things are so commonplace in our American and British homes, offices, churches and schools that they are taken for granted, but they are almost unattainable in frontier stations. Who could realize, for instance, the importance of a piece of cord or a pin when none is to be had; but the most insistent and easily supplied need is for good literature. "Send us good books and magazines," is the almost unanimous request.

A very useful department of the World's Sunday School Association is the "Surplus Material Department," but it is selfish and often foolhardy to give *only* from our surplus, and many would prefer to give new material to their workers and use the old themselves. Birthdays and Christmas also call for gifts that will make our missionaries happy, and suggestions as to what to send are welcome. One of the largest houses supplying general merchandise through their mail order department writes as follows in reply to our inquiry as to what the missionaries most frequently call for in their distant fields of labor:

"The things that missionaries order depend upon the make up of the families, the particular part of the vineyard where they are serving, and the amount of money they have to spend. Human needs are not so much different, so far as everyday living is concerned, in the northern part of the United States and the northern part of China. One of the strongest bids for influence in a new community is to set up an American home, equipped with just the kinds of articles that are in use here in the States.

"I hope that you will strongly urge friends not to select articles without consulting the missionaries themselves. Do not pay freight upon second-hand articles, or things that are not needed here, or can be purchased cheap there. In these days of enormous freight charges, it is nonsense to be transporting about the world a lot of old junk that nobody really wants. The freight on second hand stuff is just as heavy as it would be on new stuff. Money can be expended to better advantage through selections from the catalogue of a reliable house and the matter of preparing, packing and shipping the goods to the foreign lands will be entirely taken care of by people who have made it their business.

"If Ladies' Aids, Missionary Circles, Daughters of Rebecca, etc., want to make a real hit with missionaries, let them hold bazaars or other local functions and sell their home-made jams, jellies, comforts, socks, etc., and send the real money to the missionaries. Then Mrs. Missionary can select what she needs instead of what somebody who never saw her, thinks she ought to have. Exporting houses will forward anything that is sent to them for shipment, if it will hold together long enough and the freight is paid.

"It has often seemed to me little short of a tragedy for good money to be paid out in starting stuff for some far-away mission field by some person who has absolutely no idea of conditions on the route or at destination. Furniture, sometimes new, comes wrapped in paper, and with little other protection than shipping tags. The man who contributed the furniture would just as willingly have contributed the money that the furniture cost him if the matter had been put up to him right. Missionary work is coming into its own, and it is high time that we all recognize that each new family as it sets up its family altar is entitled to start out with new things, inexpensive and few perhaps, but new, and selected by the future user. A practical way to bring this about is to have the missionaries make their selections from the pages of a catalogue of a reliable house.

"You would smile over some orders the missionaries send in—and then, when you thought it over, you wouldn't feel so

much like smiling. For you, when you want a box of puffed corn, or a bottle of pepper sauce, or a paper of screw-eyes, can get them just 'round the corner.

"But here is a missionary who must needs send to Chicago from China an order for shredded cocoanut, a fly trap, three mopsticks, and a football!

"Another puts in his list one child's crib, a high chair, a bottle of hydrogen peroxide, and a bottle of castor oil. There is an American family in *that* mission compound. And another orders a dozen nursing flasks. Of course he will distribute them. No one family could possibly use a dozen!

"These folks must have infinite patience. One wrote in and said: 'The goods I ordered last September arrived promptly in March!' And they take vastly more care in stating what they want, knowing that asking for explanations may mean a delay of four or six months.

"The missionary's purchase cannot go to him in a paper sack. They face the haps and mishaps of every known form of transit. They will be dropped on to wharves, and dropped into ships' holds, and tumbled off wheelbarrows, and swayed drunkenly on the backs of coolies. For these adventures, safe packing becomes a fine, as well as necessary art. Besides, since ocean freights are charged by measurement rather than by weight, close packing is also highly important.

"Their needs will change with the changing years, but always they will maintain for themselves, in the midst of strange and alien airs, a little corner which breathes the atmosphere of home. Here will be the truly 'homely' things, sewing machine, and soap dish, and books, and the other tools of everyday living, which are just what are used at home, and so hold them to the simple domestic rituals which are of the essence of civilization."

FROM A MISSIONARY IN KOREA

Most missionaries find it convenient to eat food from time to time, even when on the field, in spite of the fact that one on furlough is sometimes asked questions that suggest the thought that we lay aside such frivolity for the more serious business of missionarying. Again, most missionaries find it *inconvenient* to eat native food in any quantity when out itinerating. Some have survived the experience once or twice, and minimizing the risk, continue to revel in pickled turnips, dried fish and fresh fish, and fish that neither fresh nor dried, unknowable broths and red pepper sauce; but most of us take along our food boxes. Arises next therefore the question of fire. We cannot use the Korean fireplace to prepare our food.

It is under an immovable rice kettle, and though "the crackling of thorns under a pot" has a Korean as well as a Scriptural sound, it implies a form of fire not convenient for our cookery. There is always charcoal to be had, and charcoal has its advantages—out of doors. But there are other things out of doors—dirt, for one thing. A little breeze strikes the courtyard, which is also the stable yard and contains the refuse heap of the Korean house, and, puff! your frying pan is peppered with a little shower of mingled dust and germs, principally germs.

For this and other reasons many of us like to take a "khotal," or oil stove to the country. It is a small brass affair that burns vaporized kerosene with a blue flame under air pressure, supplied by a small hand plunger in the oil tank. It can be had at any camping outfitter's. Some missionaries are addicted to the use of alcohol—in solidified form—but unless your fuel fund is heavily endowed it is beyond the reach of the itinerant.

The missionary housewife likes a fireless cooker. The Koreans call it a fireless stove, and it is especially desirable for the use of ladies who return at twelve and go out again for Sunday-school at two. We use ours as refrigerator in summer to keep milk cool.

One does not need to be a missionary to know the value of a gold medal folding camp cot. Ask Uncle Sam. Of course, there are missionaries who despise this as somewhat too luxurious for a serious minded itinerant, but no other than a native could really enjoy sleeping on a heated Korean floor, which is the Korean bed. And then sometimes, if not always, there are certain other reasons not wholly dissipated by the Persian powder argument which make a folding camp cot seem a perfect haven of rest and refuge. For this may be said of the camp cot, that when all else fails you can set its legs in pans of water. This makes one safe from attacks of all except flying squirrels, and they are said to be harmless.

Some of us had to come all the way to the Orient to learn that the Japanese lanterns we have always associated with lawn fetes and the Fourth of July, really are Japanese lanterns. A good coal oil lantern is indispensable to all missionaries who live where kerosene is available, and there are few places in the world today where it is not. A lantern lights one to church when there is no moon, and very frequently it affords the most brilliant, if not the only light in church for the evening service. One goes over church records or studies by its light when out itinerating. A little group will follow a "foreign" lantern along the highway at night, making comments on its construc-

tion; and sometimes they follow it into church out of curiosity and accidentally hear the Gospel!

I do not know of any missionary, among the men, that is, except perhaps the very old ones, and some whose early education was too classical, who would not rejoice to receive some good tools, saw, plane and square, chisels, ratchet brace, pliers, etc. All of us meet occasions where a few tools are indispensable. The Korean saw is set with teeth that point backward, like those in a shark's jaw, and a handle like that of a bucksaw. One is supposed to sit on the ground and hold the wood with his toes while sawing. This is interesting, but inconvenient. We once saw a Korean using an American saw. He held the blade upright between the soles of his feet as he sat on the ground and rubbed the wood back and forth on the saw.

The missionary housewife says that colored sewing silks, especially machine thread, are most desirable things to have on hand. It may seem like "coals to Newcastle" to send silk to the Orient, but it must be remembered that the thread is manufactured in America and England from imported raw silk. So a supply of sewing silks would make a far more acceptable gift than a taffeta pin cushion, or a gold braided vanity box. Button hole twist and basting thread are the only varieties that can be bought in our city of fifty thousand.

Finally, when you want to send your missionary friend a gift, why not send him a book, a good one, a new one, something that will help him in his Bible teaching; or will keep him in touch with the things people at home are thinking about, and stimulate his thought?

Pyeng Yang, Korea.

WALTER C. ERDMAN,

MORE NEEDS IN KOREA

The needs are so numerous that I hardly know where to begin. We needed a bell for our church, and also an organ. I wrote to a friend for both and they were duly received, and have been of great service. A church bell does excellent service in getting people to church on time, and in calling the attention of unbelievers to the fact that there is a church in their community, and that the Christians are having service.

A church clock would help to regulate the length of the services, and help make the leader more orderly. For several years my young women's societies have supplied me with enough gifts for all our Sabbath school children at Christmas. I have asked for soap, wash cloths, towels, material for bags, pencil boxes, writing tablets, paint boxes and small toys for the very tiny children. Books in English, any kind of wearing apparel,

I asked *not* to have sent as these are useless. The large pictures illustrating Bible scenes, and left over Sunday-school cards can be used to good advantage. Picture postal cards are more acceptable if a clean sheet of paper is pasted over the side with writing on it. Then the cards are ready to have a verse of Scripture written on them in the native language before the yare distributed. Scrap books are acceptable, provided they have the right kind of pictures.

Kindergarten supplies of almost any kind are acceptable. A victrola came to our home, and it has been a constant joy, not only to us but to the many Koreans who visit our home. When it is known that a home has a victrola new records would be very gratefully received. The furniture and furnishings in a missionary home wear out as in America, and the heart of Mrs. Missionary would bound with joy if some day a check came with the message "Buy something for your own home." Fresh wall paper is a joy, and when ten dollars a year is all that is allowed by the Board for house repairs, new wall paper cannot be afforded very often. Table and bed linen also wear out. Our small boy is longing for a bicycle, but the missionary pocket book cannot manage it.

If Mrs. Missionary's size is known, a dress pattern now and then helps her to keep her old clothes fairly modern. A gift of money to put in a screened porch would add much comfort to the missionary home, and help keep the family in health. Just now I am longing for a bath room equipment for our home in Pyeng Yang. The longer I am here the more I believe that anything that adds to the missionary's comfort makes a better missionary.

Pyeng Yang, Korea.

MRS. C. F. BERNHEISEL.

THAT MISSIONARY FORD

It is getting to be the habit of missionaries in Chosen when they go home on their first furlough to return to their field bringing with them some new degree with which they may proudly decorate the posterior end of their names. These vary in size and in cost and amount of dignity. One of the lesser stars of missionaries went home a few years ago, realizing his deficiencies and the plainness of his name, and fostering secret hopes of some little exterior improvement, before he should return to his doctored associates in Chosen. But during the short stay in America he found that a D. D. was not for him. Entirely unbeknown to him there came in one day the degree of F. O. R. D. conferred by the University of the Church of Unionville. We accepted it as a gift from the Lord for our use in His work, and we are desirous that it shall be used well in this cause.



GIVING OUT TRACTS FROM A FORD IN KOREA

It is a Pullman car of luxury and a giant of usefulness alongside of the various other sputtering, nervous, little demons that we have tried to ride over the roads of Chosen. My father visited Chosen a few years ago and often traveled with us to the country. He went back home to America saying, "Nothing in the way of good equipment is too good for the missionary." And from him came our motorecycle. Certainly if we consider the work of the busy missionary worth while at all, anything that will help save time, conserve strength, and make more work possible for him is certainly a most practicable and reasonable gift to provide him.

The Ford has not been here long enough for us to tell you all about its varied uses and advantages—and expenses. But we have already used it for over three months and we have driven it about 2,000 miles, including a trip to Kangkei and Wonsan. We are still keeping our seven-dollar-and-a-half share of that sturdy donkey up in Tukchyun county. He will always be used, we expect, as a sort of "tender" for the Ford, altho when we think of the disposition of that little donkey there is a mistake in the choice of words somewhere in the above phrase.

We expect to make some long trips in the machine when the roads and the seasons will allow, but the base will have to be at home. Our idea of the machine is not to use it in continuous itineration but out on trips of shorter duration, to visit points in the country where we have special and urgent business. We can often go out for over Sunday. Sometimes on trips close by we can save expenses and time and baggage by going out

early Sunday morning, holding two or three services and returning in the evening. One advantage is that we can take either our wife, or another missionary, or several Korean brethren of the city, or may be all of them, to help us in our work and make the trip count for more. Ways are multiplied in which the Ford connects the country with the advantages of the city, and brings more people of the better developed city churches into contact with the more needy rural churches.

One of the most appreciative passengers that we have ever taken with us is our old friend Mrs. Yi, (Pu Mu Kol Yi Si as she is known around here.) She is the grandmother of Dr. Graham Lee, she says, and was one of the Lees' staunchest friends while they were here. She is 89 years old. Soon after we had started and were bowling along at a good rate we turned around and asked her how she liked the Ford. "Don't bother me" she answered with apparent difficulty. "I can't talk. My mouth is full of wind!" We took her up the mountain to the lookout near Peony Point, a place she had not been able to climb since she was a young woman. She saw her city spread out before her, the playground of her girlhood, and the beautiful river and the green pine trees and the verdant fields far below; and as we rested there the dear old grandma pathetically exclaimed, "I have ridden in an automobile! I have seen this wonderful sight again! Now I am ready to die!" When later in the moonlight we put our aged friend down at the door of her thatched cottage she turned around to us and said, "I am not going to thank you. This isn't your automobile anyway. I'll give thanks when I say my prayers tonight." However, the next day an anonymous chicken was brought around to our house and tied to our kitchen door.

HELPFUL IN JAPAN

Japan is not an easy country to which to send equipment. We have no hospital work, kindergarten material is all made here much cheaper than at home and the Sunday-school supplies, with the exception of the large picture rolls, are prepared in this country. Picture rolls for the Sunday-school and Christmas boxes for our girls' schools are always helpful and greatly appreciated. How a Japanese girl, large or small, appreciates and prizes a pretty, well dressed American doll! Dainty white aprons, hair ribbons, lace edging and fancy bags, you in America can scarcely realize what a joy a box of these things brings to both teachers and girls at Christmas time. It is an intimate, personal remembrance from the Mother Church in America.

Tokyo, Japan.

HELEN O. REISCHAUER.

A MESSAGE FROM CHINA

Of the larger gifts, I would put a victrola first. It is an inestimable inspiration to the missionary, especially in interior China, where he hears nothing nearer music, ten months in the year, than the joyful noise a well-meaning congregation can make. It is a great delight also to the natives, and we have entertained hundreds with our \$25 machine. An occasional new record is a great treat. Father sent some in a round tin box with corrugated pasteboard between, and none were broken.

Of little things, an occasional pattern of a skirt or dress, if the size is known. So often I have labored in vain for something wherewithal to clothe myself because my patterns were out of date.

I've made a churn out of a malted milk bottle, a chair rung and a door knob; I can beat eggs with a fork, but I've never found a substitute for the rubber rings that must go on fruit jars if the fruit is to keep. These are especially useful, as so many improvident ones are inclined to borrow. Shoe strings often cause distress by their absence. I had a man ask me once for my last shoe string. Darning cotton and elastic if one lives in the interior are often a crying need, but of course a thrifty person won't often be caught without them. A good sweater is a necessity that is always shrinking away from us.

Then if it is to delight the feminine heart, little treasures like a sweet grass basket or dainty handkerchiefs keep a woman from becoming as gray and dull as her barren surroundings. Books are always gladly received and keep us in touch with the outside world and its interests.

Shuntefu, China.

MRS. GUY W. HAMILTON.

LACKING IN CHINA AND TIBET

Perhaps the following will be useful in helping others to make a selection which will be of invaluable help to any missionary.

1. *Baby Organs.* Through gifts of money I have been able to purchase four of these here in China, three of which are in use in each of three country and city chapels, and one is used in my woman's school. These are among the most useful and appreciated helps in the work. They are better bought here in China, as they stand the climate better than those from home.

2. *Kindergarten materials.* When I was home on furlough, someone presented me with a case of used materials, which I have used ever since, and with the greatest pleasure, both to the children and myself, and to the parents and friends.

3. *Victrola and records.* When I was at home friends gave me a small one, size 11 x 8, using the regular Victrola Records, small enough to take itinerating in a houseboat, and of great

use and giving much pleasure both in the home and in the school, to Chinese as well as foreigner.

4. *The Lesson Picture Rolls.* These are of invaluable help, in evangelistic meetings for women and children, in the school, in Sunday-schools, for itinerating in city and country, for gifts to pastors and evangelists and helpers. I have them mounted on thin wood rods, so that they hang on the wall, and can be rolled and carried at will. And those printed now are so artistic and beautiful, that I have given them as gifts, at "Opening House" feasts, for wedding gifts, and otherwise. The walls of my school are adorned with these, and every guest on entering, exclaims at their beauty, giving us an opportunity to tell the story to the Chinese. And they are in constant use for teaching the Bible. Of the last lot sent to me, one roll I kept uncut, as it was the Life of Christ, and in the Special Week of Evangelism at the China New Year, when we were holding meetings for non-Christian women and children, I used this roll to tell this wonderful story, and the picture of Christ on the Cross brought instant silence in the room, and more than one exclaimed, "Ka kw'u" "how bitter." Nearly all our chapels have these pictures hanging on the walls, the Chinese mounting them very neatly for about ten cents each. This year I have had many tens of these done in this way.

5. *Used Postcards,* with the writing covered neatly with white paper, so that a verse from the Bible can be written on. We use many thousands of these in city and country, and thus scatter a bit of Scripture which may bear much fruit. The children, and even men and women, eagerly ask for these.

6. The beautiful *Pictures* used to illustrate the *Beginners' Lessons.* These are most useful in teaching the Bible lessons, both in the Kindergarten and children's Sunday-schools; and also in Bible Classes they can be framed for gifts to the Chinese, to hang on their walls, where now often the only pictures are the advertisements of British and American Tobacco Companies.

7. *Christmas Boxes.* Most beautiful dolls have been sent me by friends and societies for the children here ever since I came out, but now that these are unprocurable, I will send you a list of what came to me last year and the year before, which made my heart rejoice and my feet almost dance, with the thought of the pleasure they were going to give the children. A great many of these things came from the Five and Ten Cent Store, and a shower from that store will do any missionary's heart good! Cakes of toilet soap, of which we cannot receive enough, face-cloths, small towels, small bags with a few little things inside, crayons, tops, pocket knives, dolls, games, horse reins with bells, small colored books, handkerchiefs by the score, balls, a teddy

bear, a woolly dog, stamped squares with the colored cotton to work them, small stamped dresses, children's hose, boxes of pencils and writing pads, paper dolls, a small flat iron, boxes of colored beads which the children love to string etc., etc. These boxes ought to be started long in advance to reach the missionaries in time, but the amount of joy they give is well worth the cost of time and effort and money.

A small globe of the world would be of the greatest use in teaching the Chinese that the world is *not flat*, this to be mounted on a standard.

8. *Scraps of silk*, velvet, satin, cloth, print, percale, almost anything, left overs from dresses, secured from the tailor, or small shops, or from home, are of the greatest use. Always women are wanting these for making their shoes and shoes for the children, and small pieces four or five inches square or oblong are not too small, bright colors or dull or black, all will be used. Last year I bought a bundle of odds and ends from Montgomery Ward and Company, for ninety-eight cents, every piece of which made a garment, small or larger, for the Chinese children. Mission Bands at home, and Endeavor Societies could collect these pieces and have them sent out by mail or otherwise.

There, I think that will do for this time, and will give you a starter! A camera, vest-pocket flash-light, indeed, almost anything under the sun that is of use at home can be put to greater use here. Soap, and more soap. Handkerchiefs, and more handkerchiefs.

Ningpo, China.

EDITH C. DICKIE.

Roderick MacLeod, of Batang, Tibet, writes with much interest concerning the helpfulness of a phonograph which they have at that station. Dr. Loftis left this instrument behind. He says: "Some of the records are the charming songs of the Southland, songs that are full of human feeling and all hearts take to them. Grand marches pulsing with force and triumphs, songs of love that breathe forth the tenderest passion of human hearts and the hymns of praise that waft to heaven the emotions of the Christian spirit. This instrument brings much gladness to our lives. Last night as I sat and listened, I thought of that good man, Dr. Loftis, who had brought such delightful music to this far off land."

LITERATURE NEEDED IN ARABIA

A missionary in Arabia writes that the gifts from home that he has appreciated most, and that have contributed most to the efficiency of his service, have been those which have made

possible the continual purchase of books and the subscription to magazines. He continues:

“The missionary is faced with the necessity of providing himself with magazines and books along three lines all the time. First his technical works, medical or theological or educational magazines, books, etc. There are no libraries in Arabia and it is a safe statement that no doctor at least should take less than half a dozen of the leading medical magazines, and buy at least two or three books a year. They cost lots of money. Secondly books and magazines dealing with missionary news, policy, and progress. They do not cost as much as those listed under the first heading, but you can not get them for nothing. Finally no missionary can afford to deprive himself entirely of some light reading for recreation both of the magazine type and lighter books, any more than can a man at home. If people at home appreciated just how short missionaries frequently are along these lines, there would be fewer missionaries who grow stale for the lack of means for keeping in touch with things as they are at home.”

Bahrein, Persian Gulf.

P. W. HARRISON.

Another missionary from the same field endorses this request, saying:

“Books and magazines make most acceptable gifts. No missionary is ever able to afford as many as he would like, and nothing else is so necessary to keep us in touch with the life and thought of the world. Subscriptions to any of the standard weeklies, monthlies or quarterlies, either general, missionary, popular, scientific, educational, travel or children’s (the latter especially for those of us who are in school work or who have children of our own), make a gift to a missionary which is unequalled. Most missionaries are far from libraries and reading rooms, and the best of the new books are doubly appreciated by people living in the outposts of civilization.

“Victrolas and records are always a much used and prized adjunct to the work of those who are fortunate to possess them. For the marching and gymnastics of the school girls, to entertain a group of Mohammedan lady callers, to give a treat to the boarding school boys in the evening, to play in a hospital ward, as well as for the pleasure of the missionary family and their guests, they ‘earn their passage’ many times over.”

Busrah, Arabia.

DOROTHY VANESS.

FOR SOUTH AMERICAN WORKERS

In sending things into a country like Colombia, South America, one must remember the exorbitant tariff duties. Some dear

people in the States once sent us a parcel of little garments for the children, bed-linen, etc. They marked the value of the parcel as \$11.00, and paid all the postage which they thought would be due on it. When the parcel arrived we had to pay \$17.00 to get it out of the post office. Then, as these friends had forgotten the ages of the children, few of the things fitted. Although they refunded us the money we paid for the parcel, the value of the contents did not equal the price paid. Things sent by freight are much worse. A pair of silk socks sent in a box of toys for the children, made us pay duty on the whole box as though all the contents were silk—equal to duty on six hundred pairs of silk socks. There have been many times when I would have been most grateful for a paper of good pins, or a wonderful package of needles, such as department stores at home sell for five or ten cents. Pins here are five for a cent, and are so ineffective that they will pass through nothing without bending or breaking. Needles come in tiny pill boxes, two for a cent, and always rusty. They are not more than two-thirds the length of a respectable needle. An egg-beater would be an undreamed-of luxury to us in the depths of Colombia. We take with us from the States everything that we think we shall need for three or four years. Perhaps you can imagine how successful you would be at that—if you felt that you could do no shopping for three years, and had to buy ahead.

We are alone in our station and can never enjoy anything that could be called recreation—no lectures, no music, no play time of any sort. So we depend absolutely upon the little reading that we can do to keep us from the insane asylum. Friends have sent us a few magazines after they had read them and we were most grateful. If there were those who would send us some of the high class magazines we would be happy. In Bogota I once saw a young woman, a missionary, cry because the book her friend had promised her for Christmas, proved to be a discussion of Paul's Theology. She said, "Doesn't she know that I have not seen a new book of good fiction for four years. I *must* get away from religious reading now and then." I would not dare say how many good missionaries feel the same way. Not necessarily "best sellers" or new novels are desired. Most of us have outgrown a desire for these, but a *new book* of travel or biography or science or humor, something that is not of a religious nature *sometimes* is desired above all else. Books written about the country where we are working—by those who have visited our land, books of travel anywhere, or any good discussion of current affairs—these are the books for which our souls long. When we find that we must forget the misery about us, and must forget our own problems for a little while, we are often driven to read.

ing—for perhaps the fourth or fifth time—some book of Dickens, or Van Dyke—yet the desire is often strong for something more connected with affairs of today. There is never a library and there is nowhere one may borrow.

Books and magazines are entered in our country free of duties, unless they come by registered mail. We do not sit down to read every day, but there are moments, sometimes at table, often when the children are sick and need watching, or we ourselves are ill, and unable to leave our beds—then we gather together all the material at hand and feast. We have to have something to help us keep our balance and not become fanatical or intolerant.

Bucaramanga, Colombia, So. Am. MAUDE NEWELL WILLIAMS.

FROM CENTRAL AMERICA

Many things that would be most useful in one country would be only a burden in another and many things which could be obtained only from the United States in certain sections can easily be obtained on the field in other parts. Here in Guatemala for instance clothing and shoes may be obtained much cheaper than in the United States. I always remember a nice overcoat sent to my wife on which we had to pay \$12, duty. The same coat could have been purchased here for \$7.50. In some other fields that coat might have been a godsend.

For the home in Guatemala we need to buy from the United States or Europe: Crockery, Glass, Silverware, rugs, pictures and above all *books*, and magazines. We have so many calls for every cent of salary on the field that we feel we must let these things go. Then too we get out of touch with the life in the home land. On a sleepless night there is nothing like a book. The long waits which occasionally occur, the long rides on horseback or on the train, the moments between visitors, all can be utilized by the missionary with his book. It even occurs sometime that a missionary is put in prison. It happened to me once but the weary hours passed swiftly away as I read Chapter after Chapter of George Barrows "The Bible in Spain" which a kindly aunt had sent me and which I had carried along in my pocket when I left on that tour.

For the Church and Sunday School: Our people are easily appealed to through the eye. All sorts of picture cards, picture rolls, charts and maps are useful.

Tours: On a tour one always travels as light as possible, but two things must always accompany the missionary, his tooth-brush and his fountain pen. Both come from the U. S. A., both tend to wear out or get lost. I have never met a missionary who was over supplied with either of these commodities. The

fountain pen is a source of never ceasing wonder to the natives who can never contain their surprise that it writes ink without being dipped in an inkstand. The tooth brush is a little better known but if the missionary does not have his own he is likely to be invited to use the family toothbrush of his host, which they tell me is considered unhygienic in the United States today.

Quezaltenango, Guatemala.

PAUL BURGESS.

A BOOK SHOWER FOR FILIPINO SCHOOL-BOYS

Miss Suman of the American Baptist Foreign Mission Society writes from the Philippines to ask if any friends can supply supplementary reading matter for her High School pupils. The required list of supplementary reading includes the following books:

The Young Pitcher, Grey; Hawthorne's Biographical Stories; Blue Fairy Book; Æsop's Fables, Ed. by Jacob; Little Journeys, Flanagan; The Dog of Flanders, Louise de la Ramee; Red True Story Book, Andrew Lang; Pluck on the Long Trail, Sabin; Character the Grandest Thing in the World, Marden; For the Honor of the School, Barbour; Pollyanna, Porter; Tales from Shakespeare, Lamb; Abraham Lincoln, Baldwin; The Long Trail, Gardner; Stories of Useful Invention, Forman; Mother, Norris; Success, Marden; The Alhambra, Irving.

Money can be sent for books by post office order or books can be sent anywhere at regular second class postage rates.

IN THE CENTER OF ASIA MINOR

In my school work I have found very useful a model of the Tabernacle with the camp of Israel surrounding it. This has been exhibited to my own Bible classes in the College Department, to the Grammar School classes as they have come to the subject in their work, to the Primary classes in Sunday-school, and even to groups of students in the Boys' High School.

In working with young women I have been glad to own certain books written in simple English, but with good wholesome tone, which I can either read aloud to girls or lend to them for their own perusal. Many a time have I read Miss Alcott's "Little Women" and Mrs. Prentiss' "Flower of the Family" to girls who have almost no access to books, but who are eager to hear how other girls live.

To myself personally, and to some of my missionary associates a dressmaker's form is most desirable. Mine is a pneumo-form, to be inflated to fit any waist lining, and with a standard adjustable to any height. It folds up into a box fifteen inches square and three deep. With this help, dressmaking becomes a pleasure, and in a land where neither dressmakers nor ready made clothing are obtainable, this is truly a valuable part of my equipment.

For social gatherings, it is helpful to have some games for the youngsters, such as ring toss, crokinole or parchesi, and for

the older ones authors or lagomachy. Friends have sent post cards by the hundreds which I have used in a multitude of ways. One batch had wall paper pasted on the back—a most satisfactory way to prepare them for use.

Harput, Asia Minor.

MARY W. RIGGS.

IN THE LAND OF THE PHARAOHS

With regard to things most useful in our work shall I name those for personal use first? Books and magazines are at the head of the list, from the MISSIONARY REVIEW OF THE WORLD and those of devotional character to those of practical hints for housekeeping, dressmaking, etc. Christmas time usually provides handkerchiefs and towels, but never too many. Every missionary should have a typewriter, but many still find them listed among the impossible luxuries, when they are, in fact, life savers and time conservers.

Books again head the list as gifts for pupils in the day schools, from the simplest illustrated story books to the wholesome stories suitable for older pupils. One could keep in close touch with the graduates by having a little circulating library of one's own. The missionary can suggest readings to fill up the lonely hours of those who return from the positive, Christian atmosphere of the mission school to non-Christian homes. A Moslem graduate wrote me in appreciation: "Thank you again for all those lovely books. I have finished 'George Müller' only today. How I admire such a man, and *hope* to make my life like his. Yes, it is wonderful the way he prayed for some of his friends."

Cotton blankets form part of the equipment in the Girls' College. They are not to be had in the market in Egypt and must be supplied from America.

Cairo, Egypt.

ALDA B. ATCHISON.

MOTOR CYCLE AND A STEREOPTICON IN AFRICA

Not long ago I took a trip down on the Eaawo'o Road to visit village schools and do some itinerating. I took the lantern along and gave several evening talks on the life of Christ with the help of the slides. The people enjoy these meetings very much, as there is so little to be read and so few who can read, but pictures they can all enjoy.

One of my recent journeys was made easier by the loan of Mr. Neal's Indian motorecycle. I made the trip to Kribi, 66 miles, in three hours, and came back with ease and comfort. It would otherwise have taken me two days each way at least. It is a great help in getting around the field and attending to churches and schools. The machine has a rear car also, which

will enable me to take Mrs. Reis and the children along with me on some of my trips.

West Africa.

JACOB A. REIS.

One of the most primitive fields is in Central Africa where almost anything from a civilized land is a boon. A bicycle is almost a necessity. Mr. George Schwab of Metet, West Africa, writes:

"We jump on a wheel, or a motor cycle, and off we are. There are so many miles to cover or points to visit in so many hours or days. There is no other way, unless more men can come. The school boys come by hundreds. We can scarcely do more than call the roll in school, when we must off to some other task. Is it any wonder we are becoming amazed at the product of our effort? There are many calls for teachers and evangelists from so many headmen beyond our outposts. There came boys recently from a school which is six days walk from here, with a request from a chief a day beyond them, that I send someone with 'the Life.'"

FORDS IN SIAM AND PERSIA

A Gospel Ford sent to Dr. and Mrs. Campbell of Chieng Mai for missionary work received a cordial reception, more than twenty native carpenters giving their labor to build a garage. In several of the districts the Christians have volunteered to repair the roads leading to their village. On one Sunday the car carried two missionaries and three native pastors to the waiting congregations. The man who stood guard over the car during the services improved the time by placing two hundred portions of the Scriptures in the hands of non-Christians. Three cottage prayer meetings were also conducted by the party, two of them in houses that had never witnessed a Christian service before.

From Persia Rev. Dwight M. Donaldson writes: "We have got the first news of the things that are 'coming by freight. A telegram has come saying that forty-nine boxes have arrived in Karachi, India, and asking how they should be sent on to Persia. Possibly I shall have to go by motor transport for 800 miles to the terminus of the railroad and organize a caravan there to bring the first freight ever to come from America to Meshed. Coming back I will probably ride in the Ford car sent by the Men's Bible Class of the New Castle Church."

FROM A MEDICAL MISSIONARY IN INDIA

"O for a motorcycle to take me around on my distant calls! Sakina (my helper) and I are out on a 'case,' 20 miles from home and no train until 10 p. m. It is now 7 p. m. and I am sitting on my feet trying to keep them warm. We have driven from

a village five miles away, bump, bump, bump, in a native cart (a "tum tum") over a bad road hoping to catch the 4:15 p. m. train, but we missed it by ten minutes. A baby's life has been saved so that it has been a good day's work even if it has taken us from 12 p. m. to 12 a. m. to do it. A motor cycle would have cut the time down to three hours away from the hospital and a side-car would have taken my helper with me. Do you remember how I simply "bellowed" for a motorcycle, and that motorcycle is the joy of my existence. I have sent a long list of what we need in the hospital,—sheets, clothing, etc.; and in another list I have cried aloud for a high power microscope and bed pans. The books that I really need most are Bible literature. It is perhaps strange, but I have been buried in medical literature for a good many years, and need some help in Bible Study.

Ambata City, India.

ELIZBETH LEWIS.

A MISSIONARY'S SUMMARY

A systematized list of things that a missionary in most lands needs, but which cannot readily be procured on the field, is found in the following fairly complete summary from China.

FOR GENERAL MISSIONARY WORK.

A folding camera is almost a necessity, whether for regular work or for special things, as it adds to reports and letters to have pictures.

Typewriter. A light, small typewriter is most convenient, and makes letters and reports less of a burden to those who write, and those who read them.

Bicycle. Whether itinerating or in a large city like Peking, the bicycle saves an enormous amount of time. A friend sent eight for the use of our Chinese helpers, and they increased the number of villages they could visit in a month in a marvelous way. With a wheel the country paths in China are passable, even when cart roads are not."

Fountain Pen. This is practically indispensable for all missionaries, men and women alike.

A Compact Toilet Case and *Compact Writing Pad* are a great comfort in the frequent long journeys.

A Wrist Watch with reliable time-keeping qualities is a great convenience. In winter one wears so much clothing and in summer so little, a safe place for a watch is always a problem.

A Traveler's Medicine Case. On long journeys, away from doctors, one must carry along certain standard remedies. A clinical thermometer is needed also.

A Mimeograph. There is constant need for programs, examination papers, notices to helpers, etc. Printing is expensive and Chinese copyists very slow.

FOR ITINERATING WORK

A *Folding Rubber or Canvas Bath Tub*, and folding wash basin. On a month long trip, the bath tub is a necessity in China, and a wash basin has always to be taken. The danger from eye infection is so great that we never use any other than our own basins.

A *Canvas Tent* large enough to hold a cot or two insures one against the danger of tubercular infection at inns, and the vermin that infest these places.

A *Folding Army Cot* secures one a comfortable bed when sleep on a hard brick floor might prove impossible.

A *Baby Organ* may be taken from one place to another, in the country and assist much in teaching the tunes, as well as in attracting a crowd to services.

A *Small Alcohol Lamp* may make a quick, palatable meal possible when traveling where inns are poor or do not exist at all.

CHRISTMAS GIFTS FOR LETTERS

BY REV. J. C. KOENIG, LEPER ASYLUM, CHANDKURI, INDIA

As to Christmas gifts, money is certainly more acceptable than the average merchandise. Nearly everything sent can be bought cheaper locally, especially if the shipping expense is counted. A few toys, pictures, cholies, mufflers and socks are acceptable, but even they can be had just as well here and the shipping expense saved. I would like to have for Christmas, first of all \$50.00 for a Christmas dinner. We have always given meat, potatoes, cocoanuts and sweets on this day.

For presents I would like tops for the children, cholies for the women, and cholies, mufflers or socks for the men. I can buy toys at a small cost and have cholies made locally for 20 cents apiece. We need about 300 cholies per year. Of the knitted wool mufflers or socks for the men about 200 would be needed. The knitted wool mufflers are certainly very acceptable but must be very expensive. I can have mufflers made here of flannel, at the cost of 20 cents each.

Blankets costing 89 cents, coats costing 24 cents, and saris costing 36 cents are always needed by the Asylum Inmates. Gifts that would be very much appreciated but that I have never been able to supply are sandals, spoons, plates, and tumblers. Sandals as worn here come to about 25 cents each and would be a great boon to the Lepers to protect their sore feet and their bandages and to help them to get about. Plates and tumblers of enamel ware come to about 10 cents each and would be very acceptable gifts, and spoons would be doubly acceptable as our Lepers have such difficulty to eat in the native fashion with their fingers. Metal ones for bowls can be had for 5 cents apiece.

For my office I greatly need a new typewriter. My old machine is almost useless.

All is well in the Asylum. We now have 435 Lepers, 18 Leper children, and 60 untainted children. Last month 60 Leper men and women were baptized. Our new boys' home is finished and is a splendid building. Two new women's wards will be finished by the end of the year.



FOR TRAVEL WHERE THERE ARE NO AUTOS OR RAILROADS

The bicycle or motorcycle often doubles a missionary's usefulness by increasing his territory and facilitating travel



TO TEACH THROUGH EYE-GATE BIBLE PICTURE ROLLS SOME THINGS YOU CAN SEND TO MISSIONARIES

Equipment that makes work more fruitful at home and abroad

BEST METHODS

EDITED BY MRS. E. C. CRONK, 156 FIFTH AVENUE, NEW YORK

NINE BEST MEETINGS

A missionary meeting does not have to be dull and insipid in order to be orthodox.

Some leaders never have to urge the attendance of their members from the standpoint of duty. Instead they devote all their time to the preparation of programs no one will want to miss.

An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."

Twenty-five leaders who have been especially successful were asked:

"What was your best meeting?"

Their answers will help to furnish material and suggestions for many other good meetings.

A RECOGNITION MEETING

When a church having a total membership of 1100 members, with 490 members in its various missionary organizations adds 435 new members to the missionary societies, most likely some one has been at work. Grace Methodist Church, Zanesville, Ohio, did this very thing. All of the missionary organizations pulled together. Then they had a four hour recognition meeting in which all the societies took part. Mrs. O. N. Townsend who led the hosts to victory describes this best meeting:

Members of our foreign missionary organizations numbered 490—Auxiliary, Regular, and Extension Members, Young Women, Standard Bear-

ers, King's Heralds, and Little Light Bearers, all combined.

By a ten days' Drive, 435 new members were added to our missionary family.

Celebrating this wonderful achievement, a Recognition Meeting was planned,—a great get-together occasion. Four committees were appointed to plan the four features of the program:

First, Auxiliary Hour, from 4 to 5 o'clock.

Second, Children's Hour, from 5 to 6 o'clock.

Third, Social Hour, to which all old and new members were invited, many men having become extension members.

Fourth, Young People's program, 7:30 to 9 o'clock.

For the afternoon meeting beautiful and appropriate decorations were

placed in the Sunday-school room, also in the Lecture Hall for all exercises after five o'clock.

Long tables were conveniently placed. A substantial, self-served supper was paid for as members passed the cashier's desk. Through organization leaders, a fair estimate was obtained of the number to be provided for. This plan worked admirably. Nothing was solicited and thirty-five dollars remained after paying all expenses, including decorations.

The Social Committee called to its help a goodly number of women and girls, secured a caterer and this part of the celebration was without confusion or uncertainty and more than conformed to the standard of never serving any church supper, the expenses of which shall exceed 30% of the gross proceeds. The balance was divided among the five organizations and added to our fund for Medical Equipment.

PROGRAM

Auxiliary Hour. Devotional period of rare beauty.

An appropriate solo.

Medical Missions, stressed by demonstration, in costume: "Who bids for my Sign."

Impressive word picture of the home base, by a member.

Clever Sketch, by two members, (in lighter vein).

Recognition of new members.

Greeting by the President.

Roll Call by groups (standing to respond).

Contingent offering. Missionary creed. Hymn.

Adjournment, to Lecture Hall.

Children's Hour.

March of King's Heralds and Little Light Bearers, singing.

Two or three short recitations and one musical number.

Pantomime, "March of the Mites," illustrating use of the mite box.

Grouping all the children about her, a young mother with a child in her arms, told the story of "Other Children."

Another mother sang softly—a tiny boy repeated, "The Playmate of Nazareth," as a closing prayer.

Social Hour.

A great big splendid family gathering

with satisfactory provisions for everybody's comfort.

Supper over and the dining-room closed off, all were comfortably seated.

Young People's Hour.

The District President presiding.

A short greeting extended to new members.

Response by one of the men.

The Standard Bearers contribution was a playlet, "The Saturday Basket Club," a stunt in which six or eight girls took part.

The Young Women followed with an original demonstration called "The Secretary's Dream."

America, in costume, received representatives of various nations, heard their story of despair and pleading.

The Secretary, asleep under the evening lamp—awakened to receive four little fairies in costume, with telegrams from the Membership Marshal saying, "We will answer our share of the World's heart-cry."

The Auxiliary, the Young People, the King's Heralds, and the Little Light Bearers, have enlisted 435 more to help work for the extension of the Kingdom of our Lord and His Christ.

MARY TOWNSEND.

Zanesville, Ohio

THE BEST MEETING

It was not the meeting when the most tears were shed, nor was there evidence of great emotion. It was in a little Upper Room when fifty or more radiant young women—some of them calling themselves "The Rainbow Division"—had been dining together, and now were talking of the missionary service to which many had pledged themselves. One blessed girl said, referring to some recently gained knowledge and insight:

"Oh, I didn't know before that missionary work was like this."

Just what opened her eyes and heart I am not certain, but in that moment something stirred in the hearts of those who listened, and made even the most indifferent wonder what it really was like anyway to be enlisted in this service.

So many among us do not know what is the real reason why there are those in our churches who do not

care about missions, and I verily believe that if we carried some of the joy and enthusiasm of this beautiful girl into our service we would draw more people, young and old, into these missionary ranks.

That meeting was such a happy one. Once in a while when tempted to grow a bit discouraged I recall the radiant face and the ringing words of this "Rainbow girl"—"I didn't know it was like this"—and then I just take a deep breath and say to myself: "*It is like this*, and I am glad to be enlisted."

Washington, D. C.

CLOTILDA LYON MCDOWELL.

MISSIONARY PLAY-TIMES DEMONSTRATED

The Wide-Awake-Friend wrote me that someone had sent her a certain little book about missionary play-times and story hours, and she knew it would revolutionize the ladies in her church if somebody could only work up a program on it, and proved why that somebody should be—myself! So the program was made and sent, and even though I live to be a hundred, never again will a program of mine create such a stir, for she added frills and furbelows of her own, and wrote me that her "ladies" reacted exactly as she wanted, "and then some!"

For invitations she secured long strips of colored paper from her church printer, gratis, and pasted at the top adorable little boys and girls from magazine advertisements, being laundered with Lux or powdered with talcum, or dining on jellies and cakes! Underneath she typed.

"Of course you know one!
Somehow, everybody's bound to be either aunt or S. S. teacher, mother or neighbor, sister or Junior leader to some delightful little child,—and bigger ones, too!
So we know you will enjoy our absolutely novel program on (date) on

"*The School of Mother's Knee"
(There will be solos, exercises, demonstrations by children and grown-ups. You will love it.)

On the day of the meeting she blocked off sections of the seats, tying signs on the ends of canes, fastening the canes to the backs of certain chairs to designate these divisions: "Mothers," "Grandmothers," "Aunts," "S. S. Teachers," and "Junior Leaders," "Sisters," "Neighbors" (this last to include all the left-over ladies!) There was a certain degree of amusement in finding proper seats;—Boy Scouts were ushers. Ten boys and girls of assorted ages sat spellbound on the side rows (so the audience could see the spell working, you know!) None of the demonstrations had been rehearsed, as it seemed safe to count on the proper reactions from anyone under twelve!

1. They opened with "I Think When I Read,"—mothers and grandmothers sang one verse; teachers and leaders another; aunts and neighbors the third; the children themselves the fourth.

2. With this spirit in the air a young woman came and sat in a chair on the platform with children squatting around her on the floor, as she recited the verses of "Alma Mater" found on page 10 of the book to be reviewed that day—"The School of Mother's Knee:—"

"The oldest university
Was not on India's strand,
Nor in the valley of the Nile
Nor on Arabia's sand;
From time's beginning it has taught
And still it teaches free
Its learning mild to every child—
The School of Mother's Knee.

The Bible Reading followed,—II Timothy 1:3-6; with a talk to mothers and all others, gleaned from pages 11-16 of the book referred to, showing the divine place that play has in forming habits of sympathy, fair play, cooperation and friendliness, and how missionary playtimes are doubly fascinating to clinch the need of the world with the fun of "being someone else."

4. Sentence prayers followed.

5. Then an unannounced solo,

while all heads were still bowed: "A Mother's Hymn," (page 210 for words and music source).

6. After which the fun began, when my Wide-Awake-Friend herself started the play demonstrations. First came "Copy-Cats and Chatter-Boxes" (Chapter I.); she sat at a low table on the platform jingling a Box, and summoned a shy little Four-Year-Old to come up and join her. The jingling won him! *He wanted the thing in that Box!* And everyone heard him chuckle as he drew out a little bullock cart, made from two spools, a tiny box, a curve of white paper and a piece of string. She told him to drive it around the table, which he promptly did, while she explained that a Chatter-Box in home or school has a new missionary plaything added every day (or Sunday) thus forming a continued story: a nurse from a magazine advertisement might come, after the bullock cart; then a little hut, made from a box plus a cone-shaped roof; a sick Hindu doll; a bed for a hospital. Before everyone's eyes Four-Years-Old dragged the dear nurse in the cart to the hut, collected the patient and dragged him gently, oh so gently, to the little bed (made from a box with the lid fixed just so; my "Wide-Awake-Friend" showed them how, from page 137 of the book.) After the Chatter-Box came a Jack-in-the-Box for another Four-Year-Old, and a Copy-Cat for another, so that missionary pictures could be traced through thin paper. She moved this table to a corner of the room where those three youngsters played contentedly for over half an hour, obviously captivated. And their mothers were seeing it, too, of course!

7. This was in March, so she used one of the missionary flower playthings suggested on page 34. Holding a daffodil in her hand she had another Four-Year-Old repeat after her, into *God's Little Yellow Telephone* the lovely verse of "The Whisper Song." It was beautiful!

8. Then followed a never-to-be-forgotten scene when another wee child in an irresistible "nightie" knelt at her feet and repeated after her "So Many" (page 49) naming the ten fingers one at a time for the Christ-less countries. While still kneeling, someone stood beside them and recited "My Altar" (page 38) and gave a one-minute review of the chapter on bed-time prayers and stories; after which the pretend-mother gathered up the little kneeling child into her arms and told about the "Little girl who never used a button." (page 45.)

9. Having thus briefly proved that missionary play-times are feasible for small children, another speaker took the Junior age, and proved "The Mysterious Charm of Bundles" (Chapter III.) by calling a nine-year-old girl to the platform, handing her a note and reading aloud directions for her to look behind the piano for a package, which she did with much excitement, unwrapping a Chinese doll with a scrolly letter attached containing further directions to find a Chinese house, etc. (Pages 53-66.) At this point every child in the room was on tip-toe around the little girl. "You see!" said the demonstrator significantly. And the audience saw!

10. "Dressing-Ups" to be Hindus, Chinese, Immigrants, and Alaskans came next (Chapter VI.), and showed how mere left-overs were quite sufficient for "missionary" clothes, and how "S. A. T." (Society for Adopting Twins) gave a splendid outlet for teen-age activities.

11. Meanwhile the Boy Scouts had the "fidgets," so Chapter XI. had its inning, and the boys and girls played "Looping the World," trying to loop missionary heroes, whose names were written on rubber jar circles, on hooks, labelled as countries, ("Carey" must go on India, "Livingstone" on Africa, etc.) Other games were mentioned, then to create quiet once more

12. Missionary scrap-books were

begun, as suggested in Chapter VIII. on "Successful Rainy Days." There was the Hungry Scrap-Book (pictures of food, rice from China, tea from Japan, sugar from Cuba) and the travel book (Gorikishas, sedan chairs, bullock carts) etc.

13. While the pasting was in progress, a third Demonstrator displayed a shelf of missionary books every family should own, and pleaded for a "Once A Week Story Night" (as in Chapter X.)

By this time everyone was seeing the possibilities of such play-times: their fun, their simplicity, their significance. My "Wide-Awake-Friend" wrote it was rich to see the audience nodding its hats and craning its necks and wiping its eyes! "Something good will come of this," she wrote.

They closed by having everyone stand to read in unison from the blackboard "My Crown" (Page 170.)

"The only crown I ask, dear Lord, to wear
Is this—that I may help a little child.
I do not ask that I should ever stand
Among the wise, the worthy, or the great;
I only ask that softly hand in hand
A child and I may enter at Thy gate."

They sang "Saviour, Like A Shepherd Lead Us" as a benediction; and the children scampered up to their respective mothers and aunts and teachers crying: "Couldn't I please have a little doll like this to play with."

MARGARET T. APPLGARTH.

A SHIP AHOY MEETING

Our best meeting last year was our Missionary Ship Meeting which was held by the young women. The invitations were tiny ships cut out of thin card board with invitations written on the back. A large poster with ship announcing day and hour of sailing hung in the vestibule for two weeks before the date of meet-

* *The School of Mother's Knee—A Book of World Wide Playtimes* by Margaret T. Applegarth published by Women's American Baptist Foreign Missionary Society, 276 Fifth Ave., New York, price \$1.50.

ing. The Bible study was the Story of a Shipwrecked Missionary (Paul). Then followed most interesting and informing talks which the girls had prepared on "Ships that Have Sailed." The first one was on the Sophia-Hedwig, the first missionary ship which carried Bartholomew Ziegenbalg and Henry Pleutschau to India. Then followed stories of Hans Egede's "Hope" and various other ships that have fascinating stories but are little known. Six girls had six minutes each to tell of the ship assigned to them. They had made so much advance preparation their talks were sparkling with interest.

Ten minutes was given to a stirring talk on "Cargoes that Shame Us," dealing with the intoxicants and idols sent from Christian America to non-Christian lands, and to the tourist parties and business men who have been so thoughtless and Godless in their influence.

The special offering was gathered in baskets made in the shape of ships.

New York

H. M. B.

GIVING A MISSIONARY MESSAGE TO THOUSANDS

Lancaster, Pennsylvania, is one of the cities that makes city-wide missionary plans. Recently several thousand of its people gathered on the beautiful west slope of Buchanan Park to witness *The Striking of America's Hour, a pageant of Christian liberty. More than three hundred people took part in the presentation of the pageant. Silhouetted against the sky-line just over the ridge were the towers of Franklin and Marshall College and the magnificent trees of the campus. A chorus of two hundred voices sang "How Lovely are the Messengers" from Mendelssohn's St. Paul. A sextette of contralto voices rendered Bach's "Strike, Strike, Thou Long Looked for Hour." Then the trumpeters summoned the Spirit of Brotherhood with Liberty and Jus-

tice before whom the nations of the earth passed for judgment. Never-to-be-forgotten was the impression made by the great empires of the past as they slowly ascended the sloping hill-side—Egypt, Greece, Babylonia and Rome—all summoned to judgment and condemned because they did not set their own people free and did not send out the true light to lighten the world.

There was great enthusiasm at the entrance of America preceded by ten handmaidens.

The Striking of America's Hour was made impressively evident by the pleas of those who look to her for light.

The pastor of a Lancaster colored Baptist church made the plea for the negro in America. A large group of immigrants followed by groups from Japan, China, Korea, and other non-Christian lands made impressive pleas. A negro girl who was an honor high school student led the group of more than twenty colored people who sounded Africa's call.

Not one among the thousands present failed to catch the significance of America's closing words with the cross lifted high above her head, and a missionary message was given to many who are not reached in the usual circles.

Nine denominations and thirty churches cooperated in the presentation of the pageant which was directed by Mrs. C. N. McHose, chairman of the Missionary Committee of the Lancaster Y. W. C. A. and Miss Lebzetter, chairman of the Religious Work Committee.

Many of the societies that plan only in a small way might use this suggestion for a community service.

JUNE ROSES AND MISSIONARY BRIDES

Our June meeting was best of all. The hostesses had sent out irresisti-

ble invitations in the shape of cards with a flashing solitaire cut from a jewelry catalogue pasted thereon. Underneath the ring was printed, "Your engagement is announced for June meeting of Missionary Society, Friday at three thirty." At the bottom was printed "Brides from Many Lands will Attend."

The program was made up of impersonations. A girl dressed in Chinese costume told how she had been betrothed, a little widow from India gave a touching impersonation. An African, a Japanese, a Korean, and a Mohammedan bride followed. The girls had studied their parts well and while no words had been assigned them they had made such a thorough study of the customs it was easy for them to impersonate a girl of the land they represented. Very simple refreshments were served by the brides. Every one enjoyed the meeting and all of us had a deeper insight into the customs of other lands. The girls who had taken part in the program were especially impressed.

New York.

S. C.

A NEW WAY OF STATING SOME OLD TRUTHS

The most unique and for that reason one of the best missionary meetings I have ever attended was given in the form of a little play entitled "Sara Speaks Out." Two of our gifted members wrote the play, and its primary object was to enlist a large number of participants not usually heard from.

The scene of the play was Sara's home. A group of women fresh from the afternoon's missionary meeting stopped in to tell her about the program in the hope of enlisting her interest. Instead Sarah gave them a piece of her mind. She assailed the society and the way meetings were conducted and the sort of programs they arranged. Her criticism reflected current thought and gave opportunity for much information to be given on

* *The Striking of America's Hour* published by General Literature Committee of Women's Missionary Society of United Lutheran Church of America, 844 Drexel Building, Philadelphia, Pa. Price 20 cents.

both sides. The various missionary magazines were all discussed and a stimulating atmosphere aroused.

An amusing part of this play was the frequent confession afterwards made by those who took part that they found themselves answering attitudes and objections which they had securely held for years.

The two necessary rehearsals promoted a most friendly spirit and under the guise of a "play" many valuable suggestions were given.
Chicago. MRS. D. J. FLEMING.

A MISSION STUDY BEE

How to Make the Chapter Study Interesting

Several weeks before the meeting send to each member a copy of fifty or more carefully prepared questions on the chapter of the text book to be studied that day. Also appoint two leaders who divide the membership equally, each being responsible for the presence of her group.

At the time of the meeting, let the room be as appropriately and attractively decorated as possible and the table for presiding officer midway between the sides of the room at one end, with chairs for the opposing groups on either side. As the ladies come in let the leader of each group seat her members.

When ready for the program let the chairman take the chair of the president and ask the questions of alternate sides in old-fashioned spelling bee style.

If the lesson is well prepared so the questions do not fill the time, let the chairman ask also general missionary questions or questions concerning the organization and officers of the denomination to which this auxiliary belongs.

Let the losing side be responsible for an unusual presentation of the next chapter. This has been successfully tried in smaller groups where the text-book is being used for study.

Another plan successfully tried out for the same purpose was to conduct the meeting as a school session with members assigned to various classes, as history, geography, reading, spelling and music. The teacher may call classes in an order that will vary the program and ask questions which she alone has seen. Music and reading may be given by individuals.

Columbus, O. MRS. C. B. RAYMOND.

PLATES FOR NEARLY A THOUSAND BUSINESS WOMEN

To step off of busy rushing Fifth Ave., New York, into an earnest Gospel Service with nearly a thousand business women present is an experience not easily forgotten. They were not all present at the same moment but came in about four installments.

The wonder of wonders about it is that it is not a "drive" nor a "new broom" meeting. For three years, week in and week out, through winter's cold and through summer's heat, every Tuesday this noon-day meeting for business women has been held, first in Madison Square Presbyterian Church and then in Marble Collegiate Church. At eleven o'clock one or more women of the committee are standing in the hall to welcome the girls who come in to luncheon. Some of the most prominent women of New York have served on these committees in the past three years. A business girl met a member of the committee on the street some time ago and expressed her appreciation of the luncheons. She said, "At first I thought the ladies who were doing it had just taken it up as another fad and they would soon tire of it and drop it. I have been so surprised and delighted to have it kept up in this way."

From eleven to two a good luncheon is served for twenty cents, so that the business girls and women in that vicinity may have the opportunity of attending the noon-day gospel meeting. The speaker for

each day makes four talks as the girls come and go, according to their lunch hour.

Mrs. J. E. L. Davis, the chairman, who has led the work so wonderfully since its beginning, takes a few minutes with each group in memorizing and repeating Bible passages. Then there are ringing Gospel hymns with a song leader, and the talk of ten or fifteen minutes.

The audience changes four times from twelve to two, while girls are constantly slipping in and out quietly in order to meet their lunch schedule.

Some of the letters and messages that have come from business girls to the committee show how they appreciate this somewhat unusual meeting.

"I want you to know how much the young ladies of the Ingersoll Watch Co., have appreciated the Business Women's Luncheon. Our girls were the first to attend the luncheons when they were started in the Madison Avenue Center. They fairly lived from Tuesday to Tuesday, and were more anxious to hear the speaker than to eat their lunch, and, oh, the sad and disappointed hearts when we moved our New York office to 30 Irving Place. The first remark uttered was 'We won't be able to attend the Business Women's Meetings any more. Don't you suppose it would be possible for them to hold the luncheons some place nearer our office? May I say thank you for myself. How my heart rejoices to know that Jesus Christ is being lifted up before the business women of this city!'"

"Tuesday is always looked forward to by the girls of my office which employs from thirty to forty. On the average about twenty-five attend regularly, al-

though we have a walk of eight blocks. No, it is not only the food that calls us! We find the speakers chosen by you very inspiring and interesting, and it is not uncommon to hear little groups of girls discussing what was said by the speaker after their return to the office. Tuesday afternoons always seem so much happier and shorter just because we have heard some helpful message at mid-day. Nor is it uncommon to hear the girls in the office humming hymns which were sung during the noon service."

"I just want to say that I am very happy in spirit and the answer is because I made my decision on April 10th. and took MY LORD AND MASTER INTO MY HEART AND I MEAN TO KEEP HIM THERE FOR THE REMAINDER OF MY LIFE."

"I look forward to my luncheon because it is always so dainty and clean, and everything you serve is delicious and so different from restaurant food. Although I have mentioned the luncheon first, it does not hold the more important place in my mind. What really draws me, rain or shine, is the little chapel upstairs and our wonderful times there. If only I could make you understand what the sermons and singing have meant to me! Always it seems that the speaker has some special message for me, and I come out with a brighter view of life, and a resolution to be kinder and more thoughtful of those with whom I come in contact. There is just one more point I wish to mention. Up until I attended your meetings, I had never read the Bible. I believed in it and considered it rather "uninteresting" reading and preferred to have some one else read it and tell me about it. A few weeks ago I received a Testament from you, and each evening I read a portion of it. I really enjoy it now because I find the people and places so real."

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

PROGRAM OUTLINES FOR MISSIONARY MEETINGS ON THE BIBLE AND MISSIONS

THE EDITOR'S MESSAGE

Although no official reports of summer conferences have reached the editor it is evident that the attendance was excellent and the interest strong. Large quantities of literature were sold, especially the text book by Mrs. Montgomery, "The Bible and Missions."

Northfield registered 1190 for the week of July 9 to 16. In response to the request of many workers who prepare programs for auxiliary meetings we print here an outline for each chapter, that will be equally well suited to small and to large societies. They have been developed from the lectures given at Northfield by Mrs. Farmer who took the place of the author of the book.

Program outlines for Missionary Meetings:

PROGRAM ONE

GLEAMS OF MISSIONARY TRUTH

Devotional Service (15 minutes)

Hymn. "Faith of our Fathers."

Reading. Psalm 119, Verses 105, 129, 130, 132, 134, 135. John 15, Verses 7 to 16.

Prayer for increased study of God's word among Christians and not-yet Christians.

Hymn. "Lead On, O King Eternal."

Topics—

1. General Plan of the Book.
Author, Aim (page 5), Definition of Bible etc. (5 minutes)
2. God's Plan in Law and in History.
(Pp. 17 to 26.) 8 points with illustrations. (15 minutes)
3. Poetical Revelation. (Pp. 26 to 32.)
Ruth, Job. Psalms. (10 minutes)
A Bible Reading with Comments.
4. Twelve Messengers with Scrolls. (Pp. 32 to 50) (15 minutes)
A Thought and a Quotation from each of 12 women.
See Sargent's picture referred to on page 43.
5. Discussion—Which book of the Old Testament has the clearest missionary message?

Closing Devotions—

Hymn. "O Zion, Haste."

Benediction.

God be merciful unto us and bless us,
And cause His face to shine upon us,
That Thy way may be known upon earth.

Thy saving health *among all nations.*
Psalms 67:1, 2.

PROGRAM TWO

From Twilight to Dawn of Day

Introduction.

Let leader call attention to ten figures of speech on pages 54, 55, 56, such as, "walking beside a deep river after following a rill," "as a tree is rooted in the ground," etc., and show value and beauty of such metaphors. This makes a connection with the preceding chapter. (5 minutes)

Hymn. "O Word of GOD Incarnate."

The Lord's Prayer. (Note the missionary spirit.)

Define New Testament, consulting Dougherty's "Efficiency Points."

Let all read "Aim" (page 52).

(10 minutes)

Four Blackboard Outlines.

(40 minutes)

Each topic to be developed in ten minutes and followed by a prayer.

Eight women. Lacking a board use large sheet of paper on wall.

1. Study of the Father-God as taught by Jesus. (Pp. 56 to 60.)
 - a. Transcendent and immanent.
 - b. Righteous and loving.
 - c. Just and forgiving.
 - d. Fatherly to all.
 2. Study of the Kingdom.
(Pp. 60 to 71.)
 - a. An old idea, spiritualized—Good News.
 - b. A silent force, not a revolution.
 - c. A universal hope, not a Jewish religion.
 - d. A delayed triumph.
 3. Study of Jesus as a missionary.
(Pp. 71 to 83.)
 - a. Activities.
 - b. Commands.
 4. Study of the Apostles as missionaries.
(Pp. 83 to 89.)
 - a. Antioch and the First Commission Service.
 - b. Missionary Tours.
 - c. Stewardship of money and life.
 - d. Strategy and Spirit of Apostolic program.
- The Apocalypse as a Missionary Message.*
(Pp. 89 to 93.) (5 minutes)

Closing Devotions:

Let all read Weymouths translation of the Great Commission on page 78.
Benediction as in Program 1.

PROGRAM THREE**An International Agent of Evangelism**
(The Bible Translated.)**1. Blackboard Exercise**

Write on blackboard
Quotation from

Dr. Mott.	List of
List of Versions.	Church Fathers
Septuagint	Clement
Syriac	Polycarp
Armenian	Tatian
Coptic	Justin Martyr
Latin	Irenaeus
Ethiopic	Eusebius
Gothic	Cyprian

Explain the above and quote a few choice sentences. (Pp. 96 to 100.) (5 minutes)

2. Family Worship among early Christians. (Pp. 97, 98.)

Devotional service. (15 minutes)

Hymn. "I love to tell the story."

Reading. Isaiah 55:1 to end.

Prayers for missionaries now doing translating work.

Prayers for Chinese learning the new phonetic alphabet.

Prayers for children in mission schools.

Hymn. "Let there be light."

3. Work of Three Pioneer Translators. (Pp. 102, 101, 104.)

Ufilas, Jerome, Wyclif. (5 minutes)

4. Monologue of Judson's servant.

Dramatize page 112. (5 minutes)

5. Picture Gallery of Famous Translators. (Pages 113 to 118)

(10 minutes)

6. Story of Book fished out of the water. (Page 118.) (5 minutes)**7. In Korea.** (Pp. 121 to 125.) (5 minutes)**8. Difficulties and Successes.** (Pp. 106, 107, 108, 111) (10 minutes)**PROGRAM FOUR****The Travels of the Book**

Put quotation from Joseph H. Choate on the blackboard, or let leader read it impressively at the opening of the meeting.

Devotional Exercise

Roll Call. Quotations from this chapter especially page 162, 163.

Hymn. "We've a Story to tell to the Nations."

Prayers for colporteurs and Bible societies offered briefly by many.

Topics

1. High Cost of Bibles. (Pages 141 to 145.) (10 minutes)

Mary Jones and her work.

2. Snappy Stories of Colporteurs. (Pp.

154 to 159.) (20 minutes)

Given by several women.

3. The Bible in the War. (Pp. 160 to 163.) (5 minutes)

4. What one girl started. (Page 164.) (5 minutes)

Pocket Testament League.

5. How can we prove our interest? (10 minutes)

Open Forum. Discussion based on p. 165.

PROGRAM FIVE**The Basis of Christian Civilization**

Sentence on board. (Page 169.)

"Imperfectly obeyed and only partially known as the Bible teachings have been, they have laid the foundations of all that is glorious in modern civilization."

1. Topics

(1) A Message for the Nations. (Pp. 167, 169) (5 minutes)

Human society—one great family. Nations are responsible to God.

Quotations from the Bible and other literature.

(2) Influence on the Arts. (Pp. 170, 173) (5 minutes)

"The mediaeval civilization was Biblical at its base."

(3) Influence on Law. (Pp. 171, 172) (5 minutes)

2. Devotional Service. (15 minutes)

Hymn—"Open my eyes."

Story of Dr. Hamlin. Pages 168, 169.

Read Isaiah 13:19-22.

Matt. 25:31-46. Judgment on Nations.

Prayers for Near East, for converts from Mohammedanism, for churches in the United States.

Hymn—"Saviour, Thy dying love."

3. Roll Call. Testimony as to Bible's influence.

10 quotations from pages 173, 174. (5 minutes)

Representatives of 7 countries. 176-194. (10 minutes)

One statement each for India, Africa, New Zealand, Islands, Korea, Japan, China.

4. Progress of National Ideals. (15 minutes)

A clear, forceful summary of pages 176, 195 without repeating statements given above. This should be a strong argument, proving the uplifting influence of the Bible on human life.

PROGRAM SIX**The Leaves of the Tree**

Introduction. (10 minutes)

Literary Influence of the Bible. Quote Goethe, McAfee.

Perennial interest of the Bible. (Pp. 199, 200, 204)

Public Libraries

Literature

Readers—in Orient and Occident.

Topics

1. **Literary Tools.** (10 minutes)
Mission Press.
Tract Societies.
Dr. Richard's Achievement.
(Pp. 205, 206, 208.)
 2. **Literary Activities in China.** (5 minutes)
Periodicals.
Newspapers.
"Happy Childhood."
(Pp. 209, 210, 220, 221.)
 3. **Dr. Pieter's Experiment.**
Newspaper Evangelism in Japan.
(Pp. 213, 214, 223) (5 minutes)
 4. **The Singing Leaves.** (Pp. 215 to 218) (10 minutes)
Solo: "In the Secret of His Presence."
Statement as to author of words.
 5. **A Modern Miracle.** (10 minutes)
China's Phonetic Alphabet.
(Pp. 224 to 228)
- Devotional Service.* (10 minutes)
Thanksgiving for the Bible and its influence.
Petition for its study and application.
Hymn. "O Word of GOD Incarnate."
Benediction.

THE BIBLE AND MISSIONS

A series of ten lessons based on Mrs. Montgomery's text book to be used by Westminster Guilds, Sunday School classes and other groups has just been published and can be ordered from denominational boards or from the Board of Education, 276 Fifth Avenue, New York City.

The author believes that these studies will be of service to program-makers this fall, and therefore we print here the list of topics, as well as one of the lessons.

- Study 1.* Proofs of Missionary Character in Law and History.
Study 2. Proofs of Missionary Character in the Poetical Books.
Study 3. The Missionary Message of the Prophets.
Study 4. Fundamental Revelations of Jesus.
Study 5. Life and Commands of Jesus the Missionary.
Study 6. Missionary Strategy of the Acts and Epistles.
Study 7. The Bible Translated.
Study 8. The Bible Transported.
Study 9. The Bible Transmitted.
Study 10. The Bible Transfigured.

Study Two

The Bible is GOD'S Mission Study Text-book.

It calls us to missionary work. Proof of the Bible's missionary character is found in the poetical books.

Speak of the gift of imagination. The value of poetry.

"David and the poets, out of the struggling earthly kingdoms, under the tutelage of God's Spirit, were able from afar off to rejoice in Messiah's reign and in the universal worship of Jehovah."

1. *Ruth and Job.*

"While the lawgivers were becoming constantly narrower and more bitterly nationalistic in their outlook, the men of imagination were writing the exquisite story of Ruth, the Moabitess, a woman outside the covenant, who chose God to be her God and His people her people, and became an ancestress of Israel's Messiah King. Another great thinker was going to the Land of Uz to find an example of a true servant of Jehovah in the person of Job." (Give a few quotations from the books.)

2. *The Universal Hymn book.*—*Psalms.*

Read Psalm 98. Note missionary thought. "No limitation short of humanity as a whole." Horton.

"Whoever were the human authors of the Psalms, the real author was the Spirit of God. No human poet or series of poets could have produced a collection capable of accomplishing such results as this has accomplished."

3. *Psalms.*

Quote following verses noting missionary application. 2:8; 22:27,28; 67:1,2; 72:8 to 11.

4. *Psalms linked with Jesus, the Messiah.*

Let one read the passages from the Psalms and another the New Testament passage printed opposite.

Psalm 22: 1	Matthew 27:46
Psalm 31: 5	Luke 23:46
Psalm 118:22, 23	Matthew 21:42
Psalm 41: 9	Mark 14:29

5. *Psalms linked with Peter and Paul.*

In the same responsive way as above read the following—

Psalm 16: 8 to 10	Acts 2:25 to 27
Psalm 69: 9	Romans 15: 3
Psalm 68:18	Acts 2:33
Psalm 2: 7	Acts 13:33
Psalm 45: 6, 7	Hebrews 1: 8, 9
Psalm 22:22	Hebrews 2:12

6. Topics for Discussion

After brief sentence prayers couched in the language of the Psalms, let the following questions be discussed—

(1) Was Ruth an exception to the law of Deut. 23:3? How does this fact bring a strong missionary suggestion to the book of Ruth?

(2) Are many Psalms equally appropriate in a Jewish synagogue and in a Christian church?

(3) Do Messianic passages in the Psalms help to prove the unity of the Bible?

(4) What three poetical books present elemental and universal human problems?

(5) Which Psalm helps you most in offering a missionary prayer?

CHRISTMAS FOR LEPERS

"Dirt, disease and the devil," writes Dr. W. McKean, Superintendent of the Leper Hospital at Chiangmai, Siam, "Are the three great enemies of mankind." And out of the fulness of his heart for his patients he adds: "No gift offered a leper is more highly appreciated than a cake of soap." One may smile at the idea of a cake of soap being prized as a Christmas gift, but as we recall it, part of the original command of the founder of the Christian Church was: to *cleanse* the Lepers.

Many lonely but courageous men and women are working as missionaries in leper stations of the Mission to Lepers, almost one hundred centers in all, most of them in the

Orient. This Christmas is going to be an unusually empty one for the exile leper people, some of whom are little children with little children's wistful hearts. Those brave missionary workers are going to wonder if the home folks really care. They are going to feel more than ever before, any lack of Christmas gifts and the constant lack of supplies and means sufficient for the growing demands upon the stations.

Why not overwhelm this band of workers with a Christmas shower of blessings for their lepers, that will thrill them with new joy and new strength for their tasks. The most needed articles at practically all the Leper Stations are: Soap, blankets and sandals. (Bandages, medical supplies, food and clothing of course are always in demand.) The articles themselves should *not* be sent if it is possible to send the money instead. American dollars will buy more and with more understanding, right on the ground, than here; transportation charges are a loss to the cause. Special arrangements are being made to secure quantities of soap. The price of a box of soap is not a large item and even a child may send a cake of soap if not a box. Sandals cost about thirty to fifty cents a pair, and are needed to keep the poor mutilated feet from contact with the bare ground. Blankets bought in the native markets cost from two to four dollars. A blanket will warm the body as well as the heart of one leper all winter.

The society, American Mission to Lepers (156 Fifth Avenue, New York,) makes an appeal for these Christmas gifts so that every worker among the lepers and every leper under Christian care of the Mission shall know they were remembered in love by friends in America at Christmas time.

NEWS FROM MANY LANDS

MOSLEM LANDS

Reconstruction Delayed in Turkey

AMERICAN missionaries have been able to resume their activities in some of the stations in Asia Minor, but the religious and educational work have been almost entirely neglected because of the pressing need for physical relief. At the same time, as Rev. Charles T. Riggs writes, they are feeling increasingly the need for purely evangelistic work. The evangelical church life needs to be re-established and strengthened, schools for the children must be reopened and Christian literature must be distributed. While the missionaries are united in their desire for America to accept the mandate for Armenia, as a means of solving many of the present difficulties, we must look to a Higher Power for the solution of the problems.

Saving the Children

A BENEVOLENT Jewish lady, Mme. Nahar, is trying to rescue from the streets of Constantinople some of the little waifs that grow up into beggary, with nobody to teach them a better way. She has picked them up out of gutters and back alleys, and saved them from the professional mendicancy to which they were being trained by unscrupulous human sharks; and has placed quite a large number in orphanages of the various races to which they were found to belong. For the Jewish children, of whom she has picked up more than sixty, she has herself established a home. In this matter she heartily acknowledges the help of the Prefect of the city, Dr. Djemil Pasha, and also of the Armenian Patriarch, of Mlle. Zoeros Pasha, and of others. She says in *The Bosphore*:

"One winter day I saw on the Karakeuy Bridge three little children,

closely huddled together. Two were Turks and one an Armenian. They treated each other as brothers. I noticed that one of them had on two jackets, while the one next to him had only a shirt,—though of course all their clothes were rags. I said to him: 'Why don't you give one of your jackets to your friend, who is cold?' But the other chap spoke up and said: 'No, lady, he musn't take it off; I gave him my jacket last night because he was shivering and had a fever.'"

Here was a lesson in the gift of charity.

Armenia's Call for Help

THE reports of the Near East Relief Committee furnish abundant evidence that America is not indifferent to the fate of Armenia. Last year the people of America contributed over \$15,000,000 for Armenian Relief. In addition to money there have been large contributions of clothing and of other necessary things. Better than either has been the personal service given by a large number of American men and women. During the month of March, 1920, 20,779 children were housed, clothed, fed, given medical treatment and taught in 81 orphanages under the administration of the Near East Relief, and 43 hospitals and 58 clinics and ambulatories cared for a daily average of 6,589 cases and 3,037 clinical cases. The 60 soup kitchens scattered throughout Armenia fed 55,039 little children; and 561,970 homeless refugees were saved from starvation. If America will not take a mandate for Armenia politically, Americans can at least buttress that bruised and battered nation, and give the Armenians a chance for existence. Christians must stir up the nation to do its full duty toward its sister republic in Asia Minor in this hour of peril.

Missionary Conference in Beirut

THE United Missionary Conference of Syria and Palestine held its second meeting May 5 to 7 in Beirut, with Bishop MacInnes of Jerusalem presiding. The Conference has advisory power only, but the harmonious interchange of views promotes efficiency and prevents overlapping of effort. The twelve societies represented passed resolutions concerning unoccupied fields urging the Christian and Missionary Alliance to move into the district east of the Jordan, and the Danish Mission to the Orient to take up work among Moslem men and boys in Damascus.

The Conference also approved the proposal of the British Syrian Mission to open a training school for Bible women in Damascus, and a Union missionary training school was proposed for some convenient center.

Language School in Scutari

A LANGUAGE School in connection with the American Mission in Turkey has been opened as a school of missionary preparation. In addition to the courses in Turkish, Armenian and Greek, it will furnish instruction in the history of the people of the Near East, their religion, development, customs and contributions to civilization,—topics most helpful to the new missionary. The school is located for the present in Scutari, and it is planned that the new missionaries under instruction shall live in the building as one family, absorbing the atmosphere of the Orient while acquiring a knowledge of the languages. Rev. Fred F. Goodsell is to have the directorship of the school.

Bolshevism in Asia Minor

MISS Cushman, the heroic nurse in charge of the orphanage at Konia, in Iconium, writes of the imminent danger of Bolshevism on top of all the existing woes of Asia Minor. While she can endure living with the Turks she cannot face Bolshevism. Near East Relief officials have sent a letter to all Directors of work ad-

vising them to be prepared to move their personnel at short notice, and that every station should keep motor transportation in readiness for this purpose.

Moslem Condemnation of Bolshevism

THE Central Committee of Moslem Theological Academies has a statement to make in reference to the report that Russian Bolshevik leaders are training propagandists to incite uprisings among Asiatic Moslems, which is significant in its bearing upon conditions in India and Persia. The Peking *Daily News* summarizes the statement as follows:

"Whatever its principles may be, whether good or bad, the practical application of Bolshevism is harmful to humanity, to the social life of the individual, and to the rights of property, and is therefore at variance with the principles of Islam, which require happiness, tranquillity, and general progress, and therefore forbid the taking of the life and property of others and most emphatically insure the rights of individuals and communities. Finally, it is in the interests of the Moslem religion and the sacred duty of the Caliphate which embodies its strength and influence, to oppose Bolshevism as a danger to civilization, justice and right."

Mission to Kurds

THE Inter-Synodical Evangelical Lutheran Orient-Mission Society was organized in 1910 by L. O. Fossum, a young American pastor, to evangelize the Kurds; and in the fall of 1911 Mr. Fossum, accompanied by a physician, opened a station at Soujbulak, western Persia. Since the Kurds possessed absolutely no literature, the initial efforts were bent toward translating and writing necessary books. As a result, there are now the four Gospels in Kurdish; in addition, a catechism, hymnal and a Kurdish Grammar, all highly appreciated by the Kurds.

For four years the missionaries built up the confidence of the Kurds,

until in 1916, the Russians took possession of Soujbulak and ordered the missionaries home. The U. S. government has recently resumed the granting of passports to the Orient, and it is the intention to send out missionaries in the fall of 1920 to make a report upon this field.

Industrial Work in Tabriz

IN CONNECTION with relief work, organized by the Presbyterian Mission in Tabriz, a cloth factory was opened to provide work for the women. This has now branched out into a garment and carpet factory with a shop adjoining from which the sales furnish a large proportion of the factory expenses. During the year about 42,000 workers have found employment, and as these include many heads of families it is conservatively estimated that 100,000 persons benefit from the enterprise. Twenty-six carpet looms are in operation. Religious services are held by the factory and sales departments.

INDIA

Christian Banks for Farmers

REV. W. E. Wilkie Brown, a Scotch Presbyterian missionary at Jalna, Hyderabad, was the far-sighted founder of cooperative credit societies for Indian agriculturists, a scheme which the Y. M. C. A. has been developing with much success in South India. The farmers about Jalna were being fleeced by money lenders, so that it was impossible to build up flourishing churches until economic help had been extended. Mr. Brown's first step was to organize a Christian village on a government grant of a thousand acres of land. A bank was started with a capital of £32 from Mr. Brown's own pocket. By 1917 twenty-five Christian village banks were being operated and now seventy-five more banks are in operation among the non-Christian communities. Some of the results have been to unite the Christians, build solid character and make them realize their responsibility to the Church.

Liquor Traffic Discredited

ON JULY 8 there was a mass meeting in the Bombay Town Hall which brought encouragement to the champions of prohibition in India. This was a protest against the proposal to assign all income tax revenue to the Government of India, leaving to the Government of Bombay excise and land revenue only. A memorial sent by this meeting to the Secretary of State for India had in it the following paragraph:

"Your memorialists invite your attention to the important fact that there is general agreement amongst all sections of Indian opinion in favour of drastic measures to reduce consumption, which, supported as it is by the religious injunctions of the two great Indian communities has received considerable stimulus in the field of practical politics from the adoption of the policy of total prohibition by the United States and the strong support given to it in business circles on account of its proved efficiency in augmenting the productive power of the community. Your memorialists cannot accept, without protest, an arrangement which makes the means of maintaining the administration of the Presidency so greatly dependent on the continuance and development of a discredited policy."

European, Parsi, Hindu and Mohammedan business magnates of Bombay were the leaders in this protest.

Dnyanodaya.

Christian Thankfulness

TWO hundred boys from the Naga Hill tribes of Assam went to the trenches in France. Forty of them were Christians. The other 160 confessed Christ and were baptized while in the army. On their return, every one gave a month's wages to mission work as a thank-offering for their preservation.

Presbyterian Witness.

Sadhu Jacob in Northern India

REV. G. S. Jacob, known in North India as Sadhu Jacob, has taken up work for the National Missionary Society in the Nukka and Montgomery fields. Sadhu Jacob has had a university education and

up to twelve years ago held a responsible government position. Since then he has, like Sadhu Sundar Singh, supported himself by any work that came his way and has devoted his time to teaching and preaching the Gospel. He is a man of deep learning and is respected by all who know of his humble service. For the next few months he will visit the churches of northern India in the interests of the National Missionary Society.

Christian Patriot.

Women's Missionary Meeting

THE Women's General Missionary meeting of the United Presbyterian Church in the Punjab met in Sialkot, March 23-25. Sixty delegates from the twenty-seven societies of the Punjab field attended, in addition to the American missionaries. Bible readings, addresses, reports and business sessions occupied the time. The talks were spiritual but practical as well. Two of the Indian delegates who led a devotional service chose the same topic—the parable of "The Vine and the Branches."

Prayer of India's Women

THIS is what an Indian author, an Indian college graduate and an Indian child widow have to say as to the importance of Christian emancipation for the women of India.

The only way India can become great is through the emancipation of its womanhood.

(Saint Nihal Singh)

If you want Indian women to be what you (women of the West) are, and what Christ intends us to be, give us the education that you have had; and in time with God's help and grace, we will not disappoint you.

(Lilawati Singh)

O God of mercy, our prayer to Thee is this, that the curse may be removed from the women of India. Think upon Thy mercy—which is a vast sea—and remember us.

(Prayer of an Indian Child-Widow)
Dnyanodaya.

Telugu's Version of Lord's Prayer

A TELUGU convert tried for two months in vain to learn the Lord's Prayer, but one night his teacher heard him make the following petition:

"Oh Father, who art in Heaven, You are our Father, we are Your children. Keep us all well. Heal my rheumatism and my child's boil. Keep us from wild animals, the bear and the tiger. Forgive us our sins, our quarrels, angry words, all that we have done since morning. Make us good. Bring every-one to kneel down and call you Father."

A Brahman Commends the Bible

A MISSIONARY in India received a petition from a district where there were no Christians and signed by leading men, not one of whom was a Christian, asking that he take charge of a school established the year before in this district, and to introduce the Bible as a text book in every class every day. He was so much surprised at the request that he summoned a meeting of the petitioners to tell them that if he assumed charge of the school it would be his endeavor to present Christianity to every pupil, and then asked if it was still their wish to have him direct the school. The head master, a Brahman, spoke first, and said that while not a Christian he was anxious to have his pupils put under the teaching of the Bible. Then a judge, high caste and well educated, testified to the effect on daily living he had noticed in those who studied the Bible daily. "If you wish your sons to become noble, upright men," said he, "have them taught the Bible, for nothing in the Vedas can compare with it."

Medical Work at Gateway to Tibet

A PROPOSAL has been made by Sadhu Sundar Singh, who has worked and suffered in Tibet, that the National Missionary Society of England should open a medical station at some place in the Himalayas on the direct road to Tibet. This will not only open the way for carrying the Gospel into that closed land, but will minister to several villages in that re-

gion where Christian medical work is unknown. Should such a work be undertaken, the Sadhu himself would spend a few months there each year.

Salvation Army in Ceylon

THE Salvation Army has acquired a large tract of land in Ceylon, and plans to produce food on a large scale for the benefit of the native population. General Bramwell Booth has appealed for missionary farmers and has received offers from over two hundred workers. The plan is an outgrowth of General Booth's recent trip to the antipodes, where he was impressed by the vast quantities of fertile land available, and the cheapness with which labor can be obtained.

MALAYSIA

The Melting Pot of Asia

THE mingling of many races in America has given the continent the title "The Melting Pot of Europe." Almost identical conditions in Malaysia are making it a melting pot for Asiatic races. The opportunity for independence and self-support exist there for the Asiatic, as it does in America for the European. They are drawn by the richness of the land and the improved living conditions.

Java is the only island of the Malaysia group having a dense population. Sumatra, Borneo, Celebes and New Guinea could contain 600,000,000 inhabitants and not have a greater density than now exists in Java. The overcrowded conditions in India and China, and their desperate poverty are sufficient reason why millions of them may be expected to enter Malaysia during the next few decades. To the missionary, this forecasts great self-supporting and self-propagating churches, and presents a problem for study, that the rising civilization shall bear the stamp of Christian ideals.

Fighting Social Evils in Singapore

THE Singapore Social Service Society was organized about

three years ago for the purpose of combating social vice. The ideals and objectives of the Society are so essentially Christian that they deserve the interest and support of the Christian Church.

The third annual report states that eleven leading Japanese in Singapore expressed hearty endorsement of resolutions passed by the Society to abolish all brothels within the area of Government jurisdiction. The acting Consul-General for Japan at Singapore, has undertaken to close all Japanese brothels in the city during the current year.

In outlining the hopes of the Society for the future the following program was suggested:

"The promotion of marriage among both Europeans and Asiatics (that is, where moral necessity demands it), and the encouragement of married immigrants to the Colonies to bring their wives and families with them; the promotion of physical exercise, the provision of open spaces for the same; and the provision of suitable and adequate means of transport."

Malaysia Message.

CHINA

Conference Plans for 1921

ANATIONAL Christian Conference has been called to meet in Shanghai in April or May, 1921, to study the progress of the Christian Movement in China, and to plan for advance among all the Christian forces in the country.

Under the leadership of the China Continuation Committee a thorough survey of missionary work in China has been in progress during the past three years. This has been brought to completion, and a very thoroughgoing report is being published which will form the basis for the Conference. It is probably true that this is the first time in the history of the Christian Church that a national Christian Conference is held with a complete and accurate statement of the Christian occupation of the field in the hands of those who are members of the Conference.

It is expected that the delegates to this Conference will number about one thousand, of whom the co-opted members shall not exceed twenty per cent. The Chinese churches will elect about four hundred delegates, distributed in the ratio of one delegate to each thousand communicants. The foreign missions will elect about an equal number, distributed in the ratio of one delegate to every twenty foreign missionaries.

Singer Sewing Machine Classes

THE Singer Sewing Machine Company maintains schools in Chinese cities, where women may go every day for two months to learn the sewing trade. A Canadian Methodist missionary tells of one such school where evangelistic services are held once a week, the directress being a Christian. Nearly forty women of the middle class attend this sewing school.

An Opportunity at Hand

THE Han Yeh Colliery Company at Nganyuen in South China devotes a proportion of its profits to the education of miners' children. Suitable buildings have been provided for boys' and girls' schools, and an offer is now made to have all this work placed under the supervision of the Church Missionary Society, the mining company to be responsible for all expenses not covered by tuition fees.—in short, the Chinese will supply the funds if the C. M. S. will supply the workers.

New Soochow Hospital

THE cornerstone of the new and modern Soochow Hospital was laid May 29, with appropriate ceremony. The Board of Missions of the Methodist Church, South, will supply \$80,000 of the \$200,000 required to complete the hospital; the China Medical Board will supply \$50,000 and the remaining \$70,000 will be raised in China, most of this being already assured. The hospital, which was established in 1882, has for twenty years

been self-supporting, except for the salaries of the foreign staff.

One hundred and fifty-two hospitals scattered throughout China represent the contribution of Christian missions to medical science in China from 1860 to 1920.

Fish Dealer Becomes Pastor

THE following instance proves how far reaching may be the example of Christian conduct. Fourteen years ago a Chinese fish-seller in Hong Kong sold some fish to a woman missionary. On counting her change she found he had given her too much, and she handed him back several coins of very small value. The fish-seller, who had never had money returned to him before, was much impressed with the honesty of the foreigner, and made inquiries about the religion which she taught. He came under Christian instruction, accepted Christ as his Saviour, and was baptized. In the course of time he was ordained. Now he has thirteen churches in his charge. He travels round his great district and holds a communion service each Sunday in one of the churches, so that the Christians have the opportunity of attending a communion service once in three months. Some of the churches were formerly ancestral halls, where the spirits of ancestors were worshipped; but the halls have now been turned into places for Christian worship.

New Ideals in Canton

THE Cantonese have a saying that "Everything new begins in Canton." In support of that claim is the fact that Canton has a daily paper, edited and controlled by Chinese young women. There is also an English newspaper, edited by a Chinese. Another innovation is the completely equipped department store, one of which includes a nightly moving picture entertainment among its features, and two others, each having four or five hundred employees, in which Christian services are held on Sunday mornings. The missionaries

are invited to speak, and often have an audience of 350, although attendance is not compulsory.

For Weary Chinese Pastors

AN INSTITUTION which is probably the first of its kind on the mission field was formally opened on West Lake, Hangchow, June 16. This is a home where Chinese pastors in need of rest may come and bring their wives, staying as long as two weeks whenever desired, and free of charge. The house has two living rooms, three large and two smaller bed rooms, bath rooms and kitchen, all completely furnished and equipped with electricity and boiler for hot water. A cook is employed to prepare the food, either Chinese or foreign. This refuge for tired city pastors is the gift of Dr. and Mrs. D. Duncan Main, who have been for forty years in charge of the hospital of the Church Missionary Society in Hangchow.

Christian Tribesmen in Yunnan

UNLIKE many Occidentals, Christian aborigines register no complaint against lengthy church services. In fact, the longer the services continue, the better pleased they are. A Sunday morning service in Sapushan, Yunnan Province, has been known to comprise eleven hymns, eight prayers, three sermons and the Sacrament of the Lord's Supper!

Self-support is strongly emphasized among these tribes. They build their own chapels and provide the resident evangelist with a two room mud house, food and fuel. At Ta-ku, trees once sacred to the worship of demons were cut down to furnish timber for the Christian Chapel.

China's Millions.

JAPAN

Christian Schools Crowded

E. T. IGLEHART, a Methodist missionary in Japan, says that never in the history of that Empire have there been so many young people receiving Christian instruction.

Many mission schools report a record attendance and hundreds vainly seeking admission.

The Doshisha, the Congregational university, at Kyoto and the largest Christian school in Japan, had 1,542 applications for admission, but though almost all were properly qualified, only 565 new students could be admitted. The total enrolment of this institution is 2,684.

The largest Methodist school is Kwansai Gakuin, at Kobe, with an enrolment of 1,675.

Aoyama Gakuin is third, with a total of 1,173.

Saint Paul's, the Episcopal college, has 1,104 in all departments.

Meiji Gakuin, the largest Presbyterian institution, has an enrolment of 826. There are many other schools that are all crowded.

Newspaper Evangelism

NEWSPAPER evangelistic work in Oita for 1919 shows 1213 new applicants for Christian literature. The Loan Library reported one thousand volumes taken out during the year. This is the more encouraging because the members pay a fee for a privilege of reading Christian books and in addition pay the return postage on them. More than 2000 copies of the Bible and other Christian books were sold. Twenty-one inquirers were baptized in 1919. This newspaper campaign has been carried on in Oita for over seven years, so that it is no longer a novelty to the readers of the papers.

Changing Sentiment Among Japanese

THE *Japan Advertiser* for April 2, 1920, gives the substance of a lecture given in Tokyo by Prof. Yoshino of Tokyo Imperial University, in which he admits the mistake in the Japanese government's policy, both China and Korea.

In the same issue of the *Advertiser* the editor says there is evidence that Japanese admiration for militarism is weakening. This is noticeable first of all among students, who are study

ing labor problems at first hand, and forming their own opinions. Ninety per cent of the students if asked whether Japan should withdraw from Shantung, would, according to Prof. Yoshino, answer "Yes."

Japanese Aborigines

THE Ainus of Hokushu are the remnant of a primitive people who at one time occupied the whole of Japan, but were gradually driven out by the advancing Mongolians. They are ethnologically related to the Russian peasants, whom they resemble, and some are of the real Tolstoi type.

Dr. John Batchelor of the Church Missionary Society has been a missionary among them for forty-two years, and has baptized in that time some 2,000 Ainus. They have the New Testament, prayer book, hymn book, grammar and dictionary in their own language, for which they are indebted to Dr. Batchelor.

Dynamics in Korea

THE General Assembly of the Presbyterian Church of Korea at its last meeting organized a "Forward Movement" with a three years' program and definite line of advance determined and percentages agreed upon.

This program includes in the first year nine definite lines of advance. Among these are *family prayers, increase in church attendance, larger subscription lists for the church newspaper, increased attendance at Bible institutes and gifts for foreign missions and pastors' salaries.* The second year program includes revival meetings and special Bible Conferences, while in the third year the results are to be gathered and crystalized in young peoples' organizations and Sunday-school work.

Lepers Support a Missionary

THE members of the leprosarium church at Taiku, Korea, have for a year supported an evangelist in a neighboring non-Christian village, with the result that some twenty con-

verts now gather for worship in this village each week.

The collection in the lepers' church must always be taken up in a clothes basket, as it consists of bags, each with the owners' name upon it and filled with rice that has been saved from their regular allowance.

Sunday School Plans in Korea

THE Korean Sunday School Association has requested each of the four principal missions at work in Korea to allow one of their best equipped missionaries to give special attention to preparation for "Sunday School Year," 1921-1922. When it is remembered that the whole church membership in Korea is in the Sunday-school the possibilities of this Sunday-school year will be understood. A committee has been appointed to prepare teacher training and inspirational literature, of which copies will be circulated by the thousand. Every part of Korea will be visited during the year of preparation, and five post-conventions following the Tokyo Convention have been announced, at Taiku, Seoul, Pyeongyang, Kwangju and Wonsan.

ISLANDS OF THE SEA

"White Cross Band" in the Philippines

LAST year there was organized at Silliman Institute, P. I., a Students' Society called "The White Cross Band." "Christ First" is the motto of this Band, and it is proving a factor in leading boys into definite Christian service. There were eighteen charter members, of whom ten did not return to the Institute the present year. One has entered Massachusetts Institute of Technology, others are studying at different schools, but with all of them the "White Cross Band" keeps in touch by correspondence.

A Literary Polynesian

SOME of the native teachers in the New Hebrides develop literary ability, as well as upright character. Soppi, an old man from Vila who

spent some years on Malekula as a native teacher has composed some very beautiful hymns. He was asked by a missionary at Vila to pray in English and in his prayer he said:

"Our Heavenly Father, put us upon top of the Rock of Ages. We cannot climb up ourselves, and we cannot hold fast; but You can put us and You can hold us fast to Jesus Christ. . . . Let us stand all the time beside You, because then Satan will see You and will run away from us."

The Christian.

AFRICA

A Great Missionary Family

MR. Crawford Tilsley of England, who recently went out as a missionary to India, is the fourth generation of missionaries in Godavari, the first of this loyal line being William Bowden, who led the way in 1836. Mr. Tilsley expects to succeed his grandfather, Mr. E. S. Bowden in the work at Chitpetta, and his brother, Dr. Edwin Tilsley hopes to enter into missionary work at Luanza, Central Africa. An uncle, died in and for China, and an aunt, Mrs. Green, returned from Strait's Settlements to be with her husband in the directorship of the work of the late George Müller of Bristol. Another aunt, Mrs. Dan Crawford, is working with her husband in Central Africa.

The Gospel in Tangale

THE Tangale tribe of northern Nigeria are a people outside of historical record, although they number about fifty thousand. They occupy a district approximately a thousand miles inland north-east from the port of Lagos. The march of human progress left them far behind, and their bows and arrows have been more in use than hoe or plow; cannibal feasts have taken the place of harvest festivals.

Their religion is animistic; their world is filled with innumerable deified beings, and their God is in the feminine gender. Their dead are accredited with power to help or hinder their welfare.

The Sudan Interior Mission is at work among them, and much effort has been spent upon a translation of the Scriptures in their dialect. While the work of publishing the four Gospels is in progress the number of Tangales asking for instruction constantly increases.

Mustard As a Missionary Helper

ONE of Chief Senga Koleanda's thirty wives owes her life to some mustard ointment and a missionary's common sense. Rev. Roger Guptill of Kambove was gathering up pupils for school in Chief Senga's hamlet when he came upon the chief, groaning and with his head twisted to one side. About him was a noisy crowd, elders of the village. The missionary recognized the situation as a case of stiff neck, and offered to apply some mustard ointment. The average African places no value upon medicine unless it be very bitter or very hot, and soon Chief Senga began to smile over the efficacy of the liniment. In three days the case was cured. A week later, a native teacher informed the missionary that the crowd of counselors gathered about the chief when the missionary arrived had pronounced one of the thirty wives guilty of bewitching her lord's neck, and Senga had decreed that she be shot that night. The arrival of Mr. Guptill with his curative ointment saved the woman's life.

Why the Christian Endeavor Society Disbanded

A CHRISTIAN Endeavor Society in South Africa had to go out of existence because every one of its members became a foreign missionary. This was reported by one speaker at the nineteenth annual convention of the C. E. Union of South Africa, held in Wellington, Cape Colony. In addition to this Union, of English-speaking Endeavorers there is a Union of Dutch-speaking young people, strong and energetic, in the Boer churches.

Training Center at Capetown

THE Church of England in South Africa has arranged to establish in Capetown a center where women can have opportunity for study, and for practical and spiritual preparation as missionaries. A suitable house has been found available from April, 1921. Miss Miles, who has had practical training in England and is familiar with South Africa, will be the head of this Training Home.

School of African Life and Languages

SOUTH Africa is to have a school of African Life and Languages. Provision will be made for training those students who contemplate taking up the white man's task in relation to native problems, too often dealt with by amateurs, or those who do not understand the native temperament. A chair of philology and one of social anthropology are proposed, the whole scheme to include lectures on law and government, native lore and history.

The advantage which Cape Town offers for such a school as compared with other centers is in its museum for Native Anthropology, the Public Library of Philology and the fact that a large number of administrators and missionaries reside there, creating an atmosphere suitable for the discussion of these subjects. The only surviving person speaking the bushman's language resides in Capetown.

Christian Express.

The Idol Maker Discredited

IN MADAGASCAR no home is complete without a household god. Some years ago a young married couple were setting up their home and asked a maker of idols to supply their god. When they called to receive it, it was not yet made, and the idol maker asked them to wait. Going to the forest he selected a piece of wood and set to work, while the young couple chatted and made suggestions. In the evening he asked his customers to remain and take supper with him. They watched him light a fire with the chips left from the idol

to boil the rice, and after the meal was over paid two dollars for their god and went home content.

Not long afterward a Christian worker called at their home and was led to read to the wife the forty-fourth chapter of Isaiah describing the making of an idol: "He heweth down cedars. . . . with part he roasteth roast, with part he warmeth himself, and the residue thereof he maketh a god." The woman was so astounded at the exact description of what she had witnessed that she felt this must indeed be a true book, and in time became a believer in the true God.

EUROPE

Memorial for Waldensian Patriots

NEAR the College and Normal School in Torre Pellice, the Waldensian center at Piedmont, Italy, a hostel is nearing completion for orphaned sons of men who fought and died in the war. Preference will be given Waldensian young men who intend to enter the pastorate, and eighty or ninety students can find comfortable accommodation. A resident pastor will act as warden of the hostel.

Education is prized in these Waldensian valleys, and the students, well trained and industrious as they are, are eagerly sought for important posts.

Methodist College in Rome

THE Methodist Church of Italy has bought forty-eight acres of land at Rome on which they are building a college for Italian students. This institution is the outgrowth of a smaller one which has been housed in very cramped quarters in the center of Rome.

No religion will be forced upon the students, but for those who are willing to listen there will be ample opportunity for learning the truths of the Gospel. Dr. B. M. Tipple is President of the College, and all the teachers, except the professor of English and physical director will be

Protestant Italians. One thousand students can be admitted.

Reform Movement in Sicily

THE priests in Sicily have formed a society called the Federation for the Redemption of the Clergy, and issue a paper called "Rinnovamento," which has adopted as its motto a saying from Gregory the Great: "See how full the world is of priests, but how rare are the laborers in the Lord's Vineyard." The editor charges that ministers in general are not prepared for their mission, and that they have lost touch with society. He cites the growing discredit of the clergy, general ignorance of religious truths, the steady decline in attendance at the seminaries, and the alienation of the masses from the Church, for all of which he lays the blame upon the clergy.

Czecho-Slovak Preachers Wanted

REV. J. S. Porter of the American Board writes from Prague under date of June 14:

"There is a call for fifty new Protestant preachers. We do not know where such a number of men would live and where halls would be forthcoming for them to do their work in. We need new buildings for the growing work. The Prague church has still a debt, but the income of the flats covers largely the interest, etc. Mr. Zdychynec, the associate pastor of the Prague church, is to be ordained and is probably the first fully educated preacher from Bohemia since the days of Huss."

For Russian War Prisoners

THE transport of Russian prisoners from Germany to their own land began in May. At the end of August there were still about 160,000 Russians in Germany. The Religious Tract Society of Kassel, Germany, reports twenty-two prison camp churches, with a Protestant Christian membership aggregating over 1000. Since January more than 500 war prisoners have been baptized.

Revivals have taken place in Russia at many centers to which these prisoners of war have returned, and thousands are reported to have been converted.

NORTH AMERICA

Lutheran Church Growth

THE United Lutheran Church in America has a present membership of over three and a half million, and an increase last year of 211,000. Foreign mission work is carried on by 494 missionaries, with 2648 native helpers, and the native church membership on foreign fields is 123,927. Nearly seven hundred thousand dollars was contributed toward mission work in 1919.

Bibles for Blind Soldiers

THE American Bible Society will close its war work by presenting to every American soldier blinded during his service a copy of John's gospel in raised letters. The Society distributed nearly 7,000,000 Testaments, Bibles or portions of the Bible during the war. About 5,000,000 went to American soldiers and the remainder to other fighting forces.

A Christian Daily for Chicago

A GROUP of Christian business men are planning to publish a Christian Daily Newspaper in Chicago. An exchange says of this project:

"More than ever before in our history such Christian voices are needed. Politically, this Christian nation is dominated by un-Christian parties and directed to un-Christian ends. Socially, there is warfare acute between capital and labor, with the Christian religion left out of the calculations and the actions. It is high time for the law of the Ruler to be expressed in the daily contemplation of events. The political parties have their newspapers. So have the trusts and the labor interests. These special organs are 'newspapers' using all their influence to promote the particular cause to which they are openly or secretly dedicated. Christianity is entitled to

one daily paper at least. And it can serve its cause with open truth and without fear."

The Presbyterian Witness.

An Armenia-America Society

THIS society has been founded "To unite in cooperation the many friends of Armenia for the purpose of ascertaining the needs of Armenia, of bringing those needs before the American people and of securing the satisfaction of those needs through American assistance."

While the Near East Relief is meeting the physical needs in Armenia, this new Society will concern itself with the political needs of the country, aiding them to secure a fair adjustment of their boundary question, and to reestablish themselves in their homeland.

The Society proposes to educate the public on the opportunity before America and to urge the Department of State in Washington to act along the lines named.

Anyone desirous to join this effort may become a voting member by contributing five dollars or over. Rev. Ernest W. Riggs, 287 Fourth Ave., New York, is Secretary-Treasurer.

The Hebrew Christian Alliance Mission

AT THE RECENT meeting of the Hebrew Christian Alliance between fifty and sixty young Hebrew Christians were present, who were all preparing for missionary work. They are ready to take up a special course of study from the service as the way is open.

The Alliance has now definitely decided to undertake work for the Jews in Russia and has not only sent \$500 to aid the Hebrew Christians at Kieff but these American Hebrew Christians are now supporting an American Hebrew Christian worker there, Mr. Fagans, one of the missionaries of the "Hebrew Christian Testimony," founded by Rev. David Baron of London.

The "Hebrew Christian Testimony to Israel" has recently taken up this

work in Kieff and the labors of Mr. Goroditch have been wonderfully blessed. The cost of the work is about \$5,000 a year.

Successful Vacation Bible School

A VACATION Bible School in Pasadena, Cal., during July reached an enrolment of nearly 1000. Twenty-five unpaid teachers did the work and four denominations, Baptist, Presbyterian, Methodist and Congregational cooperated. Enthusiasm of the pupils was so keen that probably double the number of teachers will be required next year. The work was a mixture of sloyd, manual training, domestic arts, story telling and Bible study. The children, assembled from many grades of society, and, taught during the morning hours only, memorized as much Scripture as most Sunday-school pupils can repeat after a year's study.

The Continent.

Home Missions Council to Carry Forward Interchurch Surveys

THROUGH agreement with the officials of the Interchurch World Movement the Home Missions Council is undertaking special pieces of work in the unfinished tasks in the Survey Department of the Movement. Under the direction of Dr. E. DeS. Brunner the Rural Survey Department is putting its valuable material into shape for use by the Home Mission Boards. Associate Secretary Roundy is appraising the values of the Negro Survey. Further work on the Migrant Groups, Lumber Camps and Foreign Language Groups and Literature is being done. Work in city groups has been kept in hand and reference will early be made to the Joint Committee on Community and Industrial Relations of the Home Missions Council and the Council of Women for Home Missions. These two Councils have just published the report of Mr. Jay S. Stowell on "Mexican and Spanish Americans in the United States."

(Continued on page 936)

SUPPOSE—

That just as you were about to settle down for an old age of comfort and well-earned rest, one of your friends should tell you of an opportunity to increase your savings by an investment that couldn't go wrong. You took the tip, placed your money on this venture which it didn't seem possible could fail—and lost it all!

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That after your death your wife, perhaps inexperienced in the handling of money, should look around for a safe investment for your savings. Along came the convincing salesman with the absolutely safe proposition which would mean a steady income for her for the rest of her life. She trustfully invested her all—and lost every cent of it!

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That after you had drawn up a will providing for your family and devoting part of your estate to further some great work of the church some dissatisfied heir or relative should contest it. The case went to the court, through long legal battles. Your estate was tied up and finally almost consumed through litigation. Your loved ones and your church were the victims!

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GEORGE M. FOWLES, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, 150 Fifth Avenue, New York; or,

W. J. ELLIOTT, Treasurer of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, 1701 Arch Street, Philadelphia.

NEWS FROM MANY LANDS

(Continued from page 934)

Conservation and practical use of results obtained will be made through the Conference for allocation of unoccupied Indian Fields to be held at Wallace Lodge, Yonkers, New York, September 28 and 29, and through similar conferences in October at Albuquerque, New Mexico, the 6th; El Paso, Texas, the 7th; Tucson, Arizona the 8th, 9th and 10th as covering the needs of the Spanish American groups in the Southwest. Joint arrangements for work among Orientals on the Pacific Coast will be considered in group meetings at Los Angeles October 13, and San Francisco October 14 and 15. Consideration of methods for work among Mormons will occupy representatives of the Boards at Salt Lake City October 17 and 18.

"Morning Star Mission"

THE "Morning Star Mission," Joliet, Ill., was opened November 18, 1919, by a group of Christian business men, and Peter McCarthy, gambler, prize fighter and alcoholic wreck whom the grace of God had transformed, was placed at the head of it. This year the Mission will celebrate its eleventh anniversary. It is located on a street known as "Whiskey Row," in a ward which contains people of twenty-seven nationalities, and the statistics for the past year show how effective has been its service. Conversions in 1919 were 447; Gospels and Testaments given out, 672; loaves of bread, 1680; railroad fare for 28 wayward boys and girls; free clothing to 293 persons and free meals to 1122.

Those helped to a useful life include university men and ignorant fellows who never had a chance, men employed in the steel mills and those in prison. Even ministers' sons are among the number who have come under the influence of the Mission.

Negroes Call for Black Nation

A THIRTY-DAY convention to take up the problems of the Negro race was held in New York City last August, under the direction

(Continued on page 937)

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NEWS FROM MANY LANDS

(Continued from page 936)

of Marcus Garvey, President-General of the Universal Negro Improvement Association, and leader in the movement to free Africa for the Negroes. This Association is said to have a membership of more than 1,000,000.

President Garvey urged an organization of the 400,000,000 Negroes of the World to take over the continent of Africa and establish there a Negro democracy.

An African prince, several chiefs and descendants of chiefs, as well as representatives from Central America, the West Indies, Canada and every section of the United States, attended the Convention.

Negro Ministers Study Problems

TWO Negro rural ministers' institutes were held during the summer, one at Forsyth, Georgia, and the other at Trenton, S. C., under the general direction of Dr. James H. Dillard, of Charlottesville, Va., and assisted by both white and colored men who are actively engaged in pioneer educational work.

Some of the topics studied were "How to Prepare a Sermon," "The Minister and his Correspondence," "Church Records and Finance," "The Church and the Neighborhood, and Christianity and Health."

Christianity and Health."

THE new American Leprosarium for the exclusive use of lepers of the United States has at last been located in Louisiana by the purchase of 400 acres by the Federal Government for this purpose. Lepers living in no less than twenty different states, in lonely and uncomfortable surroundings, can now be furnished with all that medical skill can do for them.

The American Mission to Lepers makes an appeal for the ministry of a Christmas greeting for these thousand or more lepers. The most appreciated articles are soap, sandals and blankets, but clothing, food and medical supplies are always in demand. Mr. W. M. Danner, American Secretary of the Mission to Lepers, 156 Fifth Avenue, New York,

(Continued on page 939)



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NEWS FROM MANY LANDS

(Continued from page 937)

will gladly send circular with full particulars as to what would be most acceptable, and when and where to send gifts.

Religion at State Universities

THE Lutheran says that of the 8,800 students registered at the University of Pennsylvania only 3,878 were church members. This institution has a larger percentage of non-church members than many others, but the fact remains that there is a steadily decreasing relationship with the Church among young people seeking a higher education. A vigorous movement is on foot among leading denominations to provide more adequate religious instruction at state universities. The Methodists have paid \$284,000 for property on which to build college churches, and have just laid the foundation of what is to be a \$1,000,000 institution at the University of Illinois. The Disciples are raising a fund of \$800,000 for a similar undertaking, and Presbyterian, Baptists and Congregationalists are moving in the same direction.

World Outlook Plans

THE *World Outlook*, the illustrated missionary magazine which was inaugurated by the Methodist Board of Foreign Missions in 1916, and was last year taken over by the Interchurch World Movement, now makes the following announcement.

"The *World Outlook* will now be published by Mr. A. S. Watkins, publisher of *American Business*. Mr. Willard Price, who has edited the magazine from the beginning, will continue as editor and the policy will remain unchanged under the new publisher. The *World Outlook* will stand not only for the missionary propaganda of all denominations, but for every movement of religion, commerce and politics which means sane Christian progress."

LATIN AMERICA

Bubonic Plague in Vera Cruz

THE appearance of bubonic plague in Vera Cruz, Mexico,
(Continued on page 940)

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NEWS FROM MANY LANDS

Continued from page 939)

could not properly be called an epidemic, but was regarded as sufficiently serious to require rigid preventive measures. The Institute Morelos, a Girls' School under the Presbyterian Board, was closed by the authorities for three weeks, after which pupils who had been inoculated for the disease were allowed to return.

The enforcement of sanitary measures immediately doubled the cost of food, since market men were not allowed to enter the city. Eggs went to 25c apiece, and fresh vegetables were not to be had.

Y. W. C. A. in Brazil

THE second South American branch of the Y. W. C. A. opened in Rio de Janeiro in July, with a charter membership of eight hundred. For three weeks preceding, a campaign for five hundred members had been carried on in the city, under the direction of a committee of ten women, most of whom were from the United States. The only other branch Association is at Buenos Aires.

Temperance in Uruguay

A LAW just passed in Uruguay contains a section which requires that in all public schools there shall be lectures upon the harmfulness of alcoholic drink," so as to bring about a diffusion of knowledge on this subject and create an aversion for alcohol."

This law does not make Uruguay "dry," but it does away with drinking in public saloons, near markets or on wharves and docks. The sale of liquor is permitted where food is served. Sale of liquor is forbidden to women and children; also to soldiers and non-commissioned officers, and policemen.

OBITUARY NOTES**Dr. H. C. Herring**

Dr. Hubert C. Herring, Secretary of the National Council of Congregational churches since 1913, was drowned on August 6, while swimming off the coast of Martha's Vineyard, Mass. Dr. Herring had had

(Continued on page 941)

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(Continued from page 940)

the chief responsibility for the success of the Tercentenary Celebration, and in addition had been carrying heavy responsibilities in connection with several interdenominational movements.

After attending McCormick and Princeton Seminaries he was ordained to the Presbyterian ministry in 1887. Later he was pastor of the First Congregational Church of Omaha, Nebraska and in 1907 became General Secretary of the Congregational Home Missionary Society. He was a power in the Congregational Church and his loss will be widely and keenly felt.

Rev. L. D. Heminger of Africa

Efulen Station in the Kamerun has suffered severely in the loss of Rev. L. D. Heminger, who met a tragic death last April. Mr. Heminger had set a trap for a leopard which had annoyed the missionaries by stealing food, and one evening when examining the gun both barrels went off and shattered his left arm. With great difficulty he made his way to the dispensary, where black medical assistants did the best they could, but it was almost forty-eight hours before skilled medical attention could be had. Help was too late, and Mr. Heminger passed away April 30. Mrs. Heminger and her two young sons will remain on the field until their funeral is due in January.

Dr. Jesse Brooks of Chicago

Rev. Jesse W. Brooks, D. D., Secretary of the Chicago Tract Society, died in the Presbyterian Hospital of that city on July 22. Dr. Brooks was born in Connecticut in 1858, graduated from Union Theological Seminary in 1884, and from that year until 1898 he held pastorates in Congregational and Reformed Churches, after which he identified himself with the work of the Chicago Tract Society.

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- Shepard of Aintab.** By Alice Shepard Riggs. 12mo. 200 pp. \$0.75. Interchurch Press, New York. 1920.
- The Dawn of a New Era in Syria.** By Margaret McGilvary. 8vo. 302 pp. \$2.50. Fleming H. Revell, New York and Chicago. 1920.
- A Moslem Seeker After God.** By Samuel M. Zwemer. 8vo. 302 pp. \$2.25. Fleming H. Revell, New York and Chicago. 1920.
- Persian Pictures.** Poems. By Mary F. Labaree. 12mo. 64 pp. \$1.00. Fleming H. Revell, New York and Chicago. 1920.
- Jewels from the Orient.** By Lucy Seaman Bainbridge. 12mo. 125 pp. \$1.00. Fleming H. Revell, New York and Chicago. 1920.
- China, the Mysterious and Marvellous.** By Victor Murdock. 8vo. 310 pp. \$2.50. Fleming H. Revell, New York and Chicago. 1920.
- Fez and Turban Tales.** By Isabel Blake. 12mo. 115 pp. Interchurch Press, New York. 1920.
- China and the Gospel.** Report of the China Inland Mission. 56 pp. China Inland Mission, Philadelphia and London. 1920.
- Progress in the Mikado's Empire.** By Robert Cornell Armstrong. Methodist Church of Canada, Toronto. 1920.
- Through Santo Domingo and Haiti.** By Samuel Guy Inman. 12mo. 96 pp. Committee on Cooperation in Latin America, 25 Madison Avenue, New York.
- Missionary Morale.** By George A. Miller. 16mo. 156 pp. \$1.00. Methodist Book Concern, New York and Cincinnati. 1920.
- Missionary Survey As an Aid to Cooperation in Foreign Missions.** By Roland Allen and Thomas Cochrane. 12mo. 183 pp. \$2.40. Longmans, Greene & Co., New York. 1920.
- The Spending of a Thank Offering.** Report. 8vo. 196 pp. The Macmillan Company, New York. 1920.
- Thirsting After God.** By Dan Crawford. 12mo. 189 pp. 3s. Pickering & Inglis, London. 1920.
- The Founding of a Nation.** By Frank M. Gregg. 8vo. 479 pp. \$2.25. George H. Doran Company, New York. 1920.
- The Real Christ.** By R. A. Torrey. \$1.75. George H. Doran Company, New York. 1920.
- The Church and Industrial Reconstruction.** By the Committee on the War and the Religious Outlook. 8vo. 296 pp. \$2.00 Association Press, New York. 1920.
- Neighboring-New Americans.** By Mary Clark Barnes. 16mo. 68 pp. \$0.75. Fleming H. Revell, New York and Chicago. 1920.

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MISSIONARY PERSONALS

REV. S. HALL YOUNG, D. D., veteran Presbyterian missionary to Alaska now in the Home Board office, is spending four months in Alaska studying unoccupied fields. He represents the Home Missions Council and two Boards of the Presbyterian Church.

* * *

DR. J. B. GAMBRELL, President of the Southern Baptist Convention and DR. E. Y. MULLINS, President of the Southern Baptist Theological Seminary in Louisville are making a world tour of inquiry into the Southern Baptist mission fields.

* * *

DR. AND MRS. JOHN M. SPRINGER, pioneers in Methodist mission work in the Congo, have returned to Elizabethville, Belgian Congo, after having taken part in the African division of the Centenary Campaign. Dr. Springer first went to Africa in 1901.

* * *

MAJOR JOHN T. AXTON, who entered the United States Army as chaplain in 1902, has now been made chief of chaplains, with the rank of colonel. His duties will include investigation of the qualifications of candidates for appointment as chaplains, and general coordination and supervision of all religious activities in the army.

* * *

MISS MARGARET SLATTERY is making a seven months' tour around the world. She will speak at the World's Sunday School Convention in Tokyo and will probably be a speaker at many of the post-conventions in China and Japan. From the various countries which she visits Miss Slattery will write a series of letters to young people.

* * *

PROF. C. H. ROBERTSON has returned to Shanghai to continue his work as head of the lecture division of the Y. M. C. A. in China.

* * *

MR. J. C. ROGERS, of the London City Mission, has retired from active service with the Mission after nearly fifty years of connection with the work.

* * *

REV. HENRY LOOMIS, for thirty years a representative of the American Bible Society in Japan, died in Tokyo, August 23d. Dr. Loomis was born in Burlington, N. Y., in 1839.

* * *

REV. SAMUEL H. GREENE, D. D., pastor of Calvary Baptist Church in Washington, D. C. for forty-one years, died September 7.

* * *

MRS. LOUISE SEYMOUR HOUGHTON, a director in the American McAll Mission and charter member of the first religious settlement in America, died in August in her eighty-third year.

* * *

CHIEF ALAKE, of Abeokuta, West Africa, died last August. Although not a baptized Christian, Chief Alake gave hearty support to missionary activity throughout his territory.

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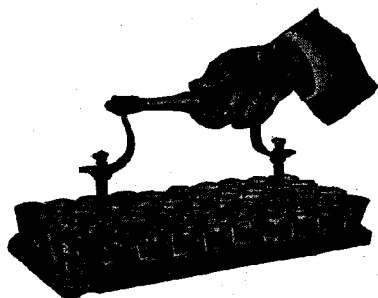
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DELAVAN L. PIERSON, *Editor.*

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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIII

NOVEMBER, 1920

NUMBER
ELEVEN

THE NEW CAIRO UNIVERSITY OPENED

CAIRO University, of which Dr. Charles R. Watson is President opened in September. A part of the money for equipment and endowment has been secured, trustees have been elected and some of the teaching force has been secured. The putting into operation of its large program of education must wait until more adequate financial support is secured.

This is the opportune time for the opening of a Christian University in Egypt. The Near East is being transformed and men are looking for modern training. Moreover the granting of independence to Egypt has brought to many of the young patriots a new sense of their need for a modern education.

There is a report that the Moslem Azhar University is passing through an almost unheard of transition, in the direction of introducing modern methods and studies. Dr. McClenahan writes that he hears that even the Bible is to be taught; Hebrew also. If these reports are even half true, the changes will be revolutionary. He continues:

“Most conspicuous, however, is the eagerness everywhere for education. My discussions with a great number of people have strongly increased the conviction that the country is waiting for just the sort of education which we have been planning for, namely a University that will impart cultural and general education in which knowledge is combined with character development.”

The political changes have affected the mental and religious attitude of the people. According to the terms of peace with Turkey, Greece is awarded all of Thrace and Smyrna, with adjoining territory running back approximately sixty-five miles with a breadth of 125 miles. Turkey is allowed to remain in authority

in Anatolia, with the exception of a small portion in the east, which is given to Armenia. France is to have control over Syria. Great Britain has a mandatory for Mesopotamia and Palestine.

What is the significance of this as regards Egypt? Here alone of all the countries of that compact world do we find a center of influence under a Western government, whose language makes it easy for English-speaking Americans to establish there a base for their educational institutions, and their uplifting missionary processes.

THE SITUATION IN NORTH PERSIA

FEW places have been so isolated by the war as Persia. Accessible to the world only through the Caucasus, Trebizond on the Black Sea, and Baghdad on the south, these routes have been practically closed during the war.

Although a neutral nation, Persia has suffered terribly through the war. It is estimated that out of its population of eight to ten million, one million have perished through disease, epidemic and famine. The heaviest blow has fallen on the province of Azerbaijan in northwest Persia, where a series of wonderfully fertile plains are surrounded by high mountains. The most beautiful is the plain of Urumia, called by travelers, "The Garden of Persia."*

Before the war, the Presbyterian Mission in Urumia included the Fisk Seminary with over 100 pupils with Moslem and Jewish departments; the Mission Press, from which have gone out millions of pages of the Bible and the Syriac literature needed for Christian schools; the treasury building, the Dewan Khana, where official calls were received, three missionary residences and the Labaree Memorial Church. Serdari, near by, was the beautiful garden containing the American Boys' School. Outside of the city was the Hospital with accommodation for over 100 patients, the college buildings for the Syrian department of education, and missionary residences.

These buildings have all been thoroughly looted, some completely destroyed and others badly injured (except Serdari, which was too useful to the Persians to be ruined).

But the greatest loss has been the destruction of the Christian villages. Thousands have died by massacre, disease, famine and deportation. It is estimated that of the 30,000 Christians in Urumia before the war, not more than 10,000 remain. The fate of the hundreds of captive and outraged women is worse than death.

Eighteen Presbyterian missionaries occupied Urumia Station before the war. Of these five have died, and twelve have been forced to return to America as the result of their sufferings. Only one is on the field and he in another station. The Christian population that survived the horrors of siege, famine, epidemic and deporta-

* The Presbyterian Board of Foreign Missions had here a large and flourishing station, the mother of all the other stations in Persia.

tion, are now scattered in Tabriz, Kazvin, Hamadan, Kermanshah and Mosul. The British have come to the rescue of these refugees, and have pitched thousands of tents, established sanitation, erected hospitals and sanitariums, fed the hungry, buried dead and established law and order. They have also given employment to thousands of men and women, and through refugee labor built many miles of permanent roads.

In Urumia the Kurds, under their infamous chief Simku, have overrun the plain and taken possession of the government. They are making life miserable for the Moslems, who are reaping what they have sown. Not only Christian but Moslem villages are almost deserted and most of the population are starving to death in the city, where nothing adequate is being done for them.

It is two years since the armistice was signed. How soon will the work of rehabilitation be begun by establishing order and making life secure so as to enable the exiles to start over again? Will the American Government allow the lawless Kurd and hungry Persian to pick American property to pieces, selling the brick and stone for a song? Is nothing to be done to show that precious American life and hundreds of thousands of dollars of American property cannot be destroyed with impunity? Is it much wonder that Persians and Turks tauntingly say that Americans have no government?

But though Christians may suffer martyrdom and property may be destroyed the "gates of hell" cannot prevail against the Church of God. The heroism and self-sacrificing service of the missionaries, who remained at their posts of duty and suffered with the people, have made many of the Persians realize that material forces are not supreme and they know that their own religion has failed them. Never before was the door so wide open to the Christian evangelist, teacher and physician as it is today. The love of God and the sword of the Spirit must replace hatred and the sword of steel. From every side the call sounds: "Come over and help us." Let the Church at home meet this opportunity in the spirit of Christ.

FORCES FOR LIFE AND DEATH IN RUSSIA

RUSSIA is a laboratory for the working out of an experiment in the rule of the proletariat, but it is a laboratory without the supervision of a scientific expert. Consequently explosions and devastations result from the handling of powerful chemicals. The laboring classes and unscrupulous leaders are determined to use power for selfish purposes. God and His laws are disregarded. What else could be expected other than disaster? Prof. Zeidler, ex-head of the Petrograd Red Cross Society and now a refugee in Finland, reports that conditions in Petrograd are marked by starvation and filth. "Death stalks on every side and the once famous and beautiful capital is now reduced to one-fourth its size. The population has

shrunk from two million to 600,000 and the deaths number a thousand a day. Houses are choked with filth, the fuel and food situation is unspeakably bad and prices are incredibly high. Only one street car line is running and most homes are in darkness. The government is disorganized and property is decaying. Petrograd is facing a dreadful phantom of epidemics. Hospitals are overflowing and the attendants are untrained army men, rough and lazy, who rob the hospitals and the patients. Science is not encouraged in Russia and physicians cannot obtain chemicals, medicines or instruments. It is impossible not to be moved by the hunger and struggles of the dying people."

The government of Russia is nominally a democracy. It is in reality a tyranny of the worst sort with unscrupulous and uneducated leaders in control. They have not God in all their thoughts and care not to know or obey His laws. The result is disorder and death. The experiment cannot last, and already there are signs of disintegration. The army in the West has demanded that a truce be signed with Poland; and Lenin, the dictator has yielded. Troops in Siberia are revolting from Soviet rule, and the great middle classes of Russia are beginning to see the fallacy of Soviet principles, the falseness of Soviet promises, and the unfairness of Soviet methods.

The hope for Russia lies in a return to sanity and a looking to God for forgiveness and guidance. Russia needs not only religion; Russia needs Jesus Christ. While destruction wastes at noonday and terror by night makes people afraid, there are forces at work for righteousness. Not only are Red Cross and Y. M. C. A. representatives doing what they can to relieve suffering humanity, but evangelical Christians are working in Siberia, in some parts of Russia and on the western borders. There are still about 160,000 Russian prisoners in Germany beside many recent refugees or deserters from the Soviet Army. They offer a great opportunity for Christian missionary work. These Russians are ignorant. One of them, hearing a missionary mention the "Word of God" asked which God he meant and after being told there was only one God replied: "No, yours is the God of the West. Long live the God of Lenin who has given the world golden liberty." His words were greeted with applause. Nevertheless there are 22 Christian churches in Russian camps and Bible classes are conducted in thirty-eight camps in Germany. Over five hundred prisoners were baptized in one month and evangelical Christian workers are being trained among the Russians to work for the conversion of their countrymen. Swedish Christians are also supporting a work in Wernigerde with the help of friends in America. Christian literature is greatly needed and as many Bibles and tracts as are available are being distributed to Russians in Germany and on the borderlands. The Russian Soviet Government is bitterly opposed to Christianity and to all religion. Ex-prisoners

and refugees returning to Russia are given Bibles and Testaments to take into Russia. There are now hundreds of thousands of Russian refugees in Germany, 100,000 in Berlin alone, 50% of them being Jews. There are three evangelical Christians working among them. Many Russian evangelicals are ready to undertake missionary work if the necessary support can be provided. The hope for Russia, as for every individual Russian, lies in the acceptance of Jesus Christ as the Way, the Truth and the Life.

NEGLECTED NAVAJO INDIANS

WHEN a treaty was signed with the Navajo Indians in 1868, according to which they were placed on a much smaller area than the one they had been occupying, a stipulation was made that the American Government would furnish a schoolhouse and teacher for every thirty-five children. Half a century has passed and figures show over 9000 Navajo children, with less than 2000 in mission and government schools. They are boys and girls of native ability, but 7000 of them have never seen a schoolhouse. There are in fact more Indian children out of school now than twenty years ago, because school facilities have not kept pace with the growth of population.

Rev. W. R. Johnston was asked a few years ago to make a survey of the Navajo country, extending from the Grand Canon to Albuquerque, and from San Juan to the Sante Fe Railway, and gather facts in regard to the young men and women who had returned from reservation schools to their homes—about 800 in number. He stopped one day at a trading post for luncheon and an Indian woman approached with her blankets around her and her baby on her back. She spoke correct English and it was learned that when a child of six she had gone to the Ft. Lewis School in Colorado. She remained nine years, and came home with a vision of leading her family out of the old pagan life, and sharing with her people some of the advantages she had received. Now she was living in a *hogan* of one room, with no window, no door, no chairs, a pile of sheepskins for a bed, no knives or forks; and with a second polygamous wife and eight children.

When the educated young Indians lose their ideals, they descend to a plane below that of the pagan Indian, and as one missionary said: "It is easier to elevate the camp Indians than the venerated pagans that come back from government schools." The foundation for permanent progress must be laid in the Word of God. In some government schools the missionary is free to teach the Bible; in others, spiritual instruction is barred out. The perplexing problem of the returned Indian student, of creating self-supporting, independent Christian citizens, can only be solved by placing him under adequate Christian instruction.

CHRISTIANITY—ORIENTAL AND OCCIDENTAL

"Now I entreat you, Brethren, in the name of our Lord Jesus Christ, to cultivate a spirit of harmony—all of you—and that there be no divisions among you; but rather a perfect union through your having one mind and one judgment. For I have been distinctly informed, my brethren, about you . . . that there are dissensions among you. What I mean is that each of you is a partisan. One man says, "I belong to Paul"; another "I belong to Apollos"; a third, "I belong to Peter"; a fourth, "I belong to Christ." Is Christ in fragments? *I. Corinthians* 1: 10 to 13. Weymouth's Translation.)

TRANSLATED into present day terms a modern missionary might write to fellow Christians: I am informed that there are many denominations among you. I mean that each of you is a sectarian. One says, "I am a Wesleyan" (or Methodist); another, "I am a Baptist"; a third, "I am a Calvinist" (or Presbyterian); a fourth, "I am a Lutheran"; a fifth, "I am a member of the Church of England (or Episcopalian); another "I am a Christian (or a follower of Campbell). Has Christ been divided into sections to make different sects?

Missionaries and Christian converts in many mission lands have remarked that the effort to establish denominational churches in non-Christian lands has caused confusion and dissension. It is easy to understand why modern apostles of Christ should go into all lands and preach the deity of Jesus; the good news of His all-sufficient atonement on the cross; the eternal life proved by His resurrection and ascension; His promised return as indicated in the Gospels and the Epistles; the truth of His word and the power of new life in Christ. But why should they preach world-wide Methodism or the exclusive efficacy of any one form of baptism, the importance of any particular form of church government or the special validity of any human ordination to the ministry? Surely the essentials of the Gospel are the same today as those proclaimed by Jesus Christ and His apostles—a living faith in Jesus Christ as the Son of God, the Saviour Who redeems men by His death on the cross and Who rose from the dead to bring life and immortality to light through the Gospel. The Apostle Paul declared that he was determined to know nothing among the Corinthians "except Jesus Christ and Him crucified." This basis of unity is not a man made basis, but the divinely revealed basis.

In India, China and other mission fields, the desire for Christian unity is growing, with with it there is an increasing antagonism toward sectarian divisions that seem to have been the product of the Occident. There is a demand for the simple proclamation of the Gospel, with liberty to permit the Christian life to assume Oriental forms. In India, at the recent Bangalore Conference, Mr. P. Chenchiah, an Indian Christian, declared that the slow progress, if not the failure, of the western Christianity to win India to Christ, is due to the alien methods adopted by the missionaries.

He pointed out that Occidental missionary ideals and methods are not understood by Indians. While their moral and religious ideas are far removed from those of Christians, they can appreciate the need for the Incarnation of God in Jesus Christ, the desire for immortality, forgiveness obtained through sacrifice for sin and the requirements for a life devoted to God. The Occidental idea of a fully organized mission, responsible to the home office, with salaried workers and many forms of mission work, is very different from the Hindu idea of a religious devotee who goes about like a sadhu and as Christ and His apostles went about in the first century. The Indian sadhu in his wanderings without purse or luggage, clad in his saffron robe, goes about preaching his religion freely, without organizing churches, without the necessity of making reports and without the backing of an organization. He trusts to the vitality of truth and life to propagate itself. Mr. Chenchiah urged the importance of learning lessons from the Oriental method of promoting religion and said, "In the Christian sadhu the future Indian church will possess a means of establishing a system of evangelism suited to the Orient." The one essential is to introduce the living Christ to men so that they will see His divine character and mission, and will accept Him as Saviour and Lord. When Christ lives in men He can be trusted to develop the type of life and organization best adapted to the individual needs. Then too, Christian unity will be assured, without uniformity and without discordant sectarianism. Those who are truly united to Christ cannot be far separated from one another.

SHALL WE DRIFT OR STEER?

ARE Christian church leaders becoming indifferent to the essential tenets of Christianity? The tendency to "broadness" as an expression of charity among theologians, and the passion for social service as an expression of brotherly love among laymen combine to lessen or entirely destroy the sense of the importance of faith as a foundation for Christian character, and a dynamic for truly sacrificial service.

We know from practical experience, as well as from philosophical theory, that what a man believes has a very vital relation to his ideals and his acts. This is true even in such temporal matters as the purchase or erection of a house, the making of a contract, the support of a political candidate, the advocacy of temperance and social purity or the bringing up of a family. Evidently then, the elements of a man's faith must be of first importance in the formation of his character and the fruit of his service.

What are some of the New Testament statements concerning what a Christian should believe in regard to Christ?

"This is the work of God that ye believe on Him whom He hath sent." *John* 6: 29.

"He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." *John* 3: 36.

"Dost thou believe on the Son of God? * * * He it is that speaketh with thee" *Jno.* 9: 35 to 37.

See also—*Matt.* 16:16; 17; 26:63, 64; *John* 20:27-29

Similar words of Christ and His apostles might be quoted to show the necessity of faith in the Atonement, the bodily resurrection of Jesus and of the spiritual rebirth. And yet when we notice the tendencies of the day, the question arises, are we drifting into unbelief, or are we steering knowingly into skepticism? Not only are men and women in Christian Association work accepted as Bible class leaders and executives without reference to their Christian faith, but the Young Women's Christian Association has deliberately opened the doors of its active membership to those who do not believe the New Testament teachings. More than one New England church, including the original Church of the Pilgrims at Plymouth, so let down the bars and received members who do not believe in the deity of Christ that these churches have finally become Unitarian, and evangelical members have been obliged to withdraw and form another congregation.

Not only are very many of our colleges propagating disbelief in the teachings of Christ and His Spirit-filled apostles, but theological seminaries are harboring professors who spread doubt and unbelief. A pamphlet recently published in connection with an investigation of some of the seminaries gives the following facts:

One seminary professor writes: "There is one crowning absurdity of theology that even human law never suggested, namely, that the penalty of an evil deed can be vicariously borne by another, while the sinner goes scot free." Compare the teachings of the New Testament that Christ "bare our sins in His own Body on the tree, that we, being dead to sin should live unto righteousness; by whose stripes we are healed."

Mr. Ernest D. Gordon in *The Record of Christian Work* also notes the fact that Andover Theological Seminary, founded as evangelical, is now affiliated with Harvard which is Unitarian. Chicago Theological Seminary has recently taken into its faculty the professors of the Unitarian Seminary in Meadville, whose summer sessions are held in Chicago. Newton Seminary (Baptist) is affiliated with Harvard, and four of its students are taking postgraduate courses in Harvard Divinity School (Unitarian). Is it any wonder that the stream of faith is becoming impure when it is polluted at its source? What can be expected of true Christian belief from those in the pew when unbelief is voiced from the pulpit?

It is also significant to note that many of these non-Christian seminaries are dying. Harvard has some 5000 or more students,

but its Divinity School numbers only twenty-six, while in the actual classes of undergraduates, the seniors number one, the middle class one, and the juniors six. The professors number twelve. Andover Seminary has seventeen students and eight members of the faculty. Chicago University Theological Department has 300 students, but only a fraction of them are studying for the ministry.

It is not to be wondered at also that practically none of the students from these "advanced" seminaries go into home or foreign mission work. Some become writers, others teachers, other pastors of city or suburban churches, and some social settlement workers. The self-sacrificing work of the missionary does not appeal to them, and they are not equipped for work that requires spiritual power. Most of the missionaries that are spreading vital Christianity come from our smaller denominational colleges and evangelical seminaries. The Northern Baptists at their recent Convention in Buffalo wisely appointed a committee to investigate its theological seminaries. The Methodists recently made strenuous objection to the destructive teachings in their own Sunday-school literature. Other denominations that desire to safeguard the purity and power of the Christian Church might wisely follow the Baptist example, and purify the fountain heads of teaching in denominational schools, seminaries and periodicals. "This is the victory that overcometh the world, even our faith"—faith in the Son of God "who loved me and gave Himself for me."

THE UNITED STATES IN HAITI

ALTHOUGH some of the newspaper reports of the killing of the natives in Haiti by United States marines may have been exaggerated, there is enough truth in the accusations to bring a blush of shame to American Christians. The United States Government undertook to occupy the Black Republic in 1915, in order to establish order, and improve financial, political, sanitary and social conditions. American marines, placed over native gendarmerie, have carried on such a ruthless campaign against the Haitians who resisted their authority that many natives have been killed. According to reports, many of these have been innocent of any wrong doing, and were given no opportunity to defend themselves before a court. No material benefits of American control can make up for unjust and inhuman treatment, and there is a growing antagonism toward the United States in Haiti.

Another cause for shame on the part of American Christians is that Haiti is almost entirely neglected as a field for Christian activity. The people are ignorant, and live on a low moral scale. Unfortunately, the treatment received from American marines does not predispose the people of Haiti to welcome American missionaries.



INDIAN DANCERS AT A RELIGIOUS FESTIVAL

One of the Dancers, with a stuffed monkey is masked to represent the devil. All are possessed with evil in these dances

The Indians of Latin America*

BY GEORGE M. McBRIDE, NEW YORK

I. THE HIGHLAND INDIANS OF THE ANDEAN REPUBLICS

ONE of the greatest problems before the republics of the Andes is the question of their Indian population. It is also one of the gravest. Scarcely any other matter elicits such a general interest among the leaders of government and education. "*El problema del Indio*" is a phrase that always brings thoughtful men to attention, whether in legislative halls, in educational conferences, in economic discussions, or in military plans. A recent number of the bulletin issued by the La Paz (Bolivia) Geographical Society was devoted entirely to the Indian. Two of the most popular books issued from the Bolivian press in recent years are "*La Raza de Bronce*" by Alcides Arguedas, and "*La Educacion del Indio*" by Alfredo Guillen Pinto.

The aboriginal races of these republics form the predominating element in the population. In Bolivia 50% of the inhabitants are classed as of pure Indian blood, while 27% are of mixed race with the Indian characteristics predominating. (Census of 1900). In Peru, out of a total population of 4,500,000, the Indians number about 2,500,000, or over 55%. In Ecuador there are practically no persons of pure Spanish blood and the pure Indians are estimated at about 1,600,000. In Colombia, according to the "*Encyclopedia of Latin America*," from 40 to 45 per cent of the population (5,071,101) is of pure Indian blood. These four countries then show as an average about 52 per cent of full-blooded Indians in their population and contain in the aggregate nearly 7,500,000 Indians.

While part of this Indian population belongs to the uncivilized tribes of the Orinoco, Amazon and La Plata lowlands, the majority, (probably some 53 per cent), live on the plateau, from 6,000 to 14,000 feet above sea level. These tribes are by no means savages, for they belong chiefly to the peoples, who, before the advent of Europeans, had developed their own specialized culture, equal in many respects to the civilization of Europe and Asia at that time.

Chief among them in numbers are those of Quechua speech. These are not all of the same ethnic divisions but came under the

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sway of the Inca Empire and retain as their present language, the *lengua general* of that empire. They are estimated to number about 3,000,000 and cover almost the entire Peruvian highlands, the southern half of the Bolivian plateau and all of the uplands of Ecuador. Next in importance come the Aymaras who number about 500,000 and occupy the region known as Collasuyo in Inca times, the territory about Lake Titicaca, and eastward on the higher slopes of the Cordillera Real of Northern Bolivia. Lastly there are some 500,000 descendants of the Chibchas and other civilized tribes in Colombia. The total number of these different tribes is probably about four million.

There is no need to describe the admirable features that characterized the Inca Empire, which extended over almost all of the upland territory embraced in the three republics of Bolivia, Peru and Ecuador, nor the inferior but still advanced culture of the Chibchas in Colombia. Prescott, in his "Conquest of Peru," Sir Clements Markham, in "The Incas of Peru," and Thomas A. Joyce, in "South American Archaeology," considered these people worthy subjects for their masterly sketches. The Indians of those celebrated days were by no means exterminated by the Spanish. They survive, probably in reduced numbers and certainly under great oppression, but still capable of the achievements that distinguished their ancestors. Among the humble peons on the Andean farms, and particularly among the still existing independent communities that occupy the more isolated sections of the plateau, there live many worthy sons of once distinguished families. Though submerged beneath the surface of the present social and political life, though deprived of almost every opportunity for economic, intellectual or spiritual advancement, these rugged mountain people preserve many of the physical, mental and moral qualities which in centuries past made them dominate the destinies of the entire continent. This is peculiarly true of the Aymara and the Quechua tribes, the most numerous as well as the most promising of these Indians. Overcome by the deceit and savagery of the Spaniard, the highland Indian has proven himself stronger than his conqueror. Of rugged physical constitution, quiet but masterful in his manner, moral above many of the Christian peoples of the world, this hardy mountaineer, lover of the solitude, has forced his masters to conform to his ways, has obliged the race of conquerors to learn his language in order to converse with him, and, though peaceably inclined when undisturbed, has taught the whites to recognize his customs, to respect his property, and to live in an ill-concealed fear of the day when the "India" shall revolt. No step that affects the Indian is taken in these countries, either by the individual owner of estates or by the government itself without first weighing its probable reception by the aborigines. Though un-

schooled, disfranchised and outcast, the Indian of the highlands is in a very real sense master in his own house.

THE IMPORTANCE OF THE INDIANS

At the present time the highland Indian furnishes the only supply of labor, skilled and unskilled, in country and city alike. No field is tilled but by his hand, no harvest is reaped but with his sickle. He moulds every sun-dried brick, he dresses each stone that goes to build hovel or palace. He mines the ore, builds roads and railroads, constructs the bridges, herds the flocks of sheep, llamas and alpacas. With his droves of llamas and donkeys he transports much of the merchandise, since only a few miles of railroad exist and there are few navigable waters on the upland. He even collects the fuel, cooks the food, carries water and performs all other domestic service. With the advent of modern industries he is learning to make matches, to brew beer and to manufacture shoes.

The highland Indians are primarily agriculturists. The other work they do is merely incidental. In Bolivia 564,009 of the total population is classed as agricultural, while 399,037 are engaged in "general industries" and only 12,625 in mining. In Peru, Ecuador and Colombia the proportion of agriculturists is probably somewhat higher. While many Indians in these countries are held as virtual serfs on the large estates, great numbers are entirely free, living on their independent communities; some 67 per cent of the aborigines of the Bolivian highlands and over 50 per cent of those in Peru. They hold land in common, as in Inca and pre-Inca days, annually allotting a specified extent of tillable soil to each member. The flocks are herded on a common pasture. Even the government of these communities is left largely in the hands of the Indians. The authority of the government is exerted only in collecting taxes and curbing serious disorders when necessary. These free communities are most numerous in the isolated valleys and remote corners of the plateau, where whites seldom travel. Many of the inhabitants of these districts rarely see a white man and live the simple life of a mountain agricultural people, much as they did before the occupation of their land by Europeans. In such regions the influence of the Church is far less felt than in districts where whites have settled.

Another consideration of significance for the future of these highland republics is that the Indian is acclimated to these great altitudes. Where foreigner or native-born sons of Europeans succumb to the deadly soroche, or mountain sickness, the Indian, with his enormous lung capacity and vigorous heart action, seems thoroughly at home. It is doubtful if the mineral wealth of these mountains can ever be developed with any but Indian labor. Im-

migration can never be depended upon to greatly increase the population of the working class. The industrial future of the Andean republics lies with their aboriginal people.

THE NEED OF THE INDIANS

Yet these Indians are neither educated nor Christianized. For four centuries they have lived side by side with Europeans, yet the vast majority of them can neither read nor write, speak no language but their own, are familiar with only a few empty symbols of Christianity, and worship, as of old, the spirits that, to their simple fancy, inhabit fields, rocks and mountain peaks. "The most needy and uncared for" is how Dr. Robert E. Speer characterizes these Quechuas and Aymaras, though he testifies that they are "more hopeful than our North American Indians."

No statistics are available as to illiteracy among these highland people. However, 85% of the population of Bolivia are completely without education, and it is likely that not more than one out of every thousand of the Indians in that republic is literate. Conditions in Peru are little better, while in Ecuador and Colombia they are probably worse. It is doubtful if 4,000 persons in all, among these highland Indians, could be found who can read and write.

As to religion they are still pagan at heart. Most of them are baptized with Christian names, are married by the Roman Catholic Church and a few have Christian burial rites. Churches stand in the towns and on many farms; there are often chapels in their communities, but the average Indian sees a priest but once or twice a year, usually on occasion of the principal religious feast day. Otherwise the Indians' Christianity consists mostly of the celebration of pagan festivals with Christian names, in pagan fashion, in front of or inside a house of worship, in which Roman Catholic saints and pagan spirits are perhaps equally prominent in the minds of the participants. At the little shrine (called Calvario) that stands on a high peak overlooking the city of La Paz, (Bolivia), the Indians may often be seen with their cups of incense, kneeling with their backs to the Christian symbols of the crucifix and the Virgin's picture, as they face the wide valley below and mutter phrases in neither Spanish nor Latin, but in their deep, guttural Aymara.

In the celebration of religious observances, the Indian finds his deepest degradation. For months at a time he works industriously in his tiny fields, assists his still more industrious wife about her household duties, plays with his red-cheeked, chubby children about his humble doorway, or tenderly cares for his domestic animals. He warms the new-born lamb in his bosom, adorns his pet llamas with fancy bits of colored wool or carries the load of a tired donkey on his own back. All this time he thriftily hoards his paltry earn-



TWO CHARACTERISTICS OF THE SITUATION IN PERUVIAN CITIES
Ignorant and poor Inca Indians and a great Roman Catholic Cathedral

ings and lives a sober, quiet life among the members of his clan. Then comes the feast day. The best woven homespun clothes—bright with variegated colors—are brought out for all the family. The father dons his festive garb of feather head-dress, tiger skin and hideous mask, and takes his shrill reed pipe or native drum down from the low rafters that support his roof of thatch. On foot the family sets out at grey dawn, through the biting cold of the high plateau, the older children trotting besides their parents, the baby upon the mother's back. For hours they trudge toward the nearest church. There are gathered friends and kin from all the neighborhood. There too are found the half-breed vendors of chicha (a native fermented drink) and alcohol, while candles, incense and other necessities for the festival may also be bought. Groups of acquaintances form about the booths where liquor is being sold and the Indians begin their Christian *fiesta*. To the music of pipe and drum they dance their ancient pagan dances, before, around and into the church enclosure. At times even before the altar they continue this bachanal. Each brief interval of rest is marked by generous draughts of intoxicating liquor, when the Indian, before he touches the beverage to his lips, carefully spills over a few drops as a libation to mother earth, (*Pachamama* in his native tongue), as his ancestors have done from time immemorial. For several days and nights a ceaseless round of alternating dance and drink is continued until men and women alike, the latter sometimes with their babes still slung upon their backs, fall in drunken stupor upon the ground. Occasional fights occur as enemies meet or differences arise among intoxicated friends. Early, if possible, during this celebration the Roman Catholic priest arrives and goes through the form of mass. Then he collects his fees of silver, grain, poultry or sheep, and off he rides to other celebrations at the neighboring center. The supply of alcohol exhausted, or the power to purchase it, the Indians slowly recover from their carousal and wander sadly home again to live the life of pagan peasants. Such is the form of religion that prevails among the aboriginal inhabitants of these highland republics.

Paganism is more frequently in evidence. Each crest along the mountain road is marked by heaps of stones, where every passerby should build a miniature house for some occult purpose of spirit worship. At dangerous places, where overhanging rocks threaten the traveler, the Indians who pass make offerings of coca to the spirits who inhabit the hills. When an animal is killed for its meat they catch the blood and dash it upon the end of their low abode houses, under the thatched gable, explaining their action to any inquisitive stranger by a shrug of the shoulders and the single word, "costumbre," (it is the custom). It would appear to be a survival of some ancient observance in spirit worship. When cross-

ing a stream they call repeatedly the names of any children who may be in the company for fear, as they say, that the spirits of these little ones may not dare to pass over and so some harm should befall them. These, the common things of an Indian's life, attest the religion which holds most conspicuous place in his heart. In spite of the veneration which four centuries of priestly instruction have given him, the Indian of the plateau is still a pagan.

EFFORTS TO UPLIFT THE INDIANS

This is the Indian problem that confronts the Andean republics. Its solution is one of the prime matters that concern their governments. The history of efforts made in behalf of the Indian is quickly told. Guillen in his "La Education del Indio" (La Paz, 1919), recounts the little that has been done in Bolivia. It is typical of the other lands. In 1826 a dozen free scholarships for Indians were offered in one of the seminaries of the church. Result apparently nil. In 1905, after a lapse of three quarters of a century, another attempt was made. This time "Profesores ambulantes" were appointed, educational circuit riders we would call them, to conduct classes in the districts where Indian population was densest, giving a few weeks at a time to each district. It was impossible to find competent teachers who would undergo the inconveniences and hardships entailed. The plan was dropped. Six years later a normal school was established in the capital, to train teachers for such work, but found it impossible to secure candidates. It has now been moved to a rural district and efforts are being made to secure pure-blooded Indians who will take the training required for work among their own people. But so far little success has been met, for the Indian looks with suspicious eye upon the work of his white master, fearing that it is only a scheme to add an additional burden to his already oppressed race. Better success has been met within the army where some attempt is being made to give elementary instruction to illiterates. But most of the Indians, not enjoying the privileges of citizenship, are not obliged to take the military service, so this effort is not far-reaching.

Another effort made by the government was the offer of a pecuniary award to any one who would teach an Indian to read and write. For some years this offer has stood, the government holding itself ready to pay Bs. 20.00 (\$8.00) per head for any Indian so taught. To this there has been little response, as it has been considered beneath the dignity of a professor to stoop to this means of augmenting his income. About the only ones to take advantage of the offer have been some of the missionaries who found that this money would help support classes that they had opened for Indians in connection with their church work.

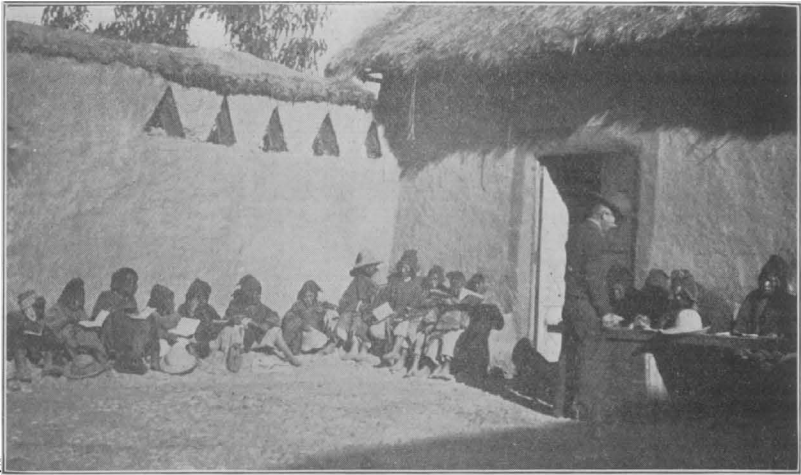
Protestant missions likewise have not done much to alleviate

the condition of the Indians. In Ecuador nothing has been attempted save sporadic efforts of independent missionaries, whose results as yet are extremely meager. In Colombia no special work has been undertaken for the Indian, and the churches and schools for whites usually fail to reach him. In Peru British missions have made a beginning, as have also the Adventists. In Cuzco the nurses of the South American Evangelical Union serve Indians as well as whites, and the magnificent Urco farm, acquired some years ago, is beginning to have a slight influence upon the peons that belong on it, though so far its influence has been chiefly with the neighboring whites. The most outstanding mission, distinctly for the Peruvian Indian, is that of the Adventists near Puno on Lake Titicaca. Here nursing was the foundation upon which the work was built, but this was accompanied by strong evangelistic efforts, and by educational work. It has been very successful, due in part to the close sympathy shown by the American missionaries for the Indians and in part to their having found, in the person of a pure Aymara Indian, a real apostle to his people.

In Bolivia some efforts are being made to evangelize and educate the Indian. On the shores of Lake Titicaca the independent Peniel Hall Society has bought a farm with its some 275 Indian serfs. A school house was built with funds raised locally. Classes for boys have been held, but great difficulty has been experienced in the matter of handling the Indians and meeting the opposition of certain white neighbors who prefer to keep the Indian ignorant so that they can exploit him. The work has suffered greatly, too, by the frequent changes in its local board of trustees. A strong permanent control is needed to give stability to the work. It is greatly to be desired that this attempt to educate and evangelize the Indian should succeed. Funds for its establishment were left by Mr. Chiriotto, an Italian-American who bequeathed his small fortune to the Society. His pious purposes should be carried out. The farm and mission is well situated, not too distant from the center of civilized life but in the midst of a dense population of Aymara Indians who are needy in the extreme and very promising in character. This mission with its funds of some \$32,000, about half of which has been invested in the farm, will probably never succeed as it should unless affiliated with some strong Mission Board.

Among the Quechuas of southern Bolivia, in the Department of Potosi, work has been carried on for some ten years by the Bolivian Indian Mission, a British society. This organization has a group of ten to twelve missionaries, mostly from New Zealand, who have several small stations with evangelistic, educational and medical features. Though their funds are very limited, they have made a promising beginning in a very needy field.

In addition to these undertakings there are classes for Indians



A PROTESTANT MISSION SCHOOL FOR INCA INDIANS IN PERU

and religious services for Indians conducted in connection with several of the churches in La Paz and Oruro. Otherwise nothing has been done by Protestant missions in any of these Andean republics.

The Indian is often eager for instruction, can he but feel that there is not an ulterior motive in the plans proposed for his uplift. The few schools that have been opened by government and missionary agencies find a satisfactory response. Many of the Indians realize that a new situation confronts their race as the economic development of the plateau advances. They see that the coming of railroads, the opening of mines and the development of commerce have wrought changes within the last few decades that far exceed the accumulated influence of preceding centuries. They realize that the aboriginal race must be prepared to meet a new condition. Not infrequently a request is sent to the government for the opening of a school in some free Indian community. One such petition was accompanied by an offer to meet all expenses to build and equip a schoolhouse, and to pay the salary of the teacher. Moreover, parents are seeking to secure for their children the advantages of the city schools. One old Indian, animated by such a desire, appeared at the La Paz American Institute, in his homespun clothes, with hide sandals on his feet, and a variegated poncho over his shoulders. He came into the school grounds, carrying his boy's trunk on his back. On being presented to the principal he dropped to his knees and kissed the extended hand, begging to have his son received as a pupil. The boy was enrolled and within two years, though competing with white Bolivians and foreigners of

several nationalities, he had outclassed many of his fellows and received the highest awards in English. Each quarter the father kept his promise to come and pay the tuition, usually bringing as a gift for the head of the school, a basket of eggs carefully packed in a home made basket. While such examples are rare they mark the awakening of the Indians to the need of an education.

In spite of the great neglect and apparent indifference of the respective governments towards the uplift of the Indian, any effort made to assist in the task will meet with the approval and support of many of the most influential men of the countries. These leaders realize that, at present, the illiterate aborigine, with his primitive ideas and his antiquated ways of life, is a perpetual drag to the progress of the republics. Forming such a preponderate portion of the population and providing the only available labor supply for agricultural and industrial development, the Indian, they see, must be prepared for the part he will inevitably play in the nation's advance. He must be made an integral part of the republic. This cannot be done without a certain degree of education. Realizing this, leaders of political affairs are keen to take advantage of any assistance which they can secure from outside agencies.

In Peru both the American Adventists and the British Mission at Cuzco have met cordial support. When fanatical opponents began a persecution of the former and their Indian converts near Puno, the matter was quickly taken up at Lima and this incident furnished the occasion for the enactment of a law providing complete religious toleration in Peru, which up to that time had stood out stubbornly against this liberal measure.

In Bolivia every effort to help the Indian has received the cordial encouragement of the authorities. Both at the Peniel Hall farm and at the stations maintained by the Bolivian Indian Mission, government help has been received. When the former was established the Bolivian Minister in Washington wrote his congratulation, sent a liberal contribution to help the work, and urged his friends to do the same. The second Vice-President of Bolivia, in speaking to a missionary who was returning to the United States, urged him, "Tell your people in North America that we shall be glad to have them come to our country. Tell them to come in colonies and settle here. Have them bring their Protestant pastors with them that our Indians may learn from them what the true gospel really is, for that our priests have never taught them."

A PROPOSED PROGRAM

In view of the great need; in view of the splendid promise; in view of the urgent desire of many Indians for an education; in view of the often expressed encouragement from the government authorities of these countries; a widely extended work should be under-

taken among these submerged races of the highlands.

Any program of operation for instruction and evangelization should be adapted to the peculiar needs of the Indian. He must be helped, largely right at home. Hence many stations will be required. The program should include particularly the following features: evangelization, primary education, agricultural instruction, industrial training and medical work, especially nursing. It should provide for a few well equipped central stations, located in the centers of densest aboriginal population, with a number of branch stations that will reach the Indians who live in scattered communities. The central stations should have boarding departments for both boys and girls, developed on a self-help basis.

Beginning from the South, the following program is suggested.

BOLIVIA—A strong central station in the southern part of the country for the Quechua-speaking Indians there. Probably the best location for climate, possibilities of agriculture, accessible population, etc., would be in the province of Charcas, Department of Potosi, where the independent Bolivian Indian Mission (British) has already opened several stations. If another district is preferred the neighborhood of Tupiza would probably be found suitable.

Another such institution should be located in northern Bolivia, in the Aymara region about Lake Titicaca. Here is the densest Indian population in Bolivia, the province of Omasuyos showing about 100 persons per square mile, almost entirely rural. (An ideal location for this mission would be the Island of the Sun in Lake Titicaca. It is centrally located, near the point where steamer route and land road cross at the strait of Tiquina. It has been from time immemorial a sacred spot among all the Indians of the Titicaca basin. It contains some 800 Indian inhabitants who would form the nucleus of the work. It is a strategic and charming spot, one of the most desirable for its situation and character of any point in the whole continent. It consists of two large farms with apparently clear titles and should cost somewhere about \$200,000. If not possible to buy the entire Island, a site could probably be purchased there. Both owners belong to distinguished liberal families, who would be in sympathy with the work of uplifting the Indian.)

PERU—One would naturally think first of the Cuzco valley as the point where a central station should be established. Here already flourishes the mission maintained by the Evangelical Union of South America, but there is a large population of pure Indians in that and the neighboring valleys. Another important center of pure Indian settlement is the province of Huaras, where the densest population in the republic is found.

ECUADOR—In Ecuador a central station should be opened at Ambato, Rio Bamba, or some neighboring point, or at Cuenca, in all of which places there is a large Indian population to draw from.

The last named place, though not yet connected by rail with the coast, has an important commerce. It has some 30,000 inhabitants, mostly of Indian blood. Ambato is the seat of an annual fair to which Indians and others come from all the surrounding districts. During those gatherings its population is probably doubled. This circumstance would afford an excellent opportunity to make known the work of the institution located there and to disseminate the Gospel.

COLOMBIA—The need for separate Indian institutions is less in the Colombian highlands than in the other republics, for its aboriginal population has learned Spanish to a greater extent and mixed with the other elements of the country more than elsewhere. The department of Boyaca offers the best location for a central Indian mission. Here the population is dense and composed chiefly of full-blooded Indians. There are no large cities but many small Indian towns. Only 3 per cent of the population is said to attend school. Probably the neighborhood of Tunja or Chiquinquirá would be most suitable.

Besides these strong central stations there should be established in each of these four republics from four to ten branch stations, manned with one American couple, and one or two native helpers. These small stations are necessary because the centers of Indian population are greatly scattered, and means of communication are badly lacking. A small equipment only would be necessary. A few acres of ground, a residence and a school house which could be used also as chapel, would constitute most of the outfit required. Each should be provided with a dispensary, and should give simple, practical instruction in agriculture and perhaps something in the way of industrial training. In all probability many of these secondary stations would soon develop sufficiently to have added to them a boarding department and the other features characterizing the central stations. The estimated cost of each central station would be about \$48,000 and \$5,000 for each branch station. The program would require, in addition to the present workers, a force of three missionary families and four native workers in each central station; and one missionary family and one native worker for each branch station. The total estimated cost for two and one-half years (including property) would be \$853,440.

In addition to the above program there is one feature that might be added with very great advantage, if properly developed. In every one of these Andean republics, with their great variety of climatic and soil conditions and the consequent diversity in production, there exists a system of markets and fairs which dates from time immemorial. The markets are weekly or bi-weekly, the fairs are generally annual. On these occasions people, particularly the Indians, gather from far and near, bringing their

produce to sell or coming to buy the products of regions different from their own. At these gatherings one can find inhabitants of widely separated districts, many of whom leave their native regions only on such occasions. Bible colporteurs have already taken advantage of these fairs to disseminate the Word, but as most of the participants are illiterate, the written page offers little attraction for them. But if a system of evangelistic meetings and conferences could be organized, intended particularly to take advantage of these gatherings, it should be possible to reach many thousands who otherwise would never hear the Gospel.

Statistics are not available as to the number of people who attend these markets and fairs, but it is safe to say that scarcely an Indian family, certainly not an Indian community, exists upon the plateau that does not frequently send a representative. To completely carry out such a scheme would require the services of a number of trained workers, not necessarily preachers, who can use the Indian language fluently. They would be itinerant evangelists. As all of the white and mestizo inhabitants speak the Indian languages, workers recruited from these classes could be utilized. But Indians, as soon as they are available, would be better able to reach their own people, since they command greater confidence and can penetrate into the intimate life of the Indian people as no white man or mestizo can do.

(To be concluded)

GOD CARES DO WE?

FORGET not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a *missionary* Christian will be a *missing* Christian when the great day comes of bestowing the rewards of service.

Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.

I warn you that it will go hard with you when the Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.

A. J. GORDON.

My Brother on the Frontier

The Story of Dan Schultz, the Labor Evangelist, in Wyoming

BY REV. COE HAYNE, NEW YORK

‘**S**AY, boy, I’ll give you just twenty-four hours in this hole. It’s too tough for you.’

The young Baptist preacher, to whom the clerk in the little dingy western hotel directed his remarks, laughed.

“That’s not answering my question,” he said. “I want to know if there are any churches in town.”

“Churches! Homesick already?”

“Not exactly,” replied the sky pilot. “I have been sent here by the Home Mission Society to hold some meetings, and I want to know what has been done here in a religious way.”

“I’ve been living here eleven years, stranger, and I’ve never heard of any preaching in this town unless it was by some pilgrim who tried to do a little persuadin’ on the side to get enough money to leave town.”

Dan Schultz ignored the slur on his profession. He had come to G—, Wyoming, to hold gospel meetings, and while he was new to the West he had no extreme notions as to the sort of reception a minister should expect from the inhabitants of a lawless frontier town.

“Have you a town hall?” he inquired.

“You’ll get the town hall!” The clerk laughed with amusement. “See the mayor. He runs this hotel. You’ll find him in the bar-room.”

Mr. Schultz went into the saloon, which the mayor of the town operated in connection with a house of ill-fame. The mayor’s bartender was the town marshal. The pair were the real leaders in G—. The young evangelist was greeted with a torrent of profanity when he made known his desires to the mayor, but met the abuse in courteous silence.

“Hold meetings Sunday night, eh? Gospel meetings!” The mayor continued to curse the preacher. “We’re holding a dance in the town hall tomorrow night.”

Suddenly a cowboy turned away from a gambling table and shook his fist in the face of the proprietor.

“I’m here to say that a stranger who comes here to do us good

gets his chance as long as he's on the level," he shouted. "And if it comes to a fight, I'm ready."

Encouraged by this support from an unexpected quarter Dan Schultz drew a Bible from his pocket and read a short passage; then in a clear, sweet tenor voice, he sang a hymn and spoke a few words concerning his Saviour to the men about the bar and gambling tables. When he had finished he turned to the mayor who had not ceased his cursing.

"This is the kind of stuff I preach," he said.

The mayor, famous for iniquity, was a coward at heart. The defiance of the cowboy had weakened somewhat his open opposition to the preacher. But there was a shrewd glitter in his eyes as he compromised concerning a religious meeting in town.

"We are going to have a round-up dance to-morrow night," he said, "and I will consent to your having use of the hall the first part of the evening, providing you stay to the dance."

"All right, I'll be there," assured the minister.

He visited twelve saloons that night, inviting the men and the women he found to the Sunday evening service. During the next forenoon he visited every house in the town, making known his business and extending an invitation to all to be present at the meeting in the town hall. When he entered the hall that night he found it packed to the door. After looking over the audience, and shaking hands with men and women, he stepped to the platform and asked if anyone there could play the organ.

"Bell, show him what you can 'do" a man called out banteringly.

As a young woman came forward, Mr. Schultz was loath to permit her to take any part in the service, because of her dress. But after thinking a moment, he decided that Jesus, his Master, would have given her the opportunity, after she had offered her services. She proved to be a competent musician with a good voice and sang two duets with the preacher. Then a cowboy demanded, "Where is My Wandering Boy to-night?" Everything went well with this old favorite until the second verse was reached when the



MR. AND MRS. DAN SCHULTZ

young accompanist hid her face in her hands and wept. The evangelist sang the song to the end without an accompaniment. Then he opened his Bible and began to preach.

After the sermon, the chairs were shoved back to prepare for the dance, which the man of God had promised to attend. But somehow the usual hilarity was lacking. About midnight the mayor came to the evangelist.

"You were out quite late last night," he said, "and no doubt you are tired. I am sorry I invited you to the dance. You may go on back to your room. The boys and girls are not having a good time."

"Is the dance over?" asked Schultz.

"No."

"I promised to stay to the dance, and will stay till it's over."

During an intermission it was announced that gospel meetings would be held in the town hall every night that week. The people who were dancing received the information gladly.

The young woman who had played the organ came to the hall early on Monday evening and told the minister that she would like to have a talk with him. She was dressed modestly, without the usual paint and powder. Seemingly she was a different girl. After telling Mr. Schultz her life story she declared that she was henceforth going to live a Christian life. The preacher prayed for her and she prayed for herself; then both arose from their knees with the understanding that before the meeting began that night, she was to tell her story and her decision to serve Jesus Christ.

During that series of meetings many others confessed and forsook their sins and accepted Jesus Christ as their Saviour and Lord; were baptized and became earnest members of the church that was organized.

One day as Mr. Schultz was passing a saloon, a fellow yelled from the saloon door, "There goes the parson." A cowboy who was riding by took his rope and threw it, just missing the young preacher's head. The following evening this same cowboy rode into the town hall on his pony through the swinging doors, clattered up to the front, turned his pony around and said, "Parson, excuse me, I just want to see Bill. Come outside, Bill, I want you." But the ruse failed to make the parson angry. The enemies of God were seeking a plausible excuse to drive him out of town, but failed.

At another service, Mr. Schultz entered the building to find on a table, which he used for a pulpit, a glass of beer and a small glass of whiskey, with a note which read, "Parson, help yourself when you are dry." Underneath the top of the stand were a pint bottle of whiskey and a bottle of beer, and on each window sill there were empty bottles. The room was decorated, not so much to ad-



DAN SCHULTZ, THE LABOR EVANGELIST HOLDING A NOON-DAY MEETING IN THE WEST.

vertise the saloon as to disturb the parson. During the sermon he did not refer to the saloon, nor the drinking habit. When the service was half over, he turned to a young man in the audience, and smiling in a friendly way said, "I never did like stale beer, won't you please throw this out and get me a glass of fresh water?"

After drinking a few mouthfuls of the water, he thanked the young man and went on with his sermon. If he had denounced the drinking habit, or the saloon, or the gambling business, he would have been run out of town that night. He had prayed for wisdom and received it.

Upon returning to his room, a gang of men ran out of a saloon with revolvers, firing into the sky and someone shouted: "Parson, they are after you!"

The preacher faced the hazers and said with a laugh:

"Boys, what's all this about?"

"You can go back fellows!" yelled a man on the opposite side of the street. "The parson is all to the good."

From that time Dan Schultz had the confidence and respect of even the rougher element of the community.

He organized a church which is now one of the most wide awake churches in Wyoming. At the first baptism in a pond about eight miles from town, the saloons and business houses were closed and the town turned out to the service.

Several years later Mr. Schultz became a pastor in Pittsburgh. One day he was viewing a parade advertising a wild-west show

when one of the riders stopped at the curb and jumped from his pony.

"I'd rather see you than the President of the United States!" said the cowboy, as he grabbed the preacher's hand. "Do you know me?"

"I am afraid I—"

"Why, don't you remember the man who tried to rope you out in G—, Wyoming, some years ago?"

"I certainly do. You can't be the man!"

"I'm the fellow."

The cowboy invited the minister and his family to the show where he introduced Dan Schultz as "the parson who was harder to rope than an outlaw broncho."

Work Among the Woodsmen

IN THE lumber camps of Maine there are at work some 35,000 woodsmen. These men generally speaking are a rough lot, but big hearted, wholesome and altogether good to know when you get near enough to them. Men of all nationalities and seemingly of no nationality mingle together, and night by night peacefully assemble in the several camps, housing from twenty to seventy each. The social whirl of the city or even the country town is altogether unknown to the woodsman's life. There is little or nothing to do but sleep from dark to daylight which composes a large part of the twenty-four hours during the winter months. Sunday is the longest day of all. The camps are not supplied to any extent with reading matter. They receive little or no mail and the walking boss is almost the only visitor who comes their way at all. Their leisure time is spent, therefore, in chewing gum, swapping stories and mending their moccasins.

After a winter of hibernation, it is easy to understand why they feel somewhat in arrears in their social life, and flock to the city as naturally as the birds come north in the spring. They begin to look around for ways of catching up with the procession socially, and seemingly the saloon and its attendant evils is more readily geared up to their desires than is the Church and allied agencies. The men, therefore, have for the last sixty years in Maine been the objects of prey for every "bootlegger that comes down the pike." Often times one week's celebration is sufficient to squander a man's hard earned wages of six months or even of several years. A man meets the lumber men at the train and treats them to some poor whiskey. They are turned over to the barber who again treats. The clothier and the hotel each follows suit. Meanwhile, the woods

man is getting more or less under the influence of the intoxicant and before long he is out of the running altogether. Then his purse is robbed of what it contains. While still unconscious of the performance the woodsman is handed over to the "Employment Agency" which ships him with his mates back to some other woods point, at so much per head, and there they awake to find themselves penniless. Again they take up their toil of felling the denizens of the



A TYPICAL SCENE IN A WOODSMEN'S SHACK

forest. Of course, this is not always the experience of the men but it has been generally so until the Young Men's Christian Association undertook to remedy the evils. The story is told by Jefferson C. Smith of Waterville.

To relieve such conditions and give the woodsmen a fair chance to recreate the Young Men's Christian Association opened work at Greenville Junction, in 1909. This is one of the chief points of entrance and exit to and from the woods. Many thought that it was a foolish experiment to establish the Association at such a point, and they laughed at the idea of these men patronizing it. The Hollingsworth & Whitney Company, one of the biggest lumber concerns, were however quick to realize the value of the work, and furnished the money for the erection of a building at Greenville Junction. From its inception in 1909 to the present time this building has been overcrowded with patrons of the lumber industry.

Approximately 16,000 men have taken advantage of the sleeping rooms, rest rooms, social rooms, game rooms, bowling alleys, restaurant, savings department, hospital and other features. Each department of the work has filled a great need, particularly the restaurant, dormitories, savings department and the hospital. The secretaries have been able to persuade the men to save a large part of their hard earned wages and at the same time have provided good, wholesome amusements in the building and elsewhere that would be helpful and satisfying, at small cost.

There is no other hospital within ninety miles, so that the demands on the Association have been growing and four or five nurses have been employed all the while to care not only for the woodsmen but for their families and others in the immediate vicinity. They have suffered from every kind of an ailment from a broken head to a broken heart. The hospital is well supplied with facilities to work with, including an operating room with modern equipment such as an X-ray machine. It has been necessary to erect a separate building, and through the courtesy of Mr. E. L. Dean, one of the chief owners in the Hollingsworth & Whitney Company, sufficient funds have been provided.

The work at Greenville Junction has been so valuable that other lumber companies are ready to establish similar enterprises elsewhere. Plans are under consideration to extend the work very materially throughout that whole section.

The men appreciate all that has been done for them and have shown their appreciation in very substantial ways. They have not abused the privilege of the building. It has been a common occurrence to have several car loads of men come to the building practically all under the influence of strong drink, but, at the suggestion of the secretaries they have conformed to the rules of the house, which will not permit a man to enter the building with intoxicants on his person or in his grips.

THE LUMBER JACKS OF THE NORTH WEST

The most famous "Sky Pilot of the Lumber Jacks," the late Frank Higgins, spoke as follows of the need of taking the Gospel of Christ to these woodsmen:

If a missionary is to do the most effective work he must be, as much as possible, one of his people. So I did not go on the river in the garb of a preacher, but with corked shoes, woolen shirt and slouch hat. No one would have taken me for a parson as I tramped over the trail. I was no sooner in camp than the men dared me to ride a log. I knew I could not do this, but it would never do not to take a dare like that. I could swim and closed the hole in the river behind me several times that day. There is a difference between "closing the hole behind you" and "drawing



A MODERN SANITARY LUMBER CAMP WITH MOVABLE HOUSES IN A GREAT AMERICAN FOREST

the hole in after you." To "close the hole behind you" is simply to take a ducking, but to "draw the hole in after you" is not to come back.

One day some men from the camps came to my door asking me to go with them to a homesteader's shack, as one of their number was sick. They had brought him in from the camp and he had been asking for me. I went to his home and found his wife and children in much need of sympathy and help. The doctor told us he must be taken to a hospital for an operation. We placed him in the sleigh, took him to the station, put him on a cot, and I went with him to the hospital in Duluth. After a hurried examination the doctor told me there was no hope for him. I broke the news to him, and after telling me what he wanted to say to his family, he said,

"Thank God, Mr. Higgins, you came to the camp."

"What do you mean," I asked.

"After hearing you preach that night," he replied, "I crawled into my bunk and pretended I was fixing the blankets, but for the first time in twenty years, I was on my knees asking God to make a better man of me. I am not afraid to die, but before I go I want to ask you to go back to those poor fellows in the camps

and preach to them as you did that night; tell them of Jesus Christ and His love. You may think they are hard to reach, but they have big hearts, and as soon as they learn to know you they will trust you."

Look at the field for work among the "lumber jacks" in Minnesota. Start at Duluth and go west over two hundred miles, to the prairie land. Then start from Brainerd and go over two hundred miles north through the great timber belt to the Rainy River on the Canadian boundary. Here in the northeastern part of Minnesota it is estimated that there are more than 20,000 men toiling in the forest. In northern Wisconsin and northern Michigan, where they tell us all the timber is cut, there are in the winter season at least 20,000 more. In western Montana, Idaho, Washington, Oregon and California, there are from 20,000 to 50,000 in each state. The church has almost entirely overlooked this field in the past.

Twenty years ago the men logged by river, that is, they went up the river far away from civilization, but they were far away also from the temptations of civilization. They were in the woods all winter, and many of them remained to come down on the "drive" in the spring. They were down but a short time when they again returned to their home in the forest. They were then spoken of as the hardy, brave, goodhearted men of the forest. But of late years they log more by rail. When a certain tract of timber is to be cut, a railroad is run through the forest. Long even before the road is finished small towns, consisting of log buildings and tar-papered shacks, spring up, the majority of which are saloons, gambling hells, and other places of sin. In towns of less than 2,000 people in the northern part of Minnesota, before prohibition came, there were 46 saloons, 20 gambling places and 5 large brothels. Twelve miles north in another small town where the stumps yet stood in the streets, there was no church and no schoolhouse, but several saloons. A mile and a half further was another town with 6 saloons; five miles further another town with 15 saloons; and eight miles further still one with 25 more saloons. These towns were all operating on the wide-open policy. Sunday was often their biggest day. Many times when one of these saloons was opened, the mayor, councilmen and county attorney were invited to make speeches; in fact, the opening of a saloon in the community was looked upon as a great event. Upon one occasion when one of the largest saloons and gambling halls in northern Minnesota was opened, beautifully printed invitations were sent to many ladies of the town to attend in the afternoon. Public sentiment would allow such things to take place and when some Christians dared to declare war on this wide-open policy, a cry went up that such a reform would ruin the town. Many of the townspeople said it was not the

preacher's place to be stirring up such a fuss, and some even refused to support the church any longer. Gradually public opinion turned in our favor, gambling halls were closed, brothels driven out and the federal government has stepped in and closed the saloons. Best of all, public opinion is now aroused and better government is demanded by the people. Thousands of woodsmen rejoice at the change that has taken place.

One important branch of the work is furnishing the men with good reading matter. The men appreciate magazines and religious papers. Some cannot read, but the others read to them. Some look at the pictures. Some have even learned to read in camp. Young men who a few years ago were in the ditch, despised by all who knew them, are today helping in the missionary work in the camps, lifting the men to a higher and a nobler life.

The one great difficulty to be overcome in this work is the getting of the right kind of men as missionaries. Theological students and ordained ministers are not always the ones that can do this work. General William Booth of the Salvation Army was once addressing a large audience in London, telling of his plans and how he hoped to have the Army in every country and city and town and village, when one of his hearers called out, "But, General, where will you get your workers?" "From among those who are converted," he answered. If God has raised up such wonderful men in the ranks of the Salvation Army, He can raise up men from among the lumberjacks. And He has.

We must not only establish recreation halls and hospitals at the entrance to camps but workers with the love of Christ in their hearts must go from town to town, from camp to camp, telling the simple story of the blessed Gospel of the Saviour of men. More workers are needed and more funds that the noble boys of the forest who have been so long neglected may have the Gospel.

*Yet Word of God is Word of God
In camp or pulpit told,
And men of forest and of sod
Await the story old.
'Tis time to hew away the sin
That now the soul confines,
And let a little sunshine in
The Parish of the Pines.*

Interpreting the Gospel to New Americans

BY REV. CHAS. A. BROOKS, D. D.

Secretary of the American Baptist Home Mission Society

NO HOME Missionary program can claim the blessing of God, if it ignores the need of millions of foreign-speaking people, from whom the most of the Protestant churches in America have steadily retreated and have abandoned to the forces of unrest and discontent.

One of the encouraging signs of the times is the awakening of interest in these new Americans and the readiness of Christians to make a fresh survey of needs and opportunities for service among them. The difficulties of the situation demand a more vigorous prosecution of the missionary enterprise, and the investment of life and money upon a greatly enlarged scale. One of the reasons for the renewal of interest in the foreign-speaking people is a frank alarm at the manifest dangers from our past neglect. This enlightened self-interest may not be the highest motive, but it is not an unworthy one, for America is not safe unless those great truths which historically underlie our national structure can be perpetuated and retain their supremacy in our national thinking and conduct.

Our pretensions to a belief in true democracy, which is essentially a Christian conception, is arrant hypocrisy unless we extend it to all the people. The foundations of Christian Democracy are in character, and demand intelligent moral and spiritual preparedness.

We have also come to appreciate more truly than ever before the real worth and the genuine devotion of these new Americans to their adopted country. There is a reaction against foreigners in the mass which has been in curious contrast with the most cordial appreciation of individuals of foreign birth whose sterling qualities have been demonstrated in countless ways.

Notwithstanding all our individual successes and even triumphs in Christian missions we have made hardly any impression on the thinking and conduct of the great masses of foreign speaking peoples in America. This failure certainly does not arise out of any inherent weakness in the Gospel, but rather from the program of the Christian Church. Four weaknesses in that program lie upon the surface, although they do not account for everything.

First: We have depended upon a leadership which has been inadequately trained. We have committed to men who had only zeal and devotion to commend them, one of the most baffling and perplexing tasks confronting the churches in America. Exceptions to this only prove the rule. The day has passed when reliance can be placed upon untrained men. The most thorough-going study must be given to preparation and special training for this leadership.

Second: The importance of an adequate material equipment has been largely ignored in our program for ministering to foreign-speaking groups. We have ignored patent facts and in the interest of a false economy have lost golden opportunities by resorting to the use of rented store rooms or unattractive shacks. I could demonstrate by many concrete instances that the efficiency and influence of community centers is usually in proportion to the adequacy of the equipment supplied.

Third: The lack of coordinated effort on the part of different evangelical agencies has been a fruitful source of discord and weakness. Why should some dozen evangelical denominations, for instance, be crowded into Chinatown in San Francisco, with the largest investment in property and workers in proportion to population of any mission field on the globe; while Italians, Mexicans, Russians, Portuguese and others in the same city are positively neglected?

Fourth: One of the greatest weaknesses in our endeavors has been that they have been directed almost solely upon an individual scale rather than with a community outreach. The adequacy of the Christian Gospel to meet the need of the individual and transform the life is acknowledged, but we have not always proceeded as if we believed that this same Gospel is sufficient to transform a community. The missionaries on the foreign field have not failed to appreciate the significance of community life, as well as its influence on individual conduct. They have long recognized that a test of the Gospel triumph was to be sought in home and village social life as well as in the personal religious life of the converts. In America too there is no reason why, with wise leadership and generous planning, a Christian Community Center cannot be a more powerful social influence than any social settlement that elects to eliminate all religion from its program.

Americanization has become in many circles a word to conjure with, but we must remember that the deepest needs of the foreign-speaking people are not material but spiritual, even though we may have often first to meet these material needs before we can meet that deeper need. Though the last foreigner should have learned the English language, and the last foreign woman should become expert in American house-wifery, and

all should become loyal citizens and live up to the American standard of physical well-being; yet their deepest need would not be met. No man, foreign-speaking or American born, can live by bread alone. We are but offering a stone in place of the Bread of Life, if for the Gospel of God's saving love and grace, we offer them only an Americanization program.

Religious liberty, which is the priceless heritage of every true American, may easily degenerate into religious indifference. We are too often deterred from a vigorous propaganda of evangelization by an instinctive dislike of being charged with proselyting. The charge was loudly made not long ago in the famous Carnegie Hall meeting held in the interest of Roman Catholic propaganda in France, in which Methodists and Episcopalians came in for severe condemnation for their intrusion in France. No mention was made of the more than forty thousand proselytes that Catholics claim to have won from Protestantism to Catholicism in America. We dislike religious controversy, but we should not be deterred from a fearless proclamation of the Christian message. We are enjoying blessings today which our forefathers purchased at a great price. We are the protagonists of those who shall come after us. Here on the free soil of America is being fought out the irrepressible conflict between two irreconcilable conceptions of the Gospel. Father Vaughn is reported to have rejoiced in the ignorance of the peon peasants of Spain who were rendered immune by their illiteracy and poverty from the dangers of modernism. We have a Gospel to interpret to the millions who come from lands where the Bible has been a closed book to the masses. The civil liberties of the world depend upon making the Gospel of Christ known to the people.

The Gospel cannot triumph unless it can be made known. We cannot wait for the slow process of filling our inadequate mission halls. We must take the Gospel out into the open. Street preaching has been carried on with great success by most of our missionaries and unmeasured good has come from it. I want to enter a plea for the organization, upon an ambitious and daring scale, of a religious forum where the foremost interpreters of the Gospel may have a hearing. In Chicago during the past two years Moving Picture Theaters have been secured for Sunday mornings and multitudes who would not have ventured into a Protestant service have been eager listeners to the most thorough going presentations of the Gospel.

There should be several well edited and attractive periodicals which will command the respectful attention of the thoughtful element among new Americans. The money needed to establish and maintain such periodicals would be a wise and rewarding

investment. We also need a higher quality of tract literature giving a clear and convincing interpretation of such fundamental doctrines as the New Birth, Jesus the Saviour, The Kingdom of God, The Forgiveness of Sins, the Moral Imperatives of Christianity. Man's Relation to God, etc. If the Social Creed of the churches were to be translated into fifty languages it would go far to counteract the current misrepresentations of the attitude of Christian churches upon industrial and social questions.

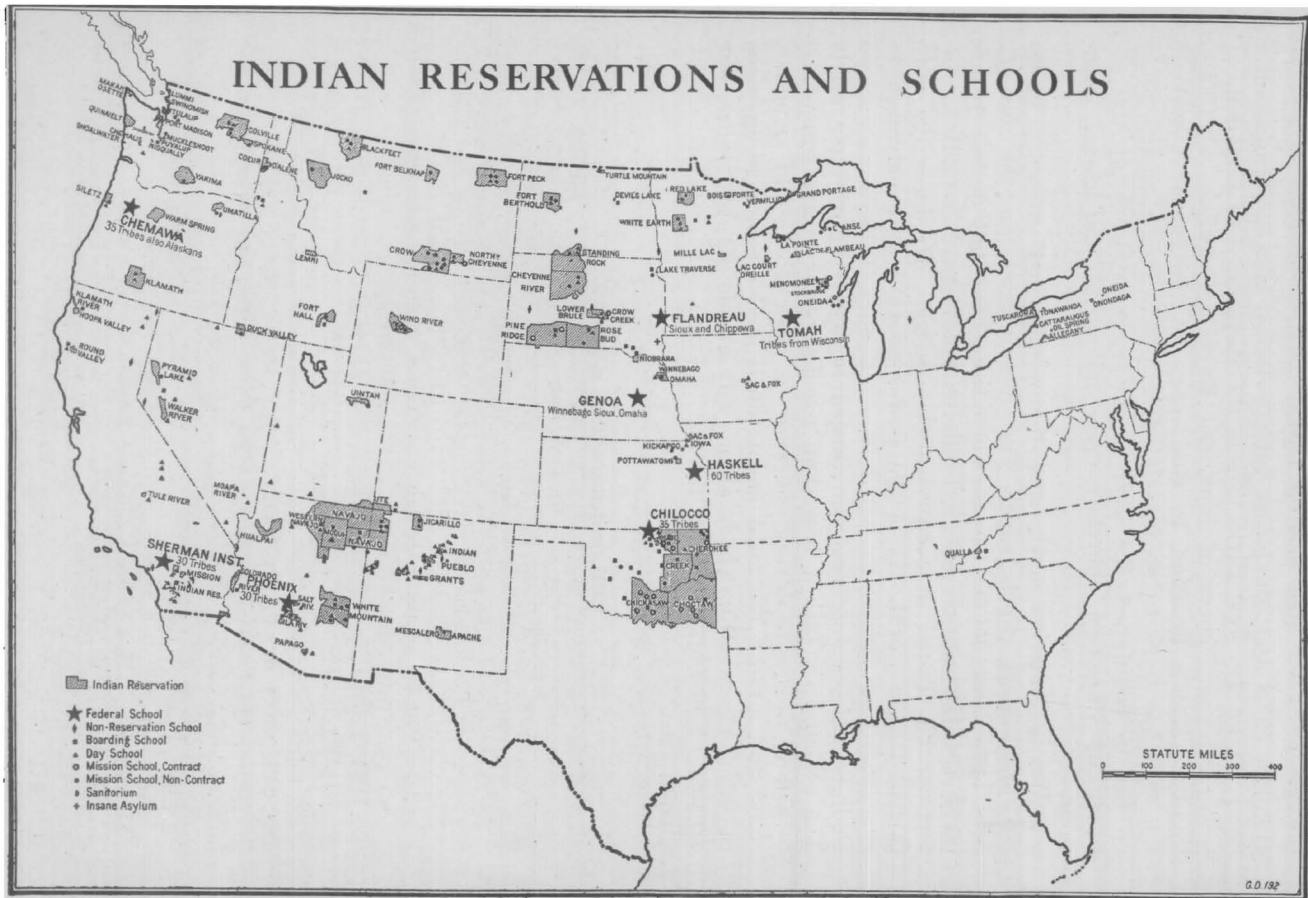
We in America must have the wisdom and patience to do the preliminary work which our missionaries on the foreign field have been obliged to do when they have not simply translated the Scriptures, but by infinite pains have sought to interpret the Gospel in comprehensible terms. We have the only Gospel in the world. It is the power of God unto salvation to everyone who believeth, but how shall they believe except we shall be able to interpret the Gospel in the light of their need? The situation is full of hope and promise, but we are summoned to a new and more daring endeavor to make Jesus Christ understood and loved. We must make for Him the commanding place in our national life which alone will enable us to realize our dreams of brotherhood and peace.

THE FOREIGNER'S APOLOGY

By T. A. Daly

W'at for you call me "Dago Man,"	Yo married, Meester? Eh? How long?
An' make so bad a face?	Twelve year an' no got wan?
Ees no room for Eetalian	O! I am sad for yo, my frand,—
Een deesa bigga place?	Eh! Why yo laugh at me?
I suppose you are more better dan	Excuse, I do not ondrastand;
Da Dago man could be.	I am so strange, yo see.
But pleessa, Meester 'Merican,	My "keeds ees no good breed," yo say?
I ask you wait an' see.	Ah, wal, ess mebbe not,
How long you leeve een deesa land?	But dey weel be more good some' day
Eh, thirta-seven year?	Dan dose yo don'ta got;
Ees onlu seexa mont', my frand,	An' dey be strong 'Merican,
Seence I am comin' here.	More strong dan yo are, too.
I wish yo geeve me time for try	Ees notta many Dago man
An' see w'at I can do.	So skeenny lika you.
So mebbe I gon' be, bimeby,	O! please, my friend, no gotta mad!
So good a man like you.	Shak' han' bayfore yo go.
Baycause I am so strong, I guess	Excusa me! I am so sad
I gon' do pretty wel,	For speakin' to you so.
So long I stand to beezaness,	But w'y yo call me "Dago man,"
An' jus' bayhave mysal'.	An' make so bad a face?
My leeta childron, too, ees strong—	Has God got room for Eetalian
Eh? Yo no gota none?	Een Heesa bigga Place?

INDIAN RESERVATIONS AND SCHOOLS



Urgent Needs of American Indians

UNREACHED AMERICAN INDIANS, AS REPORTED AT THE WALLACE LODGE
CONFERENCE *

BY G. E. E. LINDQUIST, ROCKFORD, ILLINOIS

Representing the Joint Committee on Indian Missions of the Home Missions Council
and Director of the American Indian Survey.

THE survey of the American Indian field has proceeded along three lines of research:

(1) A study of the mission station and native churches—their economic, social and spiritual resources;

(2) The Indian schools, both Federal and Mission—their educational status and the opportunity presented for a unified religious educational program;

(3) A survey of the 147 reservations and other communities where Indians are to be found in any appreciable numbers.

Reports have been received from 110 reservations and communities, 274 churches and mission stations, 126 Government Schools, including non-reservation, boarding, day and tribal, and 16 mission schools. The Indian survey as such is practically two-thirds complete.

In the Survey of Unreached Fields forty reservations have been surveyed in eleven states, representing an Indian population of 48,833, divided into 52 tribes and tribal bands. Approximately one-seventh of the entire Indian population of the United States lives on these forty reservations. Reports were also presented covering the non-reservation Indians of California (14,497) and Nevada (3000). The term, "Unreached Fields" includes areas where there are

(1) Pagan Indians for whom no provision has been made, either by Protestant or Roman Catholic missionary agencies, and

(2) Tribes or portions of tribes *partially occupied* either by Roman Catholics or Protestants—where the work needs immediate strengthening and where some readjustments as to allocation of responsibility are in order.

The total acreage represented by the 40 reservations is approximately 32,063,729 acres or an area almost equal in size to the New England States. Of this vast area 29,421,564 acres still re-

* In keeping with the action taken jointly at the last Annual Meeting of the Home Missions Council and the Council of Women for Home Missions there was held at Wallace Lodge, Yonkers, N. Y., September 28-29, a conference to consider urgent Indian needs growing out of the recent intensive survey conducted under the auspices of the Interchurch World Movement. Official representatives of Boards and agencies doing work among the Indians were in attendance. Three sessions were devoted to reports covering different phases of the needs revealed by these surveys, followed by discussion and recommendations as to the allocation of responsibility. The *need*, the *responsibility*, and the *method* constituted the chief points of emphasis in all the sessions of the conference.—G. E. E. L.

main unallotted. It is well to remember here Bishop Whipple's words: "No man becomes civilized until he has something that he can really call his own."

Topography plays an important role. Fifteen of the forty reservations are mountainous. Rivers and mountain ranges divide the Hoopa Valley reservation in California and the Colville in Washington into distinct districts where it is exceedingly difficult to go from one to the other. The Quileute reservation on the Pacific Coast (Washington) can be reached by boat only. Seven reservations are in the lake region of Minnesota where there is much swampy ground and well nigh inaccessible to travel. On one of these reservations there is not even one mile of road.

There are 10,776 Indian households listed on these 40 reservations, but only 945 families live in organized white communities. This is *open country* in a very real sense. As yet there is no great movement toward the cities on the part of our first Americans.

Reports on the fluctuation of population for the past ten years are as follows: 16 report an increase due to better knowledge of health and sanitation; 11 report a decrease due to epidemics, removal from reservation and tuberculosis. The influenza epidemic claimed 250 deaths on the San Carlos reservation (Arizona) alone. Eight are "stationary," showing no perceptible population changes, up or down.

Poverty is not generally prevalent. However, among the Paiutes on the Fort McDermott reservation (Nevada) it affects 100% of the population. On twelve reservations the Indians suffer keenly from commercial exploitation, every trader having a special price (always higher) for his Indian customers.

On nine reservations the marriage laws are not uniform; five to fifty per cent of the marriages are by law, while a large percentage are by "Indian custom." On the Fort McDermott reservation 5% are by law and 95% by Indian custom. The number of legal divorces are comparatively few, while the number of separations are on the increase. On the whole, however, family relations have undergone a change for the better the past ten years. This is evidenced in the position of women among these Indians. On eleven reservations her position is "now one of equality" and decidedly better compared to 25 years ago—all of which is attributed to Christian influence.

On nine reservations a man's social rating on becoming a Christian is one of increased respect. On five reservations it means practical ostracism and a real sacrifice. Five report no Christians at all and three very few who have come under the influence of Christianity.

Race prejudice between Indians and whites is a rapidly diminishing factor. In some instances, however, Indian children are not

permitted to attend public schools (California and Nevada). An interesting side-light is thrown on race prejudice in Arizona where Indians are said to be the aggressors. Often they have no sympathy for "the white man's road." There is the dark background of suspicion created during the "century of dishonor." Institutions which have the most marked influence towards social and material progress are first the Church and second the school, though they stand in juxtaposition on some reservations and of course have very little influence in certain others.

Religious denominationalism is not strong among Indians, and where evident it is usually fostered and nourished by white leaders. The Indian knows little about cooperation. He has little conception of organized life aside from his tribal ways of doing things. Social organizations are conspicuous by their absence. Community life finds expression largely through feasts and dances. Some of these are of a religious and ceremonial nature, but most of them are social in their appeal.

Among other harmful practices should be noted the use of peyote, the Indian cocaine; tulapai, a native intoxicant used in the southwest, and gambling. The latter is especially prevalent on 26 reservations. On the Pyramid Lake Reservation (Nevada) 95% of the men and 98% of the women indulge—apparently without any restraint.

There are 162 schools on these 40 reservations but 3,382 children of school age are without adequate school facilities. Should we include all the Navajos we must add at least 5000 more. On twelve reservations public schools are not available to Indian children, either because none are within reach, or on account of race prejudice. The percentage of illiteracy shows a decrease the past ten years.

Superstition is fast losing its hold, although on six reservations persecution and ostracism is still visited on those who disregard the old Indian customs. The influence of "medicine men" (which includes the old Indian religions) is decreasing. On one reservation the following legend tells the story—"all died, no new ones." Let us hope there will be no resurrections. On the Tule River reservation (California) the last one quit ten years ago. General enlightenment due to Christianity, education of the children, contact with the whites and increased medical knowledge, has served to break the spell of the "medicine chief."

NEED OF TRAINED LEADERSHIP

The great need is for a trained native Christian leadership. Today there are but few outstanding native leaders. Very little is being done in a constructive way to foster the training of such a leadership. The need is urgent for a central interdenominational

institution for the training of native leaders from all parts of the United States.

In report on "Non-Reservation Indians of California and Unreached Fields of Nevada," presented by M. K. Sniffen, secretary of the Indian Rights Association, who devoted six months to the Indian survey work of the southwest, the following is of special interest:

Why are there about 15,000 non-reservation Indians in California?

In 1851 and 1852, as stated by Congressman John E. Raker at a hearing before the House Committee on Indian Affairs on March 23, 1920, "a duly authorized United States Commission secured the signature of about 400 California Indian chiefs, the heads of bands or tribes," to eighteen documents purporting to be "a treaty of peace and friendship," by which certain described areas were to be "set apart and forever held for the sole use and occupancy of said tribes of Indians."

These treaties were submitted to the United States Senate June 7, 1852. They were never ratified, but were buried in the secret archives of the Senate until January 18, 1905, when the "injunction of secrecy" was removed by the adoption of a resolution introduced by Senator Bard, at the request of the Indian Rights Association.

According to the summary given by Mr. Raker at the hearing on March 23, 1920, under these treaties the Indians agreed:

- (a) To cede their rights in lands to the United States Government.
- (b) To keep the peace.
- (c) To accept the sovereignty of the United States.
- (d) To accept certain reservations, 18 in number, aggregating about 7,500,000 acres described in said treaties by metes and bounds, worth at the Government price of \$1.25 per acre about \$9,500,000.

The Government agreed:

- (a) To pay the Indians certain sums in goods amounting to about \$1,800,000.
- (b) To reserve in perpetuity for the Indians' use and enjoyment different reservations specified in said treaties.
- (c) To provide schools and other necessary buildings.
- (d) To provide skilled instructors in farming, blacksmithing, and woodwork, supervisors and such assistants as should be found necessary. Said instruction to be continued as long as found necessary by the President.

The treaties were entered into, were complied with by the Indians; the Government accepted the agreement and accepted the land and disposed of it, and the treaties were in possession of the executive department and could have been returned at any time and could have been approved at any time later if desired, but were not. Both parties proceeded as though the treaties were actually

approved, but the United States Government never on its part carried out the terms of the treaties.

Because of this failure of the Government to ratify the treaties, these Indians were without any land rights that the whites would respect. Estimates of their number vary, but it is believed that in 1850 there were approximately 200,000 Indians in Northern California, and that as a result of ruthlessness, famine and disease about 180,000 of them perished within a period of fifty years.

Following an investigation by Special Agent C. E. Kelsey, whose report was submitted in 1906, Congress has made annual appropriations for the benefit of these particular Indians, from which small tracts of land have been purchased for their benefit; and in other cases they were encouraged to take allotments on the public domain. At the time of my visit to California, officials of the Indian Bureau were making an investigation to ascertain how many of these Indians were yet without land.

Of the 14,497 non-reservation Indians in California 3,653 are reached by Christian missionaries and 10,844 are under no Christian influence. These are scattered over forty counties and divided into three groups: (1) those who have taken allotment on the public domain as homesteaders; (2) those living on small tracts of land purchased for them (in recent years) by the Government, and (3) those without land, who are living in rude shacks, as squatters, on the corners or rock piles of the various ranches, or any spot where they can locate until told to "move on."

Among the first class, there is an upward tendency in the matter of improving housing conditions, and there is some improvement among the second class. The third class, however, can hardly be expected to make any progress toward permanent home building for obvious reasons. Naturally where housing conditions are poor, health conditions are deplorable. In some localities tuberculosis and trachoma are very prevalent, and in others there is only a trace of the twin plagues. I think I am conservative in estimating that in class 1 (approximately 3,500 Indians) the percentage of trachoma is 10% and tuberculosis 15%. In class 2 (approximately 4000) the percentage of trachoma is 15% and tuberculosis 20%. For class 3 (approximately 6500 Indians) where sanitary conditions are worse, the percentage for both diseases is naturally higher, probably 20% for trachoma and 25% for tuberculosis.

Of the 3000 non-reservation Indians in Nevada, approximately 10% are reached by Christian influence. On the Fort McDermott Reservation, 120 miles from Wimmenucca, there are 323 Indians, but no missionary work has ever been attempted at that lonely outpost of the frontier.

As the Indian, more and more, becomes an economic factor in meeting the demand for labor on the ranches, the railroads and

the other industries, the prejudice now existing is bound to be lessened. If these 3000 non-reservation Indians could be brought under the influence of strong Christian men and women and given an opportunity to develop materially and spiritually, the Indian problem in Nevada would soon be solved.

In presenting "An Adequate Program for the Navajos," Dr. T. C. Moffett, Secretary of the Presbyterian Board of Home Missions, U. S. A., pointed out that this is the largest tribe numerically in the United States (31,500) and occupies an area equal to the size of Pennsylvania. Eight Protestant denominations are at work on 22 stations. The types of work are evangelistic, (camp work), educational (four mission schools) medical (6 hospitals and dispensaries). There are 52 white workers and 24 native (some serving part time as interpreters). The great need as voiced by one of the missionaries is "man power and equipment which is woefully lacking." It is estimated that there are 7,500 Navajo children of school age without adequate school facilities. "This is a challenge to Christian America" Dr. Moffett declared.

"The Present Situation in Oklahoma" was discussed by Miss Edith M. Dabb, Y. W. C. A. Secretary for Indian Schools, and "A Suggested Community Program for Eastern Oklahoma" by Mr. J. Hybert Pollard, Director of Religious Work, Haskell Institute, Lawrence, Kansas. It was pointed out that such a program must be supplemental to and cooperative with the resident forces; that the work must be a project demonstration method extending over a period of years. In McCurtain county where there are 2,750 Indians of the Choctaw tribe the three outstanding needs are *health, religious education and recreation.*

"Religious Education in Government Schools" was discussed by Dr. A. P. Wedge of the Elliott Foundation, who emphasized the need of following up the Indian Student Volunteers,—young people in Government schools who had recently decided for Christian leadership in any walk they might enter. Mr. Pollard gave an encouraging report from Haskell Institute showing how a unified program of religious education can be worked out on an inter-denominational basis. The need of the right kind of religious educational literature was instanced by Miss Ethel Cutler.

The most significant feature of the Conference was the Report of the Committee on Unreached Fields. Definite allocation of responsibility for the neglected and partially occupied fields was made for the forty reservations already surveyed and for certain non-reservation groups in California and Nevada. It was also voted that the survey be carried on to full completion. To insure this the Y. M. C. A., Y. W. C. A., the Indian Rights Association and Board doing work among the Indians were urged to allocate the workers.

The Work of the Roe Indian Institute

BY MISS LEE McCRAE

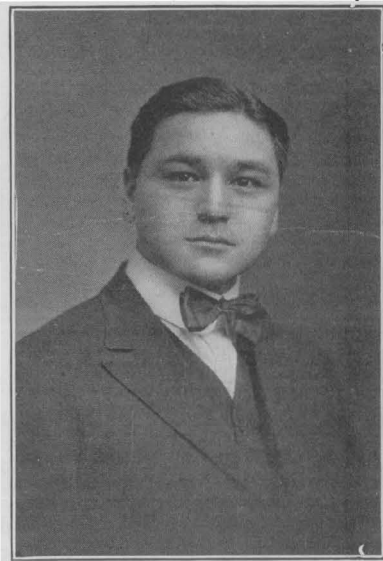
OVER three hundred thousand Indians in the United States speak fifty-six languages or distinct dialects among the different tribes, but *one* sign is language common to all! Just so there is one outstanding need among the three hundred thousand Indians—namely *Christian education*. To meet this need the Roe Institute has been established on Wichita, Kansas.

A beautiful sixty-acre site overlooks the city and on it are a cluster of cottages and wide-caved barns. Eleven young Indians entered the first year in 1918 representing eight different tribes. The leader of the Institute, Rev. Henry Roe Cloud, is a full-blood

Winnebago, a product of Santee, Oberlin, Yale University and Auburn Theological Seminary.

The Institute has a very large aim; to be the central powerhouse that shall electrify and unify the confused tribes with all their diverse tongues, customs, religions and conditions. Undenominational in its teaching, interdenominational in its working, and conducted by the Indians themselves, it appeals to our best American ideals and traditions.

Indian reservations are scattered here and there over our wide land, and each has its government school with secular and industrial education for the children; "but," said one of these Indian boys, "white people may get away with it without Christian principles, but we Indians can't. No matter what skill of hand or training of mind, unless I have Christ in my heart I cannot stand." He meant that tribal ridicule and persecution, with the inborn inclination to laziness, drink, immorality, drifting and wasteful living, can only be met by strong, Christian character. So the Roe Institute comes to supplement the teaching of the government school with spiritual knowledge and training. The Bible is given chief place in its broad curriculum.



HENRY ROE CLOUD

Fairmount College has opened its doors to the students temporarily. Class rooms are separate, but the Roe students have all the privileges of the library, gymnasium, chapel and campus. The white students mingle kindly with the Indians, taking pride in their keenness of intellect, wit and high ambitions, especially their athletic and musical abilities. This contact with the best element of the white race is the young Indian's best means of overcoming his intellectual isolation, of making him feel at home in the new civilization of America.



A BEGINNING—COTTAGE HOMES AT ROE INDIAN INSTITUTE

The young men's work in the dairy and upon the farm largely supports the school, and the contribution to the country's crop is not insignificant. Each boy is earning his \$150 board money, but under the direction of an agricultural specialist, so that he is gaining knowledge as well as wages. Education by doing and religion in daily living are basic principles of this institution which seeks to be to the Indian what Tuskegee is to the Negro.

Rev. Henry Roe Cloud (adopted son of Dr. and Mrs. Walter C. Roe) is preeminently an example of what religious education will make of the red man. His story "From the Wigwam to the Pulpit," which appeared in the REVIEW for April, 1916, is not merely a literary gem in autobiography, but a vivid picture of Christ-life infused in the virile but paganistic Indian of this generation. If the fifty-six tribes scattered over America could all have trained Christian leaders our long tangled Indian problem would be solved. It is to make these tribal representatives strong characters, able to govern themselves and their people that this school has been founded. The American Nation's debt to the long defrauded race must be paid by giving the Indians a Christian education and opportunities for living a truly Christian life.

Among the Kurds of Kermanshah

BY BLANCHE WILSON STEAD, HAMADAN, PERSIA

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

TEN years ago, when it became impossible to itinerate extensively on account of the disturbances incident to the revolution that made Persia a constitutional monarchy, Mr. Stead and I turned our attention to the Kurds. Previous to that time we had spent about three years traveling about the Hamadan field in an attempt to visit every village and make a map from which we might judge the possibilities of reaching them effectively.

As the Government became more and more lax the villagers were possessed with a spirit of unrest. The mountain peoples soon took advantage of the opportunity for robbery and blackmail and we were obliged to find some center from which to work. Among the mongrel Turko-Persians of the Hamadan plains we had found an excessive amount of fanaticism. Stones were thrown at us frequently and many times we thought it wise to leave a village before the people were astir in the morning, while our servants felt under the necessity of inventing reasons for our being there.

The Sultanabad plains offered a better proposition. The agents of the Zeigler Carpet Company had come and gone among them for a number of years and they had got over, to a certain extent, their suspicious inquisitiveness regarding foreigners. Again in the Malair, Nahaven, and Borojaird districts the population was mixed Lurish origin and had more the stamp of the tribes-people; but they were poorly governed and more than usually active in highway robbery. Bijar and its villages offered great inducements and there we first came in contact with women who owned property and manipulated the affairs of their own villages.

But the district about Kermanshah seemed to call loudest for permanent occupation. For some twelve years Hamadan had had a substation with an Assyrian pastor who preached to a few Jews and Catholic Chaldeans on Sunday and taught a little school during the week.

One of the principal things that attracted us to the Kermanshah field was the fact that the pilgrim road passes directly through that district, bringing pilgrims from every part of

Persia and from Russian Turkestan, the Caucasus and Afghanistan, on their way to the Shiah shrines at Kerbella, Nejed and Kathimain in Mesopotamia. In nine rest houses (or ends of caravan stages) from Kangavar to Kasrishirin, the caravanserais are full every afternoon and evening during the season of pilgrimage. But that work remains for someone else to do. The rapid development of the work among the Kurds, in spite of a continuous procession of opposing circumstances, occupied completely our little force of workers and all of our own time.

There could scarcely be a more favorable place in which to undertake a direct evangelistic work for Moslems than among the free, independent and hardy tribes who inhabit that portion of the Kurdish mountains which falls within the limits of the Province of Kermanshah. We found them a hospitable, kindly people, ready to respond heartily to every attempt at friendliness. Safe in their mountain fastnesses they have had nothing to ask from, and as little to give to any government. They are therefore free from the cringing qualities found in subject races on the one hand and from the arrogant traits of ruling peoples on the other. Away from the cities where the religious leaders hold sway over the formalities of prescribed worship, they carry lightly the burdens of Moslem law. For the most part they are a nomadic people, following their flocks and herds from the plains of Mesopotamia where they winter them, to their summer pastures in the Elvend Ranges two hundred miles away. There they come in contact with people from country and city, mountain and plain, and as their stamping ground lies across the great pilgrim route they hear tales from many countries, all of which help in the development of cosmopolitan and democratic ideas and provide food for thought and conversation. They laugh and joke and sing as only broad-minded, thinking people can and are no more like the longfaced narrow, bigoted Moslems of the cities than a mountain cloud is like the smoke-laden fog of a big city.

To reach these people was the problem. Highway robbery, blackmail and all sorts of brigandage are popular practices among them. Tribal warfare is rife and blood feuds are common. Foreigners are supposed to be loaded with wealth and very few spots among the mountains have been visited by them. By force of circumstances we were pushed into a much better way than we could have planned. "God moves in a mysterious way His wonders to perform," and when we sometimes stumble into His pathway and follow it back a little to see from whence it has led, we wonder why we did not see the Hand that was moving the circumstances of our lives to shape them to His own ends. We could not get helpers from our schools in other

stations. Kasha Mooshi who had been a long while in Kermanshah had a little family growing up and their mother was grieving herself and the whole family sick to get them back to Urumia where they would be in school and learning their own language. Mirza Ibrahim, the Arab convert, who with his wife Malakeh had labored eight months in one of our villages and had won twenty converts, was having hemorrhages and had to be sent to Mesopotamia, where the altitude is lower. The one Jewish convert, who gave promise of being useful and had been sent to Hamadan to school with a view to the ministry, decided that the Bank offered a more profitable proposition.

We reviewed our little flock of converts to see what we could find. One young Jew could read and write well, another could read and write badly, and later a third came who had a fair education in Persian and French. The first two had done business among the Kurdish villages. The third knew only the dialect of the city and that not very well. All had had the required reading and study for applicants for baptism. Without delay Mr. Stead assigned them a number of chapters in the Old Testament and a like number in the New, provided them with report blanks that he had prepared, allowed them to choose their own districts and sent them out. Their choice of districts and later observation soon brought to our attention the wonderful feasibility of this method. We found that there was a Jew shop in practically every village in the mountains. Two Jews lived in each of these shops. They were brothers or cousins, or sometimes only business partners. They traded principally in cheap calicos, muslins and in the yarns that the village women use for spinning. It would be hard to find a Jew in Kermanshah who had no relatives in this kind of work.

The Jew shop made a starting point for our men. They had a place to which they could go and make headquarters, friends who were in a position to introduce them and give them pointers, and a place to which they could return without coming all the way home. It is wonderful how much help we have received from Jews who are not Christians but are interested in the work that their relatives are doing. Our evangelists meet the Kurds at these shops, go about to the homes with the peddlers, get acquainted with the chiefs and their families, drop a suggestion that the missionaries would probably make them a visit if they were invited, and are themselves the bearers of the invitation and the medium of an introduction that usually ripens into friendship.

It was, at first, as great a surprise to the chiefs that we were willing to be their guests as it was to us that they would receive us. When the evangelist returns to the city Mr. Stead

puts on file in English from the carefully prepared reports the items that he wishes preserved, gives the student an examination on the portion of scripture assigned, appoints a new lesson, takes the account of the trip, pays a certain amount of the monthly salary and sends the man off again.

There have been many hindrances in the development of the Kurdish work. It was begun in the midst of revolutionary disturbances, when the brother of the deposed Shah was rousing all Kurdistan to rebellion; and the country had scarcely settled itself into the normal condition of ordinary disorder when the great world war began and Kermanshah found herself in the middle of the highway of the nations. Our evangelists had scarcely become acquainted with their districts before we had to bring them back to the city to keep them from being arrested as spies by one or another of the warring nations. Famine, typhus and "flu" followed in the wake of war, and gave us all more than we could do in saving life, and evangelistic itineration had to be left for a more convenient season. Everything seemed to be against the campaign that we had planned.

But here again we came upon God's mysterious way and beheld His wonders. The very things that seemed to oppose brought about far more quickly than any organizing that we could have done the conditions that we sought. The revolution, the establishment of the constitution, and all the attendant disturbances brought with them a democratic atmosphere that influenced in a special way a people naturally freedom-loving and potentially independent. When the terrible famine came and the British Government undertook to create good will by meeting the awful need with work, wages, rations and seed for their devastated fields, Mr. Stead was asked to take charge of the work and they came in thousands for food. When the crisis was over we found ourselves acquainted with our field in a way that would have taken years to accomplish under ordinary circumstances.

As to the present position and condition of the Kermanshah work, all of Kurdistan contained within the borders of the Kermanshah Province, i. e., our entire field, is open and friendly, with most of the tribal chiefs personal acquaintances of ours and many of them warm friends. Some thirty converts scattered among the villages are supporting themselves at their ordinary work without persecution. Thirty-nine Kurdish children in our home are being trained to go back as teachers, preachers, Bible women, or just as Christian men and women, to be used for God's harvest right there in their homeland. Our baby missions of a few years ago have grown up and the expense of caring for them has grown with them, and will grow until they are self-supporting.

BEST METHODS



MRS. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK
MAKING THE MOST OF MISSIONARY MAGAZINES

WE would scarcely know how to live in a magazineless world. Yet we are far from making the most of our missionary magazines. The following suggestions for using magazines and for increasing their circulation, while based largely on *THE MISSIONARY REVIEW OF THE WORLD*, may be adapted in many cases to denominational magazines also.

THE PRIVILEGE OF INTRODUCING

"May I have the privilege of introducing you to Dr. Blank?" said a friend of mine as she stood beside a great man.

Every syllable of the trite phrase thrilled with pride in testimony to her estimate of the greatness of that privilege.

I coveted a similar privilege in turn, for were there not many of my friends who had longed to meet the same great man! I shook his hand and he shook mine for one fraction of a minute between his letting go of the hand that just preceded mine and the reaching for the hand that followed in line. I murmured something which he did not hear and he replied with something I did not understand. Then I passed on, wishing nevertheless all the while that I might have the privilege of introducing all my friends to him. When I heard him make an address my wish became a longing. "Oh that my friends could hear him!" My wish has come true. My longing has been realized. I have introduced him to hundreds of friends. They have heard him speak, not once only, but many times, and have been blessed in the hearing. Some of them live in isolated mountain homes, some dwell on western prairies, some are in great cities and some are in foreign lands across the sea.

It came to pass on this wise. As I sat down sighing because all my friends could not hear, I thought of a certain magazine to which Dr. Blank was a contributor. The very address which had so inspired me was to be printed there. From month to month his best thought would there appear. Then I became a subscription agent. Mine should be the privilege of introducing a great speaker to his audience. Nay, not one speaker only, but many. Heretofore I would have been filled with pride at sitting beside them on the platform and introducing them to the waiting audience, while I would have scorned to have stood at the door, or gone among my friends securing subscriptions to the magazine which would introduce them to many whom their words would bless. By securing subscriptions for the *MISSIONARY REVIEW OF THE WORLD* and securing funds with which to present subscriptions to missionaries in many lands the privilege of the introducer has been mine.

Oh ye who sigh for contact with the great leaders of the world's work, and long to introduce them to your friends, a plain ordinary subscription blank spells not a be-littling agency but a great opportunity.

No New York, or Boston, or Philadelphia, or Chicago, or any other magazine headquarters can employ the staff that can introduce people of

every state and every church to the great facts and thoughts of our denominational and inter-denominational missionary magazines. Subscription lists will run low until we realize that he who secures a subscriber has done a work that may be as far-reaching as he who secures a great speaker. It is a privilege worth accepting.

WHAT SOME PEOPLE HAVE DONE

Some who have recognized the opportunity presented have made use of it with missionary magazines in the following ways:

1. Secured clubs of subscribers and used the commission allowed to send complimentary subscriptions to missionaries.
2. Given a subscription to a friend who was not interested, in order that he or she might become interested in world-wide missions. Many have testified to the far-reaching blessing that came to them by such a gift of the *Review*.
3. Loaned copies to friends, calling attention to a certain article, with the request that the magazine be returned by a definite and not too far distant date.
4. Put the magazines in city libraries.
5. Bought substantial covers for them and placed them in reading rooms and waiting rooms.
6. Subscribed for them for college Christian Associations and reading rooms.
7. Studied the list of various institutions in the community and throughout the church and made sure that the magazines were available for Orphan Homes, hospitals, schools, clubs, community centers, etc.
8. Secured list of missionaries of their denomination and raised or given a fund sufficient to send magazines to each missionary or at least to each station.
9. Voted from the treasury of the Mission Board a fund sufficient to give a subscription to every missionary as part of necessary equipment.
10. A Woman's Missionary Society gives as a bridal present a year's subscription to every bride in the congregation.
11. One woman makes out an itinerary for her magazine. She lends it to Mrs. A on Monday, to Mrs. B on Wednesday and so on, in the hope that she will eventually interest them to the point of subscription.
12. A pastor gives as part of his Sunday service a short survey of world conditions as revealed by his study of missionary magazines.
13. A girl on small salary gave *Everyland* to the Orphan Homes of her denomination in her district.
14. One far-sighted investor made a gift to send *Everyland* for a year to every institution for children in the State of New York.
15. One woman mailed her magazine as soon as she had read it to a friend who was teaching in a mountain school.
16. A mother had always in her home two missionary magazines. The son who later gave testimony of their influence in his life was Cyrus Hamlin.
17. A Scotchman who was much interested in missions gave a subscription to a missionary magazine to a minister who was not greatly interested. That minister is Dr. Robert Horton of London who made such a profound impression on the Kansas City Student Volunteer Convention. Dr. Horton says he keeps four or five bound volumes of the MISSIONARY REVIEW on his shelves "as a monument of a conversion."

A DREAM

By ELSIE SINGMASTER

Elsie Singmaster's stories are well known to readers of Harper's, the Century, Atlantic Monthly and other magazines. She recognizes also the power and influence of the missionary magazine. "A Dream" was written on the spur of the moment when the Biennial Convention of the Women's Missionary Society of the United Lutheran Church in America was looking for something to stimulate magazine subscriptions. By adaptation it may be used effectively to present the Missionary Review or any denominational magazine.

CHARACTERS:

A Dreamer, who may be dressed in cap and gown.

The Inquisitor, who may be dressed in an exaggerated academic fashion, with a long coat, goggles, etc.

Mrs. Bays, who should wear medals and carry many books.

Mrs. Gates, who should carry a suitcase, steamer rug, handbag, etc.

Mrs. Smith, young and elaborately dressed.

Mrs. Drury, who should carry a broom, duster, etc.

Mrs. Magazine, a young woman dressed as old lady, in cap, and skirt, made from covers and pages of a missionary periodical, and carrying a copy of the magazine in her hand.

ENTER DREAMER

Dreamer:

An Ancient Mariner there was,
Who, when he was a wandering,
A strange adventure chanced upon,
Which kept him ever pondering.

And henceforth he must often tell
The story of his troubles.
No matter if his hearers fled
And vanished, like soap bubbles.

Now, in the watches of the night,
I, too, have seen queer visions,
Which I propose here to relate
Without the least elisions.

A fearful shock disturbed my heart;
I've never had a rougher;
I thought that our Society
A hard ordeal must suffer.

We were to be examined well.
By whom? From us 'twas hidden;
The nature of the test also.
We merely were all bidden

To meet and choose four spirits keen,
Who should for us do battle,
Before a stern Inquisitor,
Who'd listen to no prattle.

We met, we talked, we wept, we thought,
And finally selected,
Our champions learned, four in all,
And all the rest rejected.

Before you each will now appear,
And bravely tell her story,
So you may know the accomplishments
Which were to win us glory.

ENTER MRS. BAYS

Mrs. Bays:

I'm Mrs. Chalmers Windsor Bays.
My name was Susan Coolidge;
I've all the medals ever cast,
And almost all the knowledge.

I learned my letters ere I talked;
I read before I toddled;
I've been to colleges galore;
I've never been befuddled

By any questions ever framed;
So bring on your Old Bogy;
I'll answer, then I'll question him,
Until his head is groggy.

ENTER MRS. GATES

Mrs. Gates:

The brains that picked me for their choice
Show wisdom quite uncanny.
To Mrs. Bays in wisdom, I
Am fit to be a granny.

I got my learning journeying round.
From Pole to Pole I travel;
There's nothing that's too hard for me,
In an instant to unravel.

That woman knows but what she's read.
Her learning is mere frothing;
I can describe from actual sight;
And questions? They are nothing.

Dreamer:

With this my dreaming spirit leaped.
Who else did we require?
But they've been asked, so let them come,
And join our able choir.

ENTER MRS. SMITH

Mrs. Smith:

My name is Mrs. Chumleigh Smith!
My name was Flossie Forey;
I've learned to play according to
The System Montessori.

No studying has marred my life;
No traveling save for pleasure;
My forte is telling stories good;
I have them without measure.

ENTER MRS. DRURY

Mrs. Drury:

And I am Mrs. Drury. Though
I've never been to college,
And never saw a distant land,
And have no text-book knowledge,

Experience long has been my guide,
Of teachers it's the best,
If practical matters are discussed,
Trust me to lead the rest.

Dreamer:

Again I sighed with deep relief.
The Inquisitor might come!
I ope'd the door and in he walked,
His looks quite struck me dumb.

ENTER INQUISITOR

Was ever stranger creature seen?
His goggles were like hoops,
His hair stood out, his coat-tails waved,
His ears were like great loops.

He strode along and eyed our band,
Shaking his solemn head;
And shouting loud at Mrs. Bays,
And this is what he said:

Inquisitor:

You say you know all sciences,
You say you've knowledge cherished!
Then tell us who the Nestorians were,
And when and where they flourished.

Dreamer:

This question startled and confused.
Poor Mrs. Bays quite wilted;
And thus she spoke, with trembling voice,
And face with shame down-tilted.

Mrs. Bays:

I never heard of such strange folk,
The Andes Mountains rangers,
The Japs, the Turks, the Copts, I know;
But these to me are strangers.

Dreamer:

The queer man glared; our hearts sank
down;
One of our four had failed us;
When from the rear a strange, new voice
The questions answered for us.

Mrs. Magazine:

Nestorians were a Christian folk,
Who preached unto the heathen;
In Century One they did their work,
And left a pious leaven.

Dreamer:

To Mrs. Gates the stranger turned,
And with a frown saluted;
He bade her now show quickly off
Her wisdom so reputed.

Inquisitor:

You've traveled o'er the world, you say,
And still you go and come,
Then tell me where on earth it lies,
The famous Isle of Guam.

Dreamer:

Poor Mrs. Gates grew pale, then red.
Her temper, it was furious;
She answered back that horrid man,
With anger truly serious.

Mrs. Gates:

The Isle of Guam? There is no Guam,
At me your fun quit poking!
I, of them all, refuse to be
A victim of this joking.

Dreamer:

Again spoke out the saving voice,
Slowly, but not with languor.
The queer man thought it Mrs. Gates,
Repenting her wild anger.

Mrs. Magazine:

The Pacific Ocean holds this Isle,
From Spain to us 'twas ceded,
Because a coaling station there,
The U. S. A. had needed.

Dreamer:

Poor Mrs. Gates and Mrs. Bays,
Both so cast down and humbled,
Hold hands, while now to Mrs. Smith
The trying stranger grumbled.

Inquisitor:

The third test yours is, Mrs. Smith,
You that were Flossie Forey;
Tell us, since that is your strong point,
A clever little story.

But let it be a foreign tale,
Of children in Japan,
Or Malay people, or Chinese,
Turkish or African.

Dreamer:

Poor Flossie Forey hung her head,
She didn't even squeak,
While from the rear, that round strange
voice
Began again to speak.

Mrs. Magazine:

I know a hundred foreign tales;
I'll tell you of a man,
Who meant to drown his little girl
Until his heart began

To melt at thought of her small size
And cunning little ways;
And then he saved her, brought her up—
I'll tell you how it was.

Dreamer:

The stranger cried,

Inquisitor:

Enough! Enough!

Dreamer:

And fixed his piercing eye
On Mrs. Drury. On her alone,
Could we by now rely.

If she fails, then we're lost indeed!
What then shall we all see?
What punishment condign, severe,
What direful penalty?

Again he curled his savage lip.
O! Mrs. Drury arise!
Prepare to save us, if you can
And face these cruel eyes!

At her at once he loudly cried,

Inquisitor:

To you this part belongs,
If you saw coming driver ants
In crowds and flocks and throngs,

What would you do, you know so much,
Your experience is so wide;
The ants are coming quickly on,
The remedy provide!

Dreamer:

We saw each twinkling beady eye
We saw each tiny thorax
We felt as if we'd be devoured,
Until she shouted—

Mrs. Drury:

Borax!

Dreamer:

Before the monster could object,
And jeer at Mrs. Drury
The voice behind us sweetly said

Mrs. Magazine:

Why, I should run like fury!

Dreamer:

Then, Friends, there happened a queer
thing
The stranger didn't blame us
Nor did he say we all had failed,
But gave us fine diplomas.

*(Stranger presents diplomas and badges
and departs)*

Our answers were correct, he said,
Our erudition wondrous,
He gave us each a handsome badge,
And then he vanished from us.

The mystery could not be solved,
To despair we all were ready;
When Mrs. Smith recalled to us,
The voice of an old lady,

Who'd answered when our knowledge
failed,
About the old Nestorian,
Mysteriously she'd saved the day
She must be an historian.

We, turning, saw a curious sight,
The friend who knew all nations
A lady, sweet and old, bedight,
With many decorations.

(MRS. MAGAZINE COMES FORWARD)

Dreamer:

The first to speak was Mrs. Bays.

Mrs. Bays:

Oh, how are you so clever?
Nestorians, where'd you hear of them?
When I heard of them never.

Dreamer:

The lady folded placid hands,
She cut a little caper
Said she, while triumph filled her eye,

Mrs. Magazine:

"I saw it in my paper."

Dreamer:

Then Mrs. Gates rushed up to hear,
With shame so nearly dead,
She seized the lady by the arm,
And this is what she said:

Mrs. Gates:

The Isle of Guam, how did you know
Where was that foolish place?
Tell me, and for the Isle of Guam,
I'll set a rapid pace.

Dreamer:

The lady folded placid hands,
She cut a little caper,
Said she, while triumph filled her eyes,

Mrs. Magazine:

"I found it in my paper."

Dreamer:

Then pretty Mrs. Chumleigh Smith,
She that was Flossie Forey,
Ashamed, addressed that lady smart,
Who knew a foreign story.

Mrs. Smith:

Oh please tell me where you found,
Your little foreign story!
Such entertainment is for me,
The only path to glory.

Dreamer:

Again the lady clasped her hands,
She cut a little caper,
Said she while triumph filled her eye,

Mrs. Magazine:

"I read it in my paper."

Dreamer:

At last e'en Mrs. Drury came,
To ask for source of knowledge,
She thought she should have known of
ants
Though she had known no college.

Mrs. Drury:

I know that driver ants are fierce,
That borax would not tame them;
But tell me, who told you to run
And thus alone to treat them?

Dreamer:

The lady folded placid hands,
And cut a little caper,
Said she, while winking with one eye,

Mrs. Magazine:

"I take a little paper."

Dreamer:

But then a clamor loudly rose,

First Mrs. Bays protested,
Then Mrs. Gates and Mrs. Smith
Their patience had been tested.

Mrs. Bays:

My father thousands gladly paid
To let me go to college!

Mrs. Gates:

My father all his money spent,
To send me out for knowledge!

Mrs. Smith:

My system many dollars cost,
I thought it was enough!

Mrs. Drury:

I've taken fifty years to learn,
I call this pretty rough!

Mrs. Bays:

How many thousands did you spend?

Mrs. Gates:

To get your education!

Mrs. Smith:

I'll promise all economies!

Mrs. Drury:

Or any abnegation!

Dreamer:

Then finally this queer old dame,
Addressed the eager ladies;
She smiled, her trying placid smile
As if they were but babies.

She waved her paper in the air,
While Mrs. Drury pouted,
'Twas *Lutheran Women's Work* she had
And this was what she shouted—

Mrs. Magazine:

I pay three quarters for this sheet;
From it I get my knowledge;
Three chocolate Sundaes does it cost;
'Tis good as any college.

It used to be five good ice creams,
But now the cost of living
Has sent it up a little bit;
To save enough I'm striving.

It gives me news of all the church,
Of home and foreign missions,
From it I've learned most all I know
In many easy lessons.

I'm not afraid of any man
I don't care how he thunders,
I can match everything he knows,
With just as many wonders.

So, ladies, next time don't postpone
Your study till a crisis,
But take and read your *Woman's Work*
And as for rise in prices—

Why, nothing is as cheap as this!
Some papers cost five dollars!
For this much nothing you can buy,
No shoes, or frocks or collars.

No paper is so cheap as this,
And none is so improving,
So all subscribe, extend our fame,
Now, girls, we must be moving.

(Exit, all but Dreamer)

Dreamer:

The lady went, and so did all,
That class who'd failed so sadly,
And I awoke to find a dream
Had made me feel so badly.

My tale is told, and now I go,
Trusting you see its meaning,
Henceforth, when puzzling questions come,
May we, on no one leaning

Be able, like our placid friend,
To cut a little caper,
And say, while triumph fills our eye,
"I know! 'Twas in my paper!"

* To be printed in pamphlet form by the General Literature Committee of the Women's Missionary Society of the United Lutheran Church in America. Price 10 cents.

Introducing "Miss Friend"

Quite irresistible is the plea the Methodist women are making for a wider circulation and a wider reading of their *Women's Missionary Friend* in the presentation of the dialogue "Miss Friend," prepared by Mrs. O. N. Townsend. A sample copy may be secured from the publication office, 58 Boylston Street, Boston, Mass.

How to Use Magazines

A MISSIONARY REVIEW PARTY.—For small groups as well as for larger ones a MISSIONARY REVIEW party will provide a delightful variation from our usual missionary meetings. Invite as many of the guests as will to wear costumes which in some way represent the REVIEW. Amazingly clever originality is developed in amateur costumes of cloth or paper. Award a year's subscription to the designer of the best costume as voted by a committee. Appoint in advance different guests to represent each department of the current issue. Have menu cards prepared in advance an-

nouncing only *table d'hotel* service. Let the "Menu" be introduced by a presentation of the cover page and the frontispiece in a most effective way, followed by serving "Editorial Comment" in quick, spirited review. The second course should be made up of "Contributed Articles" served by a number of people in short talks. Follow with "the Home or Foreign Bulletin," as the case may be, presented in the most interesting way possible. "News from Many Lands" may furnish material for a wonderful salad. Select the most interesting items and have them presented in a few sentences by different people. Items from foreign lands may be given by a group of girls in costume. "Best Methods" may be made delectable by having some young woman propose in a spirited and convincing way the methods which should be adopted or adapted in that particular church or society, and the "Book Reviews" can be served as a concluding course by someone who presents one or more books. Last of all, new subscriptions for the REVIEW should be received.



"MISS FRIEND" A LADY WORTH KNOWING

So may a Feast of Missions be served in any church that has a mind to have a week day missionary meeting in the church or in the home of one of its hospitable members.

COMMUTING POSSIBILITIES. — A leader in missionary circles reports that a business man of her acquaintance found a copy of the REVIEW on his wife's desk. He became interested in an article and took the magazine with him on the car. He formed the habit. The REVIEW became a regular part of his commuter's reading schedule and every issue was read as he went back and forth to his work.

INSERTS.—Give to some one the definite assignment of reading missionary magazines with a view to gleaning short striking items that may be inserted in church bulletins or parish papers.

BULLETIN SYSTEM. — Many churches are looking about for work to be assigned to various people. A combination of the wall space of our Sunday-school rooms, church parlors and churches with the facts published in missionary magazines offers possibility which would be quickly seized by any progressive business house. Appoint an individual or a committee to study available wall space, blackboards, bulletin boards, etc. Also the number and character of meetings to be held, and the possibilities of speaking impressive messages through facts and pictures displayed in various ways in a regular and systematic way from day to day.

CHARTS TOO. The pictures from various magazines offer good chart possibilities.

CLIPPINGS AND EXCERPTS.—Editors of college magazines will find that there are many items about colleges of mission lands which are worthy of place in their publications if the college missionary committee is on the lookout to furnish them.

MAKE YOUR OWN BOOK OF METHODS.—A chairman of the missionary committee of the Y. W. C. A. in one college made into a book all of the "Best Methods" from the REVIEW

and from other magazines. The book is turned over from year to year to the new chairman. Many presidents of local societies are making an "Ever-new Book of Missionary Methods," by this installment plan, not failing to add some pages of their own home made, tested and tried recipes.

PROGRAM SUGGESTIONS—A Moslem-Christian Debate as given in the October REVIEW will make a good addition to a missionary program. It will be more effective if presented in costume.

EIGHT BOYS AND GIRLS AND A SUNDAY AFTERNOON. Those were the principal ingredients but the affair would not have been a success if it had not been for the young woman who was always looking for missionary opportunities, the young man who always helped her make the most of them, and eight copies of the MISSIONARY REVIEW OF THE WORLD. The young woman had been thinking much of the way those eight boys and girls, who lived in her community and belonged to her Sunday-school, were spending their Sunday afternoons, and she did not like what she saw. The boys and girls were all either fourteen or fifteen and were keenly interested in investigating everything from bird life in their own parks to housing conditions in the South Sea Islands.

They were keenly interested also when they received "The world with a string to it." The world was a small card board miniature. On it was printed "The world is yours." To the string was pasted a strip of paper on which was printed "but you must investigate." On an inside sheet was this invitation:

"Tour of Investigators. Leaves Miss Blank's on next Sunday at 4. Lands at the church at 7:30. Meals en route included."

All of the eight had been previously instructed that they must beg, borrow or buy a copy of the latest MISSIONARY REVIEW OF THE WORLD. Even

then their hearts did not fail them for, notwithstanding the fact that none of them had been accustomed to spending Sunday afternoons with a missionary journal, they knew anything to which Miss Blank invited them was worth going to.

After preliminary greetings each guest was handed a pencil, and a paper containing thirty-five questions. After the questions was a blank indicative of the length of answer expected. The answer to every question was to be found in some article or news note in the REVIEW. For nearly two hours there was a lively searching party at work, though the comments and the exclamations coupled with the eagerness of each one to reach the goal of thirty-five correct answers, and the circulation of a box of "fudge" made the moments pass so rapidly that every one was surprised when time was called. Then a basket was passed which contained ten slips of paper, on each of which was printed a subject for an after-supper speech. Speakers were told which articles in the REVIEW contained material for their speeches and given fifteen minutes for preparation. Then the whole party gave eager advice and contributed diversified gifts to evolving from a chafing dish an appetizing hot dish to be added to the sandwiches, salad, and sweets already prepared. After supper each speaker was given three minutes on the assigned topic. There followed a spirited discussion of world conditions, then, a half-hour walk to church.

The ushers were delighted at the unusual request for seats for a party of ten young people at the evening service. The choir was also much cheered by the sight of some young faces in that usually empty pew that the music rang with unusual melody. Moreover the pastor, who had faced that empty space of these front pews every Sunday night for months, was inspired to preach an unusually good sermon and reports of it brought out a larger congregation on the following Sunday evening.

As for the investigators, they went home convinced that after all missionaries were not so uninteresting as they had thought, and that missionary magazines were not "dry as sticks," while the young woman who was looking for missionary opportunities and the young man who always helped her make the most of them, were content.

What She Did

She was a woman who did things. "Tell me," I said as I settled myself comfortably beside her in the path of my methods hunt, "four ways you use missionary magazines."

She laughed. "Whenever I have to produce four things I always think of 'something old, something new, something borrowed and something blue.'

"Now as to 'something old.' I found I was having an accumulation of various missionary magazines which was ever growing in un-used, dust-collecting piles, so I went over them and made clippings of articles and stories on different countries. Then I made loose leaf scrap books of them. The covers were plain cardboard with the name of the country printed on back and some pictures pasted on. I had sheets of white paper punched with two holes for inside pages. One book of poems has enabled me to gather in one place where I can lay my hands on them at any time the best missionary poems from every source. My books have become a veritable reference library for all the people in the church who want material for papers and talks. Since they are on loose leaf sheets I can lend them all together or in sections.

"As to 'something new' as soon as my new missionary magazine comes our prayer meeting committee gets together and we base the next prayer meeting on the needs revealed by the magazine. We begin with praise for the work that has been accomplished, one person or sometimes two or three being appointed to tell in a few words of items for which we should give

thanks. Then we have either a short talk by the pastor or by a number of members calling attention to the situation in various mission stations and presenting the call for prayer. If the statements are made by members previously appointed by prayer meeting committee they are of only several minutes each, being held to the briefest form possible to present the situation so that most of the hour can be given to praise and intercession as the progress of the work and the needs are stated. As the congregation goes out the members of the committee hand to each one a card on which is written the special causes for praise and prayer with the page of the magazine on which the item appears, noted so that all of the members may be praying definitely every day at home.

"'Something borrowed.' Well, we have made quite a feature of lending our magazines. Each subscriber has a circle of members, who are not subscribers, assigned to her. One of her duties is to lend her magazine and to lend it so tactfully and effectively that she really gets her uninitiated neighbors to read some article, or story or poem, or look at some picture.

"Possibly my 'something blue' is best of all. We found the folks that were shut-in were often discouraged and blue. They had had an over dose of self, so we have our Readers' Division, which is made up of members who agree to slip in to various 'shut-ins' to read to them. No matter what else they take in the way of reading material they always take a missionary magazine and we have found that when we get some folks to think of other people in the world besides themselves they are cheered more than when we read the funny papers to them. Then too we have found that great blessing has come to our members who have given this service. We are careful to send just the right folks to the right folks, and to caution a wise selection of poems or stories or articles and advise against an over-long stay."

The Ideal Missionary Wife

A Bible Study on Proverbs 31:10-29.

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

A paper by Mrs. D. Z. Sheffield in *The Chinese Recorder* (March, 1919), deals ably with the status, preparation and work of missionary wives, but, as Matthew Henry tells us in this chapter of Proverbs, we have "a looking-glass for ladies which they are desired to open and dress themselves by: if they do so their adorning will be found to praise and honor and glory at the appearing of Jesus Christ"

The Old Testament portrait of the perfect woman is a gem in literature. Like all Scripture it has universal application for all times and all nations. The writer, an Arab chief, Lemuel, is perhaps describing his own mother (cf. context and marginal note), and shows the high ideals that prevailed in the Orient before Islam came in to lower the standards of home life. The description, because of its many Orientalisms, especially suits the heroism of the task and the environment of the missionary wife and mother. Of the Christian workers on the foreign field more than sixty per cent are women, and more than half of these are wives of missionaries. They are a constant illustration of that Christ like "inverted homesickness which loves and longs and labors and suffers for a land and people *not* their own."

An abridgement of the description in Proverbs is found in the New Testament (I Timothy 2:9, 10, and I Peter 3:1-6). In the Hebrew the chapter in Proverbs is an acrostic, each verse beginning with a letter of the Hebrew alphabet in order. This acrostic sums up womanly virtues as the following analysis shows.

In Verse	10	The strategic value of home.	"	20	Social service and liberality.
"	11	Veracity and sincerity as foundation of character.	"	21	Foresight in household duties.
"	12	Goodness a fountain of influence.	"	22	Artistic sense and taste Beauty as power.
"	13	Diligence that is contagious.	"	23	Justifiable pride.*
"	14	Enterprise that ministers to comfort.	"	24	Business capacity and administration.
"	15	Industry and division of labor.	"	25	Strength of character and a joyful disposition.
"	16	Economy of resources—missionary salary.	"	26	Sweet temper in telling the Good News.
"	17	Strong health and exercise—the climate.	In Verses 28, 29	27	Good management and frugality.
"	18	Efficiency of plan and program.	"	30, 31	Motherliness and wifely virtue.
"	19	Self-help and industrial training.	"		Her glory and reward, now and hereafter.

Such high ideals challenge missionaries to take account arew of the talents committed to their trust, and consecrate them all to Christ's service. They make ridiculous the tabulation of missionary statistics under three headings, namely: "Men; Sing'e women, *Other women*"! Who would classify as such Mary Moffat, Harriet Waterbury Scudder, Anna Hazeltine Judson, Mrs. Hudson Taylor, Mrs. John G. Paton and other missionary wives who form such an honored host!

* Matthew Henry says "because her husband appears clean and neat in his dress and every-thing about him decent and handsome, yet not gaudy, one may know that he has a good wife at home that takes care of his clothes."

Woman's Home Mission Bulletin

EDITED BY MISS FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

THE MISSIONARY PROGRAM AS A GUIDE TO SERVICE

BY MRS. JOHN FERGUSON, White Plains New York

Program-building is not always recognized as a function of service. The thought of service should be the dominant motive in its preparation. The program will prove to be either the strength or weakness of the Missionary Society. Prepared by a committee charged with that responsibility it presents a list of leaders, topics and devotional exercises providing for two hours of spiritual cultivation once each month. These programs, often somewhat detached, have large value, but the flow of interest and service is too intermittent. They are like channels of California valleys overflowing in rainy season, but dry in other seasons. But the program that lays tribute on the spiritual qualities of members, that coordinates the aims of organized church forces, that projects its interest on the whole field of service sends forth a stream of unceasing influence. It is not the spiritual enthusiasm of a single afternoon a month, but a cultivation of the richest spiritual qualities and an expression of the purest spiritual ministries throughout the seven days of each week of the month. Such a program is like the channel of a fountain fed by the unfailling reservoirs of the uplands. The vision of the program as a means of cultivation and a field for service will enable the program committee to make their work vital and a challenge to the devoted women of the congregation, and winsome to those who are as yet uninterested. The

members of the Program Committee are the trustees of spiritual resources whether of personality or passion. They are the discoverers of fields for the application of these resources. They are the guardians of a great treasure, the executors of a noble trust.

Four fundamental principles determine program building as an aid to service. There must be a clear purpose in mind. Is the program to entertain, instruct, inspire, or develop? These are vital elements. But do they sum up the final end in view? If so, the program is in a measure fruitless. Instruction, inspiration, and cultivation are worthy accomplishments but until they are so compacted into service that they take fire they are largely inert. "They were all filled with the Holy Spirit, and began—" Not until they BEGAN did that flame become a contagion in the hearts of the unsaved.

There must be definiteness. Programs and messages are alike weakened by mere generalities.

There must be continuity. Each program should mark a distinct advance toward a climax and each feature in the program should contribute to that end.

There must be coordination. Devotional exercises, Biblical messages and original productions should be in harmony with the general theme of the program.

The aim in program-building must be kept constantly before the committee. It is to deepen the interest of those interested and create new interests. It is to develop interest in the uninterested and draw them into the organized movement. It is to relate our lives definitely to the life and condition

of those whom we study. It is to produce practical results in developed prayer, dedicated life, and devoted money. It is to create community consciousness by presenting community needs. It is to develop the sense of individual responsibility. An essential aim is to produce capable leaders. This searching question should be kept constantly in mind. Are our women who possess qualities of leadership being developed by participation in our missionary programs? What quality of leadership have our programs developed and is it found in sufficient quantity? In every sphere of organized life, educational, social, and political, capable leadership is a supreme need. Surely leadership is the crying need of the Christian Church for bringing the Kingdom. But how can leadership come out of the cultivation of mere feeling and sentiment, however spiritual? Not until life passes through the discipline of service is it ready to receive baptism into the vocation of a fruitful ministry.

We survey briefly our material for the building of the program. We have at command Mission Study Text Books affording a wide field for selection. Reference books are essential. If each of a number of members will purchase one they can be secured without financial burden and later can be placed in the library of the church. The management of Public Libraries are often willing to purchase more expensive books of reference which are of permanent value to the libraries. *THE MISSIONARY REVIEW OF THE WORLD* should be provided to keep in touch with the world-wide work and problems. Reports of the Federation of Women's Boards of Foreign Missions, of Council of Women for Home Missions, of Home Missions Council are most valuable. Denominational publications should be used loyally. We have little confidence in the

sustained enthusiasms for the broad field of service that are not fed by intense and reasonable loyalties to the home church. The Interchurch World surveys are invaluable. A carefully kept scrap book for current events is a mine of treasure. If we are to develop community consciousness we cannot be indifferent to present-day economic questions, and in this field Government pamphlets are available. There is much material of equal value that cannot be mentioned here.

Maps, attractive posters, and carefully selected pageants are contributory means of translating facts into the life-service of members. The committee's work is not completed when the formal program is printed and distributed to the members of the Society. The architect's work is not finished when the blueprints are placed in the hands of the builder. He must give wise direction and painstaking supervision until the building stands forth complete to fulfil the purpose of its erection. In like manner the stewardship of these spiritual builders is a sacred trust to be executed in faithfulness toward a completed task.

"Give diligence to present thyself approved unto God, a workman that needeth not be ashamed, handling aright the word of truth." 2 Tim. 2:15.

My Friends—an Introduction

BY ALICE W. S. BRIMSON

Executive Secretary of the Christianization Americanization Department of the Woman's Baptist Home Mission Society.

"A new-found friend is a new-found joy." New friends I have found this winter who have broadened my view and deepened my appreciation, women whose friendship I count most dear. May I introduce some of them to you?

Turn down the board walk which leads to the rear of the building. Up the narrow, steep stairs we climb. The big collie is the first to greet us, strangely out of place in the wee little flat which

boasts no back yard. Then comes Katie, with her cheery smile and hearty handshake. We all sit in the immaculate kitchen. Katie wants to learn English. She wants to speak so "sweet," drawing out the word "like an American."

"Do you know what soul is, Katie?"

"Yes, thoughtfully, "soul is heart—live forever."

To form our rounded letters seems hard to Katie. I place my hand around hers as once, many years ago, the teacher did for me, and move her fingers to make the strange letters. Oh! the joy in her face when, after painstaking effort, at last she has written her name.

Katie tells of the little cottage in Hungary with the dirt floor and the thatched roof. "Oh, maybe you don't think my house is very nice," she says as she looks about her little rooms, "but oh, I wish my mother could see it! She would think it is wonderful." . . . We never had enough to eat at home in Hungary. Many a night I have seen my mother take the frying pan and put it on the stove; then she would put in flour, without any fat, and stir and stir until it was brown, and then put in water, and that soup was our supper."

"But do you really love America, Katie?"

Raising her hand, with a look of reverence the answer comes, "Before God, I love America." Katie is never idle. All day she crochets or knits. She is now planning a curtain made of filet crochet for the glass door. The pattern on it is to be the Statue of Liberty.

Another friend of mine is Mrs. Piccininni, from sunny Tuscany. She is sure to greet us with a kiss and welcome us gleefully into her pretty home. Then there is Mrs. Macros who is taking care of the

baby in most approved American style and is anxious to learn to talk better and be "all American" for his sake. While we sit and have refreshments, her eyes will shine if we talk of the beauty of the homeland.

Mrs. Tsaikos lives in a house on the back of the lot in one room and an alcove. Here Mrs. Tsaikos lives with her twin boys of four, and the smaller lad of two, and, of course, the baby. She has two chairs, and the bed and table and stove so nearly fill the room that we could not be far away from the stove. We try to explain to Mrs. Tsaikos our errand.

"No English, Greek," is the answer with a shake of the head.

"We teach," is the reply.

But again, "No English, Greek." Then, from a shelf, she brings a pencil and paper: "You write—man read," was the request.

With more smiles we leave, promising "Next Wednesday."

The next week she smiles her welcome and brings the chairs, and we try again. "Chair, stove." She repeats it, and this time my visit ends after a very successful lesson. This must be the beginning of a long series of visits. Sometime, after she has learned to love me, I can tell her of the Friend who loves her more than I do; who knocks at the door of her heart just as we did at the door of her little backyard home, and then, if I introduce Him, perhaps she will let Him in.

It is hard to be a stranger in a strange land when the language is all unknown. It is hard, in these days of high prices, to make the family income go round the family needs; but when you are a widow it is infinitely harder. There is much that an American friend can do for Mrs. Costakes. She has five sturdy children, all loyal Americans. A few weeks after Christmas was the Greek

New Year and, according to the custom of the old land, Mrs. Costakes prepared to take the whole family to the Greek Church; but to her surprise she met opposition. "No, Mother," said the oldest boy, "We are not Greeks. We are Americans and we have to go to school today. We canot go to the Greek Church."

"And I want to be an American, too," Mrs. Costakes said, as she told the story. But, if being an American means abandoning the religion of the "old country," is it not the obligation of Christians in America to substitute the bulwark of our religion?

Down a narrow walk we go between two houses, until our progress is disputed by a great, big hog. He does not deign to recognize us. Neither does he make any attempt to follow us up the back stairs. Amelia is a house-keeper, though she is only fourteen years old. Back in Amelia's mind is a memory of the distressing day, two years ago, when in another house than this, she was startled by the scound of a shot in the next room. Crushed by a weight of care, so heavy it seemed she could no longer bear it, the Polish mother forced her way out of this cold world, and left to the little daughter the bloody vision, the crowd and excitement of many women coming and going and gossiping, and the realization that she must fight against the hardships that her mother could not face. So, in these two little rooms, she keeps house for the father who cannot yet speak the English language.

"Why don't you go to night school?" we asked him. An embarrassed laugh follows our question.

"Two old for school," Amelia explains. He is ashamed to go. We tell him that he can come to the mission and there he can learn the English.

Is Amelia coming to sewing school?" Her eyes shine. She will soon be ready. She has finished her work, and it is well finished too, for there is no speck of dust or disorder in all her domain. Amelia loves the mission and is never absent when it is open. What hope does the future hold for her except through the mission? Her friends there must take the place of her mother and interpret America to her, its snares and its glories, as her father cannot.

Sweet-spirited service to a stranger is the key which unlocks the door of such friendships and brings to many a new American the first Christian interpretations of the new land; and to the older American the enrichment of a new friendship. This is the true method of Americanization.

NEW AMERICA *

BY J. MONTGOMERY WILSON

Lord God of nations, hear
Thy people when in fear
On Thee they call;
Heal Thou our bleeding land;
Help us henceforth to stand,
Kept by Thy powerful hand,
Our all in all.

Our wanderings we confess,
Our utter heedlessness
Of all Thy love;
Help us to seek Thy face,
Turn from our wicked ways,
And trust Thy saving grace,
Father above.

Forgive our greed of gain,
From arrogance restrain
By Thy great power;
So shall our ways be right,
Thy Sabbaths our delight,
Faith be complete in sight,
From that good hour.

God help us to receive
The chast'ning Thou dost give,
With humble mien;
Then wars on earth shall cease,
Our land shall yield increase.
And Christ, the Prince of Peace,
O'er all shall reign.
Bisbee, Arizona.

* From the Christian Observer.

NEWS FROM MANY LANDS



NORTH AMERICA

Materialism vs. Spirituality

WHEN Sadhu Sundar Singh, who recently visited England and America, was asked to give his impressions of America, instead of mentioning the greatness of the cities and success of business enterprise he described the materialistic atmosphere that pervades the country, and the manifest indifference to things spiritual. The parable of the man dying of thirst while adrift on the ocean was used to illustrate the abundance of the spiritual Christian doctrines so saturated with the salt of materialism that the religious thirst of Americans can not be satisfied by them.

International Congress Against Alcoholism

THE International Congress against Alcoholism convened in Washington, D. C., September 21 to 26. This was the fifteenth session of the Congress since its foundation in 1880, and the first in almost a decade. The last Congress met at Milan, Italy, in 1913. There were delegates in attendance from the Arctic Circle, Iceland, Finland and Russia. Scandinavia, the new republics of Poland and Czecho-Slovakia, the democratic kingdom of the Serbs, Croats and Slovenes were all represented. The Antipodes and all of the countries of Central and South and North America, England and France, China and Japan were likewise represented, while Italy, in addition to its formal delegation, sent a commercial representative with an exhibit of unfermented wines to show what can be done with a great native

industry, if ever there is an eighteenth amendment to the Italian constitution.

Well known physicians, prominent educators and distinguished scientists led the discussions, which covered the scientific, economic, social and historical aspects of alcoholism.

Prohibition and the Salvation Army

A SALVATION Army officer, quoted in the daily press, declares that "the deserted appearance of the Army's industrial homes is the best proof of the effectiveness of the prohibition amendment." Seventy-five per cent of the men who worked in the industrial homes were confirmed drunkards, and were representatives of all trades and professions. From the various departments of their industrial enterprise, the Salvation Army realized an annual income of more than a million dollars, all of which was put into expansion of their service. The lack of drunkards will mean that other work must be taken up. They plan to establish clubs in industrial centers, to build hospitals, and meeting houses, and to inaugurate some definite work to save young boys.

Fund to Aid Russians

THE will of the late James Stokes of Ridgefield, Conn., makes provision for organizing the "James Stokes Society, Inc.," a philanthropy founded by him for "Young men in Russia and elsewhere," and closely affiliated with the European Y. M. C. A. Committee.

Mr. Stokes founded the Y. M.

C. A. in Paris and in Rome, and under the old regime in Russia supported the "Miyak" or "Lighthouse" in Petrograd, which conducted classes for 3000 young Russians. The assets of the James Stokes Society amount to more than 1,000,000.

Lithuanian Methodist Church

SOUTH BOSTON has a colony of 10,000 Lithuanians among whom Rev. S. Geniotis is building up the first Lithuanian Methodist Church in existence. Classes in English and religious education are conducted for both children and adults, and several Lithuanian young men are training in Boston University for religious work. Although the writings of Robert Ingersoll have been translated into Lithuanian, and are widely read by these people, there are no Christian hymn books, catechisms, Sunday-school lessons, or other material for religious instruction. The lack of Christian literature in Lithuanian is a serious hindrance.

Home Mission Evangelism

A FUND of \$50,000 from the Methodist Centenary appropriation will be used in a widespread evangelistic campaign by the Southern Methodist Church. Twenty men are already at work in the home mission territory of the South and West. New work has been opened up in the mountains of West Virginia, in Tennessee, New Mexico, Arizona and Oklahoma. Miami, Arizona, a town of ten thousand inhabitants, has but one Protestant church, of only twenty-five members. A recently appointed missionary of the Southern Methodist Church has undertaken work there.

New Name for Evangelist Organization

THE Interdenominational Association of Evangelists at a meeting held at Winona Lake, Indiana, changed its name to "The

Interdenominational Evangelistic Association." Plans were made for raising a budget sufficient to enable the general secretary, Rev. P. E. Zartman, to devote his time to the "promotion of evangelism, not evangelists." Steps were also taken to raise the standard of requirement for membership, and it was decided to issue a magazine in the interest of evangelism.

The Negro in Business

THE Negro's commercial progress has been remarkable. Increasing numbers of his race have shown unshakable evidence of that soundest principle of American business success—thrift. In 1866 the Negroes of the country North and South owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses and had \$20,000,000 of accumulated wealth. Fifty years later the number of homes owned had increased to 600,000, one out of every four, the operated farms to 981,000, the number of businesses to 45,000 and the accumulated wealth to \$1,110,000,000. In 1867 four hundred Negroes were engaged in about forty lines of business; in 1917 they were engaged in two hundred lines and had \$50,000,000 invested. Today there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was \$60,000; in 1916 it was \$21,500,000. For the same dates the valuation of church property increased from \$1,500,000 to \$76,000,000. Were the figures for increase along all lines for the last five years available, a much more marked contrast would appear.

Inter-Racial Committees in the South

THE community idea for inter-racial understanding through the joint leadership of white and

colored people in each community has spread into many Southern cities and towns, and has resulted in many practical reforms. Recent accomplishments in the state of Louisiana are typical.

New Orleans has a Colored Civic League duly chartered Dec. 19, 1919. The New Orleans Association of Commerce has a committee of three who are ex-officio members of the Board of Directors of the Colored Civic League. This arrangement means effective co-operation through responsible bodies whereby welfare agencies can be promoted, justice in courts and industrial conditions assured, schools built and maintained, recreation provided, the poor cared for, friction removed, to the great benefit of the city's 100,000 Negroes and all its large white population.

The Inter-racial Committees of local communities provide plans and methods of law and order, justice in the courts, better housing, care for the sick, provisions for sanitation and recreation, better schools, school buildings, and teachers, economic justice, improvement in street cars, aid for and interest in the farmers and the promotion of varied interests of Negro welfare. Christian agencies, colored and white, are particularly enlisted.

Congregationalist and Advance.

The Uplift of the Indians

DR. SAMUEL A. ELIOT, son of the former president of Harvard University, and himself an author, preacher, church administrator, and Indian Commissioner, recently saw a map of the United States, showing the mission stations of all denominations to Indians, with the motto at the top, "The Gospel of Jesus Christ Will Solve the Indian Problem." Dr. Eliot said, "That is true; that must be our reliance more than upon bulls and buildings and bath-tubs." Then he wrote, "The solution of

the Indian problem in this country is not to be found in merely increasing the material resources of the Indian people, giving them land and tools and cattle, but in, and through, Christian education, the upbuilding of initiative and character, the inspirations of faith and hope and fraternal goodwill."

Indians Give Pageant

FIFTY years ago the Protestant Episcopal Church began mission work among the Dakota Indians. In commemoration of this fact the Indians recently gave a pageant on the Santee Reservation—"The Fifty Years' Trail"—depicting many of the incidents in the long march from the darkness of superstition to the light of Christianity. The pageant was written by Bishop Burleson and translated into the Dakota language.

Cooperation in Alaska

UNDER the leadership of Mr. W. T. Lopp of the United States Bureau of Education, schools are now within reach of nearly all native children. Hospitals and orphanages are being built and equipped as rapidly as money is appropriated by Congress. The Presbyterian Board of Home Missions and other denominations seek to work in harmony with the government, so as to avoid duplication.

Mexican Invade United States

IT IS estimated that more than 100,000 Mexicans have flocked into Texas within the past six months, and almost an equal number into New Mexico, Arizona and California, attracted by the lure of rapid money making. They are reported to be crossing the border at unguarded spots, so as to avoid the literacy test and the \$8 poll tax. Once on our soil it is exceedingly difficult to expel them. Their labor has been helpful to farmers, but they present a problem every-

where they go. Home mission organizations are directing their attention to a solution of it, realizing that Christianity is their only hope.

LATIN AMERICA

Student Preaching Centers

MEXICO has an "Advance Movement," initiated by a native pastor, Rev. Eleaser Perez, and emphasizing the duty of every Christian to be an evangelist. One of the most enthusiastic responses to this movement has come from Coyoacan, where nine young men studying in the Presbyterian Training School have formed a workers' band which recruits for the ministry, and holds services in outlying districts. Once a week they meet with their Sunday-school teacher to prepare for the services. They maintain the work of two organized churches and six preaching stations. Vigorous opposition is encountered in some places; once the young men were stoned, but all the churches are growing steadily.

Sunday School in a Laundry

A STEAM laundry is a novel place for a Sunday-school, but the moral cleansing that takes place in a laundry of Bahia Blanca, Brazil, on Sunday mornings when children of the tenement who look like "soiled linen" gather to learn the Gospel story, has a salutary effect upon the whole neighborhood. This school, held among the engines and boilers, has grown steadily, and shows what the leaven of the Gospel can accomplish.

Falsehood and Threats in Brazil

SOME months ago, says the *Missionary Voice*, a Romanist in Pirassununga, Brazil, turned history upside down and pictured to the ignorant masses how the Protestants in the fifteenth century began a fearful persecution against the "Holy Mother Church;" how in the

time of Martin Luther the Protestants drenched Germany, France and other European countries with blood; how from that date the Protestants have been the cause of all wars; how the Protestants (of course American) have taken one country after another, California, Texas, Cuba, the Philippine Islands, Panama; and how they are now stealing into South America with the purpose of subduing Brazil.

He told them that American missionaries are well paid spies, sent out by the American government for the purpose of winning the people and thus making it easier to subjugate the country. He then passionately exhorted them to be patriotic, and rise up and drive all Protestants out of the country.

There followed frequent attempts to stone the missionaries, and a bombardment of anonymous letters threatening to use dynamite, but notwithstanding this bitter opposition, no violence has yet been done, and nearly fifty persons have since professed their faith.

Brazilian Womanhood Awakening

STATISTICS show that 85 per cent of all Brazilians are unable to read or write. In Sao Paulo, an up-to-date and modern city the percentage is 60%. Likewise, in an undeveloped state has been the Brazilian woman's idea of her rights and possibilities in society and business. Since the World War, young women are turning from the thirteen and fourteen-year-old marriage to the schools of commerce, of pharmacy and of medicine, and many are begging entrance to the Normals. They are entering business offices, welcomed by a new attitude of society toward them. Not a single state institution in Sao Paulo was able this year to take in all the young women applicants.

Home and Foreign Fields.

EUROPE**A Princely Gift**

NOT long ago there came to the China Inland Mission headquarters in London an unregistered parcel, insufficiently addressed, which was found to contain a large number of Scotch bank notes, tied up in bundles of twenty and amounting to no less than £980. The only intimation of the donor's wishes was written on a fragment of paper: "For the China Inland Mission. Jehovah Jireh!" Some unknown story of sacrifice doubtless lies behind the gift.

The Christian.

Local Option in Scotland

THE history of the temperance agitation in America of twenty years ago has begun to repeat itself in Scotland, which has launched a great local option campaign. The local option law which Parliament granted Scotland is so framed as to require simultaneous campaigning in all the districts which are to exercise this choice. Colonel Kyle of the Highland light infantry is the champion of the dries, and expects to surprise the wets in the final test.

Sunday Schools in Europe

THERE are 1288 Methodist Sunday-schools in Europe, with an enrolment of 99,793, almost all children under sixteen. Church membership on the continent is only 65,736. Practically 100,000 children, therefore, represent not only the coming Methodist Church in Europe, but present a challenge for transforming the continent, shattered by war, into a Kingdom of peace.

These Sunday-schools are in fourteen of the European countries. Material is seriously lacking. So far, in only one of the fourteen countries has there been

an attempt to produce a graded Sunday-school literature. Most of the teachers have very meager training.

Reduced to concrete terms, nine points that would make for Sunday-school efficiency in Europe may be mentioned:

1. A General Director for Europe, with a strong secretary each for France, Switzerland, Sweden and Germany.

2. A teacher of Sunday-school methods in every theological seminary.

3. A demonstration Sunday-school for each country.

4. Institutes and Conferences on Sunday-school methods.

5. Summer camps and summer schools of methods.

6. Training text books for teachers and a comprehensive literature for the pupils.

7. Development of adult Bible classes.

8. A definite missionary program.

9. A campaign to double enrolment and organize new schools.

Christian Advocate.

Conferences on Christian Cooperation

GENEVA, Switzerland, was the scene of several conferences during the summer. In addition to the Missionary Conference and the Conference on Faith and Order there was a National Church Federation Conference, and a meeting of those interested in international friendship. Plans were made to call a "Universal Conference of the Church of Christ on Life and Work," probably in the summer of 1922, to which all churches of all lands will be invited to send delegates. The Committee of Arrangements, of which Archbishop Nathan Soderblom of Upsala, primate of the Swedish Church, is temporary chairman, includes among its members Rev. Charles S. Macfarland of New York and Rev. Thomas Nightingale of London. Eleven members of the Committee are from the United States, three from Switzerland, two each from Scotland, Sweden and Hun-

gary; and one each from England, Denmark, Holland and Italy.

The National Church Federation Conference met August 9 to 12 in the Hotel Beau Sejour, with ninety delegates present from fifteen countries. One purpose of the Conference was to take foreign delegates to Europe to study the position of the Continental churches.

Belgium After the War

REV. Henri Anet testifies that the war has occasioned real spiritual progress in Belgium. A great many of the leading men who before the war were bitterly opposed to clericalism—which was the only representation of Christianity they knew—have come in touch with American and British institutions in a new way, and now have a better understanding of Protestantism, and the influence of the Roman Catholic clergy can never be what it was before the war. One of the results of this modified public opinion has been the establishment of a system of compulsory education.

The Methodist Episcopal Church, South, is planning an extensive social and Christian work in cooperation with the two principal Belgian churches.

Bulgarian Pastors meet

AFTER the years of interruption caused by the war, the Bulgarian Pastors' Brotherhood has been able to meet again. The meetings have always been held during the summer vacation, and are intended to serve for the transaction of business, for social intercourse and for spiritual uplift. This year they were held at Samokov, and large representations were in attendance from both north and south of the Balkans. Two American Friends who, on their own initiative and at their own expense, have been evangelizing in Germany and

Roumania, were visitors at the Conference. The earnestness and frequency with which uncomplaining loyalty to the pure Gospel was expressed forecast bright hopes for Bulgaria. *The Orient.*

Spiritual Movements in the Balkans

AN AGENT of the Bible Society reports that two or three thousand Bibles could be sold in Bucharest within a few days if they could be procured. One man offered 100 francs for a copy. A national society which has been founded for the restoration of Bulgaria puts Bible reading in the forefront of its program, while in Greece, circles have been formed for reading the Scriptures. Even before the war had ended, soldiers in the trenches had formed little groups to read the New Testament together, and these groups are found in many towns and villages.

MOSLEM LANDS

Mohammedan Decay

AT A MEETING of the Mohammedan Association in Cambridge, England, one of the delegates from India said:

"The peoples who own allegiance to the Islamic faith have been on the down grade for many decades. What used for successive generations to be a name to conjure with is today a by-word and a reproach. Mussulmans have ceased to be true to those ideals which once were especially and remarkably their own. The people of Islam are false, in a very essential sense, to the high ideal which made their forefathers great. Stagnation, apathy, and want of hope characterize today the Mussulman peoples of the world." *The Presbyterian.*

Conference of Zionists

AZIONIST Conference was held in London July 7-24, and was attended by delegates from

twenty-eight nations. A number of important resolutions concerning Palestine were proposed and carried. Probably the most remarkable of these decisions was the adoption of the policy that the land should eventually become the common property of the Jewish people. For this purpose a national foundation fund of not less than £25,000,000 is to be raised.

A far reaching educational program was also adopted. Elementary, industrial and commercial schools, schools for music and art, libraries, museums, a research institute and a university were budgeted for.

Lord Rothschild presided at the Conference, and the principal speakers included Mr. Balfour and Lord Robert Cecil, in addition to Zionist leaders.

Religious Fanaticism in Egypt

REV. E. R. Balleny of the United Presbyterian Mission in Egypt tells of a wealthy Mohammedan landowner, whose four sons had been educated in the Mohammedan University. Three of the number were Christians and the father's rage knew no bounds. Missionaries visited him to intercede for the sons, but they were warned never to repeat the visit. Egyptian Christians of influence also called on him to urge tolerance but to no avail.

Subsequently, seven or eight Mohammedans of the Community beat one son until he was exhausted; then forced him to sign the following statement which they sent to the missionary from whom he had learned about Christianity:

"To the Honorable Mr. —. I would inform you that your recent visit failed of its purpose. Therefore I,, am truly a Mohammedan, confessing and believing in God, and his angels, and his books, and his prophets, and I testify that there is no God but God, and that our Lord

and Prophet and intercessor and beloved friend Mohammed is the apostle of God. And this is the last letter from me, and I have finished with you."

For some weeks the boy was kept in confinement, but eventually made his escape and remained in hiding until, incautiously venturing out one evening, he disappeared and has not been heard of since. The other two brothers have been able to get away from their village, but their livelihood is a precarious problem. Converts from Islam are not free to pursue a trade or profession undisturbed.

United Presbyterian.

Eddy Meetings in Egypt

DR. SHERWOOD EDDY has been holding evangelistic meetings in Egypt during October. A preliminary Prayer Conference was held with Christian workers of the Nile Valley in September, after which Dr. Eddy held a series of meetings in Cairo, Tanta, Assiut, Luxor, Ninia and Alexandria. The political situation in Egypt is still very tense, and emphasizes the great need of preaching the Gospel of Christ at every opportunity.

Opportunity in the Sudan

AN UNUSUAL opportunity for Christian service exists at present in the Anglo-Egyptian Sudan. The government authorities, being anxious for an extension of missionary work among pagan tribes, have approached the Sudan United Mission and asked that they organize schools in new localities. The government offers to gather the children into the schools, and promises the best of facilities for work. Three new workers, graduates of Australasian universities, are leaving for this field, and the Mission is anxious to secure two additional workers, one a teacher and the other a doctor.

INDIA**Report of Hindu Conversions**

THE Hindu Missionary Society has boasted of "re-converting to Hinduism one Christian each week," but their official report shows that fifty persons came into the Society during the past three years, from Christianity, from Islam and from Parseeism. This may be compared, for those who maintain that "India is in a fair way to convert Christendom," with the 350 Indians, on the average, who are becoming Christians every day.

Women of Travancore

THE "Mothers' Union" has taken firm root in Travancore, and now has about 12,000 members. The first point of emphasis is the home; Indian Christians are beginning to realize something of what it means to train children properly, and to see what a spiritual force woman can be in the home.

Women have not formerly been encouraged to take an active part in church work, but in some places they are now teaching classes in Sunday-school, and a few are assuming responsibility for visiting absentees. Several of the women gather the poorer women of the neighborhood on their verandas, and teach them texts and hymns. Work of this sort helps the teacher equally as much as the taught.

All over South India "Gospel Sunday" is observed, when every Christian man, woman and child is asked to have a part in making the Gospel known to others. In one congregation last year the Indian pastor said that the women accomplished more than the men.

A Powerful Appeal

THE London *Christian* recently published the following petition, sent by villagers of Hyderabad to Rev. Charles W. Posnett, of Medak:

"We, the outcaste villagers of Togita, are come to you because we can serve our village gods no longer. After every harvest we have sacrificed sheep and brought our new rice to the feet of Misamma, our village goddess, but what has she done for us? Nothing. We have sacrificed also to Durgamma, the cholera goddess, and to Poshamma, the smallpox goddess, but our children and our homes have not escaped the scourge. Only from the medicines of the white ladies have we had help.

"Out of chips of wood the village carpenter has made our idols, and we poor outcastes, who are not even allowed to bring our offerings into the temples, have always brought sheep, fowls and rice, and the priests have taken them from us on the threshold of the temple.

"Now our own relatives have become Esi-log (men of Jesus), and they have told us of the true God, and He has twisted our hearts; and now we are all of one mind in our village, we wish to come to the Christian's Church and to bring our offerings and to pour them out at the feet of Jesu Swami. But we wish most of all for an Evangelist who will live amongst us and teach us about Him; therefore leave us not to the old devil priest and to the idols in which we no longer believe, but send us one to help us to become true 'men of Jesus.'

(Signed)

SIANNA,

Guardian of the Water Tanks.
ALLAGONDA LATCHANNA,
the Cultivator."

Indian Christian's Generosity

THE *Indian Witness* reports the following about a Baroda Christian:

"There was a very earnest Christian villager who, for some time,

had annually made a contribution of one hundred rupees to the church. One year the rains failed, and the ground was parched and dry. The crops were a complete failure. His non-Christian neighbors began to taunt him and say: 'Now, what will you give to your God?' He only kept silent; but, on the appointed day for the annual church offerings, he and his family walked up to the front of the church and put down, to the amazement of all, not only his usual contribution of one hundred rupees, but five rupees in addition."

Indians Accustomed to Tithing

A PROFESSOR of economics at Ewing Christian College, Allahabad, has established two conclusions, after careful investigation; first, that the average monthly income of an Indian village family is about 20 rupees a month, and second that the average amount spent regularly on gifts to Hindu priests and old customs is approximately one-tenth of their income. Acting upon these conclusions at least two Missions, the Methodist Episcopal and the Church of the Brethren, are carrying on a campaign for making the Indian churches self-supporting by inducing the whole membership to contribute one-tenth of their income.

SIAM AND MALAYSIA

Beer Market in Asia

ACCORDING to a leading article in the Australian Brewers' Journal, reprinted in a recent issue of the Singapore Free Press, the Australian brewers are planning a tremendous trade campaign in Asia. German beer has been almost entirely barred out; the field is therefore wide open to Australia. Already Australian brewers have made huge shipments to India and with every success. They are congratulating themselves on the large numbers of Eurasians who habit-

ually take beer, and further rejoice at the growing number of educated natives who take kindly to it. They are using enormous sums of money and many men to advertise and sell their product. The challenge to Christian missions is to educate the people to better things before the brewers' campaign is well under way.

Malaysia Message

Lepers Count their Blessings

THE leper church at the Chieng-mai Asylum recently heard of a district twenty-five miles distant where there was no knowledge of the Gospel, and immediately called a meeting to consider their duty in the matter of sending some one to carry the Message to these neglected people. The lepers in this same church have recently sent to Treasurer Day, of the Presbyterian Board of Foreign Missions in New York, a draft for \$3.88, to be used in relieving famine in Syria.

CHINA

A Challenge to Christians

THE startling statement was made recently by Rev. F. W. Bible that there would be added to the population of China in the next thirty years, at the normal rate of increase, as many people as there are now in the United States. The present population of China is well over 400,000,000. The size of the missionary problem in China is seen in the fact that there is now only one evangelical missionary for every 80,000 people. There are in all only 312,000 communicants of Protestant churches, and the areas in which there is no missionary agency at all contain thirty-five to forty million people.

Christian Observer.

The Power of Prayer

MRS. F. C. H. Dryer of Hungtung, Shansi, tells the story of a young Christian engaged as clerk

by a wealthy employer, who forbade the young man to sing hymns, read the Bible or pray, but compromised when he wanted to leave by allowing him to read and pray quietly in his own room.

Sometime later the only son of the employer's brother was taken ill with convulsions, and the family called on all the renowned witches and exorcists, but to no avail. Finally, in desperation word was sent to this young man to ask what Christians did in like straits. He replied: "We pray to God." When implored to come and pray for the child he reminded them that he had been forbidden to pray anywhere but in his own room. Permission to pray was readily granted under the circumstances, and almost at once improvement began in the child's condition. Eventually recovery was complete. The employer now attends Christian services in the village, and a few months ago sent his young Christian employee to a Conference at Chaocheng, to testify how the Lord had answered prayer, and supplied him with 1000 cash for his expenses.

A New Leper Asylum

WU TING FANG, former Chinese ambassador to the United States, has given \$5,000 with which to buy the island of Taikam to be used as a leper asylum. In making this contribution Mr. Wu Ting Fang said:

"With regard to the cost of the land and other incidental expenses for securing the island, which amounts to \$5,000, I shall be glad to pay it. In making this contribution I do not desire to have an inscription of my name as the purchaser. My principle is, if I am permitted to perform a good action, I do not expect any reward nor do I like it to be known."

Watchman-Examiner.

A Chinese John the Baptist

THIRTY-SEVEN years ago a man from Haitang, a Chinese island, visited the mainland and there at an inn heard the story of Christ. He returned to Haitang, and did not rest until he had preached the Gospel in every one of the four hundred and eleven villages on the island. When the first missionaries came ten years later they found a people prepared to hear. There are now preaching centers in thirty villages of the island, and many of the Christians give one-fourth of their income to evangelical work.

Funeral Rites

MR. HU SHIH, a modernist who is advocating reform along many lines, feels the need of more sincerity in the rites connected with the dead, and put into effect a combination of new and old ideas upon the death of his own mother. He requested his friends to reduce the usual gifts, and for the old sacrificial ceremony lasting seven or eight days he substituted one which was finished in fifteen minutes. The burial site was selected for practical, and not geomantic reasons, and the outstanding result was economy in time and money. Mr. Hu maintains that the men of today have not the time nor inclination for the intricate rites of former days.

JAPAN-CHOSEN

Changes in Ten Years

MR. FRANK L. BROWN, who is attending the World's Sunday School Association in Tokyo, writes some of his impressions for the *Brooklyn Eagle*. Among other things he says:

"The growing democratic spirit of Japan is gradually prevailing against the influence of the two old clans which have controlled the military and general governmental policy of Japan for these years, and the demand for universal suffrage

is being backed by riots, and the organization of various groups, to give the people a large voice.

"Japan has just been passing through a real financial and commercial panic. Fortunes have shrunk, paper profits have disappeared, idle vessels are accumulating in the harbors, and there is much unrest and a freer criticism of public affairs by the press than formerly obtained. The nation is becoming sobered and while there has been much violent criticism of America here because of the California action and America's hand in the Siberian and Saghalin questions and America's constant insistence on her policy of protection of the weaker nations where aggression is attempted, there is a growing disposition to look at these questions from a broader standpoint and to gain by the honest, sympathetic criticism of such men as Mr. Vanderlip, who has left a distinctly good impression upon Japan by his American newspaper presentation of the present situation."

Son of Shinto Priest Converted

REV. Albertus Pieters, a missionary of the Reformed Church, wrote a series of articles for the Oita papers in regard to the rule requiring school children to worship at Shinto shrines. Rev. H. Kuyper writes of a young man at Usuki whose conversion directly resulted from these articles. At first he was much enraged, and wrote an article in opposition. In preparing this article, however, he began to realize that Mr. Pieters' arguments were founded on fact, and that his conclusions were right. This led him to go to an evangelist at Usuki to borrow some books on Christianity. Mr. Ohtsubo gave him Stalker's "Life of Paul" in Japanese. As he read of Paul's persecution of the Christians and his subsequent conver-

sion, he began to feel much similarity between his state of mind and that of Paul. His interest grew, until he was ready to accept the faith which he had been so recently opposing. He made a confession of faith, and is now telling his friends about the step he has taken; not an easy task, as his father is a Shinto priest!

The Presbyterian.

Fire at the Tokyo Convention

ON OCTOBER 5th, the afternoon of the day on which the World Sunday School Convention was to open in Tokyo, the great hall, built especially to house the gathering, was burned to the ground. Although a large chorus of Japanese and foreigners were rehearsing in the building at the time no lives were lost. The cause of the fire is believed to be defective wiring. The building was of wood and stucco and was erected to accommodate 3000 delegates and visitors. The convention assembled in the Y. M. C. A. which is the other large hall in Tokyo and seats less than 1500 people. Subsequently a large municipal theater was placed at the disposal of the convention. Mr. John Wanamaker was elected president the Association for the ensuing four years and Mr. Frank L. Brown, General Secretary.

Thirty countries are represented in this large and important gathering, but on account of its being held in Japan, Chinese and Koreans did not send accredited delegates. Fuller reports of the convention will be published in the REVIEW later.

Chosen Christian College

ONE of the features of Chosen Christian College, Seoul, when completed will be a model village, where married students may bring their wives and families. The first gift distinctly for this purpose has

been made by the Women's Missionary Society of the Canadian Presbyterian Church. The Charles M. Stimson Building has been completed for class room purposes, and funds are available for at least two more main buildings. Two residences for faculty members have been erected and are already occupied. Funds are also pledged for five more residences. Roads have been built throughout the greater part of the two hundred acre property, and large numbers of trees have been planted.

The seventy students come from every province in Korea, Methodists predominating with forty-three. One is a non-Christian and one a member of the Greek Church.

Korea Mission Field.

Annual Meetings of Missionaries

THE annual meeting of the Presbyterian Mission North was held in Seoul, June 20-30, and that of the Southern Presbyterian in Kwangju, June 18-29. The subject which called for the most discussion at both meetings was the educational program, and as a result, larger plans were formulated for aggressive work. The great problem to be faced is that of adequate equipment and workers.

The large attendance of young men at church services, the increase in gifts of the native churches, and the growing aptitude for native administration all indicate unprecedented opportunity for mission work in Korea. Large numbers of prisoners converted during confinement in jail are now returning to their homes, and are turning their enthusiasm for national freedom into spreading the Gospel.

AFRICA

Missionary Offerings

CURRENCY has become so scarce in some parts of Africa that people have returned to bar-

tering almost exclusively, and church offerings have to be brought in produce instead of coin. This often results in some confusion, as when chickens escape from their owners before the offering is taken. At one communion service in the Elat Mission seventeen people were required to bring in the collection.

New Church at Dondi

THE planting of a new native church at Dondi, the educational center of the West Africa Mission of the American Board, February 1, 1920, marked the putting of increased responsibility upon native leaders. Upon the day of the second communion service an inquirer, past middle age, brought two loads of fetishes to be burned, and as the onlookers stood around the fire he described them, one by one. Frequently he would remark: "It is all nonsense; I made that myself. The stuff inside is only dirt." On another Sunday a rain doctor's outfit was burned.

Nationalism in Uganda

NATIONALISM is not confined to Ireland, India and Egypt. It is making its appearance in Uganda, the heart of Africa. Rev. J. H. Cook of the Church Missionary Society writes:

"The rising generation of young Baganda, like youths who are just leaving school, are ambitious to use their wings and to assert their independence. On the one hand, they are more than ever trying to ape the externals of European civilization, with ludicrous effect so far as clothing and mannerisms go. Side by side with this superficial mimicry of the European there is beginning to be a cleavage of racial interests and sympathies. This is not seen in the older Christians, but is decidedly evident in the rising generation. It appeared in the discussions of the synod, when the

younger members wanted more power, and were less willing to listen to experience or to their spiritual guides. It appears in a tendency to the spirit that actuates strikes among boys in our schools."

PACIFIC ISLANDS

Samoans Decline Self-Government

THE London Missionary Society has now been relieved of financial responsibility in connection with the Samoan Mission: As a natural corollary of financial self-support, the Society was ready to put the control of the Mission organization in the hands of the Samoans, but they themselves rejected this plan. There has been, however, an extension of Samoan control.

A large number of Samoans have undertaken service in the foreign field, and have rendered valuable service in various island groups, especially Papua, and in what was before the war German New Guinea. The Samoan Christian Endeavor Society for three years has supported a Chinese pastor among Chinese laborers on the plantations.

George Brown Memorial

THREE years ago the Methodist General Conference of Australasia decided to make an appeal for £5000 to establish in Sydney a Training Home for Women Missionaries, but stipulated that no initial expenditure be incurred until two-thirds of the amount was in hand. War, failure of crops and increased living costs stood in the way of accomplishment, but at last the Home is an assured fact. In July, 1920, the opening ceremonies were held. The Home contains fifteen rooms, and has accommodations for ten occupants, with the possibility of provision for more. It is to be called "The George Brown Memorial Training Home."

Australian Missionary Review.

A Union Conference Among the Moros

THE first union conference of some sixty Christian leaders in the southern Philippines was held last summer at Lake Lanao, Mindanao, by Congregational and Presbyterian missionaries and Filipinos. About 90,000 Mohammedan Moros live on the shores of this lake. These people are now peaceable, and are sending their children to American schools. The contact of the missionaries and the Moros has a good effect on both by bringing about greater mutual respect and understanding.

The spirit of Christ in the Conference deeply impressed the Moros. This field offers a large opportunity to some spirit-filled, tactful missionary worker.

GENERAL

C. M. S. Increases Budget

THE Church Missionary Society has taken a bold step in cancelling last year's drastic restrictions on the sailing of missionaries and the training of recruits, and in granting additional allowances to missionaries and native workers in view of the increased cost of living. This will mean that instead of the average annual contribution of £400,000 of the past few years, they will this year require no less than £700,000.

How Our Money Is Spent

MISS Edith Strauss, head of the Women's Activities in the High Cost of Living Investigation being conducted by the Department of Justice, is authority for the figures showing the amount spent in the United States for luxuries. The total amount spent annually for candy is \$1,000,000,000; for chewing gum \$50,000,000; for soft drinks \$350,000,000; for perfumes and cosmetics \$750,000,000; for furs \$300,000,000; for violet soaps \$400,000,000 and for pianos, organs and phonographs \$250,000,000. Tobacco users spend \$2,110,000,000 for

their weed. While automobiles cannot strictly be classed as luxuries, \$2,000,000,000 annually is expended in this direction. Is religious work receiving a reasonable share of America's wealth?

Findings of Leper Conference

THE Conference on Leprosy which met in Calcutta, India, the early part of the year brought out encouraging indications as to the possibility of finding an ultimate cure for the disease. Among the findings was the statement that leprosy is very slowly contagious, and only through a long incubation period; mainly, it is thought, by nasal discharge from the leper. Children are much more susceptible to the disease than adults. Gynocardate of sodium, and a new preparation made by Lt. Colonel Sir Leonard Rogers from cod liver oil, are two new methods of treatment being experimented with. It is hoped that it will be possible before long to finance the services of a whole time medical research worker, who can continue investigations in a more satisfactory way along these lines.

The Conference is appealing to the government of India for an amendment of the Leper Act, so as to make possible the compulsory segregation of lepers; and if this amendment is passed, the provincial governments stand ready to build and equip up-to-date asylums for the lepers.

OBITUARY NOTES

Charles M. Alexander—Evangelist

FRIENDS in many lands have been shocked to learn of the death of Mr. Charles M. Alexander, the well known singing evangelist, who passed away in England on Tuesday, October 12, after a brief illness. Mr. Alexander, who was fifty-three years of age, was a graduate of Maryville College, Tennessee, and received his evangelistic training at Moody Bible Institute, Chicago. He first came

into prominence in connection with a world tour of evangelism with Dr. R. A. Torrey. Later, he joined the evangelistic party of the late J. Wilbur Chapman. He married Miss Cadbury, of Birmingham, England, who was the founder and promoter of the Pocket Testament League. Together, they have led hundreds of thousands of men, women and children to agree habitually to carry with them a New Testament, and to read a portion of it every day. Many thousands have also accepted Christ under their leadership.

Archdeacon Stuck of Alaska

ON OCTOBER 11, the Rev. Hudson Stuck, Archdeacon of the Yukon and missionary of the Protestant Episcopal Church, died at Fort Yukon, Alaska. He became famous as the first white man to ascend to the summit of Mt. McKinley, which he accomplished in 1913.

Archdeacon Stuck was born in England in 1863, and came to the United States in 1885. After being graduated from the theological department of the University of the South at Sewanee, Tennessee, and ten years' service as Dean of St. Matthews Cathedral at Dallas, Texas, he went to Alaska in 1905, to become associated with Bishop Rowe in missionary work. He traveled many thousands of miles by dog sled and on foot in the interests of church work in the Yukon region. Some of his experience he has described interestingly in his two volumes "The Ascent of Denali (Mt. McKinley)," and "Ten Thousand Miles with a Dog Sled."

Mrs. E. S. Hume of India

Mrs. Edward S. Hume, missionary of the American Board in India from 1875 to 1907, died after a long illness on August 6, at Clifton Springs Sanitarium, New York. Mrs. Hume was in charge of the Girls' High School at Bombay for many years.

(For the Missionary Library see page 1030)

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Frank Higgins, *Trail Blazer.* By
Thomas D. Whittles. 12mo. 148
pp. 75c cloth, 50c paper. The
Missionary Education Movement,
New York, 1920.

When the church people of Bar-
num, Minn., first saw Frank Hig-
gins they were frankly disap-
pointed. He did not look or act
like a minister. But for this very
reason the men of the village and
the "lumber jacks" were greatly
drawn to him. The minister who
had preceded him had not made a
success of the church in that lum-
ber district. Frank Higgins was
a rough diamond who had been
untrained in the schools of men,
but he was educated in the School
of God. He had a great heart and
understood the temptations of the
rough lumbermen, and he knew
how to win them to Christ. To
his mind, it was a question
whether these men should become
Bolshevists, or Christians; wheth-
er they should be filled with whis-
key, or filled with the Spirit of
God; whether their lips should
be more accustomed to profanity,
or prayer. He visited lumber
camps, was asked to come again,
and finally gave up his church
to devote his whole time to work
in this neglected field. His life
was full of inspiring adventure
and of heroic self-sacrifice, and the
story as told by Mr. Whittles con-
tains many stirring incidents writ-
ten in a way to appeal to young
people. It is a book worth read-
ing.

The Argonauts of Faith. By Basil
Mathews. 12mo. \$1.50. George
H. Doran Company, New York.
1920.

This is the story of the Pilgrim
Fathers, with a foreword by Vis-
count James Bryce who recom-
mends the book most highly. It
is an historical sketch which tells
the fascinating story of the Pil-
grims, especially describing the
incidents gathered around the
lives of William Brewster, John
Robinson and William Bradford.
These men and women were per-
secuted for their faith and some of

(Continued on page 1031)

THE MISSIONARY LIBRARY

(Continued from Page 1030)

their group were hanged in England for advocating the right to worship God according to the dictates of their own consciences. Mr. Mathews describes their flight from England to Holland and thence in the "Mayflower" to America. The book is especially appropriate for reading in connection with the celebration of the six hundredth anniversary of the landing of the Pilgrim Fathers. It is well adapted for young people, at home or in the Sunday-school.

The Founding of a Nation. By Frank M. Gregg. 8vo. 481 pp. \$2.25 net
George H. Doran Co., New York, 1920.

The adventures of the Pilgrim Fathers in their flight from England and Holland, furnish a fruitful theme for histories, biographies and novels. This is a novel founded on these historical records. The author has also made good use of the recently discovered "History of the Plymouth Plantation" by William Bradford, the Governor of the Colony.

Chinese Heart Throbs. By Jennie V. Hughes. Introduction by Shih Mei Yü (Dr. Mary Stone). 12mo. 188 pp. Fleming H. Revell Co. 1920.

These glimpses into the lives of Chinese women are given by the head of the Knowles Training School in China. They are stories of how Chinese girls and women come into contact with Christ, of their sufferings and struggles, their hopes and fears. They let one into the inner heart history of sisters of another race, and show the way in which life and light have come to those who "sat in darkness." The ten stories are brief and will furnish entertainment and inspiration for half hours in sewing circles. Dr. Mary Stone, the friend of Miss Hughes, is a well known Chinese physician who is a graduate of the University of Michigan and the head of a large hospital for women in China.

(Continued on page 1034)

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(Continued from page 1031)

China, the Mysterious and the Marvelous. By Victor Murdock. Illustrated, 310 pp. New York: Fleming H. Revell Company. 1920.

The wrapper cover states that the author has been editor, journalist, congressman and is now Chairman of the Federal Trade Commission. He has a wonderful eye for the picturesque, for the unusual, and the romantic. He is the possessor of a graphic, facile pen and a captivating style. His thinking is unfettered by preconceived notions. . . . He has a veneration for the truth and a love for the artistic and the romantic." How careful the author has been to ascertain the truth is a question in view of certain wild statements, such as his assertion that the average Chinese worker supports a family of six on a dollar a month. Compare this proposition with tables in which the price of foods is given and multiply the minimum amount of food by 30 days, and six people, and two meals per day. We question, also, whether his style is "captivating" for discriminating readers.

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(Continued from page 1034)

Postage 7c. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 1920.

This new united mission study text book is full of information, fascination and inspiration. Mrs. Montgomery points out and interprets with her characteristic charm the missionary messages of the Bible, and then proceeds to tell of the wonderful results of Bible translation and distribution throughout the world. Under her skillful treatment statistics are not skeletons, but are clothed with flesh and have the breath of life. No one can study this book without being convinced that the Bible and the missionaries have been mutually essential to each other, and both have been necessary to human progress according to the divine plan.

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Lamp Lighters Across the Sea. By Margaret T. Applegarth. 12mo. \$0.35 paper. \$0.60 cloth. M. H. Leavis, West Medford, Mass. 1920.

This is the junior study book on Bible work in the world. It is well written and adapted to Sunday-schools and Mission Bands. Miss Applegarth has selected and retold many interesting stories about the Book.

Jewels from the Orient. By Lucy S. Bainbridge. 12mo. 125 pp. Fleming H. Revell Co., New York. 1920.

Mrs. Bainbridge, who has been

(Continued on page 1037)

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(Continued from page 1036)

intimately connected with missions in America, has also enjoyed the privilege of two journeys to the Orient. In these tours she gathered information about missionary work, and the life, stories of Orientals. These incidents and stories she tells to show what Christ is doing for these peoples. They are on such subjects as: "The Old Lady Pilgrim from Hakone Mountain (Japan); "Sister Lotus, with Split Tongue" (China); "She Would Not Dance" (Burma); "The Family Treasure Box (India). They are stories with point and purpose, and well suited for illustration or for reading aloud at missionary meetings and sewing circles.

A Pioneer of New Guinea. By Rev. Edgar Rogers. 12mo. 3 shillings net. S. P. C., London. 1920.

Albert Maclaren was a pioneer missionary of the Church of England who went out first to Australia in 1877 and then to New Guinea ten years later. Cannibalism and native warfare had to some extent come under the control of Christian principles and practices, but the pioneer work was fraught with hardship, danger and difficulty. The life is not so rich as that of James Chalmers, the "Greatheart" of New Guinea, but Mr. Maclaren was a man full of vigor and he had some interesting experiences. The story is written for boys, but is not told in a way that is likely to attract them.

Education of Girls in China. By Ida Belle Lewis, Ph. D. Pamphlet. \$1.20. Teachers' College, New York. 1919.

Dr. Lewis' thesis is not adapted to the general reader, but is worthy of the attention of students of educational missions on foreign fields. The study includes many statistical tables made up from educational reports, and facts quoted from Chinese documents. Dr. Lewis first describes the ancient Chinese

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Mexicans and Spanish Americans in the United States. A Study prepared by Jay S. Stowell. Pamphlet. Home Missions Council, New York, 1920.

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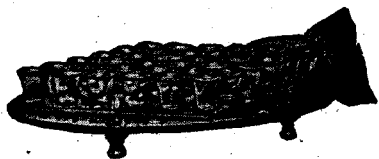
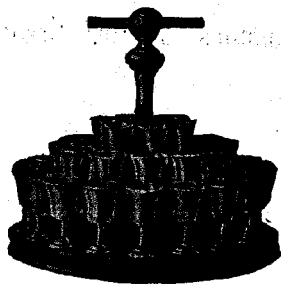
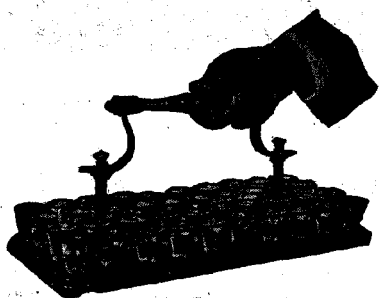
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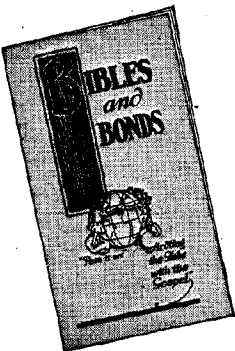
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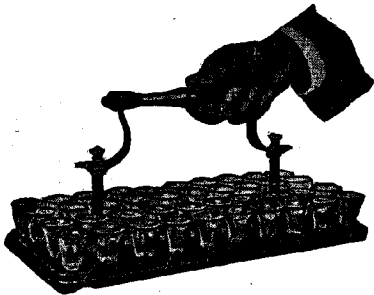
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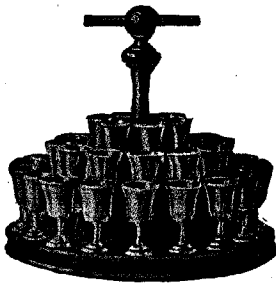
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VOL.
XLIII

DECEMBER, 1920

NUMBER
TWELVE

PALESTINE AND THE JEWS

EVEN with a British mandate over Palestine and a Jewish Governor, the Hebrews are not finding their lot an easy one in their ancestral land. A new era has undoubtedly been inaugurated, and thousands of Jews are returning to Palestine, but they are not welcomed by their Moslem and Christian neighbors.

Last July, Sir Herbert Samuel, the British High Commissioner, called a large assembly of the people on the Mount of Olives to hear the King's message outlining the policy for the government of Palestine. It was a gala assembly. The hall was crowded with an impressive display provided by the picturesque costumes of the Allied Consuls, military officers, ecclesiastical dignitaries, Grand Rabbis (including the Grand Rabbi of Egypt, clothed in scarlet, purple and blue), Patriarchs, the Grand Mufti, white-turbaned Mullahs, the directors and representatives of the Jewish colonies and Jerusalem society, turbaned village peasants and sheikhs, effendis and members of the native aristocracy, Bedouin sheikhs, in flowing robes of purple with silver headgear, from the Arab camps at Beersheba, where Abraham pitched his tent; with a sprinkling of khaki and red tabs, and finally a few ladies belonging to Jerusalem's influential circles. The High Commissioner, in a white diplomatic uniform with purple sash, read the King's Message to the people of Palestine, assuring them of the "absolute impartiality with which the duties of the Mandatory Power will be carried out, and of the determination of the Government to respect the rights of every race and every creed. "The Message assured the people that the Allied Powers "have decided that measures shall be adopted to secure the gradual establishment in Palestine of a National Home for the Jewish people."

Sir Herbert Samuel delivered an address in English, which was translated into Arabic and Hebrew. In this address, which was delivered both in Jerusalem and at Haifa, he said:



SIR HERBERT SAMUEL

The Hebrew High Commissioner of Palestine

"In whatever part of the world British rule prevails there is complete freedom and equality for all religions; there is equal justice for every person in the land, regardless of his station, race and creed; order is maintained with a firm hand, corruption is suppressed, taxation is made equitable for the people, the economic development of the country is promoted and the prosperity of the inhabitants increased. Great Britain asks for no privileges for herself—no tribute is drawn to swell her own revenues, and the taxes paid by the people are spent for the benefit of the people. These are sound principles of government; these are the foundations of the greatness of the British Empire.

Palestine will constitute a separate administration in direct communication with His Majesty's Ministers in London. When the Mandate has passed through its final stages the Civil Service of the country will be established on a permanent footing, with security of employment, subject to efficiency and good behaviour, and pension rights for certain classes of its officers. I am about to

nominate an Advisory Council, small in number, consisting mainly of officials of the Government, but containing also ten unofficial members, chosen from various sections of the people. The Council will meet at frequent intervals, and drafts of ordinances dealing with matters of importance, and the annual financial budget, will be submitted to the Council for advice.

"In the draft of the Turkish Peace Treaty an article has been inserted providing for the appointment of a Special Commission by the British Government to study and regulate all questions and claims relating to the different religious communities in Palestine. In the composition of this Commission the religious interests concerned will be taken into account. * * * Meanwhile all the questions with which the Commission will be called on to deal, including any relating to the Holy Places, will be held in suspense.

"I propose to appoint a Land Commission, consisting of a British official and two other members, in which Jews, Mohammedans and Christians may have full confidence, and whose function will be to ascertain what lands are available for closer settlement, to promote the development of the country, and insure that no injustice is suffered by existing cultivators, graziers, or owners. The early establishment of banks to grant long term credits to agriculturists and urban businesses will be promoted. The railways will be taken over very shortly by the civil administration. There is under consideration a large programme of public works, including the construction and improvement of roads, the development of telegraphic and telephonic communication, the provision of electric power throughout the country, the construction of a harbor at Haifa, the drainage of swamps, and afforestation on suitable lands. The Department of Public Health will labor for the improvement of the health of the population, and particularly for the extirpation of malaria. As the

revenues of the country expand with increasing prosperity the Department of Education will be able to accomplish more and more for the education of the people—the first condition in every country of a high standard of civilization. Historic buildings, which help to render Jerusalem an object of profound interest to visitors from all over the world, will be reverently preserved, and measures will be taken to improve the aspect of the ancient city. Archaeological research will be promoted, and steps will be taken to secure the proper planning of the new quarters, which may be expected to arise in many towns in Palestine, and every effort will be made to encourage pilgrims and travelers to the Holy Land. The ports and frontiers will be opened to limited immigration, and its numbers will be proportioned to the employment and housing accommodation available in the country.

“I pray that the blessing of Almighty God, before whom Mohammedan, Christian, and Jew bow with equal reverence, may rest upon this assembly and upon all the people of this land.”

At a Zionist Conference in London, July 7th to 22nd, attended by about three hundred delegates and presided over by Justice Brandeis, a fund of £25,000,000 was agreed upon to forward colonization and education of Jews in Palestine. Steps were also taken to convene a World Jewish Conference, which shall be the authoritative body to speak and act on behalf of Jewish people in all national affairs. Mr. Balfour, who spoke at a great Albert Hall demonstration, declared it to be the purpose of the British Government to cooperate with the Jews in a way that will make Palestine “in the fullest measure and degree of success, a home for the Jewish people.” Here is another step in the fulfilment of Prophecy.

THE NEW OUTLOOK IN EGYPT

THE new Anglo-Egyptian Agreement means that a unique experiment is to be made in the Near East. Egypt is to be the first of the Arabic-speaking Moslem countries touching the Mediterranean to make the venture in self-government along modern lines. What an opportunity and responsibility this gives to the American and British missionaries to help in building up a strong well-governed nation which shall be an example to all the other people of the Near East.

This Anglo-Egyptian Agreement has as yet appeared only in draft form but it is an official announcement which embodies two proposals:

1. Great Britain will assume responsibility for foreign relations and for the maintenance of the “capitulation rights” of foreigners.
2. In home rule, Egypt will have an independent, monarchical, constitutional government.

This is the first time that an Arabic-speaking Moslem country has set out upon the pathway of self-determination along the lines of modern constitutional government. Turkey attempted something of the sort under the young Turks and Persia established a constitu-

tional government but these are not Arabic-speaking countries. Syria is watching Egypt and wishing for a similar opportunity. Arabia looks on with interest, but little approving these ideas of a modern State. Palestine is sure to be deeply affected as are other Mohammedan lands, such as Algeria and Tunisia, which for long years have touched the life of Europe, but have never yet received a chance for self-determination.

A number of steps still remain to be taken before the British proposals become effective. Egypt must draft the Constitution and laws which are to govern her new political life and Great Britain must secure the assent of the Capitulatory Powers to the proposed arrangements. But the future has been marked out and the Egyptian nation may busy itself at once with the great issues of the new political venture. Decades are required to test out the practicability of the plan.

The Nationalistic Movement in Egypt is clearly described by Sir Valentine Chiral in his recent book "The Egyptian Problem." The modern Egyptian Nationalist traces his idealism back to the first of the Khedives, Mohammed Ali; overlooking the fact that the latter was not an Egyptian at all. The ordinary student of Egypt, however, credits the great War with a general awakening of the Near East and with the impartation to Egypt of that national self-consciousness which has raised the cry of independence. At any rate, it was at the close of the war that the cry became insistent and November thirteen, 1918, (just two days after the Armistice) is reckoned the formal birthday of Nationalism. On that day, Saad Pasha Zaghlul and some of his friends called upon Sir Reginald Wingate, the British High Commissioner and made a formal demand, as in behalf of the Egyptian people, for the abolition of the Protectorate and the recognition of the complete independence of Egypt. Then followed the ceaseless agitation on the subject of independence, the Memorandum sent to all the Plenipotentiaries of the Peace Conference, the effort to send a Commission to Paris, the arrest and the exile to Malta of Zaghlul Pasha and his party, the riots throughout Egypt, the suppression of the rebellion by the military, the liberation of the prisoners, the long campaign by means of strikes of Government officials, the appointment of the Milner Commission, the long refusal of the Nationalists to countenance any negotiations and the final agreements reached by conferences between the Milner Commission and the Zaghlul Delegation at London. Nationalism has won, but the victory has ushered in the more difficult task of establishing and conducting a stable, independent government in a land that has hitherto had little experience in self-government.

The new political era upon which Egypt is entering will tax to the utmost all the resources of the country which make for

stability and morality. The Christian forces at work have an unusual and inspiring opportunity to help in this work of nation-building.

The whole administration and projection of education in the Nile Valley now comes under Egyptian control. Are foolish schemes to be launched perverting the intellectual life of Egypt with a superficial Western education, or will Government education advance along lines that impart genuinely useful knowledge, sound mental discipline and high moral ideals? This is a time of times when wise, sympathetic, tactful, self-effacing counselors are needed. Such are the American and British educational leaders, whose ideals are universally recognized. This is a unique opportunity for the School of Education of the American University at Cairo, if only it can be strengthened at once by substantial reinforcements so that it may give direction in these plastic days to the constitutional formulas which Egypt will adopt. In the early days of Japanese Nationalism, God had placed in the ranks of the Christian missionary body in Japan Professor Verbeek whose contributions to Japanese political self-determination are recognized today. American missionary educators may do a similar work for the young Egyptian nation. There is a great opportunity for building up, in Egypt, high ideals of citizenship, of public morality and of disinterested public service. These ideals must be practical and above all they must be Christian.

Compare Egypt today with Egypt as it was when the British Occupation began, and we find that Lord Cromer's administration yields wonderful results in financial rehabilitation. But the more startling figures are those that compare Egypt before and after the war. During the war, Egypt's great asset of wealth, her agricultural productivity, was never reduced but the national was greatly increased.

"One of the most noticeable facts," says Dr. Charles R. Watson in reporting on his recent visit to Egypt, "is the increasing emancipation of women in Egypt from the laws of seclusion and self-effacement which have governed them in Arab and Moslem society in the past. Formerly, to be unveiled was a sign of immorality as well as of immodesty. Only by adopting Western dress could the implications of an unveiled face be avoided. But now, the streets of Cairo are dotted with figures that have cast away the veil or reduced it to the barest formality. Egyptian women can now be seen walking alongside of their husbands instead of following ten paces behind them. The recent Nationalistic demonstrations helped to bring into sharp relief the increased liberty which Egyptian society is ready to allow to women, for at that time they marched in public processions, some on foot and some in carriages. They carried flags and national banners and even addressed public audiences. They served as

pickets in the days when Government officials were striking." This is one of the signs of the emergence of a new Egypt. The great question is—shall it be a nation dominated by rationalism and materialism or by Christian truth and ideals?

RELIGIOUS RECONSTRUCTION IN EUROPE

DR. JOHN R. Mott, who has been making almost annual visits to Europe in the past twenty-five years, has recently returned from a four months' tour spent in Conferences and investigation. At the Missionary Conference in Switzerland last August a new International Missionary Committee was created to suggest policies for the work of the various Boards in the mission fields. The first meeting of this Committee will be in America next year.

Dr. Mott reports that the rehabilitation of the nations is gradually being brought about. Next to Great Britain, Belgium is recovering most rapidly; then come Czecho-Slovakia, France, Germany, Hungary, Italy, Poland, Austria and finally Russia. The last two countries are in an almost hopeless condition. Irritation, suspicion and lack of harmony is still evident between the European governments and among the peoples as well. There is also a spirit of suspicion toward the United States because of the unwillingness of the government to sign the peace treaty, to join the League of Nations or to accept any mandate. There is dissatisfaction and misunderstanding, combined with impatience and caustic criticism. There is, however, great appreciation for the wonderful ministry of healing and unselfish philanthropy carried on by the American Red Cross and other agencies. It is the Christian workers from America that must help to heal the open sore of Europe. The Y. M. C. A. and Y. W. C. A. are doing a great work in the Polish Army, and in other lands. New opportunities are opening in the Balkan States and Robert P. Wilder has been asked to go over there early next year to conduct conferences and evangelistic meetings among the students in those countries.

Spiritual and social reconstructive work is also being carried on effectively in Europe by various American denominational agencies, including the United Lutherans, the Northern and Southern Methodists, the Presbyterians, Baptists, Episcopalians and Friends. Orphanages have been established and churches are strengthened. The American kindergartners are doing a remarkable work for the children of Europe under the leadership of Miss Fanniebelle Curtis, formerly superintendent of kindergartens in Greater New York. The McAll Mission in France is a powerful agency, the funds for which come largely from America; and the Gospel Mission in Belgium, under Mr. and Mrs. Ralph Norton, is conducting a work that shows spiritual power and practical results.

There is still great suffering in Europe, but it is a suffering the

underlying cause of which is spiritual famine. If Russia, Germany, Austria, the Balkan States, Italy, France and the other countries could experience a real spiritual revival it would mean a new morale, a restoration of confidence and harmony, stimulation of honest industry, an awakening of the public conscience and a new relationship toward God that would make Europe a new continent. But, as has often been said and needs to be said again, this can only come through a right relation of the people of Europe to Jesus Christ, the Son of God. American Christians have a heavy responsibility and a rich privilege in interpreting Christianity to the suffering multitudes of Europe.

THE TOKYO CONVENTION

THE Eighth World Sunday School Convention, which opened on October 5 and closed October 14, was not seriously handicapped by the fire that destroyed the \$90,000 Convention Hall. Although 500 people were rehearsing in the chorus, preliminary to the opening of the Convention, no one was seriously injured. A great cause for thanksgiving is that if the fire had occurred four hours later, when the building was crowded with 3000 or more visitors, a great loss of life would have been unavoidable. The opening of the Imperial Theater for the meetings, with its seating capacity of 2300 people, made a marked impression on the Japanese. The bad ventilation was, however, a serious handicap.

Over eighteen hundred delegates attended the Tokyo convention, coming from seventeen countries in five continents. Many prominent Japanese showed interest in this large Christian gathering. Premier Hara offered the Imperial Diet Halls for the use of the Convention. The Emperor of Japan, Viscount Shibusawa, Baron Sakatani, Baron Okura and others showed the delegates many courtesies, and a member of parliament, Hon. S. Ebara, was chairman of the National Sunday School Association of Japan.

The Convention delegates included many distinguished missionaries, ministers, educators, business men and leaders in the field of religious education from all parts of the world. The presiding officer was Justice J. J. Maclaren of Canada, who was presented by Prince Tokugawa with a gavel made of oak.

The program was built around the general theme—"The Sunday School and World Progress" and a daily theme expressed the special emphasis of each day. Under the direction of Prof. and Mrs. H. Augustine Smith, assisted by Japanese leaders, a program of pageantry, music and art was provided which was closely related to the theme. The program included four great pageants, stereopticon lectures, instruction in Sunday-school music, as well as inspirational song services. One of the most helpful features was the large exhibit.

Two complimentary excursions with chartered trains were given all delegates to Kamakura, the ancient capital of Japan, and to Yokohama, one of her great seaport cities, where the visitors were entertained by the Governors, Mayors and the leading citizens of these great municipalities. On the last night the Emperor sent a message by a personal representative expressing the interest of the Imperial Household in the success of the Convention. This is without precedent in the history of Japan. At a reception given by the city of Tokyo at Hibiya Park the Mayor of Tokyo, Viscount Tajiri, said: "We appreciate your coming to Tokyo, for you come here for the sake of Christianity and humanity. In the name of Christ and in the spirit of Christianity we are brothers, we are sisters."

The resolutions adopted by the Convention spoke in behalf of more than thirty million officers, teachers and scholars in thirty countries of the world. These resolutions affirmed the principles of world brotherhood, with special reference to international relationships, and recorded the conviction that "brotherhood must be vitalised so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality. The spacious world mind can come only through fellowship with Him who is at once Son of God and Son of Man."

On Sunday afternoon the delegates and Sunday-schools of Tokyo held a rally at Hibiya Park when 20,000 people assembled to hear the Sunday-school addresses. It was an inspiring sight to witness a sea of pennants, carried by all waving in the air and to hear the great multitude of Sunday-school children sing the songs of the Kingdom that gave evidence that the childhood of Japan was fast catching the Sunday-school spirit. The Exhibit attracted 40,000 people, and the 51 extension meetings throughout Tokyo were attended by 33,000. After the convention fifty cities over Japan were visited, and meetings were addressed by delegates from abroad.

One of the great climaxes of the gathering was the Investment Service when \$40,000 per year for four years was contributed by the delegates to world work. The officers elected for the next quadrennium are as follows: President—Hon. John Wanamaker, Philadelphia; Treasurer—Mr. Paul Sturdevant, New York. The Executive was organized by the election of James W. Kinnear, Pittsburgh, Chairman and Mr. Arthur M. Harris, New York, Vice Chairman. Frank L. Brown, LL. D., was reelected General Secretary. The next World Sunday-school convention will meet in Buenos Aires, Argentine, in 1924.

While there were many helpful features of the convention and some inspiring addresses, the effort to show appreciation of Japanese

hospitality and to win the cooperation of prominent non-Christian Japanese; tended to weaken the Christian testimony of the convention. A correspondent who attended the meetings, and was able to note the effect on missionaries, foreign delegates, speakers and Japanese Christians writes that the delegates were nearly feted to death by the government officials. There was unfortunately too much compromise with "heathenism" in the desire to be friendly with Japan. One of the Japanese who helped to finance the Convention, when invited to address the delegates, made it clear that he was *not* a Christian, and that his interest in the occasion must not be interpreted as loyalty to Christ. At a luncheon, given by a friendly Buddhist to about one hundred foreign delegates, a Buddhist speaker referred to the "Resolutions on International Relations" passed by the Convention as reading "like a new Bible." In response one of the officers of the Convention expressed the belief that the day is fast approaching when Christians will clasp hands with Buddhists in a united effort to uplift mankind. He then moved that Baron S—(an unconverted Buddhist) be elected an honorary member of the World's Sunday-school Association. Such an attitude may help to break down barriers between Christians and non-Christians, but compromise and a lowering of standards can never help forward the Cause of Christ in the world, and are unworthy of His loyal followers.

The World's Sunday-school Association is doing a great work in non-Christian lands through its efforts to train children in the Bible as the Word of God, to lead them to Christ as their Saviour and Lord and to enlist them in Christian service. It is of utmost importance that nothing be allowed to obscure their Christian testimony to the absolute necessity of loyal obedience to Jesus, the Son of God and Saviour of man.

THE JAPANESE IN CALIFORNIA

THE passage of the Alien Land Law by a referendum vote in California has naturally caused offense to the Japanese, and has awakened concern in missionary circles. The law forbids the ownership of land in California by aliens who cannot be assimilated by becoming citizens. The Japanese resent this as discriminating against them, and the feeling aroused in Japan is making missionary work more difficult. The Federal Council of Churches, through their Commission on Relations with the Orient, urges that this problem should be solved through close cooperation with the Department of State at Washington in accordance with the principles of honor and justice.

The total population of California has, in the last ten years, increased by 1,048,987, while the Japanese population has only increased 3.6 per cent of the whole, or 38,500, (chiefly by births). The

entire Japanese population of California is about 2.3 per cent of the whole, or 80,000 Japanese in contrast with 3,420,000 Americans. The Japanese births numbered, in 1917, 4,108, as against 47,313 white births. The land situation is not as serious as represented, since the Japanese own less than 75,000 acres out of 11,400,000 acres under cultivation.

The growing liberal movement in Japan, which is battling against military autocracy, is hampered and threatened by anti-Japanese legislation in America. Debates have been held by students in Japan to discuss whether or not their government is justified in breaking off friendly relations with America. A declaration of war was not considered expedient but considerable resentment was expressed because of California's anti-Japanese legislation.

In the interest of humanity, world friendship and Christian principles this problem should be studied dispassionately, and settled on a basis that is fair to all and without discrimination against one race. Laws may be established guarding the rights of citizenship, of immigration, of suffrage and of land ownership, without unjust discrimination against any one class on the ground of race, birth or previous condition or nationality. The Christian people of America wish to have national and inter-national problems settled on this basis. There are real difficulties in the problem, and it may be necessary to place restrictions that will guard American rights and institutions; but such restrictions must be impartial, and in accord with national honor and welfare.

CHURCH AND STATE IN PERU

RECENT political events in Peru have been most interesting from a missionary view point. In September a Divorce Law was passed by the national Congress. Two years ago a Bill was introduced in the Senate in favor of civil marriage and absolute divorce. The Senate approved the measure, but the document passed into the power of the Roman Catholic Archbishop of Lima, who refused to hand it back. However, His Excellency was at last obliged to let the measure follow its parliamentary course, with the result that it passed through the Lower House with an overwhelming majority—only five deputies voting against it. The extraordinary thing is that this result was achieved in spite of the threats of the Archbishop, the anathemas of friars, the protests of priest-duped women, and the endeavors of the President of the Republic, a strong conservative. Even should the President veto the measure, his veto can only delay its promulgation; for the next Congress is empowered by the Constitution to put it into force.

Dr. John A. McKay of Lima, writes: "The new law consists of two main parts. The first makes civil marriage obligatory for

Catholics as well as Protestants. The second establishes the right of divorce. The new law does not deny the religious significance of marriage but it makes Catholics and Protestants, who wish to contract matrimony, equal before the law, so that both can have recourse to their respective ministers for the solemnization of the rite, and multitudes of poor people who have hitherto been compelled to live in concubinage, because their resources were not equal to the exorbitant fees charged by priests for the celebration of marriage, will now be able to enter into honorable marriage. Beneficent results may therefore be expected from the new law in the social life of Peru. The second part of the measure, which permits of divorce on other grounds than that of adultery, and sanctions the remarrying of the guilty as well as of the innocent party is objectionable from a Christian view point, and is an evidence of the tide of radicalism and anti-Christian sentiment that is beginning to surge in these old centers of Romish domination. An evidence of this is provided by the words of the chief promoter of the Bill in the Chamber of Deputies. Combating the ideal of the religious significance of marriage he exclaimed: 'What can religion do against the human passions?'

At no previous time in the history of Peru has there been such a challenge to the Protestant Church, not only to evangelize the masses, but also to enlighten the minds of the classes, on the sublime principles of the true Christian faith, which are the fountain-head of all that is worth while in modern civilization.

THE INTERCHURCH AND THE FUTURE

THREE things seem to be clear about the Interchurch World Movement. First, the organization is practically dead and will not be resurrected; second, no new organization should be attempted to take its place; and third, certain ideals should be conserved and carried out by existing organizations.

It seems to be beyond question that there is little left of the Interchurch except a sad memory, some valuable lessons and a debt. The memory will linger, it is hoped that the lessons will be profitable and that the debt will be paid. The Movement was founded on ideals, some of which were impractical and others were obscured and made inoperative by wrong methods. There are, however, facts gathered by the surveys, besides numerous maps, charts and photographs that should be used before they are out of date. There was also interest aroused and information scattered that may still bring in a harvest of missionary effort.

The Reorganization Committee of the Movement, after three days spent in conference with representatives of other religious organizations, in New York City in November, adopted a resolution which may result in the Federal Council of Churches of Christ

in America taking over much of the Interchurch activities. The resolution was as follows:

In bringing about the further conservation of the values of the Interchurch World Movement we request the Federal Council of Churches of Christ in America to call a thoroughly representative council of the following agencies in the month of December, if possible, or early January, to work out the best plan to bring about the most helpful work and relationships and arrangements on their part.

The organizations referred to are the Federal Council, the Reorganization Committee of the Interchurch, the Home Missions Council of the United States and Canada, the Foreign Missions Conference of North America, the Federation of Women's Foreign Mission Boards, the Council of Women for Home Missions, the International Sunday School Association and the Council of Church Boards of Education. The personnel of the conference is to be determined by the Chairman and General Secretary or other two officials of each of the foregoing agencies in consultation.

Just what will be the outcome of this plan it is too early to state, but there is hope for some feasible method of co-operation among evangelical Christian agencies to carry out the Great Commission of Christ.

A BIBLE UNION IN CHINA

AS ONE result of the addresses on the Bible delivered last summer in China at Kuling Conference by Dr. W. H. Griffith Thomas and Mr. Charles G. Trumbull, two hundred missionaries joined together to form a "Bible Union of China," and since that time many others have been added from various mission stations and conferences. The purpose of the Union is to promote faith in the Bible as the Word of God, the study of the Bible for personal and social progress, to prepare apologetic and other Biblical literature for China and to bring evangelical teachers to the mission field, especially teachers for Christian educational institutions. They also plan to establish conferences and lectureships for Bible study, and to promote prayer and evangelism.

Some missionaries write deploring the increasing number of Christians in the mission fields who have lost their faith in the Bible as the Word of God and are consequently inculcating doubt and unbelief among the Chinese. While these Christians themselves have had their Christian character and faith founded on the Bible, they take away the foundation stones on which they built, and leave only quicksand instead. Many Christians whose character and spirit of service are beyond criticism also advocate the union with other denominations and the employment of teachers, irrespective of their faith in the deity of Christ and the inspiration of the Bible. The loyalty of the missionaries generally is unquestioned.

A Large Factor In Success

BY PAUL HARRISON, M. D., BAHREIN, ARABIA

WE, as missionaries, need to have behind us a constituency who will support us abroad. I do not mean friends who will support us financially, though that is useful enough, no doubt. But there is something much more important. I thank God that without realizing the full importance of it, I was led to do something in this way before I went out to Arabia. We are prone to look on ourselves as doing the work of the Church in the foreign field but that is not the way that God looks at it. If we stand alone out there, we will accomplish little, but if we are one of twenty, one out there, and the other nineteen working with us, at home, God will accomplish a great deal through us.

In Arabia, after a long effort we succeeded in getting permission to begin work in Kateef, a town on the mainland. This was an advance step of great importance. I took my instruments and medicines and assistants, expecting to be able to do anything I could do anywhere. We were received enthusiastically and the first day we had over two hundred patients. We tended all of them we could, and the others came back the next day, with two hundred new ones. Things went on in this way for four or five days. We were so popular that it was uncomfortable. We had visions of a permanent establishment in Kateef, and in two of the neighboring towns as well, thus making a circuit covering the whole district.

Then a change came. I was invited to come and interview the chief.

"What is this that I understand you do in the mornings before you treat the sick people?"

"Before we treat the sick people," I replied, "why, before we treat the sick people, we have prayers."

"Do you have them in Arabic?"

"Yes."

"You can't do that in this town," replied the chief.

"Well," I said, "we always have prayers before we begin work. We consider that we heal no one. It is God who heals, and we always have prayer before the work begins. No one is compelled to come. The doctor does not know or want to know who comes. Those that come and those that stay away are treated alike. But we could not begin the work without prayer."

"No," said the chief, with a snap in his voice, "You can't have them in this town."

"In that case," I said, "we will have to give the work up, for we do not desire to carry it on without prayer."

"Very well," was the reply, "give it up then. You can leave here to-morrow."

The situation looked hopeless. Kateef was apparently slipping out of our hands, and there was not a thing we could do to hold it. I thought of Luther's prayer. "Lord, Thou art imperiled with us." That afternoon, a little after I returned from the reception room of the chief, a man came for treatment. I told him that I was unable to do anything for him because the work had been officially closed down, but if he would get the chief's permission, I would be glad to do what was necessary for him. He left to seek the chief and was followed by another, and he by twenty or more who went off for special permission that afternoon. The boat was to leave the next day, and we packed up to go in it. But in the morning, Mahmoud, the Grand Vizier of the chief came to see me.

"You did not understand" he began, "The chief wants you to remain, but to work without the prayers."

"Yes," I said, "we understood well enough, but we do not feel that we can do that."

"Well," said Mahmoud, "don't you think you could pray in your upstairs room and not come down till you were done? Would not that do as well?"

"No," I said, "I do not think it would be the same."

"Well, anyhow," said he, "surely God knows you want to pray, and He will take into account the fact that the chief has forbidden it, so it will be all right."

"No," I said, "we do not feel that it would be the same."

"Oh, well," said Mahmoud, "don't you understand, go ahead and have your prayers, and say nothing more about it."

So we stayed in Kateef, and had prayer before the clinics, and a day or two later, when I visited the chief, he gave me five cups of coffee in succession, to show the great esteem in which he held me, and everything went beautifully from that time on. If we had been driven out of that town, I suppose it would have been years before we could have returned. That battle was not won by the missionary in Kateef. It was the nineteen working at home that helped to change defeat into victory. Other missionaries have experiences like that, and often much more critical.

The Growth of the Missionary Idea

BY REV. GEORGE F. HERRICK, D. D., NEW YORK

Formerly a Missionary of the American Board in Constantinople

THE great missionary problem is clearly stated in the last three verses of the Gospel by Matthew. Christians of the early centuries accepted those words as their Master's command and promise, and worked zealously and efficiently to accomplish the task laid upon them. Many centuries passed before the churches of Christ began slowly and separately to undertake the duty laid upon them.

Examine the changes that have taken place in the world field and in Christendom's conception of the duty imposed by our Lord's last command during my own missionary life, 1860 to 1920.

Sixty years ago when my missionary life began at Constantinople the great Protestant Foreign Missionary Societies of America and Great Britain had already a history of about half a century. At that time important work had been begun and results achieved in the Near East, in India, in China, in the islands of the Pacific, and in South and West Africa. Missionary effort in China was then confined to certain quarters of half a dozen seaport towns. Today the whole of that land which contains one-fourth of the human race is wide open to missionaries, and a very large part of that population has heard God's message of salvation through the living messenger or the printed page. Sixty years ago Japan had not yet been entered by missionaries. Korea was wholly unknown to people of the West. Central Africa was as concealed from our view as is the reverse hemisphere of the moon. Look at Japan, at Korea and at Uganda today.

Even as late as sixty years ago only a small fraction of the membership of the evangelical churches of Christendom took an intelligent interest in the work of foreign missions. The hope and aim of even the missionaries themselves were far from rising to the level of the command of Christ to "teach all nations." Their chief hope was to save some souls out of the city of destruction before the final catastrophe.

The change which has taken place in the Christian conception of missions is well nigh revolutionary. The aim accepted now almost universally is to *disciple all men*. By Christian education, by industrial and social reform, by the appeal of the life and teaching of Christ, missionaries endeavor to lift men to the plane of true disciples of Christ, to bring into individual and national life everywhere the regenerating power of the Spirit and so to cooperate in God's plan to save the world.

Sixty years ago missionaries were regarded by the governments, and by the great mass of peoples of eastern lands, as unwelcome intruders, or at the best as well-meaning persons with plans altogether impracticable and futile. Merchants and travelers from the West generally regarded them with contempt, if not with hatred. Today the work of the missionaries is everywhere regarded as of great beneficent value to the peoples among whom they live. Their influence on the side of justice in governmental administration and public welfare is profound and far reaching. In the Near East, for example, during the last thirty years, the work of missionaries in education, in scientific healing, in systematic relief of suffering in times of famine, pestilence and war has won the confidence and love of men of all races. There are now at work on the solution of these problems of the Near East a thousand men and women of ability and experience. The leadership is confessedly in their hands.

When foreign missionary work was systematically undertaken by evangelical Christendom more than a century ago, each branch of the Church worked independently of every other. Each carried to the foreign field its own denominational policy, creed and forms of worship, and established churches near one another which were often rivals if not antagonists.

About sixty years ago evangelical missionary societies adopted what was called "comity" in their relations one to another in their work abroad. This meant the elimination of unfriendly rivalry and the cultivation of friendly relations between missionaries of different societies and the members of different native churches. But "comity" was far from the *unity* of our Lord's great intercessory prayer. (John 17). Nor did comity eliminate the carrying of Western denominational divisions into Eastern lands.

Within the last twenty years there has come into challenging prominence, first on mission ground and then among the home churches under the leadership of the officers of the great missionary societies, the idea of Christian unity of service clearly announced by our Lord Himself. This has resulted in concerted action by the missionary societies of North America, and by the American and British workers on mission fields. Better than that, the evangelical churches of China, India and other lands, are consolidating into national churches on a basis suited to their own conditions and needs, freed altogether from Western limitations.

What now does all this signify for the future of Christianity?

(1) It gives vital significance to the name *Christian*. To be a Christian is to have a character and do a work similar to the character and the work of Christ. Read what the four Gospels tell us of the life and teachings of Jesus Christ often enough and deeply enough to imbibe their spirit as St. Paul had done when he wrote the 13th chapter of First Corinthians. The name Methodist, or Epis-

copalian, or Baptist, or Presbyterian, or Congregationalist will still be convenient, even necessary perhaps, just as it is necessary to locate a citizen of New York City by his street and number; or to designate men as doctors, lawyers, oculists, opticians, electricians, grocers, plumbers, etc. The main thing is that each one is a *man*, *my brother man*.

(2) The results of the new missionary idea and spirit are already in evidence. The expenditures of the great missionary societies is nearly double that of ten years ago. The great events of the present day are not new Edison inventions or political campaigns, or the unstable settlement of national boundaries. The great events are the less noisily proclaimed triumphs of Christianity in Asia and Africa, the enrolment there by thousands and tens of thousands every year of new recruits under the banner of Him who has on His vesture a name written, King of kings, Lord of lords.

(3) Christianity is, and will yet be acknowledged to be, the universal religion. Not the Christianity the world has hitherto known, but that of Christ, and of those who, in simplicity, sincerity and humility follow in Christ's footsteps and make it their one aim to do His work. Thank God their numbers are increasing.

The reason for any doubt of Christianity being accepted as the universal religion lies in the travesty of Christianity which the doubters have had before their eyes. Compare the Christianity of Christ with Mohammedanism or with any form of Pantheism.

Christ's mission was to all men. Therefore the mission of His disciples is to men of every land, every race, every tongue. The rate of progress in missionary work in the mission lands during the last decade has been rapid. The influence of Christians in China and Japan is far greater than would be expected from the proportion of their numbers to the whole population. Their rate of increase in the coming years will be many fold that of the twenty years of this century already past. The Christian forces are mobilized. The pace is set. We have entered a new era of this world's history. Christ is with us as our Captain on the world field. Victory is assured. Blessed are they who are privileged to serve and win under His banner!

If Christian faith does not culminate in the effort to make Christ known to all the world, that faith appears to me to be a thoroughly unreal and insignificant thing, destitute of power, and incapable of being convincingly proved to be true.

It is a constant effort to see that a church is kept apostolic, knowing that it exists not for its pewholders, but for as many of the human race as it can possibly reach; knowing that its members will get the best good out of it the more they can feel and show that it is in no real sense their church. It is first God's church, and then the church of all or any of God's children.

PHILLIPS BROOKS.

Lowland Indians of South America

BY GEO. M. McBRIDE, NEW YORK

THE INDIANS of the lowlands, in contrast with the highland peoples, are largely uncivilized. Due in great part to their unfavorable geographical environment, they have never developed in the social scale but remain, as they have been for ages past, in a state of greater or less savagery. They are divided into many small tribes, sometimes loosely federated, but each speaking a distinct language or dialect, and generally engaged in more or less open warfare with each other.

The Araucanian Indians of South Central Chile are far above other lowland tribes, and possess a fairly high degree of civilization. Their agriculture and stock-raising are well advanced, and they have an organized patriarchal government.

The lowland Indians inhabit the great forests and grass lands of the central plains about the head waters of the Orinoco, the Amazon and the La Plata rivers, the coastal regions of the Caribbean, the extreme southern end of the continent, and the humid regions along the Pacific in Ecuador and Colombia.

Any calculation of the number of lowland Indians in South America can be only rough estimates. No census attempts to state the Indian population of the forests in more than general terms. The following estimate is based upon the most correct data available:

Brazil	1,300,000
Peru	1,000,000
Ecuador	700,000
Bolivia	400,000
Venezuela	300,000
Chile	102,000
Colombia	100,000
Paraguay	50,000
Argentina	30,000
The Guianas	40,000
Total	4,022,000

(In Uruguay alone of the South American countries, has the pure-blooded Indian population entirely disappeared.)

Very little has been done for these Indians, either by missionary agencies or by the governments in whose jurisdiction they live. In general they have been entirely neglected and left in their primitive state, to become the prey of a slowly advancing wave of civilization, in which Christianity has played no part. They have thus been entirely at the mercy of traders, industrialists and slave raiders.



BORO INDIANS OF BRAZIL, IN FULL, DRESS

Brazil, in her early history, depended largely upon the raids made by the Paulistas, or slave hunters from Sao Paulo, for her supply of labor. Though slavery is forbidden by all the nations of America, the application of this protection is often not extended to the savage Indians who live far removed from the shelter of the law. Their condition in many places has been aggravated by the overlapping of territorial claims, and the consequent impossibility of policing such disputed areas.*

* The situation revealed in Hardenburg's "The Putumayo, the Devil's Paradise," (London 1912), the "Red Book of the Putumayo," and Sir Roger Casement's official report, (Foreign Office Reports, Misc. No. 8, 1912), is probably paralleled in most of the rubber districts of interior South America.

In Chile the valiant Araucanians that could never be conquered by Inca or Spanish arms, have finally yielded to the gradual influence of the white man's firewater and his persistent "peaceful penetration" of their territory.

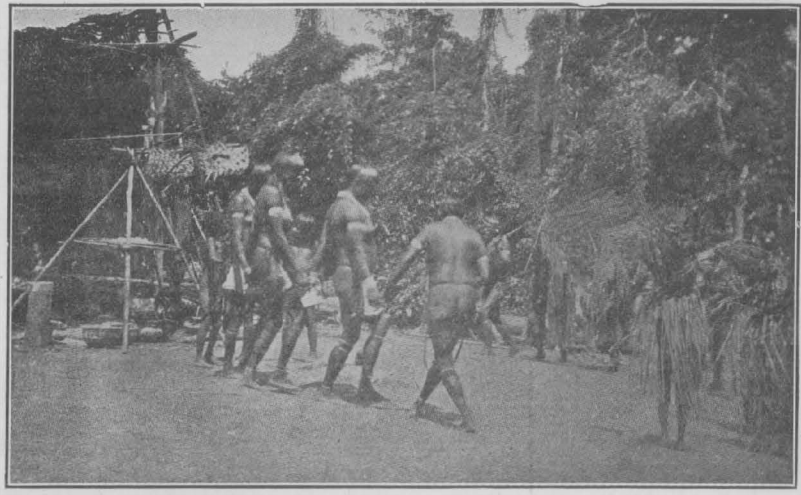
The Argentine Indians very largely ceased to be a factor in the national development after General Roca's ruthless campaign of 1879 on the southern pampas.

Most attempts to Christianize these savage Indians have met with failure. Though the Roman Catholic priests penetrated many of the remote regions during colonial times their work has not survived. The great mission organizations built up in Paraguay by the Jesuits fell into ruins when these padres were expelled from Spanish possessions in 1767. In eastern Peru, about all that is left of the extensive work carried on in the vast interior bishopric of Maynas is the history of the attempt. In southern Venezuela and eastern Colombia ruins alone remain to mark the efforts directed toward the Christianization of the aborigines by Catholic missionaries. Protestant efforts have been even less successful. Allen Gardiner's devoted attempt to reach the Fuegians is typical of other such undertakings. The scattered settlements in vast, sparsely populated forests, an inhospitable climate, the difficulties presented by a tropical jungle, and the hostility of the natives themselves toward all whites, have combined to destroy work attempted, and to deter even the most daring from undertaking a task which seemed both hazardous and futile. Consequently the uncivilized Indians of the lowlands have been almost entirely neglected as yet by evangelical missionary agencies. Though most of the cities of Latin America contain Protestant schools and churches, the vast interior areas, with their many tribes of savage or semi-savage aborigines, still are almost untouched. Prof. Farabas, anthropologist and explorer, is quoted as saying that over an area equal to two-thirds of the United States, the Indians live in almost complete paganism.

Outstanding exceptions to this neglect are the missions maintained by the South American Missionary Society (British) among the Araucanians of south-central Chile, the Fuegians, and the Indians of the Gran Chaco, between Paraguay and Bolivia. To these may be added the work done by Anglican agencies in British Guiana. In these centers progress is being made, but what can a few such sections do for the millions of Indians scattered over so vast a territory? As far as the Indian is concerned, South America remains what it has always been, from a missionary viewpoint, *the Neglected Continent*. The gradual approach of the two Americas has produced little change there. It has but brought the problem nearer to our door.

These repeated failures give conclusive evidence of the difficulty of undertaking the evangelization of the lowland Indians. They pre-

sent one of the most difficult missionary problems existing. Only a well organized, persistently maintained effort can accomplish the task. It will require the power and the permanence which only the strongly established missionary boards can employ. Sporadic, independent, or poorly equipped and feebly maintained efforts will but fail as have failed many other attempts in the last four centuries. The work must be maintained, though workers fall. Strong men, backed by strong, permanent organization, will be required to triumph. Unless such can be provided the field must be left to its fate at the hands of industrial and commercial interests, who usually exploit or exterminate but do not uplift.



AN INDIAN WAI-WAI DANCE IN BRAZIL

Any practical attempt to civilize the Indians may be expected to receive the cordial support of the governments concerned. They are already interested, far more than the Protestant Church, if the truth be said, in the uplift of the aboriginal element in their population. In Brazil wonderful work has been accomplished by Colonel Rondon with whom Roosevelt traveled in the unknown interior. This officer is a true friend of the wild Indians and has become a great apostle of civilization among them. But the Gospel does not form a part of his message. His cooperation, however, and that of his government may be depended upon in any effort to bring the Indian into the pale of civilization. In Chile, Bolivia and Peru there exist societies or groups who are interested in all that will tend to uplift the aborigines and their support will be extended, generally in a cordial way. They are already groping toward a solution of this great problem.



A SOUTH AMERICAN WOMAN AND BABY

1. Upper Orinoco, probably at San Fernando de Atabapo;
2. Upper Amazon, probably at Iquitos;
3. Lower Amazon, probably at Manaos;
4. Tierra del Fuego, probably Wulaia (or Punta Arenas);
5. Araucania, probably on the Argentine side of the Andes, or at Villarica, near the border.

(This last mission would be a land station, equipped with church, hospital, industrial school and farm, similar to the existing institution at Temuco of the South American Missionary Society.)

As there is a considerable white population in most of the centers suggested, it would be well to provide hospital, medical, evangelistic and probably educational equipment, on a small scale at least, for these white people.

SUGGESTED PROGRAM

The most that can be accomplished toward the evangelization of these Indians within the next five years will be the occupation of strategic points, within reach of the greatest numbers of Indian settlements. This can best be done by following the methods employed by traders and rubber men in using the only means of transportation, the river routes. Mission centers should be established at the following points, equipped with hospital, medical supplies, motor boats, interpreters, etc.

The suggested centers are:



THE APPEAL OF THE SOUTH AMERICAN INDIAN

Prohibition Progress in Latin America

BY DR. JUAN O. GONZALEZ

WHEN the United States legally killed and buried King Alcohol in the tomb of ignominy, the whole world was petrified with astonishment before so bold and radical a move. After the first shock had passed, many publicists smiled skeptically with regard to the efficacy of such a step. Many periodicals of large circulation attacked such legislation as tyrannous, impractical, revolutionary, and liable to cause trouble. Naturally foreigners judge the States principally by the papers published in its larger cities, so that such propaganda could not but sow distrust as to the benefits that national prohibition would bring.

But truth, in the long run, opens its way through calumny and falsehood. Friends and enemies have been obliged to confess that crime, disease and misery have diminished, while civic honesty, economic prosperity, and domestic happiness have increased, in proportion to the enforcement of prohibition. These are facts. Corroboration can be obtained from judges, prison and hospital statistics, bankers, and altruistic societies working for the welfare of the people. As these sources of information have testified in favor of prohibition, admiration for the United States begins to take the place of the world's mockery and doubt.

In the last International Congress against Alcoholism held on September 16th in Washington, many foreign representatives spoke in praise of the United States, and all were optimistic regarding the triumph of prohibition in the world. Dr. Robert Hercod of Switzerland declared that an army of 5,000,000 is working for the suppression of alcoholism in the world. "In fifteen years," prophesies Dr. Hercod, "the use of alcohol as a drink will have been abolished in all countries." A similar declaration was made by the British scientist, Dr. C. S. Saleeby who said: "England will be prohibitionist within ten years. This will be brought about by a change in economic conditions." Lord Leverhulm, a business man, came to America as a "wet" and returned a "dry." At first the news that prohibition had been decreed surprised Europe. Then she ridiculed the United States. Now she begins to see things in their true economic aspect, and the liquor interests begin to fight.

But where the fight against alcoholism acquires a victorious attitude is in Latin America. If, ten years ago, somebody had predicted that Latin America would seriously consider prohibition, and that in time she would begin an active temperance campaign for restriction

of the free sale of alcohol, such a person would have been termed an idealistic visionary. And yet the campaign is on from Patagonia to Rio Bravo, from Valparaiso to Rio de Janeiro. The masses and governing classes are participators, and the subject is discussed by papers and magazines. Legislators propose and approve laws in this direction. There are few problems today that are more universally discussed by the Latin republics than the restriction or prohibition of alcohol.

The President of Mexico, señor de la Huerta, has announced that he would cooperate with the Government of the United States by declaring a "dry zone" of 100 miles along the boundary of the two countries. Señor Lugo has declared that the tendency of the Government under señor de la Huerta is to implant the "dry state" in all the Republic. The press has also announced that the President-Elect of Guatemala, señor Carlos Herrera, proclaimed provisionally prohibition for all the country, and it is hoped that Congress will sanction this edict.

The newspaper with the largest circulation in Mexico, "El Universal" says:

"In the bulletin recently delivered to newspaper men by the District Government, it is announced that señor Gasca has the project in view (which he will put into practice by degrees) of restricting the sale of alcohol and intoxicating liquors in order to combat inebriety as far as he is able. The bulletin also states that Governor Gasca proposes, at no distant date, to make "dry" all of the Federal District, towards which object he will work as long as he remains in the Government."

The article adds that there are several states where the "dry" law has gone into effect.

Of Bogotá, Colombia, it is said that senator don Felix Salazar presented to Congress a project of law on alcoholic prohibitions which was much debated. With regard to this project the Minister of Agriculture and Commerce declared:

"The anti-alcoholic problem must be met squarely, and advance must be made despite the obstacles. In the United States, when the fight began, the trial of alcohol produced a book with statistical data that are appalling. Crime finds in alcohol its feeder, and statistics prove this. Fifty per cent of the murders have alcohol as their cause; likewise sixty per cent of the divorces; the days in which most crimes occur are precisely Saturdays and Sundays when the working classes dedicate themselves in their idle hours to alcohol."

The Government of Costa Rica combats alcoholism. The President, señor Julio Acosta, in his inaugural message said: "We must combat alcoholism by all means possible, as it opposes every ideal of greatness and culture." From a circular that the Executive Cabinet sent to the heads of public offices, we take the following paragraph:

"On the special recommendation of the President of the Republic, we urge you to observe a strict vigilance over the office personnel with regard to inebriety, abiding immediately by the following inflexible rules: First, in the future no person subject to the alcoholic vice must be proposed for an

appointment as a civil or military employee. Second, the present personnel dependent on the Executive Power is notified that intoxication even in occasional form cannot be tolerated. Third, in consequence, an employee of this dependence who publicly incurs this grave fault will be deprived of his office regardless of his personal antecedents, family circumstances, or skill and ability in the performance of his duties."

In Brazil a law has been proposed prohibiting the sale of alcoholic liquors on holidays, and restricting the sale during the rest of the week; also prohibiting bars near schools and colleges.

Energetic measures have been adopted in Uruguay against the public sale of liquor, and an active campaign started for the declaration of a "dry" nation.

In the Argentine, Dr. Estanislao S. Zeballo, eminent juriconsult, prepared a proposed law which was presented to Congress by the deputy señor Julio S. Rafo de la Reta, in order to adopt the "dry" law in Argentina. The senior of the Argentine press, "La Capital," favors such a project, as may be seen by the following excerpts:

"The project of deputy don Julio S. de la Reta comes at an opportune moment, and we hope that it will be appreciated in its full value by legislators desirous of combating the social plagues conspiring against life, the agents of physical and moral degradation. The regulation of the manufacture and sale of alcoholic drinks should be the object of a careful study on the part of the National Congress; the initiatives tending to eliminate slowly the consumption of drinks of this nature must be complemented by the total suppression of the sale of liquors particularly harmful to the consumer."

In Chile, where there are many restrictions in force, and some regions under prohibition, new projects tending towards absolute prohibition have recently been presented to Congress. The stevedores in Punta Arenas recently refused to unload from vessels any case containing alcoholic liquors. The following press despatch from Santiago, Chile, will be of interest:

"A campaign has been started to make the Araucanian Indian Reserve of Cholchol "dry," following a petition to the Government from residents in the district alleging violations of the existing laws which prohibit the sale of alcoholic drinks on Sundays and feast days, and by persons without license. . . . Movements also have been started by workers in the nitrate and coal fields in favor of prohibiting the sale of liquor on pay days."

The National Anti-Alcoholic League met recently in Valparaiso and adopted several practical measures; among them, the introduction in primary and higher school text books of lessons designed to awaken in the pupil a horror for alcohol.

So intense and general is the campaign that "La Prensa" of New York, the Spanish newspaper of greatest circulation in the United States, has said:

"Inspired without a doubt by the example of the United States and animated by the praiseworthy desire of preserving the health of the people, several Hispanic-American statisticians have delivered themselves with ardor and earnestness to the task of obtaining from their respective coun-

tries laws conducive to the restriction, if not suppression, of the consumption of alcohol as a drink. In the parliaments of Argentine, Chile, Uruguay, Paraguay, Bolivia, Guatemala, Costa Rica, and other countries, projects of this nature have been presented, and discussed with the interest that so grave a problem demands. Public opinion in all these countries has been in accord in appreciating the necessity that energetic measures be adopted as soon as possible, establishing prudent laws that will protect the people from the danger of alcoholism."

THE HOPEFUL OUTLOOK

We predict that the anti-alcoholic campaign in Latin America will be a more rapid and victorious campaign than it was in North America. Whoever studies the advances and retrogressions of the prohibition campaign in the United States during the last one hundred years, or the last fifty, cannot but feel very optimistic on examining the present activities in Latin America. The prohibition campaign in the United States was, in the early days, ridiculed by the press, politicians, statisticians and ministers of different denominations. On the other hand, the anti-alcoholic campaign in Latin America is in universal favor, patronized by the masses and a large part of the ruling classes, defended by the press, and seriously discussed in scientific societies and co-legislative bodies. This, however, does not mean that the defenders of prohibition and temperance are not going to meet with obstacles. King Alcohol cannot be dethroned without a fierce battle. He will invoke the aid of degenerate politicians, of demoralizing vices, of degrading industries.

But there is no doubt that the fight against alcohol in Latin America presents itself with more probabilities of victory than it did at the beginning of the campaign in the United States, particularly so if the beneficial results obtained by prohibition are made known. A campaign bearing in mind the errors and successes of the North American campaign, and presenting the actual results in a manner appropriate to Latin America, will have a certain and rapid victory over alcoholism.

Anything that directly or indirectly appears to indicate an aspect of imposition, of tutelage, or even of guidance, must be avoided. Latin America is proud of her civilization, her liberty, her sovereignty, and the methods she employs in the unraveling of her problems. If the enemies of alcoholism adopt any imposing or dominating attitude, they will fail. The love of individual liberty is more intense in Latin America than it is in North America. Again, if friends of prohibition present themselves as representatives of a superior civilization, and, for this reason, adopt the attitude of protector or tutor of other people of an inferior or deficient civilization, they will fail. Latin America prefers to develop her own civilization, and without the help or cooperation of other nations, if they take the attitude of tutors.

The best methods for North America are not always the best for Latin America, but, even if they are, the mere fact that they have been initiated in the United States might provoke a feeling of suspicion and prejudice rather than a desire to imitate. The propaganda must be based on the presentation of facts and results, without commentaries or recommendations. This propaganda must enter by the eye and ear to reach the intelligence and the heart.

The first step should be to *impress the sight*. The people of Latin America are lovers of art and possess a lively imagination. Advertisements, posters, pictures that soberly yet forcibly and truthfully give an idea of the ravages caused by the deadly and deleterious poison, should be exhibited in the trains, trams, streets, walks, roads, schools, colleges, etc. Above all, motion pictures appropriate to Latin Americans and that reflect with exactitude the disastrous results of alcohol should be shown, not only in theaters, but also in public gardens and plazas, in schools and colleges. This last method would soon produce excellent and permanent results. Brief popular talks, bulletins, articles, and principally the introduction of these methods into the text books of primary schools, would rapidly create an opinion against alcoholism.

But most important is to give to the ruling classes, to the better magazines, and to the newspapers of greatest prestige and circulation, the conclusions and results which science has arrived at with regard to alcohol in all its aspects and applications. Bulletins giving the verdict of great chemists, of famous institutions, of celebrated medical men, of great statisticians, would be well received by the cultured class. Newspapers and magazines would publish them with comments, with the effect of producing powerful motives to move the masses towards the definite victory. For the complete success of prohibition in North America it is necessary that the neighboring countries be under a prohibition regime. As the friends of prohibition said that it could never be an accomplished fact in North America as long as one state of the Union remained "wet," so we can now say: prohibition will never be perfect and complete until the "dry" flag floats from Alaska to Tierra del Fuego. Further, if in all North and South America prohibition came into effect, what other continent would resist? America to greater or less extent will mold and direct humanity in the coming generations.

"The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. * * * The evangelization of the world is not primarily a matter of numbers, wealth, knowledge and strategy, but of the unhindered working of the Spirit of God. Such Divine manifestation has been associated invariably with prayer."—JOHN R. MOTT.

Constantinople College for Women

BY EVELINE A. THOMPSON, CONSTANTINOPLÉ

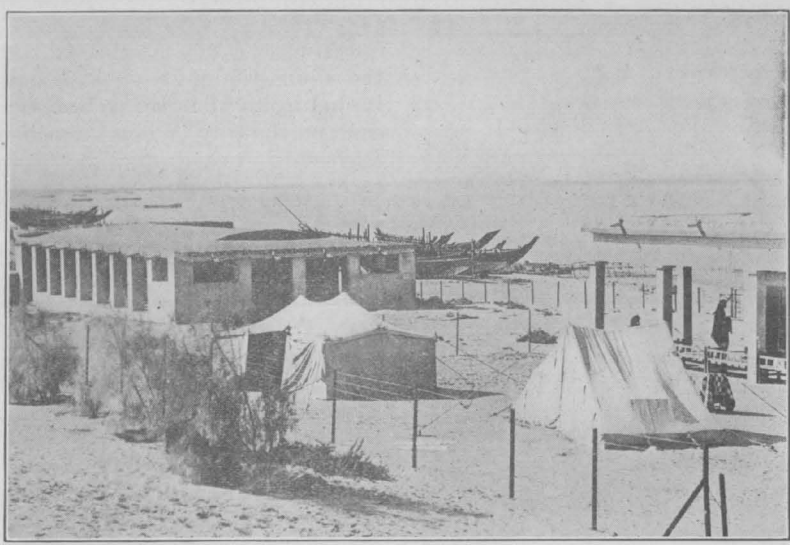
THIS College for women has been in existence for nearly fifty years. Since 1914 it has been situated in four new buildings at Arnautkeuy on the European shore of the Bosphorus, about six miles from the old city of Stamboul. From the time it was founded as a school in 1871 until 1914 it occupied buildings in Scutari on the Asiatic shore. In 1890, nineteen years after its foundation, it became a college, obtaining a charter from the state of Massachusetts. The present campus comprises about fifty acres and is of great beauty.

The student body is composed of many nationalities. Four large groups are in about equal proportion, Armenian, Bulgarian, Greek and Turkish. Beside these, there are Albanians, Spanish Jews, French, English, Swiss American and occasionally Serbians, Roumanians and Persians. These many varied elements are bound together by a common desire for knowledge. The student body is democratic, including girls from the mountain districts of Macedonia, as well as the daughters of the leading statesmen of Turkey and Bulgaria.

At present 500 students are enrolled in the college; half, in the flourishing preparatory school and half in the college proper. About 400 graduates have gone out and have taken up their various careers in towns and cities in Asia Minor and the Balkan States. They testify by their lives and the respect which they almost invariably command, to the inspiring ideals of the College, which they have made their own.

The chief benefit which the students receive from the College does not come from books. The religious life is of first importance. From talks by members of the faculty and more vividly from their Christian lives, the students learn lessons which books could never teach them. Ideals are held up to them and they are taught the love of liberty and the right use of it, the sacredness of truth, the power of unselfishness and the duty of tolerance and mutual helpfulness.

The period of reconstruction has already begun. Of all the countries which need rehabilitation and rebirth, the Near East seems to stand among the first. Because this College has stood by its students during the darkest period of their history, because it has gained by its devotion and steadfastness, their respect and admiration, without a single exception, of all the nations of the Near East, it can look with confidence towards years of growth and usefulness.



THE NEW MISSION HOSPITAL, FOR WOMEN AT KUWEIT ON THE PERSIAN GULF

The First Baptism in Kuwait, Arabia

BY REV. EDWIN E. CALVERLY, KUWEIT, ARABIA

Missionary of the Reformed Church in America

WHAT hinders me from being baptised?" asked Fulan. The lesson at our station prayers that Monday morning before Easter was the story of Philip and the Ethiopian treasurer. Fulan is a Persian *sayyid*, a descendant of the Arabian Prophet Mohammed. Like the Ethiopian, he had left his own country that he might worship God aright and in his search for salvation he had come to Kuwait where he heard the Gospel, and learned that Christ was his Saviour and his Lord. He accepted Christ's claims, joined our little circle, and announced his change of faith to his former friends. So Fulan was baptized on Easter Sunday, becoming the first to receive this rite in our Mission at Kuwait. He also is the first Moslem it has been my privilege to baptize in my ten years of missionary service.

Over two years ago, on Washington's Birthday, 1918, Fulan first came to us and asked to be baptized. His earnestness was evident. He told us his story:

"I left my home in Persia in a search for the truth. The Shi'i beliefs of my people did not satisfy my need. I then joined the Babis, for theirs is a broad and modern brand of faith, and it seemed good. But the teachers could not answer my



A MOSLEM OF CENTRAL ARABIA

questions. Then I started for the Babi headquarters in Syria, intending to visit Mecca and Medina on the way. When I reached Busrah I heard that a Babi teacher was then in Kuwait. So here I came."

One day he met a man selling religious books in the bazaar, books that were claimed to be the very Word of God. He bought a booklet that told of the prophets Abraham and Joseph, of whom he already knew. He read the booklet eagerly and asked some Jews whether this were indeed the original Book of God that descended upon Moses who conversed with God. He was assured that Genesis was really a part of the *Taurat*, or Books of Moses. The clearness of what

he read impressed him and he determined to investigate the religion of the Jews.

"A Jewish friend said he would take me to their Saturday services," he recently told me. "But he failed to keep our appointment, and when I urged him again he said he would take me the next week. I went to see him on Friday night to confirm the appointment, and found him drunk. I did not blame his religion for that, and thought the priest would not be like him. He took me to the synagogue next morning, but left me outside while he went to tell the priest about me. I waited a long time and finally a boy came out to tell me that as the Jews were so few in the town, they would be in danger, if it should become known that a Persian was interested in their religion."

Soon after that Fulan bought another booklet from our colporteur. It was the Gospel of John, and cost him two cop-pers. It immediately satisfied him as to its truth for it was the message he wanted and he accepted it gladly and fully. At that time Fulan knew only a little Arabic, so we asked a Persian convert of many years standing to give him further instruction, and also gave him some Christian literature in Persian.

He had a position as night watchman in the bazaar, but he lost it, when the other watchmen complained because, as they said, "He is a *sayyid*, so we cannot curse him or beat him if

he does what is wrong, and we do not want anyone to work with us whom we are not allowed to curse." One of our Persian school boys confirmed this, when I asked him about it. He said:

"Men do not like to work with *sayyids*, simply because they dare not strike them or swear at them."

"Then," said I, "instead of it being an honor for a man to be a descendant of Mohammed, it is really a misfortune, because it makes a man lose his job."

"The people would rather give him something to live on," replied the boy, "than work with him."

Fulan's difficulties in the bazaar brought about good both for him and for us for he became a most valuable worker in our hospital, and is learning to dispense medicines. He pleases all by his willingness to be of any service at any time. His growth in knowledge and grace has been remarkable, and his testimony in the bazaar has been enthusiastic. He was recently made the subject of a strong denunciation in the chief Persian preaching place, when the leading Shi'i *mulla*, or preacher, declared that no one ought to associate with him in the coffee-shops, or eat with him, that no one should sell him food, and that it was lawful to kill him. He is able to get along, as there are Arab shops where he can buy what he needs. He felt that baptism would not increase his danger and said that it would be a great comfort to him as an acknowledgment on our part that he was really one of us.

His period of probation had been long, and as he seemed to be ready and the Lord's Supper was to be celebrated, none of us felt we should deprive him of this means of grace. With deep joy and gratitude the church in our house gathered around the Lord's Table that Easter morning to welcome this new member into the body of believers in Christ and to celebrate the resurrection power of our Lord.

SOME MISSIONARY QUOTATIONS

"The Church that forgets itself in its passion for others will in that forgetfulness find itself."

"We have no apology for being in earnest about foreign missions and will make none until Jesus Christ tells us He made a mistake in coming to the world as a missionary."

"We have given the Orient warships and telephone, steam cars and sewing machines and silk hats, but they are none the better for these; and except the 'old man' be changed within, all these trappings will make him a more potent force for evil."

My Brother In Overalls

The Story of Dan Schultz, the Labor Evangelist

[Continued from the November Review.]

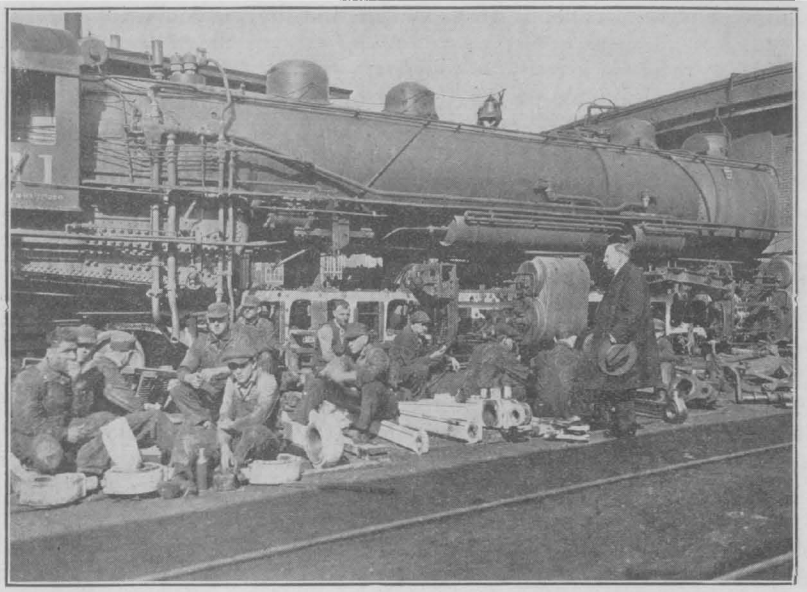
BY REV. COE HAYNE, NEW YORK

IN Pittsburgh Daniel L. Schultz, the Labor Evangelist, undertook a service that required qualities of Christian manhood similar to those he had displayed on the western frontier. He was pastor of the Lorenz Avenue Baptist Church, when the great Westmoreland County Coal Strike began. Reading of terrible conditions in the coal regions he felt it his duty to go and see whether the newspaper reports were true. He found men and women living in tents pitched along the roadsides in the bleak month of March, having been thrown out of the coal company's houses. The rain often wet their household goods and their bedding, and the cold and dampness increased the suffering brought by hunger. The United Mine Workers of America were extending aid to the amount of about \$2.50 per family, per week, but most of the women and children were poorly clad, some of them being without shoes or stockings.

After being in the field for one week, Mr. Schultz returned to his church, told of the conditions he had found and made an appeal for clothing and other things needful for the children and women. He also went out to solicit clothing, shoes, food and money in different parts of the state, returning to the miners' camp at frequent intervals to distribute the goods.

The United Mine Workers of America made him chaplain of their organization and the State Federation of Labor, at a special convention held to discuss the strike, made him the chaplain of the convention. Nearly every local union in Pennsylvania pledged itself to assist him in supplying the needs of the strike sufferers. It was Mr. Schultz' privilege to speak to large congregations of men, women and children of different nationalities, concerning the Church and its attitude toward the man in overalls.

One Sunday afternoon he addressed over nine thousand miners, their wives and children, through interpreters. Among them were Slavs, Russians, Italians, Croatians, Hungarians, Poles, Lithuanians, Serbians, Scotch, Germans, Austrians, Bohemians and Roumanians. He spoke on God's wonderful love to the children of men. It was the first time that many of them had heard this story. A prominent Roman Catholic labor leader, who had introduced him at the beginning of the service, said, "It is my privilege to introduce a brother of Jesus Christ, who has proved himself thus by his work and sacri-



A NOON HOUR MEETING AT THE CAR SHOPS OF THE SOUTHERN PACIFIC R. R. CALIFORNIA

vice for our folks. Whatever "Father" Schultz tells us, we believe, for we have confidence in him and his message."

For fourteen months Mr. Schultz and his helpers collected and distributed over ninety tons of clothing, thirty-eight thousand pairs of new shoes, and over twenty-seven thousand dollars. Contributions came from capitalists as well as from labor unions, socialist organizations and churches. Just before the strike ended, a number of leaders of the American Federation of Labor met for a conference in Pittsburgh. After passing a number of resolutions, thanking the church of which Mr. Schultz was pastor, and also the denomination to which he belonged, for supplying the needs of the strikers, they passed a resolution requesting the denomination to call Mr. Schultz out of the pastorate to devote his time entirely to the working classes of the United States.

On January 1st, 1911, Mr. Schultz began his remarkable ministry among the laboring people at large, working in coal fields, shops, factories of all kinds, preaching the gospel and trying to show the working man that the Church is not his enemy but his friend. He is now the Field Labor Representative of the American Baptist Home Mission Society.

Sometime ago, Mr. Schultz received a letter from the secretary of the Bartenders' Association of America, requesting him to speak at their convention. In answer to the letter he wrote that he was a

minister of the Gospel of Jesus Christ, and that he could not endorse the liquor business in any way or under any circumstances. To this letter he received a reply by telegram, stating, "We have confidence in you as a minister of the Gospel of Jesus Christ; we need just what you have to give,—come at our expense." Mr. Schultz accepted the invitation.

On the Saturday evening of his arrival in the town where the convention was held, he visited a minister whom he had known in former days. This man had read the announcement of his acceptance of the invitation to speak to the liquor men, and denounced his consent as unchristian and unbecoming in a minister of the Gospel. Another minister, an intimate friend, told him that he had disgraced the Christian ministry, God and humanity for accepting an invitation from such a gang.

When Mr. Schultz went to the Convention hall he found it packed with people. He spoke from John 3:16-17 and at the close of the sermon when the evangelist extended an invitation to any wishing prayer to raise their hands, a large number responded. Nine men and three saloon keepers' wives professed faith in Jesus Christ that afternoon and gave up their liquor-selling business. At the end of the week these nine men went back to their earlier trades. Later others also left the saloon business because of the conviction that had been awakened in them during this service.

At the next session of the convention the delegates officially invited Mr. Schultz to become an honorary member of the organization, and when he explained his position and refused an honorary card, they passed a resolution endorsing his work, and the Church that sent him out. This is the only union card Mr. Schultz has refused. During the period of his labors eleven labor unions have presented honorary cards to him, giving him access to thousands of local unions in the United States.

At Denver, Colorado, after a number of noon hour meetings in the Denver and Rio Grande shops, over one hundred and ten men sent a letter to the American Baptist Home Mission Society concerning the work and their belief in the Gospel as preached by Mr. Schultz. It has been his privilege to speak to a number of the unions concerning the attitude of the Church towards labor, as well as the Gospel of Christ.

One of the most dramatic events in the career of our labor evangelist occurred during the intense labor troubles on the Pacific Coast. In Seattle he was invited to speak before the open forum which met every Sunday night in the Labor Temple. Crowds of all classes of men and women congregated, many of them real haters of the Church and of religion. On arriving at the building, Mr. Schultz had to press his way through the crowd up the steps into the great hall. As he entered the room he heard a man who was formerly a

minister of the gospel denouncing "sky pilots," churches and the Bible. The chairman of the meeting introduced Mr. Schultz to the audience, and he was about to speak, when this ex-minister charged him with having been paid by the capitalists to come and ram down the common peoples' throats a religion that made the working man and woman industrial slaves. He challenged Mr. Schultz to debate with him upon the subject of "God, the Church and so-called salvation." In response to his challenge, the evangelist said, "After I finish my speech, if I haven't answered this man, and this audience decides that I have not, then I will be glad to stand here all night, and endeavor to answer his questions."

The moderator of the meeting requested the challenger to hold his peace or leave the building. Mr. Schultz spoke for forty-five minutes, and closed his address with his own Christian experience, and his early trials as a child laborer in a glass factory, and declared his allegiance to the Gospel of Christ and the Church which had done so much for him.

"Friends," said the speaker, "the Church stands for some vital things for which organized labor has been fighting and pleading for many years. Among these things are complete justice for all men in all stations of life, equal pay for equal service, one rest day per week and that day Sunday, the wiping out of the sweat-shop system, reasonable hours for laborers, the right of the employee and the employer to organize, a universal educational system and abatement of poverty by a just distribution of the products of labor."

"Tell us, if you please," requested a man in the center of the hall, "how can a Christian employer compel his employees to work seven days a week, twelve hours a day, on small pay, then expect labor to have any sympathy with the Church to which he belongs?"

"Christianity is a personal matter," replied Mr. Schultz. "Every man personally must decide for himself whether or not to accept Christ's teachings and apply them to his own heart and life, or whether or not to ally himself with any church that has had a share in spreading the knowledge of the Saviour's love. One of the fundamental principles for which Christian churches stand is individual responsibility. No man is a true representative of Jesus Christ, or the Church to which he belongs, who will oppress his employees and compel them to break the Lord's day and work long hours which unfits them for happiness and for life."

After the meeting, Mr. Schultz forced his way through the crowded aisles to the third floor. Here he faced a company of people who did not try to hide their radicalism. When he began to speak, a woman rose and said in fine English, "Mr. Chairman, must we have this God-stuff rammed down our throats again? Why do we have to listen to sky-pilots who are controlled by the capitalists of this country?"

The woman was applauded and the evangelist realized that he was in for a severe grilling. He closed his eyes and prayed: "Father, give me the sympathy which Jesus would have for these people." Others rose and asked questions and denounced the churches, the ministry and the Bible, and some even dared to denounce the Government of the United States because of the freedom allowed all churches and religions by the Constitution. After listening to their various indictments for about forty minutes Mr. Schultz finally was permitted to begin his address.

"Now I presume you feel better, he said, "I can sympathize with you. When I eat anything that does not agree with me, it makes me sick, and I can never enjoy a talk or think properly so long as that's in my stomach. You have emptied yourselves of many thoughts that have disturbed you. Now, you will be able to listen to me, and you will find that I am not your enemy, nor the churches that I represent, nor the Christ that saved me and sent me to you to speak to you. You will find that we only misunderstand each other. By and by we will be friends."

- He endeavored to analyze a Christian church. What is a church? Who is the Author of the church? Why are the churches in existence today? What class of people compose the membership of the churches? He told them why all churches feel a sympathy for every man that labors, whether with his hands or brain.

At Bremerton, where large ship yards are located, Mr. Schultz was invited to speak to several labor unions. He was received graciously and men listened to him intently. After the adjournment of the meeting, three men who were radically opposed to the churches, began to ask questions, some of which were very insulting, but the evangelist received grace enough to smile and answer in a kind, considerate manner. While one the men was denouncing Christ, a member of the Blacksmith's Union rushed up to him with his fists doubled and tears running down his cheeks.

"I'll not have any man insulting Jesus Christ or the Church!" he shouted. "I have been doing this very thing myself for thirty-five years, but tonight, here in this hall while Mr. Schultz was speaking, I decided for Christ and I aim to stick up for Him from now on."

The next evening this man was sitting with his wife and child in the front part of the Baptist Church of Bremerton. When the invitation was extended to those who wished to testify concerning their Christian faith, he was the first on his feet.

After an address before another union, the president of the organization requested Mr. Schultz to remain for a moment, as he wanted to say something.

"I have not been inside of a church for many, many years, except about nine years ago when I was at a funeral," he declared.

"But tomorrow night you will find me and my family at church. From this time on I am going to perform my Christian duty. A church that supports a man who is working for the laboring man's interests is the church for me."

A Roman Catholic arose and said, "I am a member of the Roman Catholic Church. I also will be found in the Baptist church with our president." The man was the doorkeeper. Then he said, "And I want to make a motion that every member of this union go to church with us, and hear Rev. Schultz in his evangelistic address." The motion was carried. They were found at the church the next night and quite frequently thereafter.

During a few weeks stay in Portland, Mr. Schultz was invited to visit forty-four labor unions, and managed to speak to thirty-eight of them. At one of these gatherings a man who had been a pastor in an eastern city, but had become embittered against his church because of industrial conditions, listened to him with intense interest. After the meeting, as the evangelist was leaving the building, this ex-minister asked for the privilege of speaking to him. He told Mr. Schultz who he was, of his early training and then offered his hand and said, 'God helping me, I will renew my vows, return to my church and be found working for Christ.'

The laundry workers' strike in Portland gave Mr. Schultz an opportunity to influence many young men and women who were church members to remain true, and also to convince others of the need of true Christianity. Many of these young people were members of the Roman Catholic Church, but they showed no disposition to be hostile. One of the women of the Union who was a member of the Catholic Church, said:

"Father Schultz, if you remain in our city and give us such good advice as you have been giving, you will be more popular than Father O'Hara, who is the greatest priest in the world.

At a noon day meeting in Pittsburg, a politician who had been for many years a hard drinker, profane in his language and an ungodly father and husband stood at the edge of a park listening to the gospel as preached by Mr. Schultz. For several days he had been coming to the same spot to denounce the "fakir." But through prayer and faithful dealings this man was converted and became a very efficient worker for Christ, and today holds a license to preach in one of our churches in a great city. He has become a street preacher and a fine personal worker. After four years of testing, his wife, who hardly believed in his profession, became convinced that his conversion was real, and herself accepted Christ, at his own invitation in the church service where he preached, and now happily works with him in his efforts to win men to Christ. He has a position that brings him in wages on an average of \$100 a week, an item mentioned just to show that he is a man of ability.

A Converted Syrian Smuggler

BY REV. GEO. C. DOOLITTLE, Ph. D., SIDON, SYRIA

The year 1860 was a troublous time for the Province of Lebanon in Syria. The war-like Druzes vented their long-time spite upon the Christians of that fair province, with the aid of the Turkish soldiers slaughtering thousands upon thousands of Maronites, Catholics and other Christians. Amidst these scenes of carnage and terror two children were born in a small village near Sidon, who were destined to exert a considerable influence in their village and neighborhood. Both of them were Maronites. One learned to read and write and figure, and became the agent of an influential family who owned lands and vineyards and houses. The other cared nothing for learning and was satisfied to spend his young manhood in roisterous excitement in company with other such companions. These two smoked and drank together and concocted many schemes of deviltry and lawless procedure. They smuggled tobacco, and once nearly killed a man in so doing. Thus they grew to man's estate.

Then the Maronite Bishop of the district for some reason angered Elijah, who thereupon turned to the American missionaries in Sidon and to the Protestant leaders, at first largely to spite his Bishop. The latter saw that he had estranged a man of some power and sought to recall him to the church, but it was too late. The evangelical teaching and life had made its impress. Elijah Cook (for so is his Arabic name translated) at the age of forty-two began to pick out in his copy of the Bible the letters and words and sentences and verses, and he persevered until he could read well enough to become an acceptable occasional helper in simple colportage and Bible reading in the surrounding villages. His entire life-currents became changed. Instead of telling and listening to idle tales and worse in the village groups, he devoted his spare minutes to reading God's word.

His children were reared in true Christian nurture, and one after another united with the Protestant Church. They were all farmers and day laborers and set a good example to those about them. Elijah was a pillar in the Protestant Church.

At the age of nearly sixty this godly man died, surrounded by his children. In his last hour he spoke tenderly to them, saying, "My death is near at hand and I desire to gain the mercy of God and beseech Him to bless you." Then he bowed in prayer with his children, raised his eyes toward heaven and said, "Oh my God—I beseech Thee to look upon me in mercy and forgive all my sins and shortcomings,—upon me, a sinner. And stretch forth Thy merciful hand and bless this family old and young and grant them to grow in grace and to live together in harmony and love one for another, even as Thou hast loved us. Multiply them and enable them to grow in every good word and work that brings honor to Thy holy name, oh thou living God." He turned to his children, "Yes, my children, it is your duty to love one another and to reveal your love. And I also beg of you to promise me in solemn covenant that you will always be on God's side, and may He ever be near to you. Thus shall I be comforted and my body will go down to the grave in peace and joy."

Labors of Welsh Baptist Missionaries

BY T. FURNISTON, LLANGFNÍ, WALES

THE Welsh Nation has produced missionaries of the highest rank, among whom the Welsh Baptists have been eminent in the performing of missionary duties, whether in preaching, scientific, philological, medical, or political departments. Welsh Baptist ministers have gained the eulogy of Empires—India and China.

Modern Welsh Baptist missionaries naturally divide themselves into three classes; namely, those who first entered the field, those who followed, superintending the missions already founded, and those who have lately gone out seeking fresh fields of success.

The Great Baptist Community in America, whether it be viewed as English, Welsh or German, was originated by Welsh Baptist refugees. Those churches known as the New England group, the Midland group, the Southern group and the Western group, all originated in the sons of Cambria. Dr. John Mason Peek, editor of the *Western Pioneer*, remarks, "The Welsh have been in every age the unflinching advocates of religious liberty; all our ideas and principles on this subject, deep seated as they are in the heart of the American people, are of *Welsh origin*."

A great leader who appeared in those times was the intrepid Roger Williams, a Welshman hailing from Carmarthenshire. According to Dr. Cathcart, "he was the first man who founded a state where conscience could be entirely free." He also compiled a dictionary entitled *The Key to the Indian Tongue*, which to use his words—"I prepared to support my memory lest I should forget what I have so dearly learnt in these last years."

In another century appears *Abel Morgan*, a young man of great aptitude, who was born at Allt Goch, Cardiganshire. He settled in Philadelphia. It was he who founded the Baptist *Home Missionary Society*, and was the author of the first Welsh Scripture Concordance, which appeared seven years before that of Cruden in English.

About half a century after him appeared John Thomas, who was the first Christian missionary that ever entered Bengal. In November, 1800, he was requested to visit a man whose arm was dislocated. Having straightened the man's arm, Thomas inquired of him as to his soul, and hopes for the future; whereupon the man wept bitterly and sighed. In two days he appeared, desirous of

entering into the mission house. The following month he was baptized, thereby being the first man who avowed Christianity in that pagan land.

About three years after his arrival, Thomas had translated the Gospels of Matthew and of Mark, the Epistle of James, portions of Genesis and the Prophets. The first Christian hymns were translated by him, and it was he who together with Carey and Fountain taught the natives the science of music. The first hymn introduced was a Welsh one translated by Thomas. He was the first European to protest against the terrible custom of compelling widows to ascend the funeral pile, to be burned alive with the remains of their husbands.

In 1813 John Rowe was the first European missionary in Jamaica, where he found Moses Baker's Chapel closed, and the congregation dispersed. The slave masters succeeded in having Rowe's license to preach withdrawn, whereupon he held a school and preached in his own house, thus ultimately conquering his opponents on the ground of public opinion. In 1814 Lewis Richards, Horatio Jones, and other Welshmen founded the American Baptist Missionary Society.

Noah Davise, born of Welsh parents in Maryland, was the founder of the mighty movement known as the American Baptist Publication Society in 1823.

The great work of the second period was to strengthen advantages already obtained, and to extend operations. In the ever memorable meeting at Spa Fields, London, in 1832, through the eloquence of Dr. William Knibb of Burma, the great mass of people was completely overcome; so thrilling were his arguments, and so passionate were his appeals, that the vast concourse trembled, wept, and shouted alternately. Some timid Christian pulled the tail of his coat, advising him to desist, lest he should incur the frown of the authorities; and one Dr. Campbell exclaimed: "This is a new period in the world's history." John Taylor Jones in 1833 entered Siam; and at the end of ten years, had completed a translation of the whole New Testament in the Siamese language. John Jenkins was in Brittany in 1834, and by this year had completely translated the New Testament into Breton, the first translation understood by the people. It was he also who compiled the first Breton Christian Hymn book. In 1851 an astounding incident occurred. As a party of young men traveled in Syria, near Damascus, they were suddenly surrounded by a band of armed men, who demanded that one named Randall should follow them, and that the others should go on their way. The demands had to be complied with. Randall was quickly taken to the Sheikh's tent, where a wedding feast was provided. It turned out that the Sheikh's daughter, on seeing the young man passing, had fallen in love with

him. Hence the object of this strange movement. He was continually watched. Escape was impossible. The two were wedded together after the Arabian style. Randall soon picked up the Arabic, Arsalia his wife adopting the English, and their children were taught both. To crown all, Christianity, the stranger's religion, became the religion of the tribe, and spread and was welcomed by the surrounding tribes. Randall himself had a Christian church of over there hundred members. In 1856 Thomas Evans, of Pembrokeshire, went to India. He preached in the Bazaars during the terrible year of 1857, when most Europeans feared to cross the streets. He stood in front of an adversary with an unsheathed sword and smashed an idol in the presence of Brahmans. He is known in India as the oldest temperance advocate living, and succeeded in getting one thousand natives in the Punjab alone to sign the pledge.

Missionaries of the third period are almost without exception still living. The first in order of time was Timothy Richard, a native of Carmarthenshire. It was he who first despatched a cablegram to England telling of the great famine that had overtaken the land of China; and the first person who received contributions to alleviate the universal distress. Two-thirds of the thousands of pounds that reached that suffering land were distributed through Richard's own hands. He was also secretary of that noble enterprise, the Society for Promoting Christian and General Knowledge within the empire.

It seems presumptuous to offer a tribute of praise to men whose literal interpretations of the calls of duty have placed them almost beyond the reach of popular commendation; but any one who has seen the lives that these men have led cannot fail to feel proud of being able to claim them as countrymen of his own.

A mighty host of missionaries have by God's blessing discharged the most important duties on the great mission field, and have collectively proved themselves competent philologists, preachers, translators, tutors, philanthropists, statesmen and reformers.

Wherein lay the strength of this tribe of Benjamin? In its *number*, or in its *trust* in the Lord? Shall the missionary flag be recalled? Shall we at this time of the day, sound a *retreat*? God forbid. Rather than recall our services we shall have the African forests thrilled with our Lord's command, we shall convert the desert of Sahara into a garden of the Lord, we shall have India a vineyard for our God, China shall be a school of the prophets, and we shall convert the Congo into a Jordan, and will proceed to baptize the whole world in the Name, and in the Service of Him whose it is. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Daniel xii: 3.

Opposing Forces In China

It would be strange if in a great country like China there were not strong elements contending for the mastery. The forces for righteousness, on the one hand, include the Christian leaders, native and foreign, and cooperating with them are many who seek China's physical and social welfare, but are not yet dominated by the spiritual forces of the Kingdom of God. It is not always easy to distinguish the forces drawing the people Godward from those that keep them from surrender to God. *China's millions*, in a recent number calls attention to some of the movements which the writer believes to be menacing the future welfare of China, and appropriately asks for prayers that these forces may be overruled. Among them are the following:

The Military Peril.—Some who are in a position to judge say that there are probably one and a half million men at the present time under arms in China, involving an expenditure of from two to three hundred million dollars per annum to the nation, an impoverishing burden to a comparatively poor country. Civil strife has actually developed into a lucrative industry with not a few of the military leaders, and there does not appear, humanly speaking, much prospect of improvement.

The Student Movement, while not without its elements of promise, is also attended by many dangers. To quote the words of a well-known Chinese, "Their loose discipline at school, their disobedience of teachers' instructions, their defiance of superiors, their inclination to run the school themselves, and the attempt of some adventurers to take advantage of the unusual situation and get a little selfish amusement for themselves, are things which should be shunned. But who is going to tell them?"

The Menace of Bolshevism.—The Soviet Government of Moscow has, according to the *London Times*, renounced all treaties with China made by the late Tsar's Government. Extra-territoriality, the Russian tea factories at Hankow and all other concessions are by the Soviet renounced and handed back to China, while the services of the Russian Red Army are offered to deliver China from all foreign oppression and ambition. Though this whole subject belongs to that political domain about which we prefer not to comment, it would be folly to neglect making such a subject a matter of earnest prayer.

The Opium Peril.—A very serious recrudescence of opium cultivation is taking place in China today. Further, large quantities of morphia still find their way into China from this country, via America and Japan, and Indian opium also indirectly reaches China from India. Sir Francis Aglen, Inspector-General of Chinese Maritime Customs, has recently stated that during 1919 twenty-one tons of opium and four hundredweights of morphia were seized by the Customs, and this only represents an infinitesimal fraction of what he states is smuggled through.

Surely it is an appropriate time to launch the movement known under the name of "China for Christ," in which Chinese Christians have been moved to attempt a great forward movement with a view to carrying the Christian message to every village in China within the next five years. Pray for the success of this movement.

God's Will for the Moslem World*

BY REV. SAMUEL M. ZWEMER, D.D., CAIRO, EGYPT

"The Christian watchwords "Love, Joy, Peace," are not those of the Moslem world. Instead of joy, the Moslem hearts today are filled with a great sorrow, and instead of peace, the newspapers tell of wars and rumors of wars between Mohammedans and non-Mohammedans all the way from Morocco to Judea. So we need not deceive ourselves at the outset by imagining that the Mohammedan problem after the war and after the Peace Treaty is any more easy from the human standpoint than it was before.

There is no part of the world which has felt the effect of the war more deeply upon its institutions, its governmental ideals, and its hopes than the Moslem world. The earthquake shock has been felt from the center to the very circumference. The Mohammedans in China, as well as the Mohammedans of Morocco, are talking about the results of this war on Islam. It is a world which is disappointed, distracted, disillusioned, sorrowing, expectant, but also defiant. It is a world that is disappointed and distracted because of divided counsels and unfulfilled hopes, centering on the one hand in the Khalif, and centering on the other hand in the success of Germany or the Powers of Central Europe, which proved a failure.

Hearts are disappointed, and public opinion among Mohammedans is distracted regarding the future. One has only to read the Moslem Press—as far as we still have a Moslem Press—to see what they are thinking, and what they are saying. Things as they ought to be are described in Mohammedan law books in the sections that deal with the poll-tax to be required from non-Moslems. On page

469 in a celebrated treatise on Mohammedan law, written in the tenth century, printed and translated in our day, and published in London as a text-book for law schools and colleges, we read:

"Infidels should be forbidden to have houses higher than those of their Moslem neighbors, or even to have them as high—a rule, however, that does not apply to infidels who inhabit separate quarters. An infidel subject of our Sovereign may not ride a horse, but a donkey or a mule is permitted him, whatever may be its value. He must use an ikaf and wooden spurs, those of iron being forbidden, as well as a saddle. He must go to the side of the road to let the Moslem pass. He must not be treated as a person of importance, nor given the first place at a gathering. He should be distinguished by a suit of colored cloth and a girdle outside his clothes. If he enters a bathing-house where there are Moslems, or if he undresses anywhere else in their presence, the infidel should wear round his neck an iron or leaden necklace, or some other mark of servitude. He is forbidden to offend Moslems either by making them hear his false doctrines or by speaking aloud of Esdras or of the Messiah, or by ostentatiously drinking wine or eating pork. And infidels are forbidden to sound the bells of their churches or of their synagogues, or celebrating ostentatiously their sacrilegious rites."

That is an ideal of Mohammedan law, which has become absolutely subverted by the course of centuries, and especially by the effects of this war.

The *Calcutta Moslem*, a leading Mohammedan paper, dated January 9, 1920, says in an editorial:

"We have no hesitation in characterizing those who profess to be Moslems who had the heart and the audacity to join the Peace Celebrations, in spite of the fetive of the Ulamas to the contrary, as no better than traitors to Islam."

One need not go any further than

* A Missionary Address Delivered at Keswick, England, Wednesday, July 21, and printed in "The Life of Faith."

those two extracts to make it clear to any thinking man, that if we will do the reasonable thing and the Christian thing, and try to put ourselves in the place of those people for a single moment, we will feel as we have never felt before—that we stand before a new Mohammedan world that is distracted and disillusioned and distressed as it never has been. The leading Mohammedan paper published at Woking, near London, said this was the blackest Lent month that the Mohammedan world had ever experienced.

It is also a sorrowing world. Entirely apart from the fact of their religion, Moslem World stands for famine, and pestilence, and suffering, and poverty, and orphans, and widows. Back of those two hundred millions are sorrows as deep as the sorrows of Belgium or of Northern France, or of the homes of England that still are looking for comfort. This Mohammedan world is a world that was never so responsive, never so expectant as it now is. From every spot with which I have correspondence, from Western China and Morocco, and Algeria, from Egypt, and Mesopotamia, and even darkest Arabia, there come accounts of hospitals overcrowded, of schools packed with Moslem children eager for books of culture, whose record sale is higher to Mohammedans than ever before the war. The Bible Society as a climax tells us that the circulation of the Word of God was never so abundant, so free, so eager as it has been since August, 1914.

This great Moslem world, with all its needs, with all its disappointments, and with the terrible neglect of thirteen centuries, stands before us, and we may ask ourselves only one question, which is fundamental—*What is the will of God for the Moslem world today?* What is the will of God for you and me, face to face with the unfinished task outlined before us in these days? To a Christian man, to a Christian woman, that is the only thing that matters. The key to the

Old Testament, to its heroism, to its devotion, to its martyrdom, to its hope deferred that made many hearts sick, was simply this, the will of God. It girded them for every battle, it strengthened them in every trial, it kept them with their faces set like a flint instead of ever disappointing. When we turn to the New Testament it is the key to the life of Jesus Christ our Lord. He says:

"I delight to do Thy will, O God. My meat is to do the will of My Father; he that doeth the will of My Father is My brother and My sister and My mother."

And when we pray say this, when you pray for the Mohammedan world, say this, "Our Father, Thy will be done"—the good and acceptable and perfect will of God. The will of God is not something negative but something that is active and eager and aggressive. In the cemetery of St. John's Church in Keswick there are a number of graves bearing the beautiful inscription, "Thy will be done," and there is a place among the dead and among those who mourn for that petition, but Jesus Christ never gave us that petition to pray in graveyards; He gave us that petition to pray face to face with the living world of men and suffering humanity, and Madame Guyon, with her beautiful, mystic conception of the Christian faith, has given us a great hymn which all of us love, but which is only half true.

Upon God's will I lay me down,
Like child upon its mother's breast.

It is a beautiful thought, to rest, to sleep, to be absolutely quiescent, and let God do His will with us, the surgeon's knife to do as it pleases with the patient. But that is not the whole truth; that is not the way in which He prayed that prayer in Gethsemane, when He three times said, "Thy will, not Mine, be done." It was not the will of submission, but to arise and face the band and Judas, and Caiaphas, and the High Priest and Pilate, and He poured out His soul unto death, to do the will of God.

I like the interpretation of God's will face to face with the Mohammedan world that one of our American poets, John Hay, has given. He was a statesman rather than a poet, but he was also a poet, and when he was in China unraveling that great tangle of international relations and standing for righteousness and handing back the Boxer indemnity, and trying to straighten out the tangle of Mohammedanism and Paganism and Catholicism in the Philippine Islands, then it was that John Hay, our statesman, wrote a stray poem for the *New York Independent*, entitled "Thy will be done," and these were his words:

Not in dumb resignation we lift our hands
on high,
Not like the nerveless fatalist content to
trust and die,
Our faith soars like an eagle and springs
to meet the sun,
And cries exulting unto Thee, "Oh, God,
Thy will be done."

When tyrant feet are trampling upon the
common weal,
Thou dost not bid us cringe and writhe
beneath the iron heel.
In God's name we assert our rights,
By sword, by tongue, by pen;
And e'en the headsmen's axe can flash
God's message unto men.

"Thy will," it bids the weak be strong,
It bids the strong be just;
No hand to beg, no lip to fawn,
No brow to kiss the dust.
Wherever man oppresses man,
Beneath Thy liberal sun,
Oh God, be there, Thine arm make bare,
Thy righteous will be done.

If we pray the prayer in that fashion, we can understand the speaking of God in history. We can understand the thunder of the artillery at the Dardanelles. We can read the daily paper, and with fear and trembling in the midst of war and rumors of war, still say, "Oh God, God of Vengeance, shine forth, Thy will be done."

Considering those two hundred millions scattered over the great Eastern world, what is the will of God for the Mohammedans? It is not hard to answer that question, if we take in our hands the New Testament and the

Old Testament, the covenants of God's grace and love. We know God's will for the Mohammedans.

First of all, there is the eternal purpose which He purposed in Christ Jesus our Lord. Some years ago I was sitting face to face with a Mohammedan, and being very keen to find out what his idea was of the goal of history and of the fulcrum and pivot of its tangled and human conceptions, without showing him the cover of the book, I opened my New Testament in Arabic, and read a portion of the first chapter of the Epistle to the Colossians, which has no proper noun for our Lord, but only pronouns. "He is before all things, and by Him all things consist. It pleased God that in Him should all fulness dwell. And having reconciled all things unto Himself"—and so on. Then I paused and said, "Who is it?" Just as naturally he said, "Mahomet, the prophet of God." There is the difference. The eternal purpose which God purposed in Christ Jesus is God's plan for the universe; as Tennyson puts it:

The one far off Divine event
To which the whole creation moves.

Shall we sit still when all creation
moves to crown Him King of kings
and Lord of lords?

We know God's will not only from His eternal purpose of redemption, but we know God's will very clearly from His commands. You cannot tear from the New Testament the great commission four times repeated; and whatever the great commission might mean for the South Sea Islands, or for North and South America, or undiscovered continents, the great commission was given in sight of the Near East. The great commission rang out from Jerusalem to Judea, and to Samaria, and to the uttermost parts of the Roman Empire; and whatever Jesus Christ intended, He never intended that the flag and the kingdom of a usurper should be supreme.

In the third place there is a gra-

scious promise. I have often thought that God's promises are like promissory notes given to us at the time of our greatest need. We send our notes and cheques to certain banks to meet certain needs or obligations. I thank God, the Father of our Lord Jesus Christ, that He has kept back in reserve as the greatest and most definite and most glorious the promise for the Mohammedan world. In the 72d Psalm, or the 60th of Isaiah, we see the promises that have been scattered in the Minor Prophets and the Major Prophets. And why? I know not, except for this crisis, that all these unfulfilled promises center absolutely and definitely in the lands where now there is crisis between Christ and Mahomet. "All the flocks of Kedar shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee, they shall come up with acceptance on Mine altar." . . . "He—not Mahomet—He shall run from sea to sea and from the Euphrates to the ends of the earth." What will we do with the promises of God—trample on them, or claim them face to face with this baffling task?

Then we know the will of God for the Mohammedan world, not only from His command, and His purpose, and His promise, but as Dr. Robert Speer has shown us so conclusively, from the very character of God. You have said it all when you have said, "Our Father," and may God forgive us if we ever are guilty of the unpardonable sin of limiting the Fatherhood of God. The elder brother tried that, and he was not blessed; and if any church or section of the church, if my heart or portion of my heart, shuts out anything that is human from the love of God, I have no right to call God "My Father." Like as a father pitieth his children, so the Lord pitieth these Mohammedans—though they are yet a great way off, He sees them; around Mecca with all the blood of bulls and goats, and how He wonders that no one goes there and points out the Lamb of God that taketh away the sin of the world,

"Our Father," we call Him. His character includes at least these three things—a God of truth, and a God of purity, and a God of absolute compassion. He is a God of truth—of truth, I say, and every truth that you believe and every truth for which you are ready to die has been denied, has been subverted, has been distorted for 1,300 years among these 200 million people. The authority of God's Holy Word, the Deity of God's only beloved Son, the personality and the power of the Holy Spirit, the cruciality of the Cross, nay, the very fact that Christ died for our sins, has been denied in every mosque for thirteen centuries, from Teheran to Tangier, from Zanzibar to Petrograd, where the mosques of fifteen million Russians are represented. All over that Mohammedan world they turn to the chapter in the Koran where it says they did not crucify Him, they did not slay Him.

If God is the God of truth and we are disciples of truth, what eagerness there ought to be in our hearts to shrivel the falsehood from the souls of men by the patient, by the tactful, by the loving proclamation of God's eternal truth. Unless we are prepared to put footnotes in our hymn-book and crown Him Lord of all, *except* in the Mohammedan world, and put footnotes in our New Testament and say that Jesus Christ is supreme above all *except* Mahomet, we are in duty bound to proclaim the truth of the everlasting Christ among all nations, beginning in the Near East. God is the God of purity; and if He sent a physician to Cuba, or some Eastern city cursed by bad sanitation, by evil customs, by a great cloud of sickness and miasma and death that hovers over the population, that physician needs no special instruction; he simply follows the bent of his mind—his keenness to clean things up, to purify, to produce cleanness where there is uncleanness. And God is the God of purer eyes than to look down upon the homes of the Near East and the hearts of Moham-

medans and the awful abyss of horror and sensuality in their everyday literature, without His heart being moved with passion for purity and for holiness. There is no section of the non-Christian world where the horrors of Islam are not found where you have Mohammedans.

Missionaries have been guilty of a conspiracy of silence. We cannot speak; we would not tell of what our eyes have seen, and our ears have heard, of that which is impure and unholy. The first chapter of Romans is a faithful description of every Mohammedan city in the Near East, as I have seen them. God is the God of compassion. The same Jesus who gathered the children in His arms is looking out in compassion, over the world. Eighty million Mohammedan children under fourteen years of age; forty million little girls just as beautiful and attractive and lovable as your own children and mine; and He said it were better that a millstone were hung around our necks than be guilty of shutting out these millions from the love of God.

Not a single woman missionary, or man, has gone to any village in the Near East among those Mohammedans, and opened the arms of love in a little day-school, without these children flocking there, day after day, for picture and story, and for the transformation of character and the regeneration of life by the power of God's Spirit. You cannot keep the children away from the missionaries. They flock around them. One cannot take a photograph of one of the missionaries in Arabia or Algeria or Morocco without chasing away the children if he wants a picture of the missionary alone. And, God forgive us, when He has opened the door of access to Mohammedan childhood, that schools are still waiting for teachers and entire districts are waiting for the pioneers who will first gather the little children into the arms of Jesus Christ.

But we know God's will far more from His program in history and

from His messengers. It is not possible to mistake God's program today. After the Boxer uprising in China a newspaper as reliable and as sober and as dignified as the London *Times* made this statement, that the time had now come to withdraw the missionaries from China, because it had proved evidently unsafe to send out, at least, unmarried or women missionaries to that great empire. Instead of being the time for withdrawal, it was God's hour to burst out a revival in the Fuhkien province, where the number of the martyrs had been the greatest. Does God cut His ploughshare into human hearts and not send the sower? Did you ever receive from God's hand chastisement without God following that by the seed of His word and the seed of His truth? Mohammedans have been heart-broken, they are heart-broken today, they do not need controversy but charity, they do not need condemnation but compassion; they are waiting for God's truth, and the doors everywhere are off their hinges.

Every Mohammedan land, and every section of the Moslem world—China, India, Malaysia—is calling for workers and for an advanced program as never before. God is leading us into a great evangelistic campaign for the conquest of the Moslem world in our day, and we know it from God's message.

There is not a cemetery in Palestine or Syria or Persia or Egypt or Morocco or Algeria, and scarcely a cemetery outside the walls of any city or village where you cannot see monuments of the pioneers, of the men who years ago poured out their souls unto death and made intercession for the transgressors and bore the sins of those people on their hearts, and cried unto God and laid down their lives—pioneers in medicine, pioneers in education and in every branch of Christian effort. If we do not complete their task, if we are silent, the stones will cry out, "The evangelization of the Moslem world in your

generation! Take up the task that we laid down!"

Then I think of workers on the borders of the Moslem world, on the far stretches of the great spiritual battlefields. Women are holding entire sections of the line; men unsupported are carrying on hospitals and churches; men and women are traveling vast distances, and opening out new areas, and planning new conquests for Jesus Christ our Lord. The Armenian Church and the Churches of the Near East are gazing for the rising dawn, and hoping against hope, and at last the hour has struck for the triumph of the Kingdom of our Lord. The Christians of Damascus, after Allenby's army entered, pointed to the old inscription engraven in the rock there: "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion from generation to generation." Armenian nurses, nursing Turkish soldiers, wiped away their tears, saying, "How long, O God, how long? Thy kingdom come and Thy will be done in Armenia, as it is in heaven."

Men and women are standing with a "stub of a sword," overworked and underpaid, but faithful unto death until Jesus Christ, and not the Board, shall give them the Crown of Life; and you and I know God's will for ourselves today, face to face with that Moslem world. "What is your responsibility when you pray "Thy kingdom come, Thy will be done on earth," in the Mohammedan world? What have you done to execute the will of God as lightning does, and accomplish His purpose for these Mohammedan hearts? God is leading us into a great crusade of compassion for our Mohammedan brothers and our Mohammedan sisters, and anyone of us today who will gird himself or herself into this great crusade of compassion will find, as Paul did when he said, "I beseech you that ye present your bodies a living sacrifice," will find, as Paul did, that once we put ourselves on the altar of service for

this great, baffling task we will find that God's will for us is good and acceptable and perfect.

The Mohammedan world is waiting not for big finance, but for big faith; the Mohammedan world is waiting today not for spectacular reports of things that may be or might be, but for great sacrificial obedience. The Mohammedan world challenges us with God's mandatory, and instead of discussing the mandatory of our country, America's for Armenia, or Britain's for Mesopotamia, or France's for Palestine and Syria, let us turn the pages of God's Book and look at that great mandatory sealed with His blood, spoken by His loving voice, incarnated by His own passion, to watch the Near East, and, following that mandatory of God, let us ask God what is His will for us now for the Mohammedan world.

We can do three things for that world—we can carry it in the arms of prayer, and if we will study its needs, we can enter that world by means of self-sacrifice in giving and consecration in supporting workers, and in thrusting out laborers, and we ourselves can say, "Lord, what wouldst Thou have me to do?" Then, if we are quiet long enough, we will hear the still small voice. That was the mistake into which Elijah nearly fell, for a great and mighty wind rent the mountain, and then an earthquake shook it, and fire burnt the rocks. Elijah silenced them all, and heard the still, small voice saying to him, "Elijah, what doest thou here?"

What are you doing here? Finish the work of those Elijahs and Elishas who are toiling or have toiled in the Near East. I beseech you, on behalf of this great Mohammedan world, to utter only one prayer—that God will use all your strength and all your time and all your talents to help solve the problems of the Near East, until the kingdoms of Mahomet shall become, not politically, but spiritually, the Kingdom of our Lord and of His Christ.



BEST METHODS



MRS. E. C. CRONK, EDITOR, 156 FIFTH AVE., NEW YORK

THE ABBREVIATED ANGELIC ANTHEM

Two thousand years ago an angel of the Lord came to shepherds on Judean hills with a message for which the world throughout the ages had waited. The glory of the Lord shone round about them as the angel said:

"Fear not; for behold I bring you good tidings of great joy, which shall be to all people."

In our Christmas thinking and planning and training we have put a period instead of a comma after "joy." We have dwelt on the "good tidings of great joy" and have lost sight of the commission in "which shall be to all people."

Not with booming of cannon and glare of fireworks; not with feasting and frolic; not with a mere exchange of gifts among friends; not even with the repetition of the Christmas story and the singing of the Christmas carols in our own homes and in our own churches, can we celebrate aright the birthday of our Lord. If we would truly understand His coming to earth we must lift our eyes also to those millions of the "all people" of the angels' message who have never yet heard of His coming. We must remember those "other sheep" which were always in the heart of the Good Shepherd.

In the Christmas celebrations in our homes and in our churches let us take out the period we have placed in the angels' message. Let us not have a full stop of our Christmas spirit and our Christmas celebrations after the joy of the good tidings that have been brought to us, but in our homes, in our church services, and in our Christmas giving, have before us an unabbreviated angelic anthem which reaches to the ends of the earth and to "all people."

THE ENTHRONEMENT OF THE RIGHTFUL KING

"Who was born on Christmas?" questioned a Sunday-school teacher in a primary department. There was no difference of opinion. The eager, little faces were all upturned to her. "Santa Claus" led one voice above the rest and unanimously they chimed—

"Santa Claus."

That Sunday in her room the teacher read over again the Christmas story.

"Our Christmas celebrations have come to be as was that over-crowded inn," she said to herself. "There is

no room for our King in them. It is not the name of the Lord Jesus which our children lisp. When we say "Christmas" they respond "Santa Claus."

Being a person whose convictions are active rather than passive she talked with the Sunday-school Superintendent and the pastor. They were in full agreement with her. At the meeting of the officers and teachers she proposed that they depose the usurper to the Christmas throne, Santa Claus, and enthrone the Lord Christ: that they practice the text they had preached, "It is more blessed to give than to receive," by train-

ing their Sunday-school to give instead of to receive at Christmas time. There were objections and objectors but her plan finally carried.

On Christmas evening the largest number of scholars that had ever attended a service was present. The church was decorated in white and green. Two slender graceful trees stood in front. They were trimmed only with little tufts of white cotton and with sheen of glistening silver sprinkled over them. Between them hung a large silver star outlined with white electric lights. The regular lights were turned on as the congregation assembled and during the first part of the service. As the Christmas story was told they were turned off and the lights outlining the star were turned on. The pulpit and altar furniture had white hangings.

The meaning of the "White Christmas" was explained by a girl dressed in white who recited the story of "White Gifts for the King."

The story of Christmas was told by Scripture passages recited from memory by different classes and departments as assigned. There was the singing of the Christmas hymns by the school from the little beginners on up to the Bible classes. For weeks before they had been memorizing Scripture and hymns.

Then there was a ten minute missionary talk on Christmas for the whole wide world by a woman who knew how to give a Christmas missionary message.

The interest centered as before around the Christmas gifts. But this time the children were not waiting expectantly to see a Santa Claus come out to make funny remarks and distribute his favors. Each little heart was full of the true joy of giving. For many days before, the teachers had carefully planned with their classes the white gifts they would bring. Some brought medical supplies for Mission Hospitals; some came with provisions for the needy in their own city; various needs at home and abroad had been studied

by the officers and teachers and the giving was carefully directed. With every pupil the gift of self and of service was emphasized. One class promised many hours a week to be used as the teacher should direct. Two young men at that Christmas time made the decision to give themselves for missionary service.

These gifts were not announced, but were recorded on slips of paper placed in envelopes. At the close of the service the whole congregation sang "All hail the power of Jesus' name."

The next Sunday a primary teacher questioned her class.

"Who was born on Christmas?" There was no difference of opinion. The eager little faces were all up-turned to her. Unanimously they answered, "The little Lord Jesus!" and she was content.

TWO LITTLE STORIES OF CHRISTMAS

The Marbles in the Pockets

The Committee was packing a box to go to war refugees. At Christmas the children had brought garments as their gifts. Some brought clothes they had outgrown. Others who had two coats had decided they would give one to some boy or girl who had none.

As a member of the Committee folded a boy's coat she felt something hard in the pocket.

"Better turn these pockets inside out, I suppose," she said. "They may be full of chewing gum or even bread and jam."

She thrust her hand in the pocket and brought out a torn handkerchief in which were wrapped five marbles. A note scrawled in a boy's hand was in the pocket. She read:

"Dear boy who gets this coat,
I have eight marbles. First I put in four for you. Then I put in another one. I hope you will like the coat—and the marbles.

From your little friend,
JOHN."

I looked at those four marbles and at the fifth one that had been added after a struggle to be generous and I thought of the marble-less pockets in the presents that we give.

Any one can give away an outgrown coat. It's the marbles in the pockets, the personal thought, the sharing of our treasures, the addition of something that isn't really necessary that makes the coat most precious. I fancied I saw some dear little chap who was hungry and cold getting that coat. He had suffered much and his eyes were tired and listless. I saw him put on the coat and suddenly as his hand went into the pocket I saw his eyes brighten. If you have a coat to give put marbles in the pocket.

Canned Christmas Greetings

"If only Theodore and Peggy were here" said one of the members of a merry Christmas house party.

"Think of those poor chaps celebrating their Christmas over in the heart of Africa! I'd give every cent I have to be able to have this crowd shout 'Merry Christmas' to them and share with them our Christmas carols and joy."

"I have it" shouted one of the boys; "We can do just that thing. We will have a great surprise for old Ted and his wife ready by next Christmas."

One year from that day a missionary in Africa stood in his doorway with his young wife, looking out over the hills.

"I am not a bit sorry that we came, Ted," she said. "I would not give up and go home for anything. I love the work and my heart is full of joy, but just for today—if only we could be home, just this one day of all the year! I'd give anything to hear father's 'Merry Christmas' and mother's Christmas carols. What's Christmas, Teddy-boy, without mother to sing 'O little town of Bethlehem.' If only I could hear dear little Bess sing 'Away in a Manger,' and Harry shout 'Christmas Gift, Peggy.' If I

could go around with our old crowd and hear them sing Christmas carols through the village just for today, I'd be ready for anything by tomorrow morning."

They seemed very much alone, these two young students who two years before had swept the honors of their college and then "buried themselves in Africa," as some of the neighbors said.

"Close your eyes and make believe everything you want to be," said Ted. It was one of their favorite recreations.

So it was that they did not see the approach of the missionary from a near-by station until he shouted, "Wake up, you dreamers; it's Christmas morning."

The two men who were with him carried a large box. "I've kept this box without peeping in it ever since I brought it over last month but I have instructions to send you out to the jungle while I open it in your house, so out with you until I call you." A little later they were led blind-folded into their house.

Then suddenly a voice shouted "Merry Christmas, Peggy, Merry Christmas Ted" and father's hearty laugh filled the little room with its old-time contagion. Before they could realize what had happened mother's voice was calling "God bless you, my children, on this Christmas day." Then she sang "O Little Town of Bethlehem."

"Christmas gift, Peggy," shouted Harry. They tore away the blind-folds and springing toward the Victrola they fairly hugged it as a child's voice called "Me, too. I want to say Merry Christmas to my Peggy and my Teddy-boy, and sing 'Away in a Manger' for them."

Tears of sheer joy filled their eyes as baby Bess sang her little Christmas hymn. One after another the greetings from the home folks followed in this wonderful composite record. Harry had just begun his violin lessons before they sailed and he played a few bars of Silent Night.

With shining eyes the young missionaries sat in the family circle.

"Oh how did they do it!" said Peggy as the record was finished. "Put it in right over again!"

"Patience, fair lady," said the guest, "My program is but begun."

Another record began "The presentation speech will now be made by our most noble citizen, Mr. Horace Manly Price." (*Applause.*)

"Ladies and Gentlemen: We have not in our midst today as we are accustomed tritely to say, but out of our midst two of our most noble citizens and best loved comrades, I need scarcely to mention the names of Mr. and Mrs. Theodore Page." Wild applause drowned the balance of the sentence. The presentation speech was interrupted by three spontaneous cheers for "Peggy and Ted" which the record transmitted so clearly the listeners could almost see Nat Horton spring up to lead them.

"Since we can not bring our comrades into our midst today we, with Mahomet-like wisdom, will arise and go unto their midst. This Victrola is presented to our dear friends, Mr. and Mrs. Theodore Page, with the everlasting love of the following who will, as it were, make an autograph copy of it by each calling his or her own name and giving not more than two sentences of greeting."

The names and the greetings followed in rapid succession. Then the master of ceremonies announced "one verse only" by the old quartet, and there was a final speech by one of the girls and a medley of Christmas greetings and the record was done.

Then they opened the book of records. A Christmas note was fastened to each one. Some had been given by old schoolmates, some by members of their families. There was one from a Sunday-school class and another from a Young People's Society. Some especially fine ones came from a little musical club to which they had belonged.

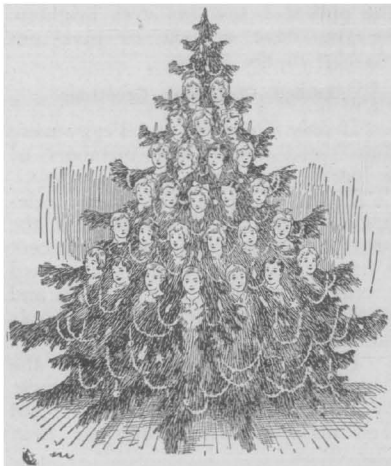
During the day the people from the Mission gathered in the little

church and heard after their own service the wonderful music of the Christmas time as it was sung in the white man's country.

And two happy missionaries went to sleep that night cheered for the tasks of the coming days by the thoughtfulness of a group of young folks at home who did not forget them, but who began a year ahead to wish them a happy Christmas.

A LIVING CHRISTMAS TREE

In an article in the *Church School*, Josephine L. Baldwin gives this plan for a living Christmas tree:

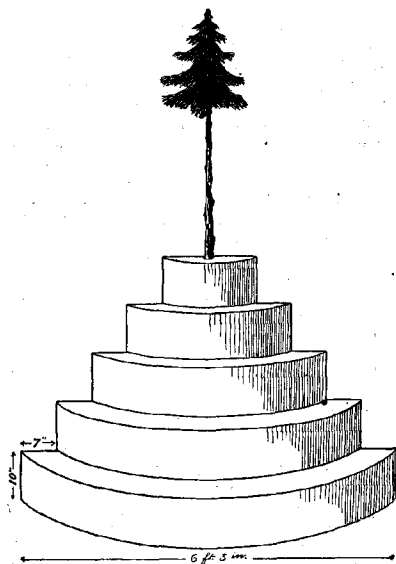


The children in the elementary departments of this Sunday-school had each been asked to fill a stocking and to put in it as nearly as they could the things they would like to find in their own Christmas stocking. The stockings were provided that they might be of a uniform size; small, coarse, net ones for the beginners, larger ones for the primary children and a pair of children's stockings for each junior, one to be filled and the other sent with it. As the juniors differed widely in ability to give, it was decided to have them accumulate a general store of things at the church and meet there to fill the stockings. They had the happiest

kind of times popping corn, making molasses candy, dressing dolls, and making paper dolls. The teachers brought oranges and nuts, and the boys made and brought a number of small toys. The stockings were filled to overflowing when the time came and there was enough left to send a large donation to the Home for the Friendless. On the night of the Christmas entertainment a screen for pictures with curtains at either side hid the back of the platform from view. As the story of Christmas was shown by the stereopticon, appropriate carols were sung and scripture recited, and the simplicity and beauty of it all led the adults present to assert over and over again that that was the most perfect Christmas celebration they had ever seen. The closing tableau formed a fitting climax. When the screen and curtains were withdrawn, a huge Christmas tree was seen, bright with tinsel and other glittering decorations. But best and most surprising of all, between the branches a score or more of

those who saw them and the slight motions that they could not help making as they held the branches made the tinsel sparkle and gleam entrancingly.

A substantial frame, strong enough to bear a considerable weight was made on the plan of the old-fashioned flower stands of which our grandmothers were so fond. The shelves were half circles, the lower one being about six feet in diameter. There were six of these shelves, each smaller than the one below, the top one being only large enough to hold one child. A half circle was cut out of this top step to take in the trunk of the Christmas tree. A tree about thirty feet high had been bought and the branches cut off to within three or four feet of the top. This top was trimmed and then the whole was finally fastened into the frame of the steps and the branches that were cut off were trimmed. These branches were held by the children on the steps and then around the lowest step the larger boys were stationed, each boy holding a tiny tree by one of its branches, so that these trees took the place of the low branches that sometimes almost sweep the ground. The effect was of a perfectly shaped very large Christmas tree, and those who saw it said it was one of the most beautiful tableaux they had ever seen.



children's faces were seen. Their happy smiles gladdened the hearts of

SHINING OF THE CHRISTMAS STAR

A PROGRAM FOR CHILDREN

Arranged by
LAURA SCHERER COPENHAVER
and
KATHARINE SCHERER CRONK

PROCESSIONAL: "Come Hither Ye Faithful." (Sung by choir and school or Mission Band, as they enter and take their places reserved in front of auditorium.)

RESPONSIVE SERVICE: (Either the regular service of the Sunday School Hymnal or a special responsive service led by pastor or superintendent.)

CAROL: "O Little Town of Bethlehem."
BIBLE RECITATIONS AND CAROLS: (The Bible Verses should be recited each by

one child or by different groups of children, or a chorus of voices may say the lines in italics and a single voice the other lines.)

RECITATION: *There were Shepherds abiding in the field, keeping watch over their flocks by night.*

RECITATION: And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

RECITATION: And the angel said unto them, *"Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people for there is born to you this day in the city of David a Saviour, who is Christ the Lord.*

And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger.

RECITATION: And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

RECITATION: *"Glory to God in the highest; and on earth peace, good will toward men."*

CAROL: "Silent Night."

When the Star Shone

A Christmas Story to be told by a reader and played by the children

(Enter Reader.)

READER: There was once a beautiful cluster of Christmas trees. Above them hung a great star. The children gathered around the trees. (Enter children who gather round the trees and look up expectantly), and waited for the light of the Star and the shining of the trees, but the Star did not shine and the trees were dark.

CHILD: What is the matter that the Star does not shine and the trees are dark?

READER: I can not tell. We will call the Spirit of Christmas. (Enter girl dressed in white robe. She may be called by four trumpeters with gilded trumpets or may enter without call.)

CHILD: Can you tell us why the Christmas Star does not shine and why the trees are dark?

SPIRIT OF CHRISTMAS: Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds, "Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for ALL.

READER: Then the children went out (exit children) to bring the other children they knew that they might see the

shine and the trees glisten with light. They brought the children they knew and loved the most. (Re-enter children leading other children by the hand. They point to the trees and to the Star. All took up expectantly.) Now the Christmas Star would shine and the trees glisten with light! But the Star did not shine and the trees were dark.

CHILD TO SPIRIT OF CHRISTMAS: We have brought all the children. Can you tell us why the Star does not shine and the trees do not glisten with light?

SPIRIT OF CHRISTMAS: Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great joy which shall be to ALL the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for ALL.

READER: Then the children looked at each other and tried to think where they could find other children.

CHILD: I know some little children who make flowers for hats. I had not thought of them. I will bring them. (Runs out)

2ND CHILD: I know some boys who work in the coal mines. I thought they had to work all day so I did not ask them to come. (Runs out)

3RD CHILD: I know some little girls who could not come because they must take care of their baby brothers and sisters all day while their mothers work. May I bring them? (Spirit of Christmas waves assent and child runs out).

4TH CHILD: I know some children who work in factories but their clothes are patched. May they come too? (Spirit of Christmas waves assent and child runs out).

READER: So the children went out to bring the other children they knew who had not been invited to see the Christmas trees. They hunted on the streets and in factories and shops. They went into mines and mills and searched many dark rooms. Then they ran gaily back leading the other children they had found. (Enter children leading children in overalls and patched clothing. Some carry papers, others artificial flowers, and sewing; some have smutty faces, Some carry smaller children). Eagerly they looked up at the cluster of Christmas trees and at the Star, but the Star did not shine and the trees were dark.

CHILD: We have brought all the children we could find. Can you tell us why the Christmas Star does not shine and why the trees are dark?

SPIRIT OF CHRISTMAS: Many years ago when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great

joy which shall be to ALL the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for ALL.

READER: Then the children tried to think where any other children could be. They thought they had invited all the children they knew.

CHILD: I know some children who are lame. I did not think of inviting them. (*Runs out*)

CHILD: I know some blind children. I could lead them by the hand. (*Runs out*)

CHILD: I know some children who are sick. I will bring them. (*All run out*)

READER: Then all the children went out to bring more children. They hunted in hospitals and homes until they found many dear children who were blind or lame or sick and who could not come by themselves. As they led them in (*enter children wheeling child in invalid's chair, leading others, and helping boy on crutches*), they looked eagerly at the trees and at the Star. Now surely the Christmas Star would shine and the trees glisten with light! But the Star did not shine and the trees were dark.

CHILD: We have brought all the children who are sick and those who could not come by themselves. Why does the Star not shine and why are the trees still dark?

SPIRIT OF CHRISTMAS: Many years ago, when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people. Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for all. (*Children look at each other with puzzled expression.*)

CHILD: The only other children I know are not like us. They live in our country but their faces are red and some are yellow and some are brown and others black.

OTHER CHILDREN: I know some Japanese children. I know some Chinese children. I know some Indian children. I know some Negro children.

TOGETHER: May we bring them to see the Star and the Christmas trees?

SPIRIT OF CHRISTMAS: The angel said that the Christmas message was for ALL the people.

READER: So the children went to find all the children from other lands who were living in America. They looked in all the stores that had queer figures and letters on their signs. They went into homes where people spoke strange languages and they took the little children by the hand so gently and lovingly they were not afraid and they led them to the place

where the Christmas trees were with the Star above. "Surely, now" thought they, "the Christmas Star will shine and the trees glisten with light;" but the Star did not shine and the trees were dark.

CHILD (*sadly*): Now we have brought all the children. Why does the star not shine? Why are the trees still dark?

SPIRIT OF CHRISTMAS: Many years ago, when the Christmas angel came to earth there shone a great light as he said to the shepherds: "Be not afraid: for behold I bring you good tidings of great joy which shall be to all the people." Where are the rest of the children? There are only a few here. The shining of the Christmas Star and the glistening of the Christmas trees are for all. (*Children look at each other questioningly.*)

CHILD: There are children in many other lands,—in China.

2ND CHILD: And Japan.

3RD CHILD: And India.

4TH CHILD: And Korea.

5TH CHILD: And Africa.

6TH CHILD: And Syria.

ALL TOGETHER: Shall we bring all the children of the world?

SPIRIT OF CHRISTMAS: The angel said that the Christmas message was for ALL the people.

Children go out. All of those who have been brought in before go with them.

READER: Then the children went out to find all the children of the world. Into every land on the earth they went and brought all the children. Into bark huts in Africa for the little brown children, into tents for the Indian children, into lovely paper houses for the Japanese children, into the houses of ice and snow for the Eskimo children, into all the houses of earth they went to find the children of the world. Then they came gladly back, for surely, now the Christmas Star would shine and the trees would glisten with light. (*Enter children leading children of other nations in costume. As they surround the trees the Star shines and the trees glisten with light.*)

READER: As they surrounded the trees the children pointed to the Star so that the children they had brought could see where it was, for it was very dark (*children point*) and suddenly the Star shone and the trees glistened with light.

Then the hearts of all the children were filled with the joy of Christmas.

SPIRIT OF CHRISTMAS *sings with the children joining in full chorus on italicized words:*

Oh the World is full of Children
And their little feet have trod,
Weary paths to upraised altars
Of some unknown lifeless God.
Shall we tell them of our Savior
Jesus loves the children's praise,

And his love will bring a glory
To the darkness of our days.

CHORUS

"All the Children of the World"

Tell them of Jesus.

Let His banner be unfurled

Tell them of Jesus.

We will conquer in His name,

And His matchless love proclaim,

To the children, *all the children,*

All the children of the world.

Oh the World is full of children

Let them weave a diadem

Clasping hands across the ocean

For the Christ of Bethlehem.

Crown Him King of all the nations,

Our adored and risen Lord

While the children of all nations

Shout His name with glad accord.

NOTE 1. The suggestion made by Josephine L. Baldwin in *The Church School* gives the most satisfactory plan for such a lighting effect as is called for. The plates used with this article are loaned by courtesy of "The Church School."

* Two half circles about five inches in width and five feet in diameter are made of wood, and ball-bearing casters are screwed underneath. They are to be placed together to form a circle with a strong hinge at one opening which permits the circle to open when the other two ends of the half-circles are pulled apart. When the frame is ready, holes must be bored in it in which the trees can be inserted. Usually eight rather slender trees six or eight feet high can be used. These trees after being put into place must be trimmed on the inside as gaily as possible. Then when the circle is closed, green paper can be used to conceal any of the trimmings that would otherwise show. A string should be attached to either side of the open end of the circle long enough to reach to the end of the platform. When the time comes in the story, the persons charged with this duty can pull the strings so quickly that the effect seems really like magic as a line of trees ten feet long comes suddenly into view. The trees after serving this purpose go with the dinners and gifts to the poor.

NOTE 2. The words and music to the song "All the children of the world" may be secured from Literature Headquarters, 844 Drexel Bldg., Phila., Pa., for 10 cents a copy.

NOTE 3. The children who play the story should be seated on front seats during the first part of the program. Some cornetists, from one to five, in white robes may sound the call for the Spirit of Christmas. They may then play a verse of a Christmas carol during the exits and entrances of the children.

CHORUS

Exit Spirit of Christmas, children, and reader to reserved seats.

OFFERING FOR MISSION: (*The offering should be the chief feature of the program, the children having been prepared for weeks in advance to make a real offering of money or other gifts at this time.*)

After the offering a group of very small children dressed in white may sing LUTHER'S "CRADLE HYMN."

Away in a Manger,
No crib for His bed,
The little Lord Jesus
Laid down his sweet head.
The stars in the sky
Looked down where He lay,
The Little Lord Jesus
Asleep in the hay.

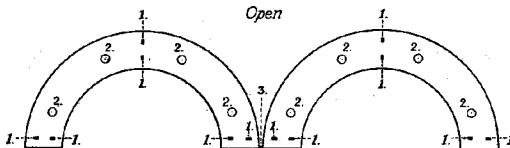
The cattle are lowing,
The baby awakes,
But little Lord Jesus
No crying he makes.
I love thee, Lord Jesus!
Look down from the sky,
And stay by my cradle
Till morning is nigh.

A group of the children in foreign costume may come forward and sing to the same tune:

Away in the darkness,
No light for our way;
We children are waiting
A glad Christmas day.
We need the Lord Jesus;
Oh send out the Word
Until by all people
The story is heard.

PRAYER: For the children of the world.
HYMN: "Joy to the World (*to be sung by entire congregation*).

BENEDICTION.



1. Casters
2. Holes to set trees in
3. Hinge

Woman's Foreign Mission Bulletin

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

THE EDITOR'S MESSAGE

Christmas is coming. You are beginning to plan for it. Have you realized the importance of putting a missionary significance into gifts and celebration? An Oriental trifle has been known to lead a child to love the Far East and to turn a mind and heart in the direction of volunteering for missionary service. Every anniversary is a new opportunity.

We doubt not that many have heeded the appeal of the October *Bulletin* to provide a generous Christmas for lepers. While soap and blankets are always acceptable to both the leper patients and their missionaries, it is well to emphasize the fact that money that can be spent to meet their needs is the best offering. Transportation charges are heavy, and are a loss to the cause. American dollars will usually buy more at the leper stations than in the United States.

AN INTERDENOMINATIONAL CHRISTMAS GIFT

A new League of Nations, a Christmas league of mercy and love, is being formed by a special committee on an International Christmas Gift for Union Colleges and Medical Schools for the women of the Orient.

Jesus, the Founder of the Christian Faith, in contrast to other religious teachers—Confucius, Buddha, Mohammed—provided in His plan a place for women. He helped them long ago, as He helps us today, to reach the highest ideals. So in His Name we ask you to consider this Christmas gift to the women who live as women lived when He walked among them in lands of the East.

Why do the women of India, China and Japan want higher education? Because they have seen what other women have received and the results they have attained. In this new day

of the world these long-neglected women are asking for their chance in education and medical care and plain human rights.

Our mothers began it all with their missionary societies, organized in the decade after the Civil War. The germ was in those primary schools for girls, which were succeeded by middle, high and normal schools. Now, at the end of this war, we have *five union colleges* and *two medical schools* for the women of the Orient, all pleading for expansion. The societies that led up to this have not, with all their urgent denominational demands, realized their hopes financially, and beyond maintenance they can do little. Four of these colleges were born during the dark days of the war, and with superb faith have persisted. Now these intellectual "War Babies" have grown in numbers and must be housed and equipped or dwindle and die.

A MILLION DOLLAR CHRISTMAS GIFT

By Mrs. E. C. Cronk.

Anyone who is under the pessimistic depression of being persuaded that calls and appeals and drives have been sounded and made and conducted until we have a callous America, impervious to any new need, has not attended one of the initial meetings to discuss and plan for the one million dollar Christmas gift from the women of America to the women of the world.

The need is so great, the opportunity so evident and the plan so simple that without exception the first comment is "It must be done."

If it is done the seven union colleges for women of the Orient will be equipped in a way that will make the advance of their work possible.

If it is done "the hand that rocks the cradle rules the world," will be

lifted from the zephyr wrought wall motto sentiment class to the "worthy of your millions" investment class.

If it is done it will mean wives and mothers and teachers and leaders for the Orient who are educated Christian women.

If it is done it will mean the saving of the lives of thousands of women and children, and the alleviation of the untold misery of hundreds of thousands who have suffered with no one to help.

"It must be done" said a woman who was in one of the first meetings. She went home and told her husband of the plan. "It must be done" said he.

He immediately sought the chairman of the committee.

"I have been expecting to erect some sort of a memorial to my mother and I can think of no more uncrumbling monument to a man's appreciation of his Christian mother." His gift is ten thousand dollars.

"It must be done" say the mothers and fathers whose own little girls have gone from earth to heaven. "If our darling had lived we would have spent many thousands of dollars to send her to college. Let us open the college door to some girl of the Orient who would otherwise be shut out."

"It must be done" said a small group of women at a luncheon in the nation's capital city during the first Convention of the Merged United Lutheran Church of America.

"Let us try out the plan before it is printed and see whether it will work and whether an average gift of \$10.00 each can be secured from a group of women." They did their Christmas shopping early and with radiant joy. In a few minutes \$600 was pledged.

"It must be done" said the president of a well-known girls' school. "Give me one of those irresistible dime boxes of Ginling and every girl in our college will have a chance to hear of the greatest thing the women

of America have ever undertaken for the women of the world."

"It must be done" say hundreds of women who are going to serve on committees and give their time and their homes and their money so that it will be done.

"It must be done," and because they know that only the power of God can accomplish it thousands of women are praying every day that God may grant us exceeding abundantly above all we ask or think.

WHAT IS NEEDED

There are five union colleges and two medical schools for women under the direction of the Joint Committee for Union Colleges for the Women of the Orient.

These are a part of the great new world movement, perhaps the best part, as they are forerunners of intellectual, spiritual and physical emancipation for the suffering millions of women in the Far East. The movement is more significant and important than the granting of the ballot to women in the Western world, and should appeal to the hearts of all progressive men and women.

There are two medical schools for women under this Joint Committee, with two more pleading for entrance.

The first is in *Vellore, India*, about four hours from the great city of Madras. Its president is Dr. Ida Scudder, granddaughter of the pioneer medical missionary who went out to India a century ago. This school opened its doors in August, 1918, or rather, since it had no doors, it camped out in a hospital of the Dutch Reformed Board. The Government of India said, "While we are at war we cannot give grants, but this is urgent, necessary. Only women can carry on the enterprise. If you will get six Indian girls to study medicine we will give you a grant, notwithstanding war." *Sixty-nine Indian girls applied; only eighteen were qualified to enter. In 1919 eighty-nine students applied for*

entrance. There were still no buildings, only a small class, twenty-four in number could be entered. *This year, one hundred and twenty-five* Indian girl students asked to be admitted to the class of 1921. Only thirty can be taken in two small rented houses.

There are millions of young mothers, little girls only twelve or thirteen years of age, and there are *no doctors, no nurses*, and alas! *no room* for those who would gladly fit themselves to care for them in their dark hour of suffering.

It is for His birthday in this year of our Lord 1920 that we ask for this gift, shelter for the coming women doctors of India.

Peking Medical School, in the great Chinese capitol, is at work training Christian women as doctors and nurses. It, too, needs buildings and equipment. There are 200,000,000 women in China. Many cannot be reached by men, even if there were men to help them. There are just *95 women doctors in China*.

The appeal for nurses is pitiful since 60% of the hospitals of China have no nurses at all. Plenty of Chinese Christian girls, with high school training, ready to begin study, but there is *no room*.

Where there are medical schools there must be colleges for pre-medical scientific work and we must also train the leaders for Christian education and literature. We have worked as Women's Boards of Missions toward this end and now, with the goal in sight, and five growing colleges,—*Tokyo, Nanking, Peking, Lucknow, Madras* the Boards have not the resources for land, buildings and equipment. They can pay the maintenance by making a great effort, but a college must have class rooms, dormitories, chapel, and it ought to have a laboratory and gymnasium and science building.

Tokyo is a good example. After years of study and appeal it opened in April, 1918, with a class of eighty-four young women. It now has two

hundred and forty. It occupies a rented building, quite inadequate to its needs. It has invested in a piece of land in a most desirable part of the city. It is without a house, except for a small building given by the Japanese Imperial household. It is making a marvelous record, in spite of all its handicaps, but is refusing entrance each year to hundreds of applicants.

The leader of a recent commission to Japan, sent by the Chambers of Commerce of the Pacific Coast, made the following statement to the Board of this College,—

"The only mission work I saw in Japan was this college for women. You ought to invest a million dollars and might well invest twenty millions in the interest of international relations alone. Japan cannot enter the family of nations on all equality until she revises her ideals of womanhood. This Woman's Christian College in Tokyo will help her to do that. Support it generously for it will be a greater force for world friendship than all our Chambers of Commerce."

This is a significant appeal, not from a Mission Board, but from the leader of the San Francisco Chamber of Commerce.

The five colleges are in Peking, Nanking, Lucknow, Madras and Tokyo.

Peking or Yenching College is in the great capital of China and is our one hope for training the leaders for women in the north. It had its beginning in 1907. It needs buildings if it is to continue to grow.

Ginling College, at Nanking, has made a wonderful record since it opened its doors in 1915. It is still living in an old rented Chinese house, cold and uncomfortable, with fungus and mould on its walls and floors. It has secured land, but has not a single building.

Lucknow College for Women, begun by Isabella Thoburn under the Women's Board of the Methodist Episcopal Church, has shown what the Indian Christian woman can do for her people in education, literature and medicine. It has recently become a Union College under the Woman's

Boards of the Presbyterian and Methodist denominations.

The Woman's Christian College, Madras, opened its doors in 1915, an interdenominational experiment, combining in the Board of Governors six mission boards in Great Britain, five in the United States and one in Canada.

Need we take further space to state the pressing needs of all these colleges for women? President Pendleton summed it up in one sentence on her return from her recent trip to the Orient: "We need money for our women's colleges here. They need it a thousand-fold more there."

The Plan

Since Mission Boards cannot, under existing arrangements in the larger denominations, appeal to churches or missionary societies for funds not included in denominational budgets, the Joint College Board, representing all these institutions, is asking for a million dollars to finance them. Each one is in desperate need. Unless relief comes soon some of these schools may have to close. We are not asking for large gifts, but we believe there are one hundred thousand men and women in this country who would each give \$10 as a Christmas offering to save this beginning of Christian education for women in the great centers of the Far East.

Each state and city will organize its committee and receive its quota of givers. The special effort will begin December 1st, but every woman who reads this can immediately secure a committee in her own community, assign her quotas and find at least ten or one hundred other men and women who will give \$10 before Christmas. Large gifts—and we must have them also—should go through denominational Boards, to make up their quotas. Mission Boards have done all the preparatory work. They now come to the general public. Surely business women,

* Mrs. Henry W. Peabody, 702 Ford Building, Boston, Mass. is in charge of the Central Office and is directing the work. She will furnish all literature needed and give additional information and instructions.

club women, college alumnae, women's suffrage clubs, might well respond to such an appeal. They have given to the Near East Relief, generously, gladly. They have given to war work, to Liberty Loans, Red Cross, Young Men's and Young Women's Christian Associations. This has the same broad appeal to the same constituency. It is permanent relief, medical and educational, for it aims to give these countries trained leadership among women.

The members of the Joint Committee on Union Colleges for the Women of the Orient are:

REV. JAMES L. BARTON, D. D.
ROBERT E. SPEER
MISS MARGARET HODGE
REV. WM. I. CHAMBERLAIN, Ph. D.
REV. FRANK MASON NORTH, D. D.
MISS ELIZABETH BENDER
MRS. W. A. MONTGOMERY
MRS. HENRY W. PEABODY
MRS. ANNA ATWATER
MISS MABEL HOWELL
MRS. PHILIP ROSSMAN
PRINCIPAL GANDIER

Russell Carter, *Treasurer*
156 Fifth Avenue, New York City....

A United Day of Prayer For Missions February 18, 1921

The first *united* Day of Prayer for Missions was observed last winter on the first Friday in Lent, the day set for its annual observance.

A joint committee from the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions is now preparing the program for February 18, 1921, when the Day of Prayer will occur this year. Reserve this date!

Come to Florida This Winter!

Visit a School of Missions! Faculty chosen from those who taught at the Northfield, Mass. Summer School. Mrs. Farmer will lecture on Methods and the "Bible and Missions." St. Petersburg, January 15 to 22; DeLand, January 23 to 29; Miami, January 30 to Feb. 3.

* For information write Mrs. G. W. Cooper, 250 N. 5th Ave., St. Petersburg, Fla., Miss H. L. Swanson, 127 W. Howery Ave., DeLand, Fla., Rev. R. N. Merrill, White Temple, Miami, Fla.

NEWS FROM MANY LANDS



NORTH AMERICA

Universal Week of Prayer

THE World's Evangelical Alliance announces the annual Universal Week of Prayer, to be observed January 2-8 inclusive. The topics suggested for each day are as follows:

Sunday, January 2—Texts for Sermons and Addresses.

"I will lift up mine eyes unto the hills. From whence cometh my help? Psalm cxxi. 1.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psalm cxxxiii. 1.

"In the world ye shall have tribulation; but be of good cheer, I have overcome the world." St. John xvi. 33.

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou hast sent Me." St. John xvii. 20-21.

"The communion of the Holy Ghost be with you all." 2 Cor. xiii. 14.

Monday, January 3—Thanksgiving and Confession.

Tuesday, January 4—The Church Universal.

Wednesday, January 5—Nations and their Rulers.

Thursday, January 6—Missions among Moslems and Heathen.

Friday, January 7—Families, Educational Institutions and the Young.

Saturday, January 8—Home Missions and the Jews.

A Successful Community Church

ON THE prairies in Kasbeer, Illinois, a little village of ninety people, is a Methodist Protestant Church that is doing a great work as a Christian community center. The pastor is Rev. Frederick Baylis, a convert of the Bowery Mission in New York. The church is the only one in the town, and among the one hundred and fifty-two members are Baptists, Congregationalists, Lutherans, Disciples, Presbyterians and Methodists. A free Chautauqua is conducted, which last year brought together 3000 persons; a farmer's in-

stitute, a boys' club, a community betterment program, as well as Bible training and evangelistic services are also conducted by this church, which is proving to be the "hub" of general betterment work, and of social and religious activities. No other church is wanted in Kasbeer.

Lutherans Appeal for Missionaries

THE United Lutheran Church, meeting in biennial convention at Washington in October, adopted resolutions urging the Allied governments to revoke the war time restrictions on missionaries.

The statement of principles and resolutions as adopted read:

"The principle of religious liberty has slowly gained ground and is now recognized by all Governments in peace treaties and international affairs.

"The right to propagate religious truth is a corollary of religious liberty. It is as inalienable as is the right of civil liberty.

"The exercise of the rights of conscience cannot be annulled unless it becomes subversive of good morals and public order. Only when it can be clearly shown that such exercise interferes with the rights of others and results in disorder may Governments interfere.

"When properly taught and exemplified, the Christian religion has ever promoted law and order, advancing civilization and strengthening good government."

To Train Foreign-Speaking Pastors

THE American Baptist Home Mission Society has secured a permanent location in East Orange, N. J., for the seminary for the training of new Americans to be pastors and mission workers among their own people, and the sessions will open about December 1st. Since there are large foreign groups in the New Jersey cities adjacent to East Orange there will be valuable opportunities for students to carry on missionary work while pursuing their studies.

Three departments will be ready to open by the end of this year, Russian, Polish and Hungarian, and it is hoped that by October, 1921, the entire school will be ready for its work.

Immigrants at Ellis Island

THE tide of immigration, abruptly turned back by the war, is now rising with increasing rapidity. September saw the greatest congestion at Ellis Island ever experienced, and there is great danger that inspection will not be sufficiently stringent.

Frederick A. Wallis, Commissioner of Immigration, has granted permission to place eight Christian workers on the Island, one of these to be provided by the Presbyterian Woman's Board of Home Missions. This Board will be responsible for the work for Spanish people. The nature of the missionary work done will be governed by the emergencies as they arise.

The Immigrants' Mission Board of The United Lutheran Church is charged with the spiritual ministrations to immigrants coming particularly from Central Europe. The nationalities which have received special attention from this Board are the Slovaks, Magyars, Slovenians or Windish, the Siebenbuerger, Letts, Poles, Italians, and recently assistance has been extended to the Finns.

By far the largest numbers of immigrants arriving since 1900 are from central and southern Europe, where the Roman Catholic faith is predominant. In the case of the Letts there is an especially bitter feeling against the Russian State Church which reacts to create hatred against all religion.

The Lutheran.

Congress of Bahaism

BAHAISM, the Persian cult founded by Baha Ullah, held its twelfth annual congress recently in New York City. Sessions were held for three days, but only the evening meetings were open to the public.

A large part of the business sessions had to do with plans for a nine-sided World Unity Temple, a \$1,000,000 edifice to be erected in Chicago, on a site purchased some time ago. The nine entrances to the great hall of religion will be symbolic of the nine historic religions.

The errors of Bahaism have more than once been exposed, yet American nominal Christians of unstable mind continue to be attracted by it.

A vigorous Mohammedan propaganda is also being carried on within the United States. A tract is being widely circulated asserting that the American idea of Mohammedanism, as given by Christian missionaries, is entirely false and that the rule of Islam is such a priceless repository of spiritual truth that no other religion can compare with it. This tract avers that if a tree be known by its fruits, Mohammedanism far outstrips Christianity. Some readjustment of history is necessary to support this claim.

An Interesting Experiment

WITH the sanction of the city authorities, there has been established in New York City a Jewish Court of Arbitration for the consideration and settlement of minor disputes and difficulties among Jews, which they wish to keep out of the civil courts. The court is composed of twenty-four members: six members of the judiciary of Greater New York, six rabbis, and twelve lawyers and merchants versed in the ancient laws and customs of the Jewish people. The procedure of the court will follow the old Mosaic law as far as possible. The experiment will be watched with interest both by Jews and non-Jews.

Change at "Inasmuch Mission," Philadelphia

THE Octavia Hill Association of Philadelphia has taken over the Inasmuch Mission at 1011 Locust Street. The religious work will be in charge of Mrs. George

Long, widow of the Mission's founder. The institution came into existence in 1911, and a few years later a mission building costing \$250,000 was erected by Mrs. George Woodward. The character of the neighborhood having changed completely, there is not the same field for rescue work as formerly. (See *Missionary Review of the World* for August, 1913.)

Ethnological Course for Missionaries

THE importance of a knowledge of racial psychology for those who would work effectively on the foreign mission field is coming to be recognized. A course along this line has been instituted at the Kennedy School of Missions at Hartford, Conn., to be under the direction of Mrs. Agnes Leaycraft Donohugh, Ph. D. This will include a course on the life of native peoples, their customs and mentality; followed by special studies of African native life and of village community life in India.

Indian Training at Phoenix

THE U. S. Training School for Indians at Phoenix, Arizona, comprises 160 acres of ground and fifty-six buildings. The total number enrolled last year was 725, about equally divided between boys and girls, and representing forty-three tribes.

Religious instruction has a place in the school. In regard to doctrinal beliefs, they are separated into three classes—Protestants, Roman Catholics, and Latter Day Saints or Mormons. The first class includes nearly three-fourths of the whole number. There were thirty-six Mormons in attendance this year. Catholic children have separate instruction on Sunday morning at 9:30 o'clock, and the other two groups join in Sunday-school at the same hour. All attend preaching services or instruction at 3:20 p. m. Eleven pastors of Phoenix churches take regular turns

in preaching to the Protestant pupils. The Y. M. C. A. and the Y. W. C. A. hold their services on Sunday evening. Protestants and Catholics have religious instruction also on Tuesday evening and the Mormons on Thursday evening. Attendance at all of the meetings, with the exception of Sunday evening, is compulsory.

It is encouraging to note that the use of tobacco is prohibited in the Phoenix Indian School.

The Lutheran.

LATIN AMERICA

An Institutional Church in Mexico

WHEN a union mission press was started in Mexico the Presbyterian mission press in Mexico City was remodeled for use as an institutional church. This has now outgrown its original quarters, and an additional three story building is occupied, the first floor being used for lectures and church services and the upper stories for gymnasium, social and club rooms. A member of the American Legation conducts regular classes at this center. So successful has the work been that similar activities are being inaugurated in other sections of Mexico City.

Protestants United in Panama

AT LEAST seventeen American Protestant denominations are represented among the five hundred resident members of the Union Church of the Canal Zone, and the thousand young people in the Sunday-schools. This interdenominational church was constituted in 1914 and includes four local congregations and one mission under its collegiate oversight. The constitution provides that the church's activities shall be non-sectarian and its teachings evangelical. In spite of many difficulties, the work has been steadily successful. In fact, the trying out of this experiment in Christian cooperation offers data that will prove instructive to students of church polity. Much of our incentive to Christian unity comes from the modern mission field.

Prison Church in Guatemala

REV. Paul Burgess tells in the "Guatemala News" of an unusual church and "university" in Quezaltenango penitentiary. One of the members of the Protestant church lost a horse by theft and reported at once to the police. But the latter considered it simpler to arrest the informant than to catch the robber, and so sent him to jail for two years. The man was an earnest Christian and decided that the Lord must have sent him to the prison for a purpose. His first convert was an Italian, and others followed in time. Bibles and literature were supplied by the Presbyterian mission, and a flourishing congregation came into being. Some of the prison members when released went out to preach, and at least two churches were organized by ex-prisoners.

An anti-alcohol campaign was among the activities of this prison church. Courses of study were given by the lawyers and other educated prisoners, and as most prisoners had to remain in jail from two to five years awaiting sentence of the court there was time to acquire a considerable amount and variety of knowledge.

But the unionist forces in the late rebellion set all prisoners at liberty. Now the prison is again filling up, but no church members are among the inmates.

A Boys' Reformatory, Trinidad

TRINIDAD has a boys' reformatory, opened twenty-nine years ago by the Church of England. About two hundred boys are under supervision there, nearly all from most destitute surroundings. In the institution they respond to kind treatment, and are being trained to be trustworthy, to respect the rights of others and to understand that God is displeased with wrong doing.

During the war when the government grant proved insufficient to maintain the work, a debt of £1500

was incurred, and an equal sum is needed for proper equipment.

EUROPE

Friends in Conference

THE All Friends Conference, bringing together 1000 prominent adherents of the Quaker faith from all parts of the world, met recently in London, and was the first gathering of its kind since the 17th century. America sent 350 delegates. The discussions centered on three topics:

(1) The need of maintaining a living silence—a silence full of events—in the meetings for worship.

(2) The increase of social intercourse among the members of the meetings, irrespective of barriers of class or of opinion.

(3) The extension of religious education.

Congregationalist.

Jews in Paris

IN Paris there are not less than 100,000 Jews, the majority of whom are from Eastern Europe. There are also at present hundreds of emigrant Jews from all parts of Europe, passing through Paris on their way to America. These emigrants are sometimes compelled to wait for weeks and even months until they are able to proceed further. Thus there is in Paris scope enough for a well organized and efficient work among these Jewish masses, but it is a long time since any attempt has been made to reach the Jews of Paris with the Gospel.

Since the masses in Paris are irreligious, the Jew, dependent on the good will of his neighbors, thinks he must hide his religion as much as possible and conform to the life about him. The young Jew has no higher ambition than to become a Frenchman as soon as possible. They are sheep without a shepherd.

The London Mission to Jews has undertaken a work among the women and children, and that for the children is especially promising.

The Scattered Nation.

Religious Training in Germany

THE Johanneum at Barmen, Germany, is a training school for evangelists. The rector emeritus, Dr. Theodore Haarbeck, has this to say of religious conditions in his country:

"Our evangelists everywhere find doors open, churches full, and much care for souls. There is a hunger in the land not only for bread but also for the Word of God. Since the war, gifted and believing young men have offered themselves to our school, so that we have twenty-eight preparing for Christian work. We have never been so entirely thrown on faith as at present. Our expenses are fourfold those of pre-war days, yet we have never lacked."

The University of Bonn has made Dr. Haarbeck doctor of divinity in recognition of his services as leader of this Bible training school, "of its straight-forward Biblical teaching and of the rich fruit this teaching has borne."

Record of Christian Work.

First Bohemian Students Conference

THE first Student Christian Conference ever held in Bohemia met last July in a thousand year old castle of the Hapsburgs, which President Masaryk put at their disposal. "Practically all the students who attended were atheists or agnostics," says Dr. Sherwood Eddy; "they had learned to look on Christianity as a colossal tyranny. They began in this conference their first study of the Bible and their amazement at discovering something so entirely different from their preconceptions of religion was a most profound encouragement. The great vantage point of the situation was the unbroken pride of all the men in the name and memory of John Hus. He was the great superman hero of them all. When they were made to understand that the Young Men's Christian Association held to the kind of Christianity for which Hus was

martyred, the kindling of interest was instantaneous."

Baptist Headquarters in Rome

THE Southern Baptists have purchased the entire Piazza Barberini at Rome. The site is on the Quirinal, and is one of the most desirable in the city. The seven buildings on the square will be replaced by a Baptist church, theological seminary, publishing-house and residences for mission workers.

Methodist Orphanage in Italy

A VILLA of forty-six rooms, with seven and a half acres of ground and several small buildings, has recently been purchased by the Methodist Centenary Fund to house the orphanage established in Naples by Signor Santi fifteen years ago.

An Italian Presbyterian church in New York has agreed to support two orphans, and a Methodist church in New York's "Little Italy" has contributed \$500 toward general expenses. The number of orphaned children at present being cared for is nearly one hundred, both boys and girls, and ranging from five to thirteen years of age. Educational work for the younger children is conducted at the home, while the older ones attend a government school.

The Continent.

The "Red Bible"

A COLPORTEUR working among the Jews of Russia reports that a book called the "Bolshevik Bible," edited by Lenin and Trotsky and bound in red covers is being sold by thousands. He visited a home one day where the housewife displayed one of these "Bibles" saying: "This is my Bible, and if I were you I would burn all your Bibles and sell or distribute Bibles like this one. It would do more good than you can with your." There followed a discussion upon the merits of the true

Bible, and presently the daughter of eleven years who had listened quietly joined the conversation with: "Can you prove that there is a God? I can show you that the Bible is full of lies. The only hope for the world is Bolshevism." When asked if she would read the Bible if given one she agreed to do so, and the colporteur left her reading it with great interest.

Jewish Era.

Conditions in Kieff

MR. P. GORODISHZ, Hebrew Christian missionary to Kieff, Russia, which has been taken and retaken some fifteen times since the war began, has written a letter to Mr. David Baron, upon his return from London, in which he pictures conditions there. "It was difficult to recognize the Hebrew Christians, so changed were they. The winter had been very hard, and most of them were obliged to live in unheated rooms. I found my children without shoes; it was the same with my fellow workers. Want stares in the face at every step; typhus, which raged here in its severest form during the whole winter, and the great want of drugs and linen, have greatly increased the distress. Persons who before helped others are now begging for help themselves. The lack of medicine is indescribable. On the other hand the evangelization work is very encouraging. Much interest is shown for the Gospel and the meetings are well attended. Without hindrance the Gospel is preached in the hall the same as in the street. I found a number of recently converted Hebrews."

The Scattered Nation.

MOSLEM LANDS

Cosmopolitan Jerusalem

AMERICANS who do not realize the many divisions into which Christianity has fallen may learn much by a walk along the streets of Jerusalem, which today show more

diverse types and smite the ear with a more complicated Babel of tongues than any other city in the world. Christianity has been carried into practically all lands, and from most of them pilgrims journey to the birthplace of their religion. Jerusalem is not alone the Holy City of Christians; it is dear to the Israelite's heart, and the followers of Mohammed hold it second to Mecca itself in sacred esteem. There one meets sandaled or barefooted Greeks, Latin and Armenian priests, sisters of various orders from the numerous convents situated within and without the walls, Protestant ministers of various sects, and pilgrims, some somberly, some colorfully dressed, from every land under Heaven. Mingled in the stream of Christians one will see Jews and Turks and Arabs and Indian Mussulmans.

While changes in the physical appearance of Jerusalem and in the make-up of its population occurred even under Moslem rule, there are many far-reaching changes that have taken place only since the expulsion of the Turks. The city has been unhealthful for a long time, largely because of the lack of an adequate and pure water supply. After the occupation of Jerusalem by General Allenby December 11, 1917, an old uncompleted project of the Romans was completed to bring water to the city from a never failing spring fifteen miles to the north beyond Bethlehem. Within a few months after the expulsion of the Turks the new system was delivering to the city 320,000 gallons of water a day. Thus one great need of the city was supplied, and planning was begun along other lines to improve the conditions of sanitation.

Churches Suffer from Emigration

DISTURBED conditions in Syria since the close of the war have greatly handicapped the work of the Presbyterian Mission. Emigration has sorely depleted the churches and the ranks of the ministers. One of

the three ordained Syrian pastors in the presbytery of Sidon had gone to his sons in Brazil, and sixteen churches reported that additions to their membership were only one-seventh of the maximum figure. Besides the emigration many Syrians from Sidon have moved into the neighboring district of Palestine, where the British occupation has brought quiet and prosperity. A large number also have entered the service of various American relief agencies.

"Shofar" Sounded

WHEN the news of the restoration of the Jewish National homeland through Great Britain's mandate over Palestine reached the Jewish quarter of the Holy City, the *Shofar*, or ram's horn was sounded for the first time in 2,000 years of Jewish history except for the ceremonies of the two most sacred Jewish holidays, the Day of Atonement and the New Year. The Chief rabbi of Jerusalem ordered the blowing of the *Shofar*, an order which none other would dare issue. As the news swept through the city, a steady procession of Jews made their way to the Wailing Wall, which was soon crowded with men, women and children, giving thanks for the realization of the prayer they had so often made there.

Jewish Era.

Kurdish Boy in Training

A KURDISH father in Persia made a vow to give his son to the missionaries when seven years old, to be trained as a Christian worker. The vow included also an apricot tree, of which the fruit was to be eaten by Christians only. The first year that the tree was particularly well loaded with fruit, avarice got the better of the old man and he sold the apricots. The tree very soon died, and the father hastened to bring the boy to the Kermanshah Mission, saying he did not want the boy to die also. The lad is exceedingly promising, and helps with the

teaching of the orphans, as well as keeping up his own studies.

All the World.

INDIA

A Potent Factor In India

BY WAY of comment on the political and social unrest in the India of today, a missionary of the American Board asserts that Christian missions are contributing in large measure to stability and order. This is an influence altogether unofficial, but one which helps to mediate between government and people, healing their misunderstandings. The Christian communities are a real force, but are often overlooked in estimating the trend of affairs in the new India.

Y. W. C. A. Training School

A TRAINING School for Y. W. C. A. secretaries, the first of its kind in India, was opened on November 1st. Eight young Indian women, the same number as started in the first class of the Association Training School in the United States in 1904, are in the first class, studying administration of Association activities, club work with girls and organization of girl students. There are forty-seven Y. W. C. A. workers in India at present and one hundred and sixty-one centers of work.

Madura Church Council

THE American Madura Mission has gone beyond many others in meeting the desire of Indian Christians to assume responsibility in native church government. The Madura Church Council was organized for this reason three years ago. It is composed of all ordained men, both Indian and foreign, each having one vote. Thus the native Christian has about six times the missionary representation. Complete withdrawal of missionary leadership is already being discussed, and fifteen to twenty years has been suggested as the probable time for such a change.

Missionary Herald.

Scales Decide against a Heathen Rite

A CHUHRA living in a community where about forty had become Christians was preparing food for his usual offering to the dead when a neighbor said:

"What is the use of that? Do you really think the dead eat of the food? These Christians have given this up, and say there is nothing to it. The food surely looks the same after we offer it as before."

The Chuhra replied: "The food may look the same, but some of it has been taken away."

To settle the dispute it was agreed that the man was to weigh the food offered to the dead, and after it had been left for the usual length of time, then weigh it again.

A crowd gathered the next morning to observe the trial by weighing. The rites were performed with due care and the crowd looked on with expectation.

As the food was again put into the village scales it was found that the weight was exactly the same.

"Now," said the challenger, "I believe the Christian preacher has been telling us the truth all these months, and our Christian neighbors are wiser than we."

Record of Christian Work.

Bene-Israel Community

A PECULIARLY interesting section of Israelites bearing the name Bene-Israel, and numbering ten thousand at the last census occupy a tract of country about twenty miles long between Pen and Panvel. For thirty-eight years, Rev. J. H. Lord of the Society of St. John the Evangelist has been conducting work among them at Mazagon, Bombay, in a quiet, persevering way, by lectures, tracts and home visiting. Their language is Marathi, Hebrew being entirely forgotten, with the exception of the phrase "Hear, O Israel." Certain characteristic observances have never been neglected, and testify to their genuine Hebrew origin.

CHINA**A Serious Famine**

REPORTS are received of another great famine in China.

The food situation in Hunan, Shantung and South Chihli is extremely grave. Last year the harvest was very scant, and hopes were placed on the crops of this year. But a failure of the spring crops, followed by an unsuccessful autumn yield, has brought at least 20,000,000 face to face with actual famine. In many cases whole families have committed suicide, and parents are selling their children, particularly their daughters, for whatever they will bring. In many sections the inhabitants are livings on weeds. Provincial authorities are doing what they can to relieve the situation, but are far from able to cope with it unaided.

The Continent.

Preparing the Way for Prohibition

CHINA may be under a prohibition regime within the next two decades if the temperance activity of Chinese students in America is an omen.

A year ago the Chinese Students' Prohibition League was formed, with eleven definite objectives. Of these seven have been successfully achieved, one will be completed in November, and the ground work is being rapidly completed in China for the other three. A membership campaign resulted in enlisting over 1,000 members, or more than half of the Chinese students in America. Large quantities of literature on prohibition were distributed among other students; leaflets have been translated into the native tongue and distributed in China, while a great deal of research work has been done and the results given publicity.

Mrs. Sun Yat Sen's Gift

THE wife of the first President of China has turned over to the American Missionary Society money sufficient to support a school in her native village. The Mission has ac-

cordingly been running a successful school there for the past year, with fifty pupils, at no expense to the Mission. As a result of special meetings in the school, more than forty young people have confessed their Christian faith. This example has influenced a wealthy man in a neighboring village to offer support for a similar school under like auspices in his own village.

The Christian.

Vocational Training at Chengtu

TEN vocational schools are included in the comprehensive plan for the Union Christian University at Chengtu, West China, under the direction of the Methodist Church. One entirely new field of industry in China is that of photography, and this will be taught in one of the ten schools. The Chinese are especially fond of photographs, and take particular delight in having life size portraits of their parents to hang beside the ancestral tablets. An American photographic firm has agreed to furnish the complete equipment necessary for such a school, and the opening of this department is only conditional upon securing the means of providing a professional instructor.

Training which will develop the economic and industrial life of China will offset the tendency to neutralize the work of Christian teaching which is occasioned by heathen trade conditions. The boy who hunts a job with a Chinese shopkeeper is expected first of all to worship the idols of the establishment.

This university is located on a campus of 120 acres, and within the past eleven years some thirty buildings have been erected.

Christian Clubs in Hangchow

HANGCHOW has two distinctly Christian clubs. One is "The Christian Fellowship Club," and the other "The Christian Leaders' Fel-

lowship Club." The former has grown until it meets in two sections. Forty-five minutes are spent in Bible study or in discussion of some practical problems in the light of the Bible. Refreshments are then served and the rest of the time is spent in social pleasures. Missionaries are welcomed, and are sometimes asked to serve on committees, but the leadership is in the hands of the Chinese. Only those who are leaders in the churches are eligible for membership in the second club—preachers, church officers, school teachers, Sunday-school teachers, leaders in personal work and women evangelists. An address on some practical topic is given at each meeting, which is bi-monthly.

Chinese Recorder.

JAPAN-CHOSEN

Conference of Federated Missions

THE annual session of the Conference of Federated Missions was held at Karuizawa early in August. Twenty-five missionary bodies, represented by nearly seventy delegates, make up the Conference. An entire day was devoted to Sunday-schools; and all controversial subjects, such as the California problem, were avoided.

It was recommended that the name of the body be changed to the Federation of Christian Missions in Japan. This was to make it correspond more nearly to the Japanese body which is called the Federation of Christian Churches in Japan.

Japan Evangelist.

New Hymn for Japan

PROF. H. AUGUSTINE SMITH, Director of the music of the Sunday School Convention in Tokyo, prepared a special hymn for Japan entitled "Salute the Banner of the Sun." Its theme is intended to lead the Japanese to see in their own national flag the ideals of the Son of Man. The hymn is sung to the tune of Waltham and is as follows:
Salute the Banner of the Sun—

The Day of Righteousness begun!
Lord grant it be, till time shall cease,
The flag of fellowship and peace!

All hail the Banner of the Light,
The splendor of Eternal Right!
Fling out its rays to cheer and bless
A realm of Truth and Righteousness.

Salute the Banner of the Day
When wrong and hatred flee away;
And Fujiyama, high above,
Calls men to worship and to love.

O Banner of the Sun, all hail!
Shine on! they light shall never fail!
Shine on, to serve the Common Good,
And lead the World to Brotherhood.
Congregationalist.

International Friendship Promoted

THE Y. W. C. A. in Tokyo has appointed an "International Friendship Secretary" whose business it is to do the thousand and one things that lead to a friendly acquaintance between Americans and Japanese. Letters of introduction are given Japanese students or business men leaving for America, so that they may have an entrance to America's family life. In the same way American travelers in Japan are introduced to Japanese families, and are thus able to bring back to America memories of some of the best things in Japan. Arrangements are also made for meeting Japanese girls at the docks in America, and for caring for their needs during the first days in the new country.

He Who Comes May Read

A JAPANESE has been in the habit of posting on his door this notice when he leaves home for his work in the morning: "I am a Christian; and, if anyone likes to go in and read my good Book while I am out, he may."

East and West.

Pyeng Yang Bible Class

AT THE general Bible Class for men from the country districts of Korea, held annually at Pyengyang, about 500 men were in attendance and 90 at the Bible Institute. In the church officers' class

there was an average attendance of 100. Rev. Harry A. Rhodes was the visiting missionary this year, and writes of the eagerness with which the teaching of the Word was received.

On the first day, out of 49 men present 46 said that they pray daily, 33 have family prayers and six keep a prayer list. On the second day, out of 56 present 34 had read the whole New Testament, and nine had read it more than five times; and on another day out of 62 present ten make it their practice to speak of the Gospel to at least one non-Christian every day. Eighteen knew definitely that they had led one person to Christ.

Shintoism Promoted in Korea

A NEW and insidious repression of the freedom of Korean conscience is seen in an announcement concerning Japanese action, as published in the *Korea Review*:

"Seoul will soon witness the opening of a Shinto shrine for the moral and spiritual well-being of the Koreans, the Governor-General of Korea having given permission to the Shinto priests for the propagation of Shintoism in Korea, and several leading Shinto priests have decided to open a shrine here as a preliminary step. For this purpose they have leased from the Governor-General the Kwantai shrine at Todaimon and will reconstruct it as a Shinto shrine.

"The shrine will be dedicated to the Goddess Amaterasu, and God Susano-o-nomikoto, the Divine Ancestress of the Japanese nation and her brother. It is further intended to build an edifice in which the old Korean Emperors, distinguished members of the royal family, and Koreans who rendered meritorious service to their country will be enshrined. A lecture hall will also be built in the Kwantai shrine, at which lectures will be delivered on moral and religious subjects."

Shinto is the only distinctly national religion existent. It is linked up with emperor worship, and has its analogy in the customs of the Roman empire.

AFRICA

Child Mortality in Egypt

MORE than one-third of the children of Egypt die before the

age of five. The percentage of infant mortality for the twenty largest cities of Egypt was twenty-two in 1919, or 16,782 deaths out of 74,880 children born. The only hope for a betterment of this condition is the education of future parents. The *Egyptian Gazette* makes the cynical comment that "Since Egypt is at present over populated, and a higher standard of living for the mass of the people is therefore impossible, it is just as well that no more of the children do live, and really, in many cases it is better that they are dead." Thirteen government dispensaries for women and children treated nearly 300,000 patients last year, and most of the nineteen government general hospitals and the mission hospitals have wards for children. There are also Foundling Homes and Orphanages, all working toward the betterment of discouraging conditions.

Influence of Politics on Brotherhood

THE wall of partition between Mohammedans, Copts and Christians has been appreciably lowered in Egypt by recent political changes. Christians sit with Moslems at public gatherings and Copts are manifestly imitating Protestant Christian customs. A Coptic priest in one place is filled with pride in the evangelical books he possesses. In another village, where there are more than the average number of enlightened men, the priest preaches evangelical truth and has started a Bible class for women.

A Missionary Spirit in Nigeria

THE Church Missionary Society has a station at Lokoja, northern Nigeria which gives two-thirds of its entire church income to send the gospel to heathen tribes people in the neighborhood. This year there has been an awakening among the Basas, adjacent pagans; idols have been destroyed, and a church building erected. In the Kabba district also at one

town, Ojo, there is a church which is well filled every Sunday.

Record of Christian Work.

Nigerian Pastorate Association

THE economic development of the interior of Nigeria has caused hundreds of Africans to leave their homes in search of work. Many have been church attendants in their home towns. To minister to the needs of these scattered Christians the Nigerian Pastorate Association was formed a few years ago, and the natives very readily subscribe the support for as many workers as the Association can supply. While this is not direct missionary work, it is the important sequel of work done in the past.

Harvest Festivals in Niger Mission

THE idea of a harvest festival as a means of swelling the church treasury has taken hold of the Nigerian's imagination, and has been so successful that last year in one district alone the offerings amounted to nearly 800, while for the four Ibo districts the total sum was nearly £3000. The most common gifts are farm products, yams, nuts, bananas and fowls. On the Sunday appointed for the festival the front part of the church is covered with heaps of produce, each contributor placing his or her collection more or less indiscriminately on the general pile, and, finally, the fowls are deposited on top of the heap. It is apt to be disconcerting to the missionary when he encounters a fat duck tied to the pulpit steps, or a lusty cock breaks out in full during the sermon!

The gifts are sold on the days following the festival, and the proceeds brought to the central station at the end of the month. All these contributions are placed to the credit of the sustentation funds, which provide for pastoral, evangelistic and educational work.

The Bible in Mission Schools

A PEOPLE, without a written language have accurate memories, and hence it is easy for pupils in mission schools to learn Bible verses, and remember them. In an English boarding school in Kafirania each girl was expected to learn a verse to repeat at prayers before breakfast. A visiting missionary who was called upon to conduct the Sabbath evening meeting was anxious to know whether the verses heard each morning were permanently kept in mind, or were learned for the occasion and forgotten. All the girls of the school were asked to stand and repeat a verse. When a girl could not think of another verse that had not been repeated she must be seated. At the end of more than two hours three girls were still standing, and gave no evidence of having reached the limit of their Biblical knowledge. As it was long past their bedtime, the contest had to close at that point.

ISLANDS OF THE SEA

Plan to Unite Protestant Schools

PRESIDENT D. S. Hibbard of Silliman Institute, P. I., writes that there is a plan to unite all Protestant educational work in the archipelago, and place it under a Board of Trustees who will standardize the system. The educational work carried on by the government, excellent as it is, has one weak point. On account of Roman Catholic influence they are unable to go deeply into moral and ethical questions. It is to avoid the duplication of effort and waste of money in overlapping territory that it is planned to organize what will be called "The Evangelical Board of Education of the Philippine Islands," this Board to be composed of men from all the evangelical churches and in its hands to be placed the absolute control of the evangelical education of the Philippines.

"Living Epistles" in Solomon Islands

AROUND the carved bowls of pounded coconuts and yams sat a circle of Solomon Island savages, arrayed with armllets, anklets and plumes for their dance. Among them were several native Christians, distinguished by their lack of ornament and their shining faces. Suddenly, their bush chief, for whom they had been praying many years, stepped into the circle and said:

"I want you all to pray strong for me. I want to bring my people to your church to learn of your Master. I see the faces of all of you shining as if your hearts were happy.

"My people are not like that. They look heavy and their eyes are dull. They look as if they never swim (wash). They look no good. Before, you all live like us and pray to our Adaros (devils). But I see you find a better way. Your way is the way of the shining face! I want to come and learn of your new Master. You all pray strong for me."
Life of Faith.

Combining Evangelism and Industry

DEV. C. W. Abel, successor to James Chalmers in New Guinea, is working effectively to promote the industrial interests of his people, although "the one thing needful" is none the less emphasized.

On the island of Kwato, close to the mainland, he has built the mission house, school, saw mill, carpenter shop and boat yard. Bungalows, saw-houses, boats, have all been built by Papuan boys but one remove from the grossest savagery. Paptuan girls have had their training in housework, needle-work, cookery, and mat-making. Kwato boys, working under the tuition of a professional printer from Sydney, have set up and printed the gospels and several of the epistles in their native language. A group of English friends have put up ten thousand pounds without interest

to finance the Kwato Development Company, which is operating coconut plantations to the profit of the industrial and evangelistic work of the mission.

Record of Christian Work.

New Responsibilities in the Pacific

THE Japanese, Chinese and Indians have all acquired a hold in the Pacific that will affect not only the commercial development of the Islands, but also the human problem. The war has given a new turn to the situation, and the days of readjustment are full of missionary opportunity. Samoa comes by mandate under the control of New Zealand, while Australia faces responsibilities for what was German New Guinea before the war. There are still hundreds of thousands of aboriginal people in the Pacific who are unevangelized. The island of New Britain is nearly four hundred miles long, yet less than thirty miles of its length has been touched by missionary effort. New Hannover has a population estimated at from 10,000 to 20,000, and so far they have only a native teacher or two. It is said that more than 100,000 in St. Matthias, Lihir, Tabar, Anvi and others have not yet heard of the Gospel. There is no hostility on their part. Never have been people more ready to welcome the missionary, and in some cases have built houses in readiness for teachers, who have not come.

MISCELLANEOUS

The Religions of the World

THE *Freedom of India* gives the following statistics of the religions of the world:

Christians, 564,510,000.
 Confucianists and Taoists, 300,825,000.
 Mohammedans, 221,825,000.
 Hindus, 210,540,000.
 Animists, 158,270,000.
 Buddhists, 138,031,000.
 Shintoists, 25,000,000.
 Jews, 12,205,000.
 In Europe there are 374,760,000 Chris-

tians, and 14,050,175 members of other faiths.

In *Asia*, 28,700,000 Christians, and 863,500,000 of other faiths.

In *Africa* there are 9,050,000 Christians and 149,871,000 of other faiths.

In *North America* there are 102,700,000 Christians, and 10,235,000 of other faiths.

In *South America*, 36,600,000 Christians and 1,400,000 of other faiths.

In *Oceania*, 12,700,000 Christians and 42,925,000 of other faiths.

The total population of Europe is 350,872,561, and that of Asia, 872,522,000.

OBITUARY NOTES

Franklin E. Hoskins of Syria

ON November 12th the Rev. Franklin E. Hoskins of the Presbyterian Mission, died in Beirut, Syria, after a brief illness. Dr. Hoskins was born at Rochdale, Pa., sixty-two years ago, and accomplished a really great literary and educational work. Only recently he completed a six years' task of putting through the press a new edition of the great Arabic Reference Bible. He was the author of several books on the Near East, including "The Jordan Valley and Petra" and "From the Nile to Nebo," a discussion of the route of the Children of Israel from Egypt to the Holy Land. He was also a teacher in the Theological Seminary in Beirut.

During the war, Dr. Hoskins worked among the Allied prisoners of war. This resulted in breaking down his health, and he returned to America but last year again took up his work in Beirut.

Dr. Therrien of Canada

ONE of the outstanding representatives of French Protestantism in America, Rev. Alphonse de Ligouri Therrien, D. D. recently passed away in Montreal. Dr. Therrien was born of French-Canadian Catholic parents, but in very early life decided to devote his life to the Protestant Christian ministry. For more than fifty years he was intimately associated with French evangelization in the Provinces of Quebec and Ontario.

THE MISSIONARY LIBRARY



A Moslem Seeker After God: Showing Islam at Its Best in the Life and Teaching of Al-Ghazali, Mystic and Theologian of the Eleventh Century. Samuel M. Zwemer. Illus. 302 pp. New York: Fleming H. Revell Co. \$2.25 net. 1920.

Dr. Rendall Harris, the great Friend scholar of England who has written upon cognate subjects, regards Al-Ghazali as a rare combination of scholar and saint, of the orthodox Moslem and the aberrant Sufi. He says that in Sufism, that is, in Pantheism, Al-Ghazali found the way of life, yet he remained an orthodox Moslem, that is, a transcendentalist, and that he found the way to God Himself when he left his lecture room and went into the wilderness,—into the Sufi inner sanctuary. The substance of the volume is summed up in these words of Dr. Harris: "The book tells us something about this side of his experience in the *Quest of Life*, and when the story is finished we are reminded not to seek the Living among the dead, but to believe that the same Lord is rich unto all that call upon Him in truth."

After a lifelong study of Mohammedanism and of missionary work among Moslems, Dr. Zwemer asserts that in a very real sense Al-Ghazali may be used as a schoolmaster to lead Mohammedans to Christ. His books are full of references to the teachings of Christ; he was a true seeker after Christ. "No one can read the story of Al-Ghazali's life, so near and yet so far from the Kingdom of God, so eager to enter and yet always groping for the doorway, without fervently wishing that Al-Ghazali could have met a true ambassador of Christ. Then surely this great champion of the Moslem faith would have become an apostle of Christianity in his own day and generation."

A book so mystical and philosophical in character cannot be reviewed in anything less than a long article and we will not attempt to do more than give a hint to its contents. As a prelude to his discussion of the creed of Al-Ghazali and its credibility, and his writings, ethics and mysticism, Dr. Zwemer devotes four chapters to general conditions in the Moslem world of the eleventh century and to Al-Ghazali's birth and education, his teaching, his conversion to Sufism, his subsequent wanderings, and his later years and death. Extracts from his "Confessions" are in certain points like those of Augustine, and are helpful to any earnest, bewildered soul seeking for God. The last chapter is entitled "Jesus Christ in Al-Ghazali." Here a large number of sayings and reputed acts of His are collected together, many of them closely resembling Christian traditions and others being wholly apocryphal. When one remembers that in Al-Ghazali's sojourn in Damascus, he spent much of his time in a mosque formerly a Christian church, adorned with the Greek inscription, "Thy kingdom, O Christ, is an everlasting kingdom, and Thy dominion endureth throughout all generations," and that he meditated much in the "Jesus minaret" of that church-mosque, his large use of Jesus traditions is not surprising. It is by the introduction of such material that Dr. Zwemer, himself mystically inclined, has made this volume, that might easily have become as dry as dust, to live and breathe the breath of heaven. Such groping after God in the fullest Christian sense is most pathetic. But are there not scores of unknown and obscure men of the Al-Ghazali type, awaiting the devoted, loving Christian missionary?

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State of New York, County of New York, ss:

Before me, a notary public in and for the county aforesaid, personally appeared R. H. Howland, who having been duly sworn according to law, depose and say that he is the Business Manager of the Missionary Review of the World, and that the following is to the best of his knowledge and belief, a true statement of the ownership, management (and, if a daily paper, the circulation) etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse side of this form, to wit:

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(Signed) R. H. Howland.

Sworn to and subscribed before me this 1st day of
October, 1920.

Benedicta McCann,
Notary Public No. 14 New York County.

(My commission expires March 30, 1922.)
Cert. also filed in Register's office No. 2006.

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NEW BOOKS

A History of the Japanese People. By Capt. F. Brinkley, R. A. 8vo. 780 pp. \$4.50. The Encyclopaedia Britannica Co, New York. 1920.

Character Building in Kashmir. By C. E. Tyndale-Biscoe. 12 mo. 95 pp. 3 shillings. Church Missionary Society, London.

Village Education in India. Report of Commission of Inquiry. 12 mo. 200 pp. Oxford University Press, New York. 1920.

Triumphs of the Gospel in the Belgian Congo. By Rev. Robert Dabney Bedinger. 12mo. 218 pp. \$50 paper. Presbyterian Committee of Publication, Richmond, Va. 1920.

Finding A Way Out (An Autobiography). By Robert Russa Motow. 8vo 290 pp. Doubleday Page & Co., New York. 1920.

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Evangelische Missionskunde. By D. Julius Richter. 8vo. 450 pp. Leipzig. 1920.

Medical Missions. By Walter R. Lambuth. 12mo. 218 pp. \$1.00. Student Volunteer Movement. New York City. 1920.

The Real Christ. By R. A. Torrey, D. D. 12mo. 190 pp. \$1.75 George H. Doran Co., New York. 1920.

Approaches Towards Church Unity. By Newman Smyth and Williston Walker. 8vo. 170 pp. \$1.25. Yale University Press, New York. 1920.

Four Hitherto Unpublished Gospels. By Rev. William E. Barton, D. D. 12mo. 150 Pp. George H. Doran Co., New York. 1920.

The Truth About Christian Science. By James H. Snowden, D. D. 8vo. 310 pp. \$2.40. Westminster Press, New York. 1920.

Report of a Conference On The Leper Problem in India. 8vo. 158 pp. Orissa Mission Press. 1920.

The Powers of Darkness, or Some Observations in Demonology. By A. Mildred Cable. 12mo. 20 pp. (paper). Morgan & Scott, London. China Inland Mission, Philadelphia, Toronto, Melbourne and Shanghai. 1920.

A Vision of No Man's Land. By Senior Subaltern. 12mo. 42 pp. Paper. One shilling. Morgan & Scott, China Inland Mission, London. 1920.

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NEW BOOKS

The Sons of Pastor H. S. I. Translated from Chinese by Francesca French. 12mo. 43 pp. paper. Morgan & Scott, London. 1920.

Home Mission Trails. By Jay S. Stowell. 12mo. 208 pp. \$1.25. The Abingdon Press, New York. 1920.

Rural Evangelism. By James E. Wagner. 12mo. 176 pp. \$1.00. The Abingdon Press, New York. 1920.

Christianity the Final Religion. By Samuel M. Zwemer. 12mo. 109 pp. Eerdmans-Sevensma, Grand Rapids, Mich. 1920.

Methods of Church School Administration. By Howard J. Gee. 16mo. \$1.00. Fleming H. Revell, New York and Chicago. 1920.

The Sunday School Between Sundays. By E. C. Knapp. 12mo. \$1.25. Fleming H. Revell, New York and Chicago. 1920.

Map of Europe—4 ft. 4 in. x 3 ft. 6 in. In Colors. Bond paper, \$2.75; Map Cloth, \$4.50; Cloth Mounting, \$5.50 with complete index 48 pp. *The Literary Digest*, Funk and Wagnalls Co. 1920.

Over 1200 cities, towns and rivers are indicated on this map and are indexed in the accompanying folder. The old and new boundaries of the countries of Europe are clearly shown, and in the inset of Africa there are indicated the disposition of the former German colonies. The map is a beautiful and clear piece of lithography, prepared with the assistance of the American Government and the American Geographical Society. It is a valuable map for office, school or home.

Map of the Near East, compiled by S. W. Boggs. Scale 1:5,000,000. 27 in. by 39 in. Price \$1.00. Colors/25 Madison Ave., New York City. 1920.

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DR. CHARLES R. WATSON, President of Cairo University, plans to return to Egypt in January to take up his permanent residence there.

* * *

DR. G. SHERWOOD EDDY, after conducting evangelistic campaigns in Czecho-Slovakia, Austria and Germany, and during September and October in Egypt visited the American colleges in Turkey, at Beirut, Smyrna and Constantinople.

* * *

REV. ERNEST W. RIGGS, President of Euphrates College, Harpoot, has gone to Constantinople to direct the educational work in all the Near East Relief Orphanages in Asia Minor, Syria and the Caucasus.

* * *

BISHOP AND MRS. FRED B. FISHER of the Methodist Episcopal Church, after visiting England to discuss plans with the British missionary societies, will take up their residence in Calcutta, India, the district to which Bishop Fisher has been assigned.

* * *

HON. JOHN WANAMAKER was elected President of the World's Sunday School School Association at the Tokyo Convention.

* * *

DR. HENRY FOWLER of Siao-Kan, China, has accepted the Secretaryship of the Mission to Lepers for Eastern Asia.

* * *

REV. JACOB HEINRICH, D. D., a missionary of the Baptist Society in South India, has been designated as special representative to visit the Baptists of Alsace-Lorraine and Germany.

* * *

DR. ALBERTUS PIETERS of the Reformed Church Mission in Japan, expects to return to his field at the end of December.

* * *

MRS. JAMES SIBREE, for over forty-five years a missionary of the Church of Scotland in Madagascar, died July 21st.

* * *

REV. GILBERT DARLINGTON, D. D., who served as overseas chaplain during the war, has been appointed Treasurer of the American Bible Society, to fill the vacancy made by the death of Mr. William Foulke.

* * *

REV. FRED L. BROWNLEE of Cleveland, Ohio, has been appointed Secretary of Missions under the American Missionary Association.

* * *

Dr. Robert E. Speer has been elected to the Presidency of the Federal Council of the Churches of Christ in America, to succeed Dr. Frank Mason North.

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