

VOLUME XLIV

NUMBER 2

# THE MISSIONARY REVIEW *of the* WORLD

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FEBRUARY, 1921

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**THE NEW NEAR EAST**

GEORGE SHERWOOD EDDY

**THE TURKISH TREATY AND MISSIONS**

S. W. BOGGS

**POPULAR IDOLATRY IN CHINA**

CHARLES E. SCOTT

**CAMBODIA, A NEGLECTED LAND**

ROBERT A. JAFFRAY

**INDIAN NATIONALISM AND MISSIONS**

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# THE MISSIONARY

# Review of the World

DELAVAN L. PIERSON, *Editor.*

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TERMS: \$2.50 a year. (\$2.00 in clubs of five.) Foreign postage, 50 cents. Single copies, 25 cents. Published Monthly. Copyrighted, 1920, by Missionary Review Publishing Company, Inc. All rights reserved. Entered as second class matter at the postoffice at Cooperstown, N. Y., under the Act of March 3, 1879.

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Robert E. Speer, President	Frank L. Brown, Vice-President,
Delavan L. Pierson, Secretary,	Walter McDougall, Treasurer
Publication office, Cooperstown, N. Y.	Editorial and Business Office, 156 Fifth Avenue, New York City.

25c a copy                      \$2.50 a year

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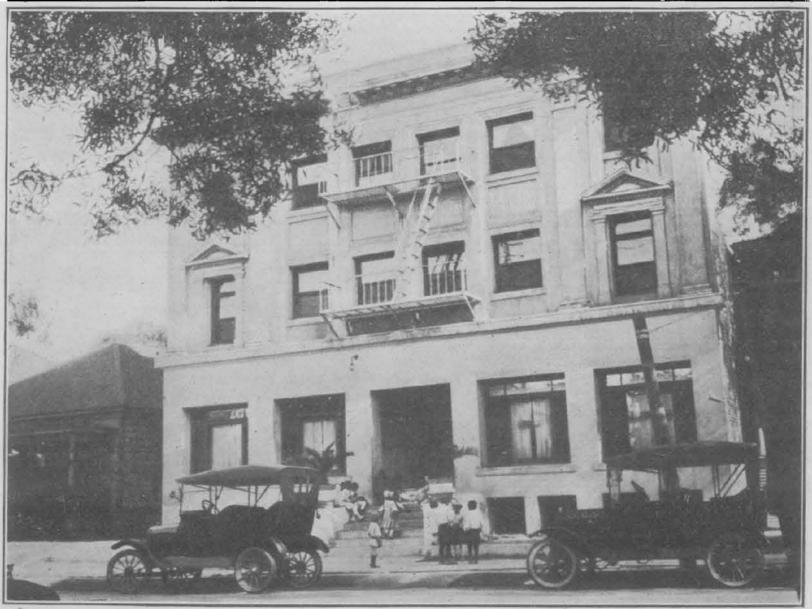
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# THE MISSIONARY REVIEW *of the* WORLD

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VOL.  
XIV

FEBRUARY, 1921

NUMBER  
TWO

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## PRAYER AND THE PRESENT CRISIS

**D**O CHRISTIANS realize the importance of prayer? Do we know how to pray? When we stop to think of the number of prayers offered every day, by all ages and all conditions of people, in all lands, in all languages, at all kinds of places and at all times of day and night, in public and in private, formal and spontaneous, for all sorts of things material and spiritual—when we think of this volume and variety of prayer, it seems as though Christians must have some idea of its value.

But on the other hand, if we think of the hurried and formal way in which so many of us pray—the unintelligent and selfish petitions we offer, the lack of real expectation of an answer and the unreadiness to cooperate in bringing about the fulfilment of our requests—then it seems as though the great mass of prayer is unreal and powerless.

From a human standpoint men believe in prayer. We ask guidance of officials or of strangers on the street, we ask protection from the police, we seek favors from politicians, we inquire for information from libraries and public bureaus, we petition the government; we look for replies and plan to make use of the answers. But how seldom, comparatively, do our petitions to God make any material difference in our plans or methods of life?

We know, when we stop to think, that there is tremendous need for all the help that God can give us in answer to prayer. The lack of wisdom in personal, social and political life; the lack of power to solve problems of home and church and state; our failure to educate children aright, to evangelize the foreigners in our midst, and to purify social, commercial and political life is proof positive that more than human wisdom and power are needed to achieve success.

We hear about, and at times experience, the practical results

of prayer. Sick are healed, daily bread is supplied, life is protected, doors are opened, purse-strings are unloosed, hard hearts are softened, guidance is given, consolation is granted—many marvels are achieved in answer to prayer. Read the lives of Paul, of Luther, of Wesley, of John G. Paton, of Livingstone, of George Müller, of D. L. Moody, and of countless other men and women, and see the wonders wrought through prayer.

It is fitting that in these days of unrest and uncertainty, when many men's hearts are failing them for fear, that we turn our thoughts to Him who alone is steadfast and unchanging. *A Call to Prayer* has been sent out at the beginning of the New Year by forty Christian laymen. They note the grave dangers that we face in national and international life. There is a prevalence of crime, a lowering of moral standards, a vast amount of physical suffering and an unreality in religious life that is truly appalling. It is time to turn to God for His solution of these difficulties. The Laymen's Call to Prayer is in part as follows:

Every thoughtful person faces the New Year with deep concern. The world outlook is deemed gravest by those who best know international conditions. America fronts many-sided problems that will tax our every resource. In the realm of individual life the times are testing our soul-stuff. Human spirits everywhere are hungry for comfort and guidance. Do something we must: the hour is too critical for drifting. Only by spiritual forces can our civilization be saved from the unprecedented perils that beset it. The only way out is the way up. Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore we call upon all who believe that the living God hears and answers prayer to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest and its political unrest—that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the Kingdom of God and His righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ. We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

By way of the throne of a prayer-answering God, even the least of us may wield a power for patriotism and for universal good will beyond all human calculation.

But there are other things to do besides offering prayer to God, if conditions are to be remedied. Men must be brought into harmony with God's ideals and plans and must be ready to make any sacrifice or render any service that will help to make God's will operative.

There is need for sincere humiliation, confession and reformation. Men did not learn the lessons God would teach through the world war, and now it may be that we must learn them through social and financial troubles. Governments and individuals disregarded the laws of God while professing to believe in Him. Now radicals are

blatantly atheistic or agnostic. Will a period of open Godlessness teach us what was not learned in the period of disregard for the God we profess to worship?

There is one lesson that we need to learn—an all inclusive lesson—namely, willing submission to the control of God. He is not to be trifled with. If men will not have God to reign over them, they must experience the disasters of Satanic control. "No man can serve two masters," but he must serve *one* master—he is not independent. It is time to pray and to cooperate with God to bring His will to pass in harmony with our petitions.

### RECRUITING CHINESE STUDENTS

**I**NTENSIVE campaigns for military recruits were a familiar feature of the war period and even today a steady effort is being made to fill up the ranks of the army and navy with volunteers. The Christian Church is engaged in perpetual spiritual warfare but too little emphasis is placed on recruiting volunteers for the ministry and mission field. In China a "Student Volunteer Movement for the Ministry" is constantly at work under the direction of Mr. Arthur Rugh, Executive Secretary and the Rev. Ding Li-Me, traveling secretary. Last May they conducted for one week a successful intensive campaign and succeeded in recruiting scores of new volunteers. From eight points 98 new ministerial recruits were reported and an even more important result was the Church's acceptance of the importance of pressing the claims of the Christian ministry on Chinese students.

In order to present the claims of the ministry widely and effectively, literature was furnished to every pastor in Protestant China and to 1,000 representative missionaries. Friends in many lands joined with the Christians of China in making the week one of intercession for more volunteers. The plan is unanimously approved and recommended as an annual event. Concentration of interest and effort brings commensurate results.

The volunteers are secured most largely through personal interviews of Christian teachers. Some have come through sermons preached by Chinese pastors whose lives and leadership have backed up their appeals. Many students have found helpful the literature published by the Volunteer Movement and other agencies.

"The time has come," says Mr. Rugh, "to deal like Christian statesmen with the obstacles which are preventing many students from entering the ministry. The chief difficulty is economic. We know the danger of tempting unworthy men into a highly paid ministry. We also know that the Christian students who are fit for the ministry are willing to make a sacrifice and are not asking for luxury. They are, however, asking for a chance to be efficient and

to grow and until these conditions are granted, those responsible for the settling of the grade of salaries must bear the responsibility for a depleted and ineffective ministry."

"There is a growing group of Christians in China, who have studied in mission schools or abroad, who are coming into places of leadership in business and professional life with income commensurate with their leadership. If the Christian laymen of China should agree to live by the same laws of economy which they expect of the pastors and should spend the balance of their income through the church, the chief obstacle to an adequate ministry would rapidly disappear.

"The week of recruiting should and will be followed by an intensified, all the year round program of education and recruiting. Most of all the spiritual life of the Church and the students must be intensified to the point where spiritual realities take precedence over material things. The National Conference of Christian Workers which is to be held next year should undertake to solve the problem of an adequate financial provision for pastors. It is hoped, too, that the Chinese Student Volunteer Movement will be broadened so as to include women workers and those who enter other fields of Christian service than the preaching. Three college girls signed volunteer cards wishing to go as evangelists to Yunnan. Many men have decided that they wish to help evangelize China but believe that they are called to serve in some other capacity than in the ministry."

The outstanding result of the special recruiting week was the demonstration of the fact that the strongest students will give their lives to the ministry in spite of all obstacles if enough prayer and effort are enlisted in the work of recruiting volunteers.

#### EDUCATION AND EVANGELISM IN KOREA

**P**OLITICAL changes in mission fields always add to missionary problems, especially when unrest and military rule make life abnormal and curtail civil or religious liberty. This has been evident in Turkey, Persia, Egypt, India, Madagascar and Korea. On the one hand, governments are suspicious of powerful religious movements, even when they are avowedly non-political, as they are considered a cause of disturbance of the existing order among non-progressive peoples. Political unrest also tends to divert the attention of many from spiritual to temporal affairs. On the other hand, some of the most fruitful seasons in missionary work are the times of oppression and distress, when men and women realize the need of looking to God for strength and for the things that make life worth living.

In Korea these two forces have been operating against and in favor of Christianity. The Japanese are suspicious of the Christ-

ians, and believe them to be anti-Japanese because they are progressive and patriotic. The officials also suspect the missionaries of siding with the Koreans. At a recent meeting of the Federal Council of Evangelical Missions in Seoul on September 30, Director Shibata, of the Japanese Educational Bureau, told the missionaries that the Government is not opposed to Christianity, but insists on loyalty to Japanese authority and ideals. Director Shibata said:

"Because you have not sufficiently studied the national characteristics and institutions of the Japanese Empire you not infrequently want to apply Christian characteristics as well as institutions and the manners and customs of your native lands to things in this empire. This often gives rise to misunderstanding and trouble. Especially is it regrettable that you take the respect we pay to a photograph of the Emperor as a form of worship and so oppose it. Such problems were discussed in Japan many years ago and nobody now has the slightest doubt about them. Nevertheless, I have found from your memorandum that you still seem to entertain doubts concerning this question. Remember that you are engaged in your religious and educational work in the domain of the Empire of Japan and study to understand more thoroughly the national characteristics and institutions of the empire.

Common school education should have the same aim in view, no matter whether it be given at Government, public, private or religious schools. The policy of the private school and the education given in it should conform to the provisions mentioned in the Educational Ordinance. Its establishment is allowed only on the promise that it will carry on national education. In spite of this, there are often found among those concerned in private schools people taking an attitude indifferent to the fundamental aim of national education, causing much trouble and misunderstanding."

The Director refers to homage paid to the Emperor's picture. Mission schools have no ruling on this point, but the Christian Koreans themselves object because they look upon it as an act of worship. The Director also objects to religious education in day schools as contrary to Japanese ideas, but he overlooks the fact that Christian education is incomplete without instruction in the Bible.

In spite of the political unrest in Korea, "missionary work has recently taken on a new lease of life," writes Rev. Charles F. Bernheisel, of Pyeng Yang.

"The trials and tribulations through which the Church has passed the last year or two has deepened the spiritual life of the Christians and their conduct in those trials has commended the Gospel to many who before were its bitter enemies or at least indifferent. A new spirit of evangelism has taken hold of the Church and everywhere last summer preaching bands were organized and went about preaching the Gospel to great crowds of people. Thousands all over the country have thus heard the Gospel message and responded to it, so that in many places the churches are crowded as never before. It seems that the Spirit of God is moving mightily on the hearts of this people to turn them from their sins to a life of righteousness.

"The gratifying thing about this movement has been the way

the Koreans themselves have initiated the effort and carried it on without the help of the missionaries. The only way in which a people can be evangelized is for the native to feel the burden of responsibility and undertake the task. That is what is happening here and we can only give praise to the Lord for it and pray that the movement may be genuine and that means may be found for adequately looking after the work and thus conserving the new converts. \* \* \* The officers of the churches in Pyengyang sent out three bands of seven men each during August. They traveled about for two weeks each and wherever they went literally thousands of people assembled to hear their message. Among these men were some of the prominent merchants of the city. The workers were laymen who were willing to lay aside their usual work for a while to give themselves to evangelization. Many hundreds of persons expressed a desire to lead a Christian life during those meetings. The mission college also sent out a company of students with their musical instruments to tour the country in an evangelistic effort. Great crowds met them everywhere and hundreds of persons professed their faith in Christ. Even the young women of the churches have organized bands and have gone about the country preaching to mixed congregations. This is an entirely new thing for the Orient. In many places the partitions dividing the sexes in the churches have come down. Boys and girls are also studying together in the same school room under a common teacher. Where this forward movement will stop we cannot yet tell. The missionaries are trying to keep things along proper paths.

“The police have heard about this evangelistic effort and are using every means in their power to block it, going to the extent of arresting evangelists and beating them terribly and trying to make them promise to give up their faith in Christ. Of course this is denied by the higher officials and we missionaries are inclined to believe in the sincerity of the promises of reform made by the new Government-general. The police are, however, a law to themselves and the outrages they are committing make a sorrowful tale and keep the Koreans stirred up against their Japanese overlords. As long as the police continue to oppress the people so long will the country be in a disturbed state.”

#### ANTI-CASTE SENTIMENT IN INDIA

**H**ASTE has long been looked upon as one of the greatest obstacles to the progress of Christianity in India. The Gospel of Christ teaches brotherhood, and that God is no respecter of persons. Caste divides men into sealed compartments, and forbids one caste to have fellowship with another. The restrictions of caste in India have been almost unbreakable, except as men have renounced them to enter the Christian Church. Modern education and the intro-

duction of such institutions as railroads have had their influence in India, and today there are signs that Hindus themselves are looking at the matter in a different light.

The Maharajah of Kolapur, India, expressed some revolutionary ideas in regard to caste at a meeting of the depressed classes at Nasik on April 16th. At the same time, he took occasion to commend strongly the British Government and Christian missionary work. In the course of his address the Maharajah spoke as follows:

“If you people, poor and oppressed, are to rise from your depressed condition, the work of elevation must be undertaken by leaders belonging to you by communal ties. Self-help is the key to success in all struggles. But I cannot adequately impress upon you that the most important condition on which your social uplift depends is the stability of British Raj in India. The British nation is the source of those elevating principles of equality, liberty and fraternity, for which you have been carrying on your struggle against your own countrymen. . . .

“The social differences which are based upon the mere accident of birth find no sanction from religion in any other country except ours. The ugly aspect which these social distinctions wear is most plainly reflected in the treatment which has been meted out to you by men of the higher castes. Is it not a disgraceful thing that you who are our brethren should be regarded as untouchables, and should be treated in a way far less respected than cats, pigs and dogs? The principle of untouchability I venture to think is a recent addition to the religious scriptures which govern the life of the Hindus. For in this very place of pilgrimage where we are assembled today the bathing pond of the Mahars is situated in the midst of the ponds of the different communities. Of course, it is impossible to observe untouchability in such a situation.

“Notwithstanding this, is it not shameful that in ordinary life we should observe untouchability, and deny you the benefits of full and complete social intercourse? It is only when the higher castes in our Hindu society repent for this social crime that there will grow in them the true spirit of patriotism. It is then only that the educated classes, guided by the spirit of love for their country, can be expected to render you any permanent help.

“A few days ago I had occasion to visit St. Columba Scotch Mission in Bombay, and I am an old friend of the American Mission. Miss Sutherland, Dr. Whail and Dr. Wanless have crossed the seven seas to give our people life and education from selfless motives, caring for no more than mere necessities of life. To cause us no offense they have even adopted our ways of living, and even our diet. Such strangers who are nurturing our body and our mind are indeed holy persons. . . . How many institutions like the

foreign missions can we boast of who are helping the cause of the oppressed and the diseased with a selfless motive, working on the principle that to serve mankind is to serve God?

“When we take into account the leaders of ordinary caste it is but proper that before we own them we should examine their ethics and their courage. We witness in Maharashtra a flood of sympathy proceeding from the educated classes for the depressed classes. But the same sympathizers never fail to make their women folks their excuse for not doing such cementing acts of social intercourse as inter-dining. None, however, can believe that the women of India who practiced *sati* for the sake of their husbands will obstruct them in such a harmless act. In fact, to blame the women of India as an obstacle to inter-dining is to do them great injustice. One is therefore thrown upon want of moral courage to practice the principle of secret opposition to the principle itself. . . .

“The other day in the Provincial Conference at Sholapur a speaker said that if the high class Hindus desire they can remove untouchability in no time. I should like to raise a query as to why this easy affair which can be done in no time is not done yet. A leader once extended his sympathy for the untouchables by stating that he had once made room in his carriage for the Ganpati of the shoemakers. Why has he not thrown off his caste prejudices publicly so far? And when is he prepared to do so?

“It augurs well for the future that notwithstanding such leaders Hindu society is gradually losing its faith in untouchability, and my subjects will deserve self-government to the extent to which they show themselves prepared to treat one another with brotherly feeling.”

### MAKING INVESTMENTS THAT PAY

**A**N INVESTMENT'S value is estimated on the basis of the intrinsic value of the security, and the amount and the steadiness of the returns. Every one wishes to make life count for as much as possible; every man with money to invest wishes to put it where it will continue to work for him as effectively and as long as possible. How often in these days have men and women seen their investments sink or disappear until they left no trace behind. How many have wished that they had had foresight to invest them in securities that were truly secure, and that would continue to pay good dividends.

A very impressive list of investments, made by various Christians in the mission fields, has recently been sent out by one of the Mission Boards. These have yielded large returns, and both principal and interest are still secure. Here are a few of the sample investments. They represent many more that might be listed in home and foreign lands. It is an encouraging report.

1. In Glasgow a little girl had a great desire to be a missionary, but an accident prevented her from going to the foreign field. An article by the late Dr. A. C. Good on West Africa attracted her attention, and she sent a gift to the Board to open up work among these people. The money was invested in a mission station and called the MacLean Memorial in memory of the donor's brother. Now, after twenty-two years there is a church with a congregation of from eight to nine hundred people, and other preaching points where some nine hundred hear the Gospel. Fifty-four evangelists and forty-five teachers are supported by the churches; 1200 boys are under instruction in the schools and many are relieved of disease.

2. In 1859, Mrs. David Heron opened a school for girls in Dehra, India. This school holds a unique position in all India today, having sent up the first girl, Indian or European, for university examination. She later became principal of Bethune College, and last year she founded a scholarship in the school in the name of her father. At a great celebration on Victory Day, English officials, the head of the Sikh temple, a Hindu recruiting officer, Mohammedans and Parsees, all spoke words of congratulation, while non-Christians exclaimed: "Can it be possible that all these girls are Christians?"

3. John G. Kerr, M. D., in response to the need of the neglected insane of China, opened in his own home in Canton, China, in 1898, a hospital for the insane. As a result there is now a hospital large enough to accommodate 500 of these unfortunates, and a plant worth \$100,000. Evangelistic work is a strong factor in the service to these needy people, and not a few have gone out cured in soul as well as mind.

4. John H. Converse of Philadelphia and Rev. F. F. Ellinwood, D. D., saw an opportunity in the Philippines for training a native ministry. In 1904 Mr. Converse gave the money for the land, and Dr. Ellinwood invested a memorial gift for a daughter to start a Bible School. Now, sixteen years later, 3000 young men and women have been influenced by the Gospel, and have gone out from Ellinwood School as preachers, Bible women, teachers, farmers, home makers, lawyers, mechanics and business men. Its alumni are in all parts of the Islands, in Hawaii and the United States. It has grown from one small school into a church with all a church's activities, a dormitory for students in the government schools in Manila, a high school, a Bible training school for girls and the beginnings of a union Christian College and theological seminary.

5. Horace B. Silliman of Cohoes, New York, dreamed of the possibilities of an industrial school for the young men and boys of the Philippines, and in 1901 he gave an initial gift of \$20,000 with which to open a school at Dumaguete. The Filipino aversion to manual labor has been overcome, and thirty-four provinces in the Islands were represented by the 733 students enrolled last year. In

the student church are 265 members. On the Island of Mindanao a few years ago a missionary found that while no foreigner had been at work there, the whole coast had been evangelized by the boys from Silliman returning to their homes in the summer and telling their friends of the new life which had been given them.

6. In 1901 Dr. Mary Fulton invested herself in a school for the medical training of Chinese women at Canton, and Hackett Medical College for Women was the outcome. E. A. K. Hackett of Fort Wayne, Indiana, gave an initial gift of \$4000 for buildings. The institution now raises annually about \$12,000 for current work, and the alumnae have put into the bank \$20,000 towards a new dormitory. One hundred physicians have been graduated, all but two being professing Christians.

7. At Miraj, West India, in 1904, John H. Converse gave funds for a new hospital building. The land was a gift of the then prime minister of the State of Miraj. Mr. Converse always maintained that this gift was his best investment and before he died nearly half a million patients had received treatment. Here the prince and the peasant are treated with the same costly medicines, and are attended with equal care.

8. Louis H. Severance of Cleveland, Ohio, gave the first \$10,000 for the Severance Hospital and College at Seoul, Korea, when Dr. O. R. Avison was the whole faculty of the college. The original investment was multiplied more than ten times by Mr. Severance before his death, and the whole plant constitutes probably the most adequately equipped medical college in the Orient. In the year 1918-19 there were over 43,000 patients. Many conversions take place, and a hospital church has been built up. Several other churches have swarmed from it, and from among the patients leaders have been developed for distant sections. A judge from the Korean Law Court was converted while a patient in this hospital, studied for the ministry and became pastor of the hospital church.

9. In 1912 the cornerstone was laid for a building for the Boys' School in Tripoli as a memorial to the late Rev. Henry A. Nelson, D. D., Editor of "The Church at Home and Abroad." One Presbyterian elder invested \$10,000, and others added varying sums. The dividends are to be found in matured lives in many parts of Syria, Egypt and America. One lad who entered the school from a poor village is today one of the most efficient workers in the evangelical community in North Syria.

10. In 1917, through the generous gift of Mrs. Bliss of Princeton, N. J., a building was erected for the Boys' School at Petchaburi, Siam, and named the William Rankin Memorial School, in honor of the former treasurer of the Foreign Mission Board. Today, the spirit of the School is so strongly Christian that Buddhist parents have often been known to forbid their boys to attend, lest they

be won to Christ. Over half the School are members of the Christian Endeavor Society and the boys who go out from the Rankin School to Bangkok Christian College become Christian leaders.

It is true that "a man's life consisteth not in the abundance of the things that he possesseth." A truly "rich man" is one whose investments of time and money or life, work most advantageously for him and for his fellow men. The man or woman who "lays up treasure" for self, and is not "rich toward God" is indeed to be pitied. When the soul is called to give an account of stewardship, whose shall these things be that have been accumulated for selfish purposes? Only those investments really count that bear interest for time and for eternity.

#### THE AFTERMATH OF THE TOKYO CONVENTION

SINCE the publication of our comment in the December REVIEW on the World's Sunday School Convention in Tokyo most of the delegates have returned. They are generally enthusiastic in their appreciation of the character and effect of the gathering. Some of the delegates are still on their way around the world, having visited Korea, China, Singapore, India, Egypt and Palestine, holding meetings in the interest of Sunday-school work in those countries.

Since exception has been taken by delegates and others to some features connected with the Convention, it is but fair to give the testimony of other delegates and of the honored secretary of the World's Sunday School Association, who were differently impressed. Dr. Frank L. Brown writes to the *Sunday School Times*, where the most severe criticisms appeared, that there was absolutely no lowering of standards on account of the presence of non-Christians in the Patrons' Association, but that on the contrary the whole Convention program emphasized the "Saviourhood and atoning blood of Jesus Christ," that the foundation of the program was Jesus Christ, the World's Redeemer; the Bible, the World's Text Book; and that the climax came with the closing address on "The Ever Present Christ, the Hope of the New World." Dr. Brown says that he was incorrectly quoted in the REVIEW as expressing the belief that "the day is fast approaching when Christians will clasp hands with Buddhists in a united effort to uplift mankind." What he said, at one of the functions in reply to an address by a Japanese, was that "we are one in the great essentials," meaning, not that we have the same essential standards of faith and practice, but that we are one in the same essential needs of our humanity and have the "same great need for God, for Atonement for sin, for moral and religious training and for immortality."

When Baron Sakatani was proposed, at a small informal gathering, for election as an honorary member of the World's Sunday

School Association,' it was merely by way of pleasantry, since there is no such class of membership. The reference by Baron Sakatani to the "Resolutions on International Relations" as "reading like a new Bible" was intended as an extreme compliment to the sentiments of righteousness and brotherhood expressed in those resolutions. They dealt uncompromisingly with the situation both in Korea and in California in their relation to Japan, but they were nevertheless applauded by Japanese and five thousand copies of them were printed and distributed among Japanese leaders.

The Patrons' Association, which was organized among Japanese business men to provide for the building and for other material comfort of the delegates, came as a result of a visit of Baron (now Viscount Shibusawa) to America, when he headed a Japanese commercial commission some years ago. These business men formed the Patrons' Association on their own initiative. They had no voice in shaping the program of the Convention and no advance knowledge of what would be said in the addresses delivered.

Many missionaries in Japan give unqualified praise of the Convention and express their belief in the helpful effects on missionary work in Japan. Dr. J. C. C. Newton, president of the Kwansai Gakuin of Kobe, calls the Convention "simply marvelous" and says that nothing has ever produced so deep and wide an impression among the Japanese. Similar testimonies come from the editor of the *Japanese Evangelist*, from Dr. H. W. Meyers and Dr. Henry L. Dosker of the Southern Presbyterian Church; from Rev. H. V. S. Peeke of the Reformed Church, Dr. George W. Fulton and Dr. J. G. Dunlap of the Presbyterian Church North, and others. Two Japanese Christians, Dr. Kozaki and Dr. Ukai, members of the World's Sunday School Convention Executive Committee, write that "The total impact of the Convention upon Japan is good and only good. There can be no doubt that we are at the beginning of a great forward movement in Sunday-school work in this country."

We believe that serious mistakes were made in connection with the convention, but in the face of conflicting opinions in regard to the wisdom and the effects of some of the Convention incidents and features referred to, we can only re-state our conviction, to which the officers of the World's Sunday School Association assent, that among Christians in the home church and in missions throughout the world there is need to stand firm and clear cut in our faith and Christian ideals, and to be fearless and uncompromising in our relations with those who do not recognize the Lordship of Jesus Christ over their lives. Christianity is not only unique as a religion but it is *the* supreme revelation for all mankind; and Jesus Christ is supreme as the only Lord and Saviour. Anything that tends to obscure this is detrimental to the cause of Christian missions.

# The New Near East

BY SHERWOOD EDDY, LL. D., NEW YORK

Foreign Department Secretary of the International Y. M. C. A.

**I**T IS a growing conviction with many that we are facing a new day in the Near East, especially in our relation to Moslems. The War marked the end of an epoch. The present is the beginning of a new era. After a hundred years of missionary effort in Turkey before the War, with efficient and costly colleges, with churches, schools, hospitals and Christian evangelism there were practically no open converts from Islam to Christianity, and no Moslem was allowed openly to confess Christ and live as a Christian convert in his own community up to the outbreak of the War. A few converts were killed, a few fled, and some remained in secret. No Moslem in Turkey could openly profess his faith in Christ.

In Egypt the situation has been little better. The whole country was Christian before the Mohammedan conquest and the conquerors numbered at the outset only about one-tenth of the population. But by constant pressure and intermittent persecution the one-tenth has gradually increased until nine-tenths of the population in Egypt are Mohammedans. The million who profess Christianity are found chiefly in the ancient orthodox or Coptic Church. This sect is the successor of the Church that once converted Egypt, and its martyrs were many, up to the age of Diocletian from which it dates its present calendar. The American Mission entered Egypt originally to win Moslems. But today all Christian bodies together are only baptizing ten or twenty Moslems a year while it is said that one or two hundred annually revert to Islam.

It is our conviction that the time has come for a great advance. After centuries of seed-sowing, after nineteen Christian centuries of witnessing, after decades of faithful work by Christian colleges, evangelists, hospitals and missions, we believe the hour has come to reap, even as our Lord has said, "*Ye say there are yet four months and then come the harvest? But I say lift up your eyes and look on the fields that are white already. I sent you to reap.*"

The open door in the Near East is indicated by the meetings recently held in Egypt and Turkey. We landed in Egypt in the midst of the unrest and ferment of thought created by the report of the Milner Commission which has offered to Egypt practical independence, with certain reservations where Great Britain depends the Canal, the means of communication, etc.

We began the meetings in Cairo in October. It is the largest city in Africa, with a population of nearly a million people, and is

not only the radiating center of influence for the "Dark Continent," but the intellectual capital of the Moslem world. The great el-Azhar University has 10,000 Mohammedan students from almost every Moslem country in the world. Around it are the book shops which are sending out the Koran and Moslem literature through the pan-Islamic countries.

During the first three days a Prayer Conference was held for some five hundred Christians and workers gathered from all Egypt, especially from the American United Presbyterian Mission, which has been doing a large part of the Christian work in Egypt for the last sixty years. The tide of blessing steadily rose as the meetings were concentrated upon the theme of personal evangelism and the winning of Moslems for Christ. God gave us all a deeper sense of the opportunity and urgency of winning the Moslem world.

The great Kursaal Theater was secured for the public evangelistic meetings, and as was stated in the January Review, many were turned away for lack of room. Another theater a block away was rented for overflow meetings and each night we spoke first in one theater to the women, then an hour in the big theater to 2,000 men, and then in the American Mission Church to an after meeting of over 500 men each night. We could not account for the marvelous interest apart from the supernatural power of God and definite answer to prayer.

#### FOUNDATIONS OF NATIONAL LIFE

On the opening night the theme was "The Foundations of National Life." The four corner-stones upon which the new Egypt must be built if she is to keep her independence, were emphasized, namely, Honesty, Purity, Self-sacrifice and Righteousness. The audience was with us on the moral issue for Egypt is honey-combed from top to bottom in its official life with bribery and "bakshish," and it is difficult to see how she can maintain her independence with such terrible corruption.

On the second night we spoke for an hour on "Purity." There was deep conviction, and several hundred men sent in letters or cards, or came in interviews confessing their sins, asking how they could find deliverance. On the third night the subject was the "Existence and Character of God"; on the fourth night "What is Christianity?"; on the fifth night "The Call to Christian Discipleship"; and the last night, "Decision," or "What then shall I do with Jesus that is called Christ?" The majority of the audience was made up of Copts, but there were numbers of Moslems present who listened with surprising quietness as we preached Christ night after night. In the after meeting scores of questions were sent up and answered.

On the closing night a large number of men signed cards, as

inquirers, confessing that they wanted victory over sin, or that they were in doubt and wanted to find God or to find Christ as Saviour. These inquirers are now being followed up by a hundred or more Christians in Cairo who promised to pray and work for Moslems, and the Committee has taken the Printania Theater to continue the meetings. Similar meetings were held in other centers in Egypt, in the Syrian Protestant College at Beirut and among the Moslems and adherents of the ancient Churches in Smyrna. Everywhere we found the same open door. Two weeks were spent in Constantinople, the metropolis of the Near East, and the bridge between the Orient and the Occident. All nations are met here, and through its surging streets we see Turks, Bedouin Arabs, Kurds, men of the desert, dark skins of Africa, Levantines, Armenians, Greeks and young men of all the nations of Europe.

Upon arrival we met the leaders of the different faiths and nationalities, members of the Cabinet, the Sheik ul Islam, the former Grand Vizier, the Armenian Patriarch, the head of the Greek Church and of other communities. The Armenian Patriarch invited us to address his people in the Gregorian Church in a service attended by himself, the bishops, clergy and a great congregation from this nation that has suffered for a thousand years. The head of the Greek Church invited us to address the priests of the Orthodox Church.

The Sheik ul Islam was also friendly and we were asked to speak in the Imperial Ottoman University to a select audience of professors and students on "The Present World Situation." The Turkish Minister of Education arranged two large meetings in a theater, one for six hundred Turkish women students and the other for twelve hundred men students. We continued meetings in the theater for students, Turkish officers and representative men of the city. I never felt a deeper sense of our common humanity than in the meeting with the Turkish women students. Over a hundred of them were weeping, and the whole audience was wonderfully responsive. Indeed, so long as one avoids controversy and attack upon them and their religion, the Turks are very open minded.

Every night in Pera, on the European side of Constantinople, we held meetings in the New Theater, speaking to a mixed audience of some twelve hundred Turks, Armenians, Greeks, Catholics, Protestants, Europeans and Asiatics. We spoke through two interpreters, one a Turk and the other a Roman Catholic, but both in deep sympathy with the Christian message. During the last two nights a thousand stayed to an after meeting, while we answered questions concerning their doubts and difficulties in the religious life. Many found Christ during the meetings. Finally the Roman Catholic young men of a certain order asked for a meeting for themselves. Then the Moslem medical college requested another, and on

all sides requests were coming in and doors of opportunity were opening.

In Robert College for three days we spoke to the student body of some six hundred men drawn from the whole Turkish Empire and the Balkan states, and in the Constantinople College for Girls. One entire meeting, nearly two hours, was devoted to answering questions handed in by the students.

We have no means of telling how many have found Christ during the meetings. But one thing is evident: the Near East is wide open for a great advance to a friendly approach to Mohammedans. The War marks the end of an old epoch and the beginning of a new era. A new day has dawned. In the Imperial Ottoman University and in the Turkish meetings we found that the large majority of Turkish students, by the very process of modern education, have lost their old faith and are almost without vital religion. Some are atheists, some agnostics, and a large number have fallen helpless victims to sin. A new day of hope has dawned and a new day of reaping has come for the entire Near East.

#### HOW CAN WE WIN MOSLEMS?

Two methods stand out in clear contrast in the effort to win Moslems to Christ: the polemic and the irenic; the method of argument, debate, contrast and comparison on the one hand, and on the other the method of loving approach along lines of least resistance; not to contrast one religion with the other but to bring every man face to face with Jesus Christ and let Him make His own winsome and irresistible appeal. The former method not only seemed natural to us but often seemed to be forced upon us by the Moslem himself. We placed in contrast Christianity against Islam, Christ against Mohammed, the Christian worker against the inquirer, and the whole conversation drifted almost inevitably into one of argument. We thus aroused and called into conflict against us all the man's prejudice, his patriotism, his loyalty, his deepest religious experience and everything that he held dear. It was a tug-of-war. If we won the argument we were almost certain to lose the man.

The other method is one of witness rather than of argument. Instead of speaking as a Christian to a Mohammedan, instead of placing one religion against another, we appeal to the man's heart and conscience. We speak to him as a man in sin, in need of a Saviour from sin, and bring him face to face with Jesus as the Friend of sinners. It is not a new method, for it was the method of our Lord and of the Apostles. They did not win converts by argument but by personal testimony. In every argument there are two persons concerned, the worker and the inquirer. One is pitted against the other. When a man truly witnesses for Christ there are not two but three persons concerned, the Spirit of God, the witness and the inquirer. The whole approach is different.

In the New Testament there are certain clear spiritual principles to guide us in our approach to Mohammedans and to everyone else. Four of these principles are clearly stated by the Apostle Paul in II Corinthians, 4:2.

(1) The worker's own life must be cleansed. (2) He aims not to destroy error but to state truth; not to drive out darkness, but to let in light. (3) His appeal is not primarily to the intellect or to the emotions, but to the conscience and the will. (4) And he must work "in the sight of God."

Four other general principles in the New Testament guide us in our approach to the Moslem:

(1) Seek the most favorable point of contact along the line of least resistance. (2) Our approach must be gradual, advancing one step at a time as the hearer is able to receive the truth, even as our Lord said, "I have many things to say unto you but ye cannot bear them now." (3) Bring the inquirer face to face with Jesus Christ and let Him make His own impression. (4) Above all else let God conduct the interview through you and keep the issue always centered upon Christ. Napoleon always chose his own battlefields. Let us do the same. We have but one, and that is Christ. Do not let the inquirer force the issue on lines of speculative theology, intellectual difficulty or debate. Keep returning to the One immovable center.

At the close of the month of meetings through the five principal centers in Egypt, a group of Christian workers met to consider the outlook for a friendly approach to Moslems. As the result, the following principles were suggested as the practical consequence of a change of policy in our relation to the Moslems:

"1. The immediate withdrawal of all controversial literature which in the end proves to have a militating effect on the Mohammedans, the literature which is unnecessarily offensive if on the attack, or bad-tempered if on the defensive. The literature thus withdrawn may be given away for informative purposes to Christians and to Moslem inquirers at an advanced stage. If the book is needed for sale or wider distribution it should be re-written.

2. The only literature for Moslems which should be suffered to remain is literature of a suasive, informatory type.

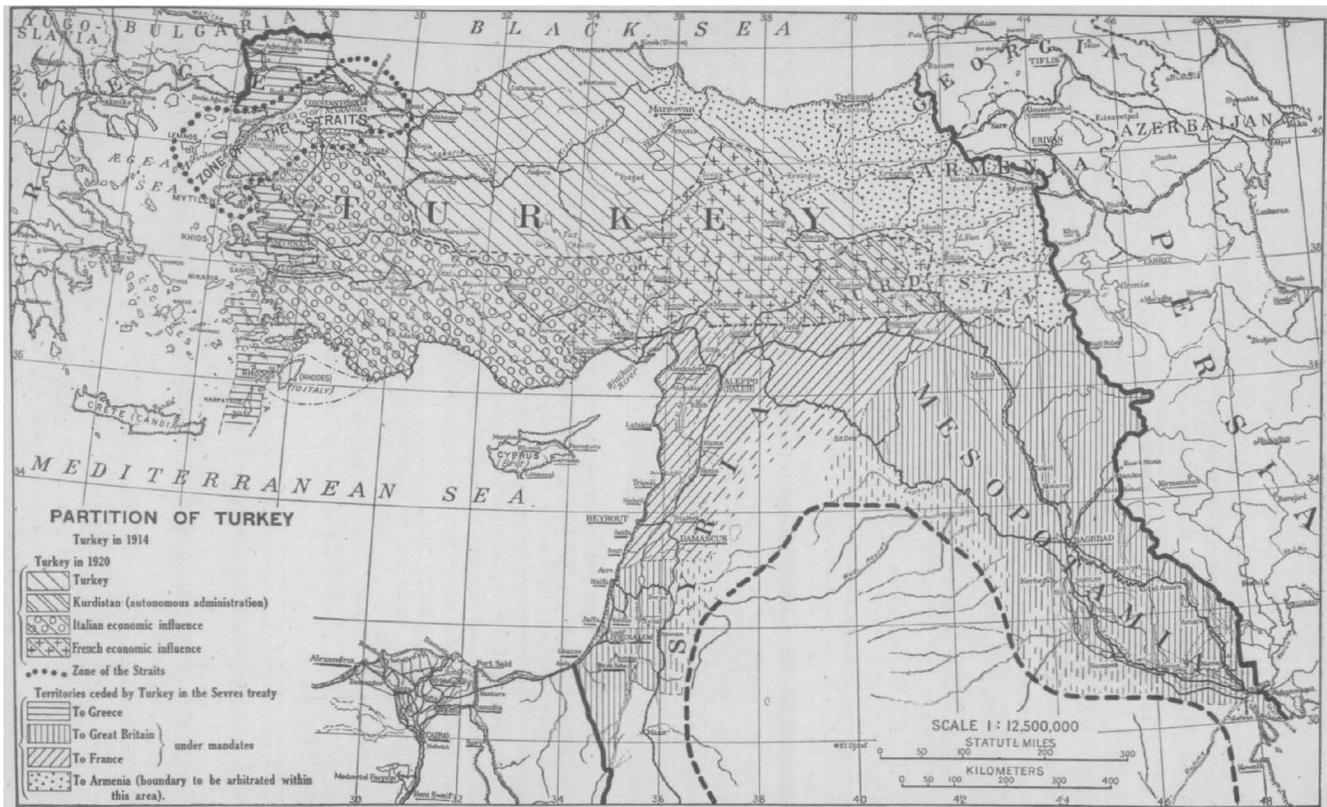
3. Mohammed must be left severely alone.

4. Modifications in the style of preaching should follow the same lines as the literature. There must be much more conviction concerning the infamy of sin and proportionately less comparison of the respective merits of the religions."

In the light of the meetings held throughout the Near East, of altering political conditions of Turkey and Egypt and throughout the Mohammedan world, we believe that the time is ripe for a direct friendly and loving approach to Moslems with the Good News of life abundant in Jesus Christ.

Only when the world shows a balance on the side of righteousness, as against sin and selfishness, will peace be assured.

—John E. Edgerton.



(See page 108).

MAP SHOWING CHANGES IN ASIATIC TURKEY ACCORDING TO THE RECENT TREATIES

# The Turkish Treaty and Missions

*Changes in the Near East Resulting from the War and Their Influence upon Christian Missions*

BY S. W. BOGGS, F. R. G. S., NEW YORK

Formerly in Charge of the Geographic Division of Foreign Surveys for the Interchurch World Movement

**A**FTERMATH of the War—The last six years have brought to the Near East not only war. International ambition and the propaganda of contesting powers played incessantly upon the several racial and religious groups of the Turkish Empire, with the result that Moslems, as well as Christians, were found on both sides in the war.

Deportations and massacres extended and intensified suffering beyond all power to imagine or describe. The Armenians were the chief victims, but Greeks and other minorities were subjected to similar if less general ill-treatment. In the six months from April to October, 1915, all highways of Asia Minor were crowded with Armenian exiles, about 1,200,000 starting on their journey to the Syrian desert. It is said that 800,000 perished from the hardships and indignities inflicted on the way and feathered and four-footed scavengers trailed the driven and perishing hosts. The end of the massacres seems not yet reached, for only recently 10,000 Armenians were reported massacred at Hadjin.

The work of Christian missions was necessarily seriously affected by these conflicts, massacres and deportations. Impossible burdens in ministering to the needs of the war-stricken people fell upon missionaries almost everywhere and they have since been, and still are, most useful agents of the relief organizations. German missionaries and missionary societies have now been excluded from the former Turkish Empire and this adds to the already heavy responsibilities of the British and American missionaries who remain.

## THE TREATY AND POLITICAL CHANGES

A great change has taken place in the Near East in things political. The Turkish treaty was signed in Sevres, France, August 10, 1920. At the same time, as many as six other treaties and agreements between the Allied powers and with newly created states were signed.

The principal treaty has not yet been ratified either by Turkey or by any of the victorious powers which imposed the terms. Necessity may possibly dictate its revision in Turkey's favor before it is made effective. The treaty and the important "tripartite agree-

ment" have now both been made public. This tripartite agreement opens with the statement that the British, French and Italian Governments are "Desirous of aiding Turkey to develop its economic resources and of preventing the international rivalries which have in the past obstructed that development," and are "Desirous of satisfying the request of the Ottoman Government for necessary aid in the task of reorganizing its judicial administration, its finances, and in the economic development of the country."

The censorship is still rigorous. A British officer in Constantinople told a press representative last summer, "we censor everything which we think might have a tendency to stir up unfavorable comment on what we are trying to do out here," and the principal powers continue to utilize press facilities for propaganda purposes.

A cablegram was sent by Major Nicol, of the Near East Relief, from Beirut, June 14, 1920, from which the entire last half was deleted by the French censor. The message as sent reads:

Personnel from Marash report Armenians in precarious situation, threatened by Turks preventing opening shops and field work. Periodic disappearances of individuals terrorize population. Near East still feeding five thousand, while business and farming neglected. Near East can continue palliative measures indefinitely, but reconstruction and rehabilitation impossible under present conditions.

The part which was not transmitted by cable throws light on the whole Near East situation. It reads:

Armenians are being made plaything of secret diplomacy. Only cure popular demand all Allied peoples that criminally irresponsible manipulation cease and security be re-established. Whole Alexandretta-Aintab-Marash section at standstill industrially. Brigands and Turkish Nationalists terrorize roads and villages. Let people know that diplomacy alone is ruining a prosperous land and destroying the Armenian race.

From the standpoint of Christian missions, the more important general provisions of the treaty are those with regard to mandates and religious liberty. Part I of the Turkish treaty (as in the German treaty) embodies the Covenant of the League of Nations. The article with respect to *mandates* reads, in part, as follows:

*Article 22.* To those colonies and territories which as a consequence of the late war have ceased to be under the sovereignty of the States which formerly governed them and which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilization and that securities for the performance of this trust should be embodied in this Covenant.

The best method of giving practical effect to this principle is that the tutelage of such peoples should be entrusted to advanced nations who by reason of their resources, their experience or their geographical position can best undertake this responsibility, and who are willing to accept it, and that

this tutelage should be exercised by them as Mandatories on behalf of the League . . . . .

Certain communities formerly belonging to the Turkish Empire have reached a stage of development where their existence as independent nations can be provisionally recognized subject to the rendering of administrative advice and assistance by a Mandatory until such time as they are able to stand alone. The wishes of these communities must be a principal consideration in the selection of the Mandatory.

Other peoples, especially those of Central Africa, are at such a stage that the Mandatory must be responsible for the administration of the territory under conditions which will guarantee freedom of conscience and religion subject only to the maintenance of public order and morals, the prohibition of abuses such as the slave trade, the arms traffic, and the liquor traffic, . . . . .

In every case of mandate, the Mandatory shall render to the Council an annual report in reference to the territory committed to its charge.

The degree of authority, control, or administration to be exercised by the Mandatory shall, if not previously agreed upon by the Members of the League, be explicitly defined in each case by the Council.

A permanent Commission shall be constituted to receive and examine the annual reports of the Mandatories and to advise the Council on all matters relating to the observance of the mandates.

By comparing the third and fourth paragraphs quoted above, it may be noted that the League Covenant does not explicitly "guarantee *freedom of conscience and religion*" in the mandate territories in the former Turkish Empire, as it does in former German African territories. In the light of the difficulties heretofore experienced by Protestant missions in some of the territories administered by European powers—as in northern Nigeria (and elsewhere, where Moslems are numerous) under British rule; in Africa, Madagascar and Indo-China under the French; and in Eritrea (where it now seems that Protestant missions may eventually be eliminated) under Italian rule—Christian people will follow with deep interest the administration of mandate territories in the Near East, the spirit in which the mandates are accepted by the mandatories, and the effectiveness with which the Council shall secure the "observance of the mandates."

The mandatories for the several mandate areas in the former Turkish Empire were agreed upon by the Supreme Council in San Remo in the spring of 1920, when the Turkish treaty was drafted. In general, the areas to which mandates have been given are those which are of commercial or strategic importance. "The degree of authority, control, or administration to be exercised by the Mandatory" was "previously agreed upon" and is stated in the tripartite agreement signed by Great Britain, France and Italy when they signed the Turkish treaty.

With respect to the territory left to Turkey, the treaty says:

Article 136. A commission appointed by the British Empire, France, Italy and Japan respectively, shall \* \* \* prepare, with the assistance of technical experts representing the other capitulatory powers, \* \* \* a scheme

of judicial reform to replace the present capitulatory system in judicial matters in Turkey \* \* \* the Turkish Government \* \* \* hereby agrees to accept the new system.

Article 141 Turkey is to assure full and complete protection of life and liberty to all inhabitants of Turkey without distinction of birth, nationality, language, race or religion.

Article 142 provides for annulment of forcible conversions to Islam since November, 1914.

#### NEW TERRITORIAL DIVISIONS

The territorial and political provision of the treaty and agreements are summarized below. (Quotations not specified are from the treaty.)

Turkey is probably to be deprived of an area of about 440,000 square miles and of a population of 12,000,000, leaving to Turkey approximately 175,000 square miles and a population of 8,000,000.

**TURKEY-IN-EUROPE.** The parties agree to the maintenance of Turkish sovereignty over Constantinople, though Turkey may forfeit that right by failing to observe the provisions of the treaty or of supplementary treaties or conventions. Only a few hundred square miles in Europe are left to Turkey, all lying within the "Zone of the Straits."

**THE STRAITS.** The navigation of the Straits . . . is to be open in future in peace and in war to every vessel of commerce or of war . . . without distinction of flag . . . A Commission of the Straits is established with control over these waters, to which both the Turkish and Greek Governments delegate the necessary powers.

The Chairman of the Commission, sitting in Constantinople, is now a British general, and at present no vessel can dock, get oil, or pass through the Straits, nor can a foreigner secure a hotel room or have his passport viséed without the permission of British officials.

**SMYRNA AND ENVIRONS.** Turkey transfers to Greece the exercise of her rights of sovereignty over a special area round the city of Smyrna, though "in witness of Turkish sovereignty the Turkish flag is to be flown on one of the forts outside of Smyrna. After five years the Council of the League of Nations may grant a plebiscite.

Greece receives the Dodecanese islands, except Rhodes, (which goes to Italy).

With the defeat of Venizelos and the return of Constantine, however, the tendency on the part of the Allies is to let the Sevres treaty be revised if at all, at the expense of Greece, satisfying the Turkish Nationalists with the return of territory assigned to Greece in Asia Minor, and possibly some of that in Europe.

It is impossible here to discuss the economic and imperial objectives of Great Britain, France, Greece and Italy. The interests

of Great Britain and France conflict as do those of Italy and Greece and to a lesser degree France and Italy. Until the defeat of Venizelos, Greece served somewhat as the "economic soldier" of Great Britain. Mr. Frank Simonds remarks "we have seen in recent months the slow but sure division of western Asia between European powers exactly as Africa was divided a generation ago."

**SOUTHERN ANATOLIA AND HERACLEA.** The tripartite agreement between Great Britain, France and Italy provides that "the contracting powers undertake to render diplomatic support to each other in maintaining their respective positions in the areas in which their special interests are recognized," and fixes the boundaries of those special interests.

Italy obtains certain rights to the economic exploitation of southern Anatolia, and of the Heraclea coal area on the Black Sea. Italy does not receive a mandate and apparently obtains no direct political control. Italy also receives Rhodes and the little island of Castellorizo.

**SYRIA AND CILICIA.** By the treaty, Turkey recognizes Syria provisionally as an independent state, "in accordance with Article 22 of the Covenant of the League of Nations. The mandate for Syria (together with part of Cilicia, or "Lesser Armenia") was given to France. It can not be maintained that in the case of Syria the "wishes of the community" were "a principal consideration in the selection of the mandatory," for there has been much opposition to French administration and it is reported that the French have lost 32,000 men in Syria and Celicia.

The French have occupied Damascus. Emir Feisal was exiled and an indemnity of ten million francs was imposed on Syria. Possibly the Arabs may assert their strength when they find the time opportune. The French have also occupied the railroad north of Damascus to Aleppo and beyond. Their hold upon Cilicia—in Adana, Tarsus and Mersine—is precarious. They have met with stiff resistance from the Turkish Nationalists.

**PALESTINE.** "By the application of the provisions of Article 22 of the Covenant, the administration of Palestine is also entrusted to a mandatory . . . The declaration originally made on November 2, 1917, by the British Government, and adopted by the other Allied Governments, in favor of a national home for the Jewish people in Palestine is reaffirmed and its terms cited in the treaty." Great Britain has received the mandate for Palestine.

"Palestine" is the territory west of the Jordan, while territory to the east is within the zone of British influence. Sir Herbert Samuel, on a visit to Es Salt last August, promised the Bedouin chiefs east of the Jordan that "a separate administration would be formed to assist the Bedouins to govern themselves. There would be complete freedom of trade with Palestine." It is con-

venient to Great Britain to be in Palestine, assuring protection of the Suez Canal on the east as well as the west, and affording a substitute military base for the purpose if the coming adjustments in Egypt shall deprive her of that prerogative.

**HEDJAZ, ARABIA.** Turkey, "recognizes the Hedjaz as a free and independent state." The boundaries are not yet fixed. Hedjaz refused to sign the Turkish treaty, as it was unsatisfactory to Arab aspirations.

During the war, British officials actively encouraged Pan-Arab propaganda, and won over the Grand Sherif of Mecca, now King of Hedjaz, to the side of the Entente. The Pan-Arab movement took much firmer hold than was anticipated, and now seriously embarrasses the French in Syria and the British in Mesopotamia.

In **MESOPOTAMIA**, where Great Britain receives the mandate, much trouble has been experienced at the hands of the Arabs. Communications have frequently been broken in numerous places in the last few months, but comparative quiet seems to be approaching. Sir Percy Cox, Great Britain's most experienced and astute Arab administrator, was suddenly dispatched to Mesopotamia late in the summer and Mr. H. St. John Philby, noted Arabian expert, accompanied him. The fertile plains between the Tigris and Euphrates will soon be made to yield great harvests, and oil will go by pipe-line to the Mediterranean.

**KURDISTAN.** Turkey accepts in advance a scheme of local autonomy for the predominantly Kurdish areas . . . to be drafted by a commission composed of British, French, and Italian representatives sitting at Constantinople. It will receive complete independence later if the Council of the League of Nations so recommends.

**ARMENIA.** Turkey recognizes Armenia as a free and independent state. The President of the United States of America is to fix the western boundaries "in the vilayets of Erzerum, Trebizond, Van and Bitlis," and to arbitrate upon Armenia's access to the sea.

Armenia is the only area for which the Allies have wished the United States to accept the mandate. America could render an unparalleled service to a worthy people by taking this responsibility, and at the same time could set a wholesome example in the manner of administering a mandate territory.

The four vilayets left, in whole or in part, to Armenia *contain no coveted resources*. For either of the powers signing the tripartite agreement to assume the protection of Christian Armenia from the Moslem Turk would inevitably embarrass that power in its rule over Moslems in Africa or Asia.

On November 25th the Council of the League cabled President Wilson asking America to mediate between the Turkish Nationalists

and Armenia. The President cabled acceptance, conditional upon receiving necessary information and diplomatic support. Up to January 11th, no reply had been received. President Wilson has transmitted his findings as to boundaries to the Powers, but they are not yet published, and may never become actual boundaries. Armenia, lacking cohesion, leadership and friends, has succumbed at last to Bolshevism. The awful tragedy goes on, largely because of the paralysis of America and the preoccupation of other Powers.

**TURKEY-IN-ASIA.** The larger part of Asia Minor remains in Turkish hands. The "Turkish Nationalists" have set up a government at Angora, headed by Mustapha Kemal Pasha, and continue to resist the Allies. They seem to be joining with the Bolsheviki, with whom they have made contact through Armenia and Georgia. It is impossible to foresee what will happen in this important region.

**ARABIA.** Except for the Hedjaz, Arabia is not within the province of the Turkish treaty. It is difficult to follow the succession of changes in the Arabian peninsula. Very little missionary work has been possible here, the only stations being at Aden (under British rule) and in Muscat, Bahrein and Kuwait on the Persian Gulf.

#### NEW HIGHWAY CONSTRUCTED

Important railroads were laid during the war. The Constantinople-Baghdad line was brought nearer to completion, by Germans and British. Only the section from Nisibin to Tekrit is unfinished. The British also built from the Suez canal through Palestine to assist Allenby's campaign. Today the railroad is complete from Constantinople to Cairo, via Aleppo, Damascus and Haifa, and is all standard gauge except for the old Turkish line between Rayak and Afuleh. This gap is now being standard gauged.

Jerusalem is connected by standard gauge railway now with both Haifa and Jaffa, the new Jaffa-Ludd broad gauge being opened last October. Jerusalem now uses Cairo standard time, which is telegraphed daily.

A railroad is projected from Angora east and southeast through Yozgad, Sivas, Kharput, Diarbekr and Mardin to the Aleppo-Baghdad main line, and doubtless when this is built and the country is quiet an arm will run up to Erzerum, thus connecting Constantinople, Cairo, Beirut and Baghdad by an all rail route with Tiflis, Batum, Baku, Erivan and Tabriz.

The war brought new importance to the port of Basra, (Busrah) on the Persian Gulf, with its new imposing wharves on which powerful electric cranes load and unload the cargoes. Metalled roads radiate in many directions. The city has electric cars and the telephone service is now said to be more extensive than that of Bombay. Electric lights have been installed in the towns along the Tigris.

The day is not far off when it will be possible to board a train at a channel port, perhaps in London, and travel by rail continuously through Constantinople and Aleppo, either to Cairo and Capetown, to Baghdad and India, or to Transcaucasia, Central Asia, China and the Pacific ports. The pivotal position of Aleppo is to be especially noted.

Aerial navigation is not to be overlooked. Regular commercial day-and-night aerial service may be expected from London to Constantinople within a year or two. Important links exist already, e. g., London-Paris and Paris-Strasbourg. Other links are promised soon. When the route is complete and well equipped, passengers may leave London one evening, travel 2,000 miles by air, and reach Constantinople in time for dinner the next evening.

The important position of the Near East, "crossroads of the world," is being accentuated with the establishment of every new railroad and aerial route that intersects it.

#### ADJUSTMENTS OF CHRISTIAN MISSIONS

Dr. Zwemer writes: "We are too apt to forget that the Near East has now had its Gethsemane. The war has plowed deep furrows in human hearts and lives. There are millions of orphans and widows. There is not a home in some parts of Turkey without its vacant place. Islam is defeated on the battle-field, disillusioned in its outlook, and distracted in its program. People are ripe for the ministry of friendship and the message of hope. The war has shown Moslems that Allah is no longer fighting for Islam as he once did. Their plans of rebellion and revolt, and even those more subtle endeavors cloaked in a program of nationalism to crush non-Moslems have failed. The Jew has come to his own in Palestine. The Christian in Egypt and Syria dares to hold up his head where formerly he was scorned and despised. Moslems themselves have begun a critical study of Mohammed's life and teaching. This is evident from the new commentary on the Koran published as a serial in the leading magazine of Cairo, *Al Manar*. The whitewash is coming off. Educated Moslems are reading French and English books on the subject . . .

"There is new opportunity for the social message of Christ, the uplift of childhood, the emancipation of womanhood, and higher ideals of marriage. In this effort, the missionary has for his allies all educated Moslems whose standards and ideals are no longer those of the religion of their fathers. Slavery has gone; the veil is going, polygamy and Moslem divorce laws are impossible under new conditions."

"No other part of the world calls for more thorough study of the adjustments that are needed in the years following the war," writes Dr. James L. Barton. The adjustments with respect to

missions should be many, but they will be known in detail only after careful study. In general terms, they will surely include the following:

1. There must soon be a *large increase in the number of missionaries*. The need is intense in the wake of the war, and Christians must respond in much larger numbers.

2. Because of the disruption of former settled life and the destruction of the means of support of many thousands, there must be an *increased adaptation to the economic needs of the people*, without in the least losing the central spiritual emphasis of Christian missions.

3. There must be a *fresh study of the areas of strategic importance*, in the light of developments in communication facilities, of the creation of new states with fresh access of nationalistic spirit, the administration of mandate territories by European powers, and the economic exploitation of the natural resources. The present importance of such centers as Aleppo, Damascus, Baghdad, Basra and Haifa must be recognized and mission work adjusted accordingly.

4 *Special adaptations* will probably be necessary according to the policies of the several mandatory powers in their respective mandate territories.

Missionaries will have not a little to live down—not of their own past, but of the actions of some of the European powers, especially during the last months. At the same time they have much to live up to—the wonderful devotion and heroism of scores of missionaries who have stood their ground at all costs for the sake of the men and women and children for whom they would gladly give their lives.

#### IMMEDIATE RELIEF FOR ARMENIANS NEEDED

The Near East Relief is clothing and housing 7,768 children and feeding 25,872 others in Armenia. These little ones face death from the rigors of a mountain winter unless they have sufficient clothing. These orphaned boys and girls constitute the hope of the future in the Near East. They are the coming generation who will have to create a peaceful civilized, prosperous Armenia if that land is ever to be regenerated at all. The future depends, therefore, upon the aid we give them now. Hundreds of thousands who are living today would be dead had it not been for American relief. Hundreds of thousands of Armenians are still refugees from their homes in Turkish Armenia, and have neither food nor shelter nor the means of getting either, themselves. What happens to them depends upon the generosity of the American people.

# Popular Idolatry In China

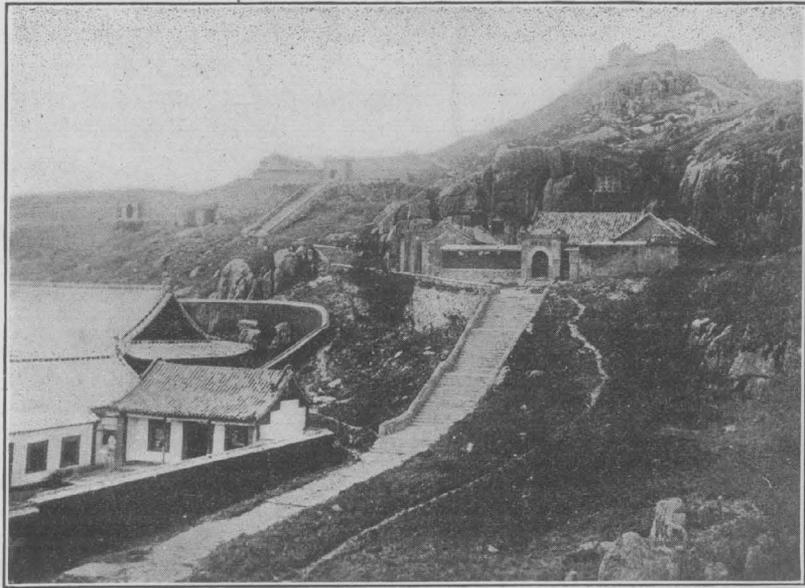
*A visit to the Sacred Mountain of Shantung*

BY REV. CHARLES E. SCOTT, TSINANFU, CHINA

CHINA is a land of religious pilgrimages. Shantung, the "Sacred Province," is especially notable for its Holy Mountain, "Tai Shan," to which have journeyed, for countless ages, more millions probably than to any other shrine. But many other hills are also crowned with shrines which make of them "Holy Mounts." Many of these mountains are locally famed for some god who sits in his temple upon its height to which great companies journey each spring and fall to trade and worship—mark it, *to trade and worship!* To some of these sacred mountains Chinese evangelists and Christian missionaries also journey that they may preach and distribute tracts to the pilgrims.

One of these "Holy Hills," which I visited not long ago, is crowded with many temples. In one of these on the summit sits the heroic image of "Lao Niang Niang," also called "The Venerable Dragon Queen," or the "Goddess Who Protects The Wheat From Hail." At times the hail destroys the wheat and the protectress does not intervene; yet, with the obdurate unreasonableness of superstition, the people again continue to press up to worship here, just as they have done for ages. When conditions are propitious the priests are in high glee, but this year when crops have failed and an awful famine is at hand there is great gloom.

At the pilgrimage season all roads are full of pilgrims—old women hobbling on their tiny feet, little boys in gala attire, mothers with babies strapped on their backs, men gossiping and story-telling—all pressing eagerly on to worship. Despite the fact that everybody would naturally wish to travel as light as possible, many a pilgrim carries a bird cage with a singer inside, to relieve the monotony of the journey. From his point of view this is far more dignified and reasonable than the foreign custom of carrying canes or staves. Pilgrims from afar naturally form themselves into companies, both for protection and to while away the tedium of long, footsore journeys. Many pilgrims come as in a festive pageant, with banners flying and pennants waving. On the former are characters inscribed in praise of the idols, while the latter bear the sign of the Manchu dynasty, the image of the Dragon. In all the companies not one flag of the Republic is seen, for idolators are poor patriots. Many of them probably have never heard of the Republic, and when the new magistrate of that district posted an edict forbidding such festivals on the ground of the waste of time and money,



THE LONG AND WEARYING ASCENT OF PILGRIM CLIMBERS TO THE HOLY MOUNT

they paid not the slightest attention to it. Despite the command of the central Government, not a single queue was cut among all the thousands of pilgrim heads.

Some pilgrims come on horses, mules or asses, all gaily bedecked; others walk beside animals carrying on their backs small wooden replicas of the Temple of "The Old She-Devil" (as she was jocularly called) whose little image of wood is inside. It is considered deferential to bring these diminutive effigies of the "Hail Restrainer" to gaze upon her heroic likeness in the temple on the mount. Twice every month these materialistic and cynically devout fanatics in their own houses bring forth these little likenesses of the great goddess and bow down before them.

Many also bring with them the best miniature models of the local idol maker's art, temples, horses and servants, pagodas, memorial arches and triumphal gates. All are cheaply made of paper, gaily bedizened and mounted on corn stalks. Those who do not bring these oblations from their homes buy them at the fair, where there are hundreds of selfish purveyors like those in the temple precinct in Jerusalem, who make the shrine a den of thieves.

The travelers are clad in their best garments, some wearing their padded winter clothes and some the thinner summer garb. Some carry their food in baskets, some carry it on their shoulders. There are round loaves of bread of various sizes, strung together

and dangling in the dust; and fish, both dried and fresh, their tails flapping against their bearers and smelling to heaven. Practically none of the pilgrims have bedding, although the temple hill is far from the villages. Idol worship subjects one to many inconveniences, but every pilgrim, with wonderful optimism, expects to "get along somehow."

"Hei la na li, su la na li," they say, i. e., "Wherever the night overtakes me there I will sleep." Each man, apparently almost without exception, has two indispensables—a long-stemmed pipe and a tobacco pouch. The pipe he puffs through a big mouth piece which disfigures the mouth by long use. A Chinese official with whom I



THE MANY TEMPLES AND SHRINES AT THE SUMMIT OF THE MOUNT

am well acquainted told me these peasants have no conception of the use of a school nor a desire for one. When asked to help, their invariable answer is "no money," and yet every one has money for an endless supply of tobacco and wine. Heathenism has not learned to deny itself carnal gratifications for the public good.

As the pilgrims near the mount, prostrations and genuflections become more frequent. Proximity begets fervor, and the incense paper burned along the road sends up clouds of smoke from the mountain side, to the accompaniment of the dull boom from big fire crackers. The nearer the pilgrims approach the more the frenzy of the worship lays hold on them, until each party, forgetting fatigue, presses on up the slope with feverish step.

Whoever has not bought his corn-stalk gifts must first provide himself with an adequate votive offering at the vast market that lies spread at the base of the mount. For the smaller requisites a multitude of sellers crowds every available sitting place all the way up the hill, even crouching in crannies of the rocks.

Many companies bring their own bands, players of snare drums and clanging cymbals, big and little, blaring trumpets and shrilling fifes. The bands play with an abandon that stirs the worshippers to frenzy.

Each company, having provided its offering for the outer precinct, marches, headed by its band, pushing through the crowd, to the "place of burning," a large level area. The priests a frowsy, ignorant, cunning lot, who are scattered all over the grounds to incite the people to madness, are there to receive and to fire the corn-stalk, temples, pagodas, deities, servants and horses. Meanwhile cannon crackers are booming, fired in the midst of the crowd. The din is fearful. After each party has watched their gifts ascend in smoke they hasten to the temple precinct, with banners streaming in the breeze, and the band playing furiously.

In front of the main temple, the bands halt while the worshippers go into the temple, prostrating themselves in the ashes and dust, and knocking their heads three times on the ground before the image. A special furnace had been built in front of the altar and into this great bowl the people cast their incense sticks which they had bought by the pack-



War god of the temple summit—feared and consequently to be placated. "Good gods, if such there be, may be neglected. Not so the evil ones."



TYPICAL BEGGAR ON THE MOUNT

age. The room was stifflingly hot, the air thick and heavy with dust and ashes and incense smoke. Through the murk, priests could be seen stripped to the waist, receiving money, silver and copper, which they threw upon a great pile in front of the altar. Other priests with an air of indifference, were beating big drums and bells. All day long by relays, they keep up the hideous din; while the pile of votive money grows steadily higher.

Conditions outside the temple are almost as bad. The wide steps leading up to the temples are crowded so thickly with beggars that persons can with dif-



MISSIONARY AND EVANGELISTS JOGGING ALONG TOWARD PILGRIMAGE MOUNT  
*All ride, or none. The Chinese are too democratic for any other arrangement.*

ficulty ascend or descend. Ragged, many of them well nigh naked, filthy, repulsive, they insistently, incessantly, clamorously, vociferously ply their vocation. Gashes and running sores are exhibited, fake wounds made up by the concoction of red or yellowish and other evil looking fluids. Groanings, whines and mumblings of maledictions upon those who refused them gifts, alternate with senseless benedictions upon the droppers of copper.

An old woman beggar, a hag scant of garments above the waist, and with a forty horse power tongue, pours forth a perfect stream of jargon—blessings upon whosoever drops a cash into her greasy bowl or into her greedy fingers.

Each company of worshippers, after having completed its first genuflections, pushes down through the beggars and starts on the rounds of the other temples there to burn incense and kow-tow in each. Idols are never solitary. Each of the associated temples had its quota and all must be placated. To the right of the main temple is that of the "Thousand Handed Goddess," each of the forest of hands being supposed to dispense a blessing—always for a monetary consideration. In another temple is the "Buddha of the White Man," long expected to become incarnate as a great and powerful ruler. Other deities include the Old Mother of the Tai Mountain, the "Dog Idol," who cures consumption and deities who protect horses, oxen and donkeys.

To the extreme right is the "Women's Temple," inside of which are three goddesses, special patronesses of the gentler sex. These three goddesses are the "Restrictor of Small-pox," the "Giver of

Male Children," and "The Bearer of Riches." At the extreme left is a temple in ruins, where the priests have, for the festival season, laid loose bricks of the debris together for an altar, and in the ashes and dust, before chunks of mud that once constituted the idol, women worship and offer sacrifices to the "Seng Tsi Kwan Yin" (The God Who Presents Boys). Could anything more pitifully suggest the helplessness and hopelessness of the heathen religion?

Behind the main temple is one consecrated to the "Ti San Lao Mu" (The venerable Mother of the Li Mountain), the goddess who presides over the hill where the Emperor Suin once labored as a farmer. None of the pilgrims to this temple or even the priests seem to know what they worship here. "They worship they know not what," but upon every altar, from out of the rag wicks of oil lamps, arises the smoke of useless sacrifice.

Everywhere, within the temple precinct, lying helplessly in their filth and misery, covered with the dust of the moving multitude, are the beggars who are truly sick, helpless, and sore-filled—with none to pity. Their naked bodies and vermin covered rags spread out in the sun present pictures of wretchedness. Everywhere are traffickers of written prayers, crying their wares. Some of these prayers are printed on paper representing silver, or gold; others with the characters "ping an" (peace!) printed on them have the picture of the idol who superintends this "peace."

On the terrace in front of the main temple is a great pit, as of hell, around which gather rival bands playing wildly. Here the worshippers, after going the rounds of all the temples, and laden with additional offerings of paper money, written prayers, incense



PEOPLE CROWDING UP STEPS OF MAIN TEMPLE TO WORSHIP

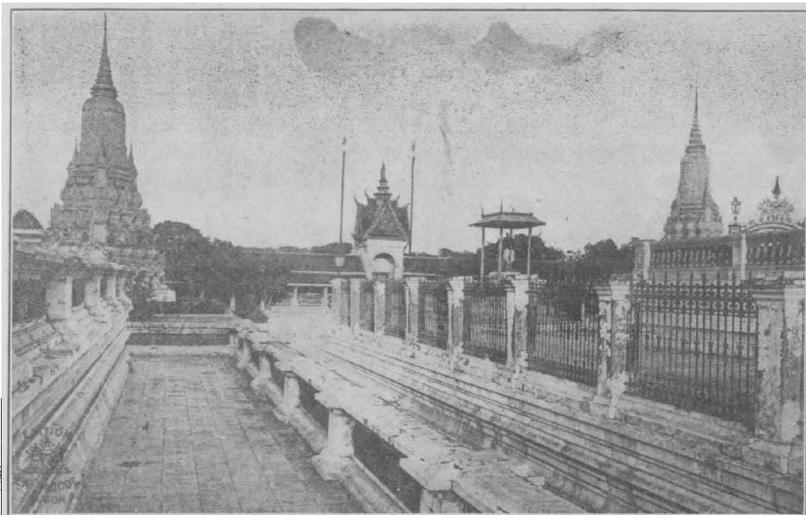
sticks and cornstalk notables, push ruthlessly through the crowd of beggars, and cast their offering by armfuls into the pit. The smoke ascends to heaven, but there is no recognition of the one true and living God, the Giver of every good and perfect gift. By the time the worshippers have gone the rounds of all the temples and have reached this point, they have worked themselves up into a religious ecstasy. The pit, the climax of the festival's orgy, is the center of a frenzy of excitement and pandemonium reigns.

In the midst of this orgy one can more clearly understand why God abominated the worship of the deities of ancient Canaan. Were the scene not so terrible the stolid, phlegmatic Chinese, so wrought into a frenzy, would present an interesting psychological study. Out in the Chinese villages one can see many an individual crazed with uncontrolled anger; but here is a great company gone mad in a religious fervor. Parts of Paradise Lost, Dante's Inferno and the passages in Revelation concerning the pit and the dragon take on new and terrible meaning, as we see here demon worship in all its gruesome hideousness.

Contrast with such scenes the gatherings of Chinese Christian workers, who worship the Father in spirit and in truth, in such meetings as those connected with the "China for Christ Movement," and we understand more fully the reason for the missionary work in China. Here among the pilgrims Chinese Christian workers distribute tracts and in other ways sow the seed of truth that may yet bear a wonderful harvest. China is worth saving, but she cannot be saved by such senseless and demoniacal worship. Christ is the only hope of China.

#### A CHINESE ON NICODEMUS' PROBLEM

"If we had an ambition to become citizens of the sun and were suddenly transferred there in our present state we would not find ourselves adapted to its conditions. We would need a different body than that which we now have. We are seeking to be citizens of the Kingdom of God. Jesus said ye must be born again because such a transformation is necessary to adapt us for that new country. Suppose a fish wanted to live on dry land and succeeded in getting there. Would he not be very wretched? If we got into heaven in our present condition we would be just as much out of our element as the fish is when he is on dry land and we would be just as uncomfortable. Only when we have been cleansed by the Holy Spirit and transformed by the power of the gospel will we be suited to become citizens of the Kingdom. Therefore 'Ye must be born again.' "



THE COURT YARD OF THE PALACE AT PNOM-PENH, CAPITAL OF CAMBODIA

## Cambodia—A Neglected Land

*One of the last lands of the earth to be entered by Protestant missionaries*

BY REV. ROBERT A. JAFFRAY, WUCHOW, SOUTH CHINA

**C**AMBODIA is one of the five states of Indo-China, the other four being Tonkin, Annam, Cochin-China and the Laos, states of Siam. \* Pnom-Penh, the capital of Cambodia, lies 130 miles north of Saigon, and is a beautiful, modern looking city of 50,000 people. Here reside the French officials and business men, and the world-renowned, all alive Cantonese merchants, so that the streets of the city are thronged with busy men and women of many nationalities. The Roman Church is at work, but *there is not yet one representative of the Gospel of evangelical Christianity to be seen in Cambodia.*

Cambodia is situated on the eastern coast of the Gulf of Siam, between Siam on the northwest, and Cochin-China and Annam on the south and southeast. The area of the Kingdom is 67,741 square miles, and its population is 1,640,000. It is over nineteen hundred years since Christ died and rose again and commanded His fol-

\* The Christian and Missionary Alliance is the only Protestant Missionary Society working in Tonkin, Annam and Cochin-China. They have opened one main station in each of these states. There are nine Alliance missionaries on the field and four on furlough. The Swiss Brethren have had a station in Laos for some years. Rev. John D. Olsen of Saigon and the writer made a trip to the Capitol of Cambodia in February, 1920, to prospect for missionary work. R. A. J.

lowers to, "preach the Gospel to every creature," and yet this race of His creatures have never had a real opportunity to know His message of salvation. The Roman Catholic Church has attempted a little work in Cambodia, but the light it has brought is dim and uncertain. The Gospel of Luke has been translated into Cambodian, but apart from this, we know of little that has been done to lead these people out of their darkness, superstition and sin to the only Redeemer of the world.

Although Cambodia, politically, is a part of French Indo-China, yet as a race, the Cambodian is of a very different type from the



SOME OF THE HOUSES IN WHICH CAMBODIANS LIVE

Annamese. They much resemble the people of India, and are of better physique than either the Annamese or the Chinese, being tall and robust. They are also of a darker complexion than the Annamese—copper-colored rather than yellow.

The religion of the Cambodian is a development of Buddhism from India, but with ancestral worship taking a very prominent place. We saw a large number of young men in Pnom-Penh wearing a broad yellow sash and we were told that it indicated that they were in training for priesthood. At least one son in each family must take a course which prepares him to be the priest of the family. At the close of a very brief statement about the religion of the people of Cambodia in a popular encyclopaedia, we read: "Christianity has made very little progress." By "Christianity" is meant the Roman Catholic Church, for there has been no attempt whatsoever on the

part of the Protestant Church to open mission work in Cambodia. The Church of Rome frankly acknowledges that they have made but little progress among the Cambodians. Whenever Christ is faithfully presented to these men and women they will, we believe, respond to His matchless grace and love, and will accept Him as their personal Saviour. We do not promise an easy field but to him who does not count his life dear unto himself, to him who is willing to work faithfully and "endure hardness" for the Master's sake, to him who is ready to preach the Gospel to these people, to him, God will give fruit in his ministry.



A RACING BOAT OF THE CAMBODIANS

A line drawn parallel with the equator at about 12 degrees north would pass through the center of Cambodia so that the climate of Cambodia is tropical, being characterized by both heat and humidity. The heat is said to be more severe than that of Cochin-China because of the lack of sea breeze. As a natural result the people are inclined to be indolent. On account of this easy-going, ambitionless tendency of both the Annamese and the Cambodian, their Chinese neighbor has come in to possess and cultivate the land. Many Chinese merchants make their fortunes here and fully one-third of the 80,000 Chinese residents in Cambodia are agriculturists. The soil is very fertile, and large tracts of good land are available for plantations of rice, coffee, tea, rubber, cotton, etc., the main products of the country. Four-fifths of the population of Cambodia live in the fruitful valley of the Mekong which is considered one of the world's most beautiful rivers and is one of the largest in Asia. It has its

source in the mountains of Tibet, crosses the province of Yunnan, China, flows down the borders of Tonkin and Laos for a distance of 560 miles, and then through Cambodia. It is navigable for 372 miles from its mouth, and for 161 miles, to Pnom-Penh, it may be traversed by large ocean liners.

Cambodia is very rich in ancient monuments and temples. At Angkor may be found interesting ruins of Buddhist and Brahman temples, possibly dating back to the beginning of the Christian era. The architecture is Indian and considerable interest has been mani-

festated in these ruins by archaeologists and tourists from all parts of the world.

Chinese history of the twelfth century B. C. refers to an independent Kingdom called "Fou-nan," which occupied the territory now called Cambodia, but the Kingdom seems to have been founded by colonists from India, during the early part of the Christian era, and flourished until the seventeenth century. Then it lost some of its territory to both Siam and Annam, and its glory from that time has declined. In 1864 Cambodia came under French protection. At present, while nominally ruled by its own king, the country is really under the French Resident-General, who directs the king's political actions. At the head of each



A CAMBODIAN PERFORMING HIS DEVOTIONS

province is a French Resident, under whom is a native governor. The teaching in the schools is still largely in charge of native Buddhist monks, but the French are gradually introducing Western methods and have established a large educational institution at the Capital, with about a thousand students.

Protestant missionary work in Cambodia is not without difficulty. Real missionary work is not a pleasure excursion, yet through God, in the name of Jesus, by prayer, we may expect victory. What is needed on the part of Christians is real agonizing prevailing prayer. Someone has said that the Church today knows more about *organizing* than it does about *agonizing*, but as God's people determine in their hearts to complete the unfinished task of evangelizing the world, God will go before and open the way, leading us on to victory by His *gracious providences*.

# Indian Nationalism and Missions

REV. D. J. FLEMING, PH. D., NEW YORK  
Secretary of the Commission on Village Education in India

**F**OUR things stand out as contributing to the development of a national spirit in India. For ninety years the English language has been the medium of all higher education. As Indians of one generation after another were introduced to English history and literature, they could not help but see that the Britisher believes in political rights and admires anyone who will fight for them. One cannot teach Green's "History of England" for thirty years in India without awakening thoughts of nationalism.

A second outstanding stimulus to Indian nationalism was the Russo-Japanese war. This stirred India profoundly, and a new hope was born that at last the tide had turned, showing that the East would not forever be subject to the West. The resulting unrest led to the Morley Reforms in 1907, which gave greatly increased representation on the Provincial Legislative Councils. But the increased opportunity for talk and criticism without responsibility for action led to still further discontent.

A third great stimulus arose from the recent war to which India sent a million and a half men—more than Australia and Canada combined. The self-consciousness acquired through these representatives abroad, the confidence gained from the valiant and effective part they were able to play, the effect both on India and on the conservative element in Britain of the general advocacy of self-determination could not help but awaken national feeling. This led to the "Government of India Act" of 1919—a very great step toward responsible self-government.

India's national consciousness has been greatly stimulated by a fourth factor—the lamentable Amritsar affair of April, 1919. The massacre of Jalleanwalla Bagh, the crawling order, the bombing of civilians from aeroplanes, the public whipping of arbitrarily selected students—all these have sunk into the consciousness of India like a festering sore. Amritsar is a by-word in every home, and the development of cordial relations between rulers and ruled has been put back a generation. Thus has nationalism become the one engrossing theme in articulate India. All other things are colored by this outstanding movement. How does this dominant interest affect the cause of missions?

One result of the growing national spirit is a revival of Hinduism. In several areas there has been a distinct wave of increase in temple building. In many places there are those who are turn-

ing with new zeal to their ancestral faith. Consciously or unconsciously such people feel that sooner or later there must be a trial of strength between the British and the Indian, and that the result of this test will depend upon something deeper than politics. To regenerate the soul of India is, as they realize, an immense task; but they feel that this is absolutely necessary as one line of preparation for the struggle that lies ahead. Just as it vexes them to have a foreign political force above them, so this section of the people chafe at the materialism and infidelity that have invaded the old systems in connection with increased contact with the West. This revival of Hinduism naturally tends to make the missionary message less acceptable.

Other elements in India's heritage are also brought out for emphasis. There is a distinct revival of Indian art in Bengal under the leadership of the Indian Society of Oriental Art. An annual exhibition is held and a whole school of Indian artists find encouragement in the reception given their work. There is, moreover, considerable talk about an all-India language, and more than one vernacular has its champion who would like to displace English with a favorite Indian tongue. Compared with twenty years ago there is more attention given on the part of the educated community to Indian dress and Indian names. All these are tendencies with which missionaries should sympathize, but they impose upon the Christian nationalist the necessity of evaluating these various elements from India's ancient heritage, and of discouraging all that are inconsistent with the spirit of Christ.

In many cases, of course, it is not practicable to give up institutions that have been taken on from the West. A Christian nationalist would not want to do away with the institution of the Church, but he does want it to be open to Indian currents of thought and life. An informal conference of leading Indian Christians at Allahabad in April, 1919, declared that "the Church must be given an opportunity to develop itself on its own lines, keeping in contact with the national currents. This can only be accomplished by allowing the Indian Church itself to lay down the policy and be responsible for its actual carrying out, European man-power wherever needed being subordinated to the Indian organization that may be evolved for this purpose." There is a widespread feeling amongst the Christian educated leaders that the direction of mission work by foreigners makes their Church western, and not indigenous. More Indian representation in the councils of the mission must in some way be given in order to meet this sincere desire that the resulting Church may be really open to currents of Indian thought.

The same fear of an isolated Christian community comes out in discussions as to whether there should be Christian universities. A Hindu University has recently been established at Benares, and

efforts are far along for the creation of a Mohammedan University. With the changes that are in the air as a result of the report of the Calcutta University Commission, the question is raised as to whether there should not be a Christian University in each of certain areas. Many thoughtful Christian leaders hold that such a step would keep the Christian community still further from the great national forces, and that it would be a great mistake to train our future intellectual leaders in isolation from their fellows of another faith. They say that, at this stage, tolerance, sympathetic understanding and commingling are necessary, and not a separate Christian University. The same arguments would weigh against any sectarian university, Hindu or Mohammedan. But Christian universities would almost inevitably be subject to the additional danger of depending heavily on western money, and hence of being under foreign boards of control. Almost certainly they would fail to represent Indian culture, would tend to afford privileges to Christian students so as to make of them a special class, and thus encourage the separatist tendencies already too much in evidence in the Christian community. Indian nationalism thus profoundly affects the attitude of certain Christian leaders to church and institutional development.

Missionaries must take the dominant national spirit into consideration in the selection of materials to be used in elementary and secondary education. They must draw more upon Indian folk-lore, literature, customs and art; for the result of their work must be something that is not only Christian, but Indian. For musical accompaniment Indian instruments may displace the harmonium. Indian games may be much more used. In much of the folk-lore there are elements that would have to be purged, but we must be ready to encourage that selection from non-Christian sources that enabled our own Christianity to become naturalized.

It is the pervasive spirit of nationalism that leads many Christians to react against foreign methods within the Church. There are those who feel that the Church is over organized, that meticulous organization is of the West, and that India cannot render its greatest service by this device. They point out that Indian religions have maintained themselves through the centuries with relatively little organization, and some are inclined to feel restless under a succession of campaigns and movements transplanted from another continent.

They are inclined to say that the soul of India is not to be won by these hustling western methods. Just what indigenous methods will be urged or adopted cannot at this stage be predicted. The reaction against being overwhelmed with foreign methods is as yet stronger than the constructive national spirit. We may be thankful, however, that there are leaders in the Church that recog-

nize the problem, for the Church cannot be rooted in the soil until Indians long for it also.

The national spirit reveals itself in a marked restlessness under alien authority. When in the political realm attention is concentrated on securing more self-government, it is almost inevitable that foreign authority in church and mission matters should lead to sensitive relationships. The conference at Allahabad, referred to above, resolved that "as soon as the national consciousness in a Christian Church or community has reached the stage when its natural leaders feel themselves hampered and thwarted in their witness or service by the presence of the foreign missionary and of the system for which he stands, that Church or community has reached the limit of healthy development under the existing conditions. We believe that in some if not many parts of India the Church has reached this stage and that no new or vigorous growth is possible without radical changes in its relation to the foreign missionary societies." In the political realm power and authority are devolving to the people. There is a widespread movement on the part of missions, also, to turn over more and more responsibility to the Indian Church. But as one travels about India it is evident that there is impatience at the slow rate at which this devolution is taking place. Capable, educated Christian Indians believe that they could manage a great deal more than that with which they are at present entrusted.

Christian nationalists would find it much easier to escape foreign authority and proceed in the attempt to develop the Church under Indian leadership, were it not for the poverty of their people. At every point they find themselves financially dependent. Furthermore the schools, hospitals, colleges—all the larger instruments of service—are in the hands of foreign societies. More and more it is evident, however, that Christian men of ability will not bow down in the slightest homage to the old axiom "foreign money, foreign control." They hold this to be a discredited principle, and one which cannot be urged on merely theoretical grounds in India today.

In more than one Province the educated members of the Christian community are chafing under the foreign control of the great mass movements toward Christianity. Here are bodies of men from abroad who, as missions, have been deciding the methods and the conditions upon which great numbers are introduced into the Indian Church. In most cases after they are once in the Church, Indians have a voice as to their development, but many in the educated Christian community feel keenly that they ought not to be overwhelmed with these masses without having an authoritative voice in the councils which direct the inducements held out to these people, and the methods of evangelization. As one leader said: "It is like a foreigner deciding who shall come into my drawing room and associate

with my children, without giving me any voice in the selection or invitation." Selfish motives may be back of some of the criticism of mission control of mass movement conversion, but with growing self-consciousness and self-respect the Christian community has a legitimate grievance here.

Indian nationalism brings up acutely the difficult problem as to whether missionaries should criticize the government. It is natural for those who believe that their country is being wronged to feel that those who pretend to love them should also denounce the wrongs. During the past year Indian periodicals contained frequent discussions as to whether missionaries should or should not have raised their voice against the Government's drastic action at Amritsar. Opinion was divided, but the whole situation showed that there is need for missionaries to do some clear thinking. Doubtless no general principle can be enunciated. In India, some of the missionaries are citizens of the governing nation; others are there by the permission and courtesy of that nation. Obviously, the privilege and responsibility for criticism in these two cases will be different. Some balance must be found between an exclusive emphasis on underlying Christian principles without reference to time and place, and action on the conviction that one's Gospel is for society as well as the individual, and that one's mission is to make Christ's spirit dominant in every aspect of man's associated life.

The reforms actually sanctioned by Parliament in the Government of India Act of 1919, as a concession to India's developing national consciousness, contains features that will affect missions. By this Act certain "transferred subjects" in each of the ten provincial areas will be placed under the complete control of the Provincial Legislative Council of that area. These transferred subjects are to be administered by Indians appointed by the various Governors. Each Indian minister must justify his budget requests before his Council made up of representatives of a very much increased electorate. In this way the common people can as never before make known their views and actually control governmental action in certain realms. The transferred subjects include district boards, municipalities, hospitals, dispensaries, primary and secondary education, the development of industries, roads, agriculture, agricultural research, agricultural education, protection against agricultural pests and animal and plant diseases, fisheries, cooperative societies, and the production and sale of intoxicating liquor. It will be noticed that this list includes those things which touch most closely missionary work—i. e. education, medical administration, sanitation, agriculture and local government. The work of missions will be most directly influenced in the sphere of education. While it is quite possible that anti-Christian feeling in some local areas may work hardship on missions we believe that in general the contributions made by

missions to the education of India is too much appreciated for wide-well anticipate legislation by voluntarily adopting a conscience clause. will no doubt be urged, and in many cases justly. On the merits of the question, wherever grants are taken, missionary societies may well anticipate legislation by voluntarily adopting a conscience clause.

The Reforms have brought a very difficult problem to the **Indian** Christians. With a greatly increased voting constituency the Government has introduced for certain communities the principle of separate electorates. In order to safeguard the interests of these limited communities the Government assigns a certain number of seats to them, and lets them have the exclusive vote for these members. The great problem is as to whether Indian Christians should seek this privilege or not. Shall they follow a plan that will still more segregate them from their fellow countrymen, which seems like a selfish expedient, and which (as already in the Madras Presidency\*) may accentuate the divisions within Christianity in India; or shall they merge their interests absolutely with their countrymen, seek every opportunity to serve without the assurance of reward, and assert that the acceptance of Jesus Christ does not compel a man to cut himself off still further from those who are bound to him by blood and friendship? Some would much prefer a plan by which "reserved seats" would be assigned to the Christian community. This would guarantee a certain number of seats to Christians, but would allow all the electorate to vote for the Christian members, and would allow the Christians to vote for all the others. This would do away with unhealthy isolation, and would develop a broader political experience through contact with the great currents of general party thought. This question vitally affects the tendency for the Christian community to settle down into what is nothing more than another Indian caste, with political and social ties rather than a living religious basis. In many ways it would be best for the Christian community to be fluid, with its members able to move back and forth with reference to other communities so that their manifest bond of union would be a vital loyalty to Jesus Christ and to His message and program for the world.

Considerations such as we have been mentioning should affect the recruiting by the home boards. It will make for better relationships if young men and women who go out as missionaries to India understand the tendencies resulting from the national movement, and are prepared to adjust themselves to the situation thus arising. The fact of Indian nationalism should affect not only the kind of person sent out but the number as well and the larger proportion of money used for so-called "native work."

\* In the Madras Presidency there is a Roman Catholic candidate in each of the five electoral divisions. There is every probability that four out of the five constituencies open to Indian Christians will be filled by them. While there may be no theoretical objection to the political interests of Protestants being in the care of Roman Catholics, the actual tension between the two communities, along with the degree of education, progress and ambition on the part of the Protestants makes the practical situation full of possibilities of bitterness.



A JAPANESE KINDERGARTEN OF THE DISCIPLES' MISSION, LOS ANGELES

## The Orientals on the Pacific Coast

REV. RODNEY W. ROUNDY, NEW YORK  
Associate Secretary of the Home Missions Council

**D**URING the last quarter of 1920 important interdenominational conferences of missionary workers among Orientals on the Pacific Coast, with their several board secretaries, were held in Los Angeles and San Francisco.\*

In these two cities about forty missions, large and small, were visited, as was also Christian work in Japanese farm camps near Los Angeles, and Japanese fishermen at San Pedro. Careful thought was also given to mission points in Seattle and all the coast towns. Thus the various types of living conditions and kinds of Christian work were well covered. In Christian mission work for Orientals there are included:

Denominations at work—14

Missions for Chinese in northern California—43.

Missions for Chinese in southern California—10.

\* These conferences convened under the auspices of the Home Missions Council and the Council of Women for Home Missions, in cooperation with the Oriental Missions Council. Twenty Boards and undenominational organizations, including the Y. M. C. A. and the Y. W. C. A. were represented in the gathering.

Missions for Japanese in northern California—40.  
Missions for Japanese in southern California—32.  
Korean missions in the whole state of California—15.

Christian work among Orientals in America has been a pronounced success. Five per cent of the Japanese in this country are Christians, in contrast to one-half of one per cent of the population of Japan. The Christian success here has resulted in sending to Japan some seventy-five preachers who were converted and trained in America. Similar results are shown in the Christian Chinese leaders returned to China. Moreover, a compelling initiative has developed particularly among the Japanese Christians. Eighty-five per cent of the Japanese Missions are reported as self-supporting. This independence is one of the chief elements in the springing up of a number of missions, not really needed especially among the Japanese of Los Angeles.

The problem of the work is one of adjustment. Naturally, work in the two great centers of Los Angeles and San Francisco has been over emphasized. Unfortunately the better days of comity had not arrived at the time of the San Francisco fire, and each Board did its bit in reconstruction for the needy Chinese. Once there were thirty thousand Chinese in San Francisco. Now there are seven or eight thousand and yet sixty-five per cent of the money appropriated for Chinese work in California is spent in the San Francisco Bay region, where live only one-fourth of the Chinese of the state.

A new strategy is demanded of the Baptist, Congregationalist Methodist and Presbyterian forces, whose "fine property and large constituencies have been effective agencies in the civilization of the Cantonese Chinese." A new strategy is forthcoming. Fortunately the Oriental Missions Council has the spirit and method of meaningful adjustment. This Council functions through the Home Missions Council and the Council of Women for Home Missions in its relation to the several Boards.

The autumn conferences took definite action looking toward the systematizing of all school work for Chinese in San Francisco. Adjusted curricula under an educational direction does not mean lessening religious values, but means all pupils of certain grades in one building, other pupils of other grades in another building, thus using all present school buildings under a far more efficient system than at present. Such a coordinated Protestant work will have a compelling force among the Chinese destined to be influenced by the well planned and adequately housed Roman Catholic school work. It will be remembered that the Chinese children can not attend the public schools of San Francisco.

The autumn conferences also unanimously advised consolidation of mission interests with better equipment and leadership, so as to utilize fewer and more adequate buildings than at present, both for

Chinese and Japanese work in the Plaza section of Los Angeles. In the former, the Methodist Episcopal, Methodist Protestant and Free Methodist groups would be affected; in the latter they recommended a union of the already united Presbyterian and Congregational Japanese churches with the Reformed Church in the U. S. The finely equipped and strategically planned Japanese Institute of the Disciples Church has a large work in its present location in a section of the city by itself, as have also the Methodist Episcopal and Protestant Episcopal churches in another part of the city. Baptist statesmanship was particularly noted in the service to a Japanese farm camp at Moneta and to Japanese fishermen at San Pedro. Some of the best mission work is to be found among the rural Orientals where community churches with evangelistic emphasis and institutional features are maintained. These features include play grounds, reading rooms, forums, sewing classes, English and Americanization classes, and American workers ministering in the homes.

This rural work, late in beginning, must be extended to communities of Japanese living in the small towns or open country of Yakima Valley and Western Washington, Idaho Falls and Pocatello, Idaho, the mining and smelting camps in Utah, mining camps along the Union Pacific Railroad in Wyoming, the Hood River Valley, Idaho and Northern part of Orange County, as well as small towns between Pasadena and San Bernardino, California. A similar work needs to be extended to Chinese settlements in Sacramento River towns, country districts of the San Joaquin Valley, Mexicali and rural areas of Lower California. There is need for Christian work among Chinese in Reno, Nevada, Salt Lake City and Ogden, Utah, Boise, Idaho and Spokane, Washington.



SHALL THEY WORSHIP THIS IN  
AMERICA?  
An Idol in a Chinese Temple in Portland, Oregon

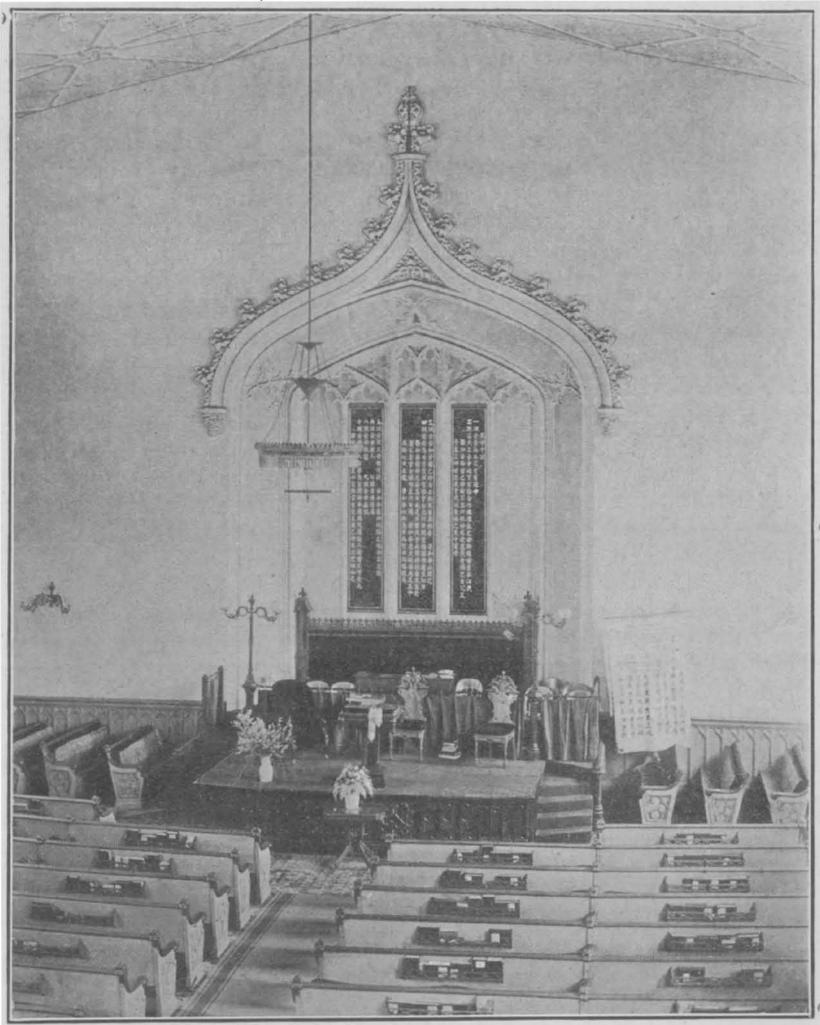
The value of Christian missions to Orientals in America is emphasized by the presence of Buddhist, Taoist and Shinto temples. The Buddhist temples are the most numerous. In Los Angeles, the temple building is the finest in its section of the city, and has on its third floor an extensive Chinese gambling outfit largely patron-

ized by Japanese, while on the second floor is the temple auditorium. One is impressed not only by the pagan shrine, in place of a Christian altar, but also by the inscribed names of contributors to the erection of the building, and the amounts contributed in Japanese characters encircling the room. The Shinto faith with its exaltation, if not worship of the Emperor, its teaching of the Japanese language out of school hours, together with social and business ostracism practised by many Americans, tends strongly to the unifying of the people and to the keeping alive of the Japanese customs and allegiance. Against these things is the all conquering Christian spirit and teaching in the persons of its faithful representatives effectively arrayed. In these witnesses is the heart of the solution of the Japanese as of all other racial, social, moral and political questions.

Traffic in Chinese slave girls actually exists in this American land. American gold actually passes through Chinese hands in barter for these young lives. To some of these rescued girls Miss Donaldina Cameron faithfully and effectively ministers as the superintendent of the Presbyterian Mission Home in San Francisco. The Methodist Episcopal Church also maintains a Rescue Home in San Francisco. At the Conference six of these slave girls, dressed in their native costume, sang triumphantly in their own language "Out of My Bondage, Sorrow and Night, Jesus I come."

Captain Duncan Matheson of the Detective Police Force spoke interestingly to the Conference of his two years and nine months experiences in San Francisco. "Among the Chinese there are two parties commonly known as tongs; one is the social tong, and the other the fighting tong. These tongs do not exist in China and are only found in the United States. The fighting tongs and the social tongs are very different in their aims and purposes. The social tongs exist only for helpfulness; the fighting tongs—of which Capt. Matheson named some ten or twelve—each have some peculiar interest, such as gambling or sex immorality. Tongs can declare war when they want to, declare a truce when they wish, and peace can be signed at will. In a war declared between two tongs four men were shot within seven minutes after the declaration and the war continued for several months. If a tong steals a prostitute from another tong and the money is not at once forthcoming, a war is declared. The slave girl is owned as an investment; she cannot land in America except as the wife or daughter of a Chinese man; so arrangements are made in the tong applying for her admission for a husband."

Continentially considered the number of Orientals in this country is too trivial for more than passing notice. One in fourteen hundred of our American population is Chinese, one in a thousand Japanese. Our Chinese population is decreasing. The Japanese peo-



THE INTERIOR OF A CHINESE PRESBYTERIAN CHURCH IN SAN FRANCISCO

ple, at the very most one out of forty in the state of California, are distributed also in other communities in other states. A possible menace of congestion does not exist unless it be in city areas of San Francisco and Los Angeles. Even in these two centers their number is not as great as the casual reader would assume. If the law recently adopted by Californians goes into effect the direct

tendency will be to make city conditions through over crowding much worse than at present.

The actual facts of Japanese immigration in recent years are not so alarming as inflated reports of noisy politicians and prejudiced newspapers would have us believe. Hon. A. C. Caminetti United States Commissioner General of Immigration, in his annual report for 1919, states that the excess of arrivals over departures for eleven years from 1909, the year of the Gentlemen's Agreement to 1919 is only 18,849 for the whole period. These figures include both Continental, United States and Hawaii. During these eleven years, according to the Commissioner's report, 97,849 Japanese have returned to Japan against 116,728 arrivals, Hawaii included.

Let America take courage. In the recent referendum 163,731 Californians voted against the amendments; 481,015 voted for them. This minority is a significant group. It has weight in the balance. It disregarded the newspaper agitation; it rose above the spirit of the resolutions passed by the American Legion; it defied the challenges of Senator Phelan plastered on the telephone poles of the state in the north, "Keep California White"; in the south, "Keep California American." Senator Phelan was defeated, swept out, no doubt by the Republican landslide and not by his anti-Japanese crusade. But the minority vote has its significance in that it was a vote carefully cast against prejudice at its height and without a carefully organized or extensive propaganda. It was a minority of which Christian America may be proud and of which the government at Washington must take cognizance.

Prof. Burnight of the Department of Sociology of the University of Southern California has made a careful study of "The Japanese in Rural Los Angeles County." He names three main factors working for assimilation and Americanization: the public school system, the Japanese Association and the Japanese missions conducted by the Protestant Churches.

Quite aside from the religious value, these institutions perform an invaluable service in raising the ideals and the lives of the people and in teaching them the true ideals of American life. The public schools do this to a great extent, but they reach chiefly the children. The missions on the other hand reach also the adults."

Representatives of these missions and the Boards supporting them went on record at their San Francisco Conference as follows:

"While not arguing for a wider open door of immigration, we cannot discover that a limited number of these people constitutes a menace. On the other hand; the proposition to take from their children born in this country the privilege of citizenship we regard as un-American and unchristian, and calculated to prejudice those American-born children against our people and our institutions. We urge President Wilson and Secretary of State Colby to press for an honorable and speedy settlement of such features of this complex question as are purely international."

# The Missionary Ministry of D. M. Stearns

*A brief account of a remarkable life and service.*

BY STELLA C. DUNKELBERGER, GERMANTOWN, PA.

“ABRAHAM BELIEVED GOD,” Jas 2:23. “I BELIEVE GOD,” Acts 27:25.

THESE quotations printed at the head of the little monthly “Kingdom Tidings,” published by Rev. D. M. Stearns for the past thirty years, express the foundation of his success in his spiritual life and the works so manifestly of God, which did follow. He believed God, and believed and taught that man must let God’s Word stand without omission or limitation (Revelation 22:19). He continued ever “looking for that Blessed Hope, and the Glorious appearing of the great God, and our Saviour Jesus Christ (Titus 2:13) which was the joy of his daily life, and the incentive to ever press onward to do the Lord’s command, “Go ye into all the world and preach the Gospel to every creature.” This he did through his Bible classes, and the missionaries throughout the world.

Dr. Stearns was born in Pictou, Nova Scotia in 1844, and was a student in the Pictou Academy from 1850-1859. He clerked in a store five years, took a Normal School training two winters at Truro, and from 1866 to 1876 was principal of public schools at Halifax and St. John, N. B. During the winter of 1876 he was resident missionary at the North End Rescue Mission in Boston, then for nine years he preached at Mt. Auburn Union Chapel, and at the Fulton Street Mission; and from 1880 to 1886, as pastor of Olivet Congregational Church, West Springfield St., Boston. Six and a half years he was pastor of the Reformed Episcopal Church, Scranton, Pa., and from October 1892 was pastor of the Reformed Episcopal Church of the Atonement, Germantown, Philadelphia, from which the Lord took him Home on November 6th, 1920. In accordance with his often expressed wish, that he might go while in the work, he gave his last Bible Study in his church on October 24th, from Psalm 109:21, 27 “Do thou for me, O God the Lord, for thy name’s sake, that they may know that this is thy hand; that thou, LORD, has done it.”

Dr. Stearns said that in his early church life, he was a member in good and regular standing, a teacher in the Sunday-school, distributor of tracts along the wharves, walking miles into the country to help with services in some little school house, and at the same time enjoying many pleasures of the world, not knowing that his sins were forgiven until the Spirit opened up to him John 1:12. Then began the real life of service.

In Seranton he began with one Bible class, then came calls from nearby towns. The offerings were handed to him for his services, but one day the Lord spoke to him, asking for the offerings for missions, after which he gave all to missions with the exception of his traveling expenses.

In 1898 he made this report of the work he was doing:

"On Sunday two services at my own church, and an afternoon service in the city. Monday, classes in Brooklyn, N. Y., and Bethlehem, Pa. Tuesday, Stroudsburg, Pa., Belvidere, N. J., Easton and Allentown, Pa. Wednesday, a Bible Class at Mauch Chunk, Pa., and church prayer meeting. Thursday, Philadelphia and West Philadelphia. Friday at Lancaster, Columbia, York, and Harrisburg, Pa. Saturday an evening class at the Y. M. C. A., Germantown."

Such strenuous work could not continue. The physical body was not equal to it, the classes were gradually diminished in number until at the beginning of 1920 he could only care for his own church work in Germantown, Phila., Pa., but though he was unable to carry on the classes, the blessing of the Lord continued to rest upon the work. This marked blessing began when Dr. Stearns undertook the support of a missionary. At first the missionary remittances amounted to \$553.05, but increased until over one million dollars has been given to this work through the church and Bible classes.

This past year \$107,808.06 was received, of which \$33,033.78 came from his own congregation, without the aid of a missionary committee, organization of any kind, or any personal solicitation; but by simply presenting the needs, at the services and by letters from the missionaries in different parts of the world, at every mid-week service.

Upon the wall, back of the pulpit, in the little church are two framed maps of the Eastern and Western Hemisphere, with small round perforations, as near to the mission stations as possible, in each country, with electric light bulbs behind the frame. When the electricity is turned on the light streams from these perforations showing where the Gospel is being preached through the missionaries whose work is supported by these gifts.

Dr. Stearns, in his little tract "The Secret of Missionary Interest," tells how the work was accomplished. In this he says:

A missionary pastor will make a missionary church, and efforts to obtain money in worldly ways are never necessary, nor in order. Our current expenses are easily met, and there is no indebtedness except that of helping to give the Gospel to all the world, that the Church may be completed. Let any minister honor God by believing His Word and walking with Him in His plan, and he will see God working in and through him. Why should there not be hundreds thus used as God's witnesses in these days of fearful unbelief?

# Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

## THE EDITOR'S MESSAGE

The reports presented at the annual meeting of the Federation of Woman's Boards of Foreign Missions are always full of information, inspiration and interest for the women of all denominations and of all lands. They concern both the Home Base and the Foreign Field. Mrs. Steele's report presented January 14th, 1921, on "Interdenominational Institutions on the Foreign Field," has a special bearing on the Christmas gifts for the Orient.

### Interdenominational Institutions on the Foreign Field

The Joint Committee of the Women's Union Colleges was organized in January, 1920, the object being to unify the plans, financial and otherwise, in America, and to enable the Boards of Control to function more quickly and more efficiently.

This Committee is composed of the representatives of the Board of Control of each of the Colleges and Medical Schools of the cooperating denominational Boards as follows:

#### *Methodist Episcopal Church:*

Dr. Frank Mason North  
Mrs. W. F. McDowell

#### *Methodist Episcopal, South:*

Miss Elizabeth R. Bender  
Miss Belle H. Bennett

#### *American Baptist Church*

Mrs. H. W. Peabody

Mrs. W. A. Montgomery

#### *Congregational Church:*

Dr. James L. Barton  
Miss Kate Lamson

Miss Rose Beatty

#### *Canadian Presbyterian Church*

#### *Christian Church*

Mrs. Anna R. Atwater

#### *Presbyterian Church, U. S. A.*

Dr. Robert E. Speer

Miss Margaret E. Hodge

#### *Reformed Church in America*

Dr. W. I. Chamberlain

Mrs. DeWitt Knox

Owing to the disappointment of the Interchurch World Movement and the great need for buildings and equipment in all the Union Colleges, an International Christmas Gift Campaign

was launched and an appeal sent out to secure 100,000 gifts of ten dollars each from interested individuals over the United States including the undergraduates in Woman's Colleges. The plan was approved by many of the Women's Boards and was carried on with enthusiasm.

### Yenching, Nu Tsu, China

The enrolment for the year was seventy-five, of whom only 16 were in the Senior College, 49 were in the Junior College, and 10 were special students taking mostly English and music. In the last semester there were 70 in attendance, of whom 57 were boarders. These students came from 16 different provinces and Korea, so there were only seven provinces, most of them on the far borders, which were not represented in the student body. There were 15 missions represented. Fifty of the students were church members and several of the others were earnest Christians though they were not affiliated with any church. Most of the non-Christians were special students or new pupils. The average increase in attendance for each year during the past five years has been 30%. \* \* \*

The buildings and equipment are totally inadequate for present uses, and plans must be made for at least one additional laboratory, dining room, kitchen and dormitory next autumn. The situation will grow more serious with each year, unless property in the vicinity is secured for expansion. Equipment, especially for biological laboratory, and books for the library are a crying need.

All of the older students are earnest, Christian young women, showing their earnestness in the spirit of service for others. Most of the religious and community service is under the

leadership of the College Y. W. C. A., which has been very active. A half-day school has been maintained for poor children and for two months a class was conducted for women and girls in the phonetic script. The students have been intensely interested in the local community service club. The students pledged themselves to direct Christian work as a life service. One young woman volunteered for missionary work in Yunnan.

Miss Jessie E. Payne returns from furlough to the department of Chemistry, and Miss Jean Dickinson, of Smith and Columbia will bring new enthusiasm to the department of Sociology. Miss Marguerite Atterbury of Wellesley and Columbia, appointed by Wellesley for three years as her representative in the "sister college," is the daughter of Dr. Atterbury, formerly of the Presbyterian Mission in Peking, and the granddaughter of missionaries in China. Miss Elizabeth Kendall lays down her work as head of the Department of History in Wellesley, and for one semester at least, will be on the teaching staff, bringing a closer touch with the Wellesley life. The visit of President Pendleton to the college in the early winter, and the visit of Dean Miner to Wellesley last autumn, will also help to cement the friendship, and to make the faculties one in spirit. Mrs. T. T. Lew, who comes with a master's degree from Columbia, will bring new enthusiasm to the Department of Education, especially in the Kindergarten Training Department, as she has specialized in that line. Her talented husband, last year a teacher in Union Theological Seminary, will be a Professor of Religious Education in the University.

We believe that this University can claim the honor of introducing co-education in graduate departments in China, for the School of Theology voted in 1918 to open its doors to women, and the Women's College faculty voted to allow its students to avail themselves of this privilege. Miss Chang attended classes there in 1919.

Since the affiliation of the College with the University, co-education is possible as far as is expedient in all departments, but the distance of a mile and a half between the Men's and Women's Colleges and the lack of trolleys or jitneys limit its present practicability. However, we shall try it in a few advanced classes next autumn. It is coming with a rush in China, having been approved in the summer of 1919 by the National Education Association, and put into effect early in 1920 by the Peking National University. Women students are admitted to the Canton Christian College and will be admitted to the Baptist College in Shanghai next autumn.

#### Ginling College

Students this year came from 10 provinces, 37 cities, 27 preparatory schools, 12 denominations and all ranks of society. As many applicants for entrance as were received were turned away for lack of space to accommodate them.

Every member of the graduating class had at least three positions offered to her in the spring of her senior year. About half of them plan to teach; 35% hope to study medicine, 15% hope to do evangelistic work. Even after marriage they will be active along some line of social service.

Fully two-thirds of the students pay all their college expenses; others are aided by friends, as in American colleges, and by scholarships. A Ginling girl pays proportionately to the expense of her education as much or more than an American girl.

Chinese faculty and American faculty hold degrees from the following colleges and universities: Goucher, Illinois, Michigan, Mount Holyoke, Oberlin, Smith, Vassar and Wellesley, Hartford Theological Seminary and Teachers' College, Columbia. Fourteen now, ten more needed in 1920, 46 in all in 1925.

Courses have been given in Art, Astronomy, Biology, Chemistry, Chinese, Education, English, Mathematics, Music, Psychology, Physical

Education, Physics, Sociology and Religion, totaling 269 semester hours.

The five members of Ginling's graduating class in 1919 were the first women in China to receive the degree of Bachelor of Arts for work done in that country.

The Alumnae are finding important positions in educational work in China. One has won high respect and honor in the Government Teachers' College, and was offered the position of Dean of the Women's Department with a two or three years' scholarship in America in preparation for the work.

The urgency of the need of new buildings is increasing. In the rented buildings there is no hope for improvement, and college growth is checked until new buildings are provided. New buildings for Ginling are an absolute and immediate necessity. The health of the faculty and students, as well as the growth of the college, makes imperative the transfer as soon as possible from the old location to the new. A fine site has been secured near the University of Nanking and architect's plans have been carefully drawn up. The Alumnae, twelve in number, have undertaken to raise \$35,000 for one of the dormitories, which they hope to present to the College.

The lease of the rented building expires in 1922. The new campus is on the other side of the city, too far away to make possible building by stages. A group of six buildings large enough to provide for the work we are now doing, for the residence of present students and faculty members and the increases expected in 1922, built according to the plan approved by the Board of Control in the Ginling College Committee, would cost not less than \$250,000. For furnishing, equipment and contingent expenses \$100,000 more would be needed. \* \* \*

#### Shanghai School for Nurses

One of the latest of union institutions is the so-called "Shanghai Union Training School for Nurses," a name which is recognized as inadequate to express the full objective of this in-

stitution. The union is not fully consummated in every detail.

The American Baptist Board, the Woman's Union Missionary Society, and the Woman's Missionary Council of the Methodist Episcopal Church, South, are the three Boards united in the movement. A Joint Board of Directors has already been organized in America, and a China section of the Board of Directors has been set up on the field. The Constitution is being prepared and budgets and estimates made.

The Shanghai Union Training School for Nurses contemplated as its objective three departments: the hospital proper (formerly Margaret Williamson, a Training School for Nurses, and a School for Training of Public Health workers and teachers of hygiene. The initial staff already assigned to the Institution and on the field consists of five women physicians, three trained nurses, and one evangelistic worker. Invitations are being extended to other boards working in Central China to join forces in the work.

#### Woman's Christian College, Tokyo

The third year began in April, 1920, and the number of applicants for admission was 175, of whom 68 were admitted. The college at present offers five courses, extending over a period of four years undergraduate work and two years advanced work. These courses are: English language and literature; Japanese language and literature, liberal arts, social service and business. As soon as the college is housed in permanent quarters, courses in science and music will be opened. The subject of education occupies a prominent place in all courses, so that students can prepare themselves for teaching in these branches. Of these courses, the one in social service has attracted special attention from the government authorities, and the home department is giving two scholarships of 25 yen per month each to students of this course. Owing to a very strong desire on the part

of the students some special subject such as theology, philosophy and special psychology have been added to the subjects already prescribed in the course, and also lectures on social problems and problems relating to women are being given.

#### Medical School for Women, Vellore

Vellore had eighty-nine student applicants, but only twenty-four could be accommodated in the two classes. This Institution fully equipped could train hundreds of doctors and thousands of public health workers.

We realize the urgency of the need when we know that ninety percent of the women of the East are born, live, bear children, and die in terrible suffering with no medical aid. We cannot send men to help them—only a woman can minister.

At Vellore, the Government of India pledged one-half support and plant in view of the terrible distress, if only so many as six girls should apply. After being established only two years sixty-five women had to be turned away because there was no accommodation for them.

The announcement that Dr. Katherine Scott, resident physician at Vassar college, will sail this summer to join the faculty of the Medical College at Vellore, India, is of distinct interest. Dr. Scott was formerly in charge of a large hospital in India, but had to come back because her health gave way. She is now built up again and so will be able to render first class medical service on the staff at Vellore. One thousand dollars endows a bed at Vellore; \$400 educates a doctor (four years), \$200 trains a nurse (three years), \$100 is a share in a building and \$25 a year saves a baby.

#### Woman's Christian College, Madras

A copy of the Madras Mail, recently received, describes the inspection visit of Governor and Lady Willingdon to this College, and tells us that "this institution has now thirty-eight women pupils undergoing train-

ing for sub-assistant surgeoncies. Four of these are Hindus, two Anglo-Indians, and the rest Indian Christians. The school, though it is only in its second year course, has already made its mark in the medical educational world—the report continues. It sent up fourteen girls last year for sub-assistants examination, all of whom secured passes, four taking their places in the first class.

"Her Excellency, while expressing her gratification at the success attained by the pupils, said she could find work for fifty at once, if they could be found. Requisitions have gone forth both to America and Great Britain for more lady doctors as teachers in the school for third and fourth year classes now established. Over two hundred acres of suitable land have already been acquired by the Government for the Medical School, which is to have the necessary buildings erected on this spot situated in a healthy location at Thorapadi."

The women of the Orient are athirst for leadership. Every year many thousand girls graduate from High School and many of these would enter college if they had an opportunity. Not only are these young women ready, but it is equally certain that until large numbers of them enjoy the advantages of a college education, China, Japan and India cannot hope to make progress in real life. No nation rises higher in its civilization than the women of that nation, and the world's progress is timed to the footsteps of the world's mothers. Those of us who know what a large place educated Christian women occupy in all the Christian activities of America, will know that the progress of Christian work in non-Christian lands will depend in a large measure upon the rapidity with which educated, earnest Christian women are developed and prepared for life. Christianity has once more a great opportunity to assume leadership in the higher education of young women in the Orient. The only hope is in the Christian education of the coming generation.

# BEST METHODS



MRS. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK

## MANY METHODS OF MANY MINDS

Some of the best books are listed in the unclassified "Miscellaneous." Some of the most appetizing dishes are prepared from the cook books which give tested and tried recipes of many cooks rather than the untried theories of a platform expert. This month's "Best Methods" come from the actual experience of workers from Massachusetts to California.

### BIRTHDAYS THAT COUNT

In one of the missionary societies connected with the Christian Women's Board of Missions, the members have stopped counting their birthdays but have learned how to make their birthdays count. Every woman in the society is asked to buy a book as her birthday gift and to present it to the society. Books are selected from a list furnished by a committee. The donor writes her name on the fly leaf, leaving as much room as possible for other names to be added. Instead of placing the book in the library, every woman is her own circulation librarian charged with securing all the readers she can for her book. Many will read a book if a friend hands it to them and asks them to read it, whereas they would never seek out a library and a librarian and select a book. The donor reads her book first so that she can call attention to its strong points. Then every subsequent reader writes his or her name in it. If any members do not wish to buy books they may be assigned one from the library and circulate it in the same way.

The winner in the reading contest is the woman who secures the largest number of readers within a year. If the contest feature is emphasized, all members may be asked to present their books on the same date, each

one writing the birthday date after her name. Readers are not limited to members of the society, nor to women only. The autographs of many men who have been tactfully lured into the unexplored treasure house of missionary literature are to be found in these books. This plan has secured a more general reading of new missionary books than the society had formerly thought possible.

### A SUCCESSFUL IMMIGRATION MEETING

*Reception Committee.* Members of D. A. R. Chapters and Colonial Dames who could be interested and enlisted to help, or girls or women dressed in colonial costume.

*Wall Decorations.* Flags of all the nations grouped around or under the Stars and Stripes. Pictures of the Landing of the Pilgrims and other immigration scenes.

*Introduction.* The leader welcomes "all the immigrants who have come from so many lands." As the members and guests look around for foreigners, she asks each one present to tell from what country her ancestors came. There is sure to be great interest and surprise in the number of nationalities represented, and everyone understands more clearly that she is an immigrant or the descendant of an immigrant unless her parents were American Indians.

*Map Talk.* A large map on the table in the center of the room if the attendance is small, or on the wall if all cannot gather around the table is the next center of interest. Before the meeting the leader should make an outline map of the United States with the Great Lakes and the principal rivers indicated and cut from a map of similar dimensions, sections representing the different settlements. These should be plainly labeled:

Jamestown, 1607  
Plymouth, 1620

etc. Before the meeting, these sections should be handed to different members who are to be prepared to state in not over three minutes the principal facts in connection with the settlement assigned. The sections should be pasted in proper place on the map by the leader.

*Short talks* on various features of the present day immigration situation may be made a most interesting feature of the meeting.<sup>1</sup>

Colored graphs showing from what countries they come, the number of illiterates, etc., may be used for posters and furnish the basis for several interesting talks.

*Thumb Nail Biographies* of great immigrants may be given with one or two minutes allotted to striking facts about each as a "Roll of Immigrants we Honor" is called.

*What the Churches Are Doing.* If the meeting is denominational, some one should be appointed to write to the Immigrants Mission Board of the denomination for latest facts about work being done, and needs of the work as a basis for a talk which should be concluded with a bird's eye view of all the religious work being done for immigrants. If the meeting is interdenominational, appoint representatives of various denominations to tell, in not over three minutes, the most interesting and important fea-

tures of the work of their own Boards.<sup>2</sup>

*Conclusion.* Gather together the impressions of the meeting by a brief concluding talk on "Our Responsibility as Older Immigrants to Later Arrivals."

#### VARY THE MEETING PLACE

*Why meet always at the "usual time and place"?* Some time ago a society in a college town added a delightful variety, which is the spice of missionary meetings, by holding its meeting in the Science Hall of a nearby college.

"Talk may be cheap and tiresome but pictures are expensive also entertaining" was the announcement. "Our Home Missions" was presented by pictures of home missions and home missionaries thrown on the screen by the radiopticon which was part of the college equipment. Post cards, photographs and lantern slides were used.

A refreshing social feature was added by the picture of the work and the workers of the local church. Some of the photographs dated back to the babyhood of present day pillars of the church and a lively identification contest followed.

#### ANTI-RUTS RECIPES

"A rut is a grave with both ends knocked out" said a wise one who looked at a dead missionary society. The monthly bulletin of the Mississippi Missionary Society of the Methodist Episcopal Church, South, offered a prize for the best paper on "Ruts." Here is their blue ribbon paper:

"Ruts" is a disease which, though not confined to the missionary societies, often thrives among them. Of long duration, it sometimes takes months to run its course, always resulting fatally unless treated in time. The peculiar danger of "Ruts" is that it runs the spiritual vitality

<sup>1</sup> Write to the Commissioner of Immigration Washington, D. C. for a copy of his latest report, which is full of interesting material about the immigrants coming to our shores.

<sup>2</sup> Write the Home Missions Council, 156 Fifth Avenue, New York or Miss Florence E. Quinlan, Secretary of the Council of Women for Home Missions, 156 Fifth Avenue, New York, for definite information about interdenominational work for immigrants.

so low as to leave the society the victim of various deadly diseases.

*Cause*—"Ruts," like pellagra, is caused by improper diet—same songs, same prayers, same women on the program every time, nothing new, nothing spicy, nothing appetizing for mind or spirit. Result, "Ruts."

*Symptoms*—The onset of the disease is insidious, manifesting itself in seemingly trivial things, such as falling off in attendance, lack of interest on the part of members, absence of officers from the meetings. The work of the society becomes irksome even to the faithful few. The spiritual temperature of the patient is subnormal, a general condition of inertia is prevalent.

In the advanced stages of the disease, the symptoms are more marked. There is a total absence of the regular meeting of the officers of the society; a pronounced tendency to let the president do the work; the society fails to report to the district secretary; the attendance at monthly meeting is barely discernible; there is entire absence of mission and Bible study; members fail to pay their dues and pledges. Spiritual vitality runs so low that the auxiliary dies.

*Treatment*—A reaction must be brought about immediately by an absolute change in habits. This is one disease where the "rest cure" is fatal. The patient should lead a strenuous life. New, spicy, snappy programs, new songs, new prayers, different girls on the programs—everything new. Sometimes a change in an officer is necessary. This is always accompanied by severe discomfort for a time, but the patient recovers so rapidly that the end justifies the means. This reaction is best brought about by a thorough inoculation of the members with the Anti-"Ruts" serum called "Pep." "Pep" not only cures but is a sure preventive. Of course the officers take it first and keep a supply on hand to administer whenever needed.

It is the peculiar nature of "Pep" to render a society immune to "Ruts" because it builds up the general condition. The elements of which it is compounded must be in every successful auxiliary.

**P**-rayer. (That makes it possible for God to work.)

**E**-nergy. (That makes the member work.)

**P**-ersonality. (Consecrated so as to glorify God.)

The formula for "Pep" is found by combining John xiv. 14, Romans xii. 11, and 1 Cor. vi. 20.

There is no danger of "Ruts" in any society that inoculates with "Pep." Let's have an Anti-"Ruts" campaign.

## TWO BIBLE READING SUGGESTIONS

The theme "The Bible and Mis-

sions" suggests a variety of ways in which Bible readings may be given. At a recent meeting a beautiful girl, dressed effectively in Indian costume, entered the room as the society finished repeating the 23rd Psalm.

"May I repeat that Psalm as it has been translated for the North American Indians?" she asked. "Surely it is not so beautiful in any other language of earth, and to no people can it mean as much as to the Indians:

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

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

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

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

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

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

\* \* \* \* \*

Mrs. C. B. Newcomer who lives in the College town of Carthage, Illinois, recently had a missionary meeting at which the Bible lesson was read in Latin, Greek, Hebrew, German, French, Swedish, Norwegian, Spanish and Italian, by students. After the reading in each language, the leader gave the story of the translation into that language.

## A COLLEGE PICTURE FRAME

Carthage College has on its chapel wall, a large frame which contains the pictures of all the students who have gone to the foreign mission field.

At the top of the mat is printed "Carthage College Foreign Missionary Band." Under each picture is the name of the former student, degree, class and present field of service. Twenty pictures are in the frame and blank spaces are left to keep the call always before the students.

#### USING CITY LIBRARIES

Each local church or Women's Missionary Federation should see that the subject of missions is not overlooked in the city library. In response to sufficiently urgent requests to the librarian or committee, missionary books and new periodicals will be added. Each year, a list should be made of the books in which the people of all churches will be most interested in view of the theme for the year's study. The library authorities will be glad to secure the books if they are assured that a large number of members really want them.

Missionary periodicals should be secured for the reading room. If the librarian has not funds to pay for subscriptions, individuals may be found who will give a subscription to the "Missionary Review of the World," the "International Review of Missions," "The Moslem World" and other magazines of general interest. Denominational societies will send the magazines of their denominations to the library if there is a concerted request for them.

#### CHRISTIAN AMERICANIZATION PLAY

The 1920 Minnesota School of Missions presented some impressive suggestions on how not to attempt Christian Americanization, as well as how to do it in a three act play. The first act showed an enthusiastic Red Cross unit considering future activities and proposing to Americanize foreigners along social lines. Plans were made for a reception to which all foreigners in the city are to be invited by posters prominently displayed.

Act two presented the reception with a frantic hostess trying to harmonize eight nationalities in one reception.

The final act gave methods of Christian Americanization after a three months interested study of the problems of immigration and how to meet them.\*

#### SIX CIRCLES OF PROGRESSION

When forty-eight girls who belonged to the missionary society arrived, they found their chairs arranged in six circles instead of in the usual rows.

After a devotional service, the program topic "China" was announced and a speaker was assigned to each circle. Specific phases of the subject had been assigned to each speaker several weeks in advance.

1. The Country and Its History
2. The People, Their Characteristics and Customs.
3. The Religions.
4. Missions and Missionaries of the Past.
5. Present Day Missions and Opportunities.
6. What of the Future of China?

Each group was given eight minutes with each speaker. At the tap of a bell the groups changed very quickly. It was found that the last topic was just as effective when it was presented as the first. The careful preparation and consultation of the six speakers resulted in an enlarged leadership and variety. While this plan is not to be recommended as a regular diet for each meeting, it gives added spice and interest to one meeting.

#### A \$500 INVESTMENT

About forty years ago a Methodist pastor in California stepped up to a nineteen year old lad who was working in a brick yard and said "A business man has come to me to handle a little investment for him. He says he would like to invest about two hundred dollars a year for four years in the kind of man he thinks you would be if you had a chance to go to college. He will pay this two hundred dollars a year if you will go to Alleghany College for four years."

Three days later the manager of the brick yard received a courteous no-

\*Six copies of the play, entitled "Immigrants All," may be secured for three dollars from Mrs. M. B. Lee, 3129 Portland Avenue, Minneapolis, Minnesota.

tice that there would be vacancy on his force, and the young man went to college. He entered in 1880. By earning money during vacations he needed to draw on his benefactor for only \$500 to finish his course instead of the \$800 promised. He graduated in 1885 as a trained Christian man ready to take his place in the world's work.

This young man has paid back to his benefactor the amount invested in him, but the "capitalist's" return is larger in other ways. The lad from the brick yard is now a successful business man in San Francisco. His eldest daughter is head of an Industrial School in Japan where twenty girls in the senior class are baptized Christians and four are in training to become Bible women. Two sons are in college preparing for the ministry and the third is a student volunteer. A fourth son is in high school and will probably enter Christian work. The father has made many investments, but he considers that helping young people to go to college is the most profitable and far-reaching. He says that the five hundred dollars given to him means one hundred thousand dollars in returns to the Church, with an ever widening circle of influence.

He has advanced money to many students to go to college and to attend student volunteer conventions. "There are resources at the command of the Church which have not been touched," he said in a recent interview.

"I know of literally thousands of business men in our congregations who would help young people to get a Christian education if pastors and workers would only seek them out. I know of one man who has made it possible for fourteen young people to go to college. The practice should become general. The best way to approach business men on this proposition is to suggest a loan to be returned. The endorsement of a note by a business man will serve the purpose and make it possible to secure funds from a bank. If pastors and

missionary workers would seek bright young lives and urge prosperous business men to put their money back of them, they would be helping two people at once and starting a never ending influence for good."

#### A FARMER'S SEED SOWING

A California pastor whose health failed in a large city church went to work in a small village, and began to look around for opportunity. He saw a girl of unusual ability who was finishing high school and talked with her about going to college, but she said that it was impossible. The minister called on a farmer and his wife who had no children of their own and proposed that they should send this girl to college. Their income was not large and such a proposition involved more than a quadrupling of their gifts, but they decided that it was a good investment and promised to send her to college for two years and then if she was making good they would see her through. She is making good, much to their joy and is preparing to go to China as a missionary.

#### THE PRAYER WHEEL

By FLORENCE MALLALIEN RIFFEL.

The group of club and business women composing the missionary auxiliary had one and all decided that they simply *could not pray* in the meetings. The president, who was as deeply interested in them as she was in the field abroad, told the speaker of her concern over this their one great lack.

When the afternoon meeting began, there was a black board on which was drawn a large circle with the words GOD'S ENCIRCLING LOVE on its outer edge, and within it a small circle divided in half marked with the letter H and F standing respectively for the home-base and the foreign field of missionary work.

The speakers, who had been given charge of the devotions, asked the women to express what the word "devote" or "devotions" really means. When they decided that it really means "to give one's self to"—she

called attention to the fact that the entire missionary proposition lies within the circle of God's love, and asked that we might devote ourselves to thought about it for a little while.

Calling upon individuals, she asked, "If you were going to pray for a definite thing concerning the mission work what would you ask?" Such answers as these followed: "More missionaries," "Health and Protection," "Kept from loneliness," "More Money," "Better equipment," "More Bible women," "More literature," etc., etc.

In response to the same question concerning the home-base side, the answers included these: "More loyalty," "Larger giving," "More intelligence," "Bigger membership," "More earnestness," "*A larger prayer life*" "More money"; etc.

As each of the answers was given a line was drawn from the inner circle to the outer circle until the "Wheel" was complete. Then by sentence prayers, an earnest prayer of few words by the leader was followed by the members, asking very definitely for the things about which they had been talking. Fully forty women took part, many of them for the first time uttering a prayer in the hearing of another.

The president later wrote, "We have a prayer auxiliary now and needless to say, more members, larger contributors, better workers and women of deeper consecration, so of course the work "over there" prospers accordingly."

#### ONE METHOD OF RECRUITING

The picture of the local men and women serving in the Red Cross and in the army hung on one side of the Sunday-school room, while on another wall hung the picture of a Chinese lad who was being supported by the school but nowhere was there a picture of a young man or woman who had gone out from the school to serve as a preacher or missionary.

The speaker, who had been allotted ten minutes in which to make a "missionary address," was overcome with

an intense longing to secure from among these intelligent young people a recruit for Jesus Christ. Why not then tell the story of "The Empty Frame"? So, after laying before them the need and the urgency of saving the world, not for democracy only but for the future life that reaches out through the eternities, she told of the Sunday-school teacher, whose habit it was to keep constantly before her pupils the framed pictures of missionaries whom her church had sent forth. Among them always was one *empty frame*. This empty frame was the central theme of many class prayers, that, some day, it might be filled with the picture of a member of the class.

Then the speaker said: "For fifteen years there has been not only an empty frame but an entire blank wall in this Sunday-school. On the one wall are the pictures of those serving their country; on another wall is the portrait of one who represents the some one's else service to God in the mission field. In what year of our Lord shall *we* hang the picture of one who has gone out from this school to be an *evangelist for Jesus Christ*?"

At the close of the session a lovely young teacher who had led all of her class to the Saviour, came forward and said "I cannot withstand the call any longer, I must say, 'Here am I, send me.'" In a final consecration at Mountain Lake Park last summer, she gave herself to India and sails in the autumn of this year to her station in South India. Her picture is now being framed to occupy the vacant wall, and beside it will hang an empty frame which those at home will pray may soon be "filled."

#### TEN MISSIONARY NEEDS

Bishop Joseph F. Berry, Philadelphia, Pa.

- More missionary faith.
- More missionary prayers.
- More missionary sermons.
- More missionary intelligence.
- More missionary conviction.
- More missionary self-sacrifice.
- More missionary consecration.
- More missionary giving.
- More missionary volunteers.
- More missionary rejoicing for victory.

# NEWS FROM MANY LANDS



## CHINA

### The Old and the New

**I**N A VILLAGE near Tsingtau one building serves the double purpose of a heathen shrine and a Christian school. When the missionaries were at a loss to find quarters for a school, one of the influential citizens came forward with an offer of his family ancestral hall. So it came about that side by side with the altar where incense is burned to ancestral spirits stands the Christian teacher's desk; and on the same wall hang scrolls inscribed with ancient Chinese maxims and posters bearing messages from the Bible.

### Extent of the Famine

**T**HE present famine in China is differentiated from all that have occurred during the past forty years in that it is caused by drouth, whereas previous famines were due to floods. This accounts for the extensive area affected by the present disaster. The average rainfall in North China is thirty inches per year, but since the fall of 1919 there have been in large areas less than two inches. In North Honan no crops have been harvested since 1919. The area affected has extended until famine conditions prevail in a territory approximating 100,000 square miles, and outside of this a total area of 375,000 square miles is suffering from a shortage of food. It is estimated that before conditions can be normal, more people will have perished by starvation than were killed in the great war. If adequate relief is not carried through something akin to a collapse of civilization may result in this vast area. Some governmental action on the part of western nations is needed.

### Institution for the Blind

**T**HERE are in Kiangsu province at least five thousand blind boys be-

tween the ages of eight and twelve who are without opportunity for education. An institution for blind boys in Shanghai was founded eight years ago, and now has nearly forty pupils, all on the road to independence. One graduate is tutoring in St. John's University, others are taking special courses as further preparation for teaching. Fifty dollars a year for seven years will take a blind boy out of the street, and if he has it in him, make a self-respecting, useful citizen.

### Introducing Coolies to the Missionaries

**M**R. WALTER SCOTT ELLIOTT formerly of the American Bible Society in China, spent three years among Chinese war laborers in France. French authorities forbade the teaching of religion at inland coolie camps, but at Marseilles, the port from which the coolies were sent home, this restriction was not in force, and Mr. Elliott was able to carry on direct missionary work. To every man who would accept it was given a Chinese Testament and a card of introduction to a missionary in his home district. He expects to return to China and follow up this work by visiting the men whose lives he touched in France.

### Need for Agricultural Reform

**T**HREE paralyzing obstacles are blocking the way to improved farming in China. The first centers in the deadening influence of superstition and the destructive negative ideals of pagan religions. As an instance of this is the popular theory that the dragon is in direct control of rain, and omnipresent beneath the surface of the land. The railroad restricts his free movement, and his anger leads him to retaliate by withholding rain. Yet without railroads surplus products cannot be put on the market.

The second obstacle lies in the ignorance of Chinese farmers as to methods which will enable them to produce more grain, live stock and other products per man, and the third lies in the faults of the economic organization of Chinese agriculture. From half to two-thirds of the farmers of China are estimated to be tenants who first divide the crop with the landlord and then devote a fifth of their share to the evil spirits of which they stand in awe. By practical demonstration to the Chinese farmer of the productive power of fertilizers on his clay soil, and of the folly of spending a fifth of his income on idol worship, the trained agriculturist can reform and vitalize the millions of discouraged Chinese farmers.

#### From Prisoner to Pastor

**REV. YIN CH'IN TAO**, who was ordained to the Episcopal ministry on November 4, in Hankow, was converted to Christianity in prison by a fellow prisoner. Both were serving terms for being associated with a revolutionary movement against the Manchus. Mr. Yin was a profound scholar, learned in all the wisdom of Confucius and was not easily persuaded that there could be a better philosophy, but the Christian prisoner's Christlike spirit under adversity gave force to his exposition of Bible truth, and Mr. Yin was finally won. He has now been assigned to one of the most difficult posts in the diocese, Sznau, fourteen days' journey from Hankow.

#### Korean School in China

**OVER 800** Koreans now live in Shanghai and a suitable school is needed for their children. It is anticipated that within the next two or three years the number of Korean children of school age will number more than 200. There are also nearly 200 older Korean students in the city, most of whom are handicapped by poor language preparation, and are appealing for help in this particular. A small school started in a private

house in 1916 has outgrown its quarters more than once, and its Board of Directors, all Koreans, now propose the erection of a \$25,000 building, to accommodate 300 pupils.

More than half the Shanghai Koreans are Christians, and they are enthusiastically supporting the school proposition, which will also afford them a proper place for church services.

#### White Son Pray for Yellow Son

**WARREN W. CLINE**, Y. M. C. A. worker in Peking, sends the following terse statement of China's need as expressed in a letter from one of his pupils.

"My dear Cline, I hope you pray for our China in your prayer. I be sure God will be blessing our China if His white son pray for His yellow son."

This young Chinese, who has successfully passed the entrance examination for Peking University, will study for the Christian ministry. He has won fifty-one other young men besides his immediate family to Christ, during the short year and a half of his own Christian life.

#### JAPAN

##### The Printed Page Bears Fruit

**THE Record of Christian Work** tells of a counterfeiter who answered an advertisement offering literature by mail to those interested. He received a tract by Mr. Kanamori, "The Story of Taro Ando's Conversion" and a New Testament, all of which he read. The passage in the narrative of the Crucifixion "This man hath done nothing amiss" impressed him with the sharp contrast between Christ and himself. His behaviour began to improve and this led to a shortening of his term. As soon as released he asked for baptism, and subsequently started a church, now self-supporting, in the town where he lived.

##### "Loving Neighbor" Institute

**THE** new home for kindergarten and other Christian social work erected at Oita by the Woman's Mis-

sionary Council of the Southern Methodist Mission was dedicated by Bishop Lambuth on September 23, 1920. The Mayor of Oita, whose three children were brought up in this kindergarten, made a congratulatory address, in which he made reference to Christianity as a force which lives to serve humanity. The mayor professes no religion, yet asked the privilege of testifying to the influence for good which this institution is exerting. The enterprise includes two buildings, a home for the missionaries and the one just completed, Airin Kwan, or "Loving Neighbor" Institute. The building contains kindergarten and club rooms, class rooms and dormitories. It will be the headquarters for city and district evangelistic work for women.

#### Japan's New Religion

**D**R. EDWIN E. SLOSSON declares that a form of Shinto faith called "Omoto-Kyo," or "The Fundamental Faith," is gaining great prestige in Japan, in spite of government opposition. As with Christian Science a woman was the founder. It is described as a combination of Shinto, chauvinism, megalomania and mesmerism. It emphasizes faith healing, but does not recognize Christ; communism, nationalism, millennialism and mysticism are characteristic teachings. It issues a monthly magazine and a well edited daily.

The founder of the cult was a poor rag picker, the widow of a drunken carpenter and mother of eight children, who died in 1918, leaving 10,000 volumes of manuscript (it is claimed) describing her visions, much of which is illegible or incomprehensible. The following is a brief summary of this religion:

Japan is the divine country. All lands are now in the control of demons. Modern civilization is based on selfish individualism which must be displaced by communism. One of the great gods is soon to appear and establish his reign of peace following a day of judgment in 1922.

Although founded by an illiterate woman, the cult is being developed by trained and intellectual leaders, who are its theologians and organizers. The Osaka *Taishi Nichinichi* has been purchased for the spread of the doctrine. Allegations are made in some quarters that Omoto-Kyo is the scheme of militarists, who plan to use it to promote their ambitions.

#### The Monkey Temple

**T**HE rites of the famous monkey shrine in Osaka are a mixture of Chinese and Buddhist influence. The three monkeys, with their legend of not seeing, hearing, or speaking evil, is of Indian origin, and the twenty-four hour worship period observed comes from Chinese Taoism. This twenty-four hour festival occurs every sixty days and is governed by the monkey sign of the Zodiac. The purpose of the worship is to overcome the work of three germs, supposed to dwell in mankind, controlling different parts of the body. For example, the one which resides in the head will cause gray hair, sore eyes, etc., if sins are committed which arouse him.

There is a shrine with three living monkeys, and to the left of it stone images of the original monkeys with hands over eyes, ears or mouth. While this temple has its devotees it also has opponents. Shintoists point to its worship as an illustration of Buddhism's effect; highly developed Buddhists decry it as not being Buddhism, while the non-religious scornfully say this is what religion does for people.

#### Japan Evangelist.

#### The New Korean Women

**T**HE Korean author of a recent book dedicates his volume "To the Women of Korea." Another prominent Korean describes his countrywomen in the following fashion: "The change in the women is beyond imagination. I cannot believe my eyes. It seems as if Heaven had touched earth. The women have

awakened all of a sudden. They know more of what is going on in the world than the men do."

These tributes to the new found place and power of Korean women is a direct testimony to the uplifting power of Christianity.

#### Women's Educational Association

**A**N EDUCATIONAL association has been formed by Korean women which carries on three lines of activity—a night school, a magazine and a lecture course. The night school opened last April with eighteen students and ten Christian women instructors. The school has grown to an enrolment of 160 students.

The purpose of the lecture course is to afford up to date knowledge of world events, and it is hoped that through these lectures may come moral quickening, and a stimulus to social intercourse among Korean women. It is the sincere desire and confident belief of those who have this work in charge that the association will do much toward the education and development of Korean women, and that it will have great influence in bringing them to know Jesus Christ and His saving power.

#### SIAM AND MALAYSIA

##### Teaching of Buddhism Urged

**A**N ARTICLE in the *Siamese Teachers' Monthly* contrasts the lethargy of the Siamese in spreading Buddhism in the schools with the zeal of American, British and French missionaries. The writer commends the methods of Christian missionaries, showing that the missionary tries to benefit a place in a way that inspires faith in him and his religion. The help he gives is usually of a physical nature, and also includes the founding of schools, for they think that teaching the children in their religion when they are young will later make them strong disciples. In this way they get a large number of women. He laments that in most Buddhist homes there is almost no teaching, and in very few homes are there any truly religious persons.

#### Immigration to Malaysia

**C**HINESE and Indian immigration into British Malaysia is increasing by leaps and bounds. From 1901-1910 it was 235,100; from 1911-1913 it reached 365,800 and doubtless has increased still further since the armistice.

Both Indians and Chinese are far more open to new influences for good or evil in these surroundings than at home. But the preponderating religious influence of Malaysia is Moslem. Nineteen out of twenty in these islands follow Mohammed; but they are less bigoted than most of their fellows in other lands. Malaysia is a field for service to the whole of Southern and Eastern Asia.

*C. M. S. Review*

#### INDIA

##### The Work of a Famine Wait

**R**EV. C. W. POSNETT, who has been in charge of a mission at Medak, tells of a famine child received in his home twenty years ago. After he became strong and the famine ended, his relatives persuaded him to run away from the mission. For a few years he was lost sight of; then he turned up with a crowd of people whom he had taught and prepared for baptism. The missionary testifies that he never met a group better prepared than they.

A week or two later cholera broke out and these village people were the ones who had to do the menial work of the sacrifices, kill the cattle that are offered, and carry the bleeding heads round the village behind the devil priest. They were to be well paid for it; the famine was at its height and they were starving. But they had become Christians; they talked the matter over with their boy teacher, who knew what it was going to cost them to refuse, but there was no hesitation. They said they were willing to make a sacrifice, and they would make their offerings to the temple of Jesus but nothing would make them take their ancient part in the cholera sacrifice. They were told that they need not make any sacrifice

themselves if they just did the work; but their young leader kept them to their word. Although the cholera raged, God spared all their homes.

*Duyanodaya*

#### Mahrattas Seek Purer Religion

**A** MOVEMENT among the Mahrattas in the Bombay district seems to have been inspired by the presence of Christian missions. A society entitled *Satya Shodak Samaj*, "the Society for the Search of Truth" was started some years ago, its aims being (1) The overthrow of the Brahman supremacy over the Mahrattas, (2) The substitution of Mahrattas for Brahmans to perform the priestly duties and ceremonies in their caste, (3) The teaching of a pure Hindu religion. So far as it goes, the teaching of the *Satya Shodak Samaj* is based in part on Christian truth. The movement seems to represent the dissatisfaction of the human heart with the popular system of idolatry as taught and practised by the Brahmans; it also represents an attempt on the part of the Mahrattas to make up a new religion for themselves, with the grosser superstitions of Hinduism left out.

#### *The Mission Field*

#### Catholics Become Mohammedans

**A** LARGE number of Roman Catholic converts without caste determined to challenge the right of caste Catholics to the exclusive use of the church, and as a test entered it during a service. On hearing of this unprecedented audacity of the hitherto humble casteless worshippers, the castemen ejected them without any protest from ecclesiastical authorities. Chagrined at this display of unchristian spirit, some of these casteless Catholics are reported to have renounced their Church and embraced Islam.

Caste has been encouraged among Catholic converts on the specious plea that other Hindus would thereby be attracted to the Church.

*Christian Patriot.*

#### MOSLEM LANDS

#### America Educating Armenians

**A**N EDUCATIONAL program which deserves attention because of results accomplished under great handicaps and with meager equipment is that conducted by Americans in Armenia. If the Armenia of tomorrow is to hold its own in the world an education for the young generation is of prime importance. For five years the children of Armenia have been without schools, most of them without discipline or training of any sort. Their mental action is stifened through disuse, but once aroused and restored to normal health they are all eagerness and enthusiasm. The Americans have had to take two factors into consideration—the need to give a general education in a short time; and the necessity of training the pupils in some special trade, so that they may support themselves. Results show that some have accomplished in one year as much as former students accomplished in five. Their keenness in industrial classes is great, and boys of twelve soon become expert shoemakers, tailors and carpenters.

#### Save a Syrian Orphanage

**A** LETTER from A. Edward Kelsey, American Friend missionary at Ram Allah near Jerusalem, indicates that there is danger that the Syrian Orphanage may be turned over to the Zionists within the next few months. This institution has been built up by German Christian missionary effort, covering a period of over sixty years, and has been temporarily under the management of the American Near East Relief, who will doubtless feel that they cannot be much longer responsible for the work. The Zionists are evidently most desirous of securing the institution, and the fact that the British governor of Palestine is himself a Jew and a Zionist is a circumstance in their favor. According to the Versailles Treaty mission property should revert to the original owners, but the Zionists hold

that this is not a missionary institution. All the English missionaries in that field have expressed themselves as strongly in favor of the property being restored to its rightful owners, and the authorities of the orphanage ask that American and English Christians use their influence to prevent this Christian institution from falling into the hands of Jews.

#### "Only a Woman"

**D**R. LICHTWARDT, a new physician sent to Meshed, Persia, by American Presbyterian Sunday-schools, writes that many of the suffering women of Persia are obliged to steal away during their husband's absence in order to consult a physician. They come entreating: "Honorable Doctor, please see me immediately that I may return home before my husband notices my absence, else he will beat me severely." More than one man has said to Dr. Lichtwardt, when speaking of his wife's condition, "Oh, well, let her die, for even if she gets well, I'll divorce her and get a new wife, for I don't want a 'weak one' in my household."

#### Scarcity of Bible Women

**M**ISS HELEN J. FERRIER writes in the *United Presbyterian* of the great need for Bible women to touch the lives of women and girls in Egypt. These women can visit homes which almost no other stranger can enter. They bring to mourners the Christian's true comfort. The wailings provide excellent opportunity for preaching the gospel, as Christians and Moslems are gathered promiscuously together. It is the custom, inherited from the Copts, for Egyptian women not to go to church for a year or more after a death has occurred in the family, and many Christian church members adhere to this custom.

A Bible woman would be able to help them break away from this custom, but for the hundreds of thousands of Egyptian women only a few such helpers are available. One

reason for the scarcity is the dread of an Egyptian woman to live in any other but her native town. There is also the ignorant, but ever-present and annoying excuse, that it is a shame for a girl or woman to earn her own living. By the majority it is also thought a shame for a woman to go about the streets, even in day time, unattended, and a greater shame to enter the houses of others than her relatives.

#### Boy's Home, Khartum

**A**LMOST the whole world has contributed to the population of Khartum. It is one of the great cross roads of Africa. Wandering about its streets are large numbers of un-owned, disowned, lost or neglected children, for whom the American Mission has maintained a home for the past eighteen or twenty years. This home carries in stock about forty boys, of divers races and religions, and is one of the Christian power house plants of the Sudan. To the human eye it appears small and inadequate, for Africa is a vast continent and Khartum a teeming city where only a limited number know even of the existence of such a school, but the religion of Jesus Christ is working transformations in the lives of some of these waifs.

#### *United Presbyterian*

#### Magazine for Armenian Children

**B**ECAUSE of an urgent need for wholesome literature in connection with recently established orphanages for Armenian children a weekly publication has been started called *Armenian Youth*. Each copy contains sixteen pages, and is freely illustrated. The paper begins with a circulation of 2000. Nearly or quite fifty thousand Armenian children are already in orphanages, and as many more outside the orphanages are in need of stimulating, moral guidance.

#### Cairo's Outcast Waifs

**C**AIRO'S destitute children are beginning to receive attention, both from the selfish viewpoint of those

who wish to rid the streets of troublesome sights, and from those who have the children's welfare at heart. The Cairo Brotherhood Federation has drawn up a plan for the erection of a Shelter and Training Home, and at a recent meeting of the Brotherhood an appeal for this work was made to all whose lives had been inspired to useful service by the Eddy meetings. A plea was made for 100 men who would search out these children of disadvantage, teach them and care for them or undertake the collecting of funds.

The beginning made by Japan in this direction was cited, as also the Barnardo Homes in England, where fifty years ago the city streets were as full of wretched children as in Cairo today. A site for the Egyptian Home has been promised, and about half the amount required to get the scheme in operation has been secured. The work will be non-political and non-denominational.

#### The Khalifate

**D**URING the recent congress at Baku the question of the separation of the Sultanate and Khalifate was discussed. Ulemas and various influential men from a number of Mohammedan countries were present. It was decided to offer the Khalifate to the Amir of Afghanistan, and it is understood that a delegation has left to inform the Amir of this decision of the congress.

*Egyptian Gazette*

#### AFRICA In Algiers

**M**ISS JENNY DE MAYER, whose article on Afghanistan appeared in our October number, writes from "Dar Naama," El Biar, Algiers, November 15, 1920, that she was leaving for three months at Biskra to open that place to the Gospel by doing colportage work among the French and Jews. Subsequently, an Arabic-speaking woman worker will be sent to join her in work among the Arabic villages. Two Christian workers, Mr. and Mrs. Miller, are in North

Africa preparing for work in Djiddah, Arabia. They will study Arabic and dentistry in Cairo as an entrance key to Djiddah. Mr. Miller has been a London City missionary for seven years, and his wife has had Bible school and midwifery training. Prayers are asked for these pioneers.

#### Successes in Nigeria

**D**R. A. P. STIRRETT of the Sudan Interior Mission last year paid a visit to the Yagba tribe, where, up to 1908 no missionary work had been undertaken. He writes that there is now a congregation numbering almost a thousand. There is a baptized membership of about 450. Many homes maintain family worship. Some of the young men are preparing for the Christian ministry.

Pioneer missionaries entered another tribe, the Jabas, in 1909, and the first convert was baptized in 1915. Persecution has broken out at times but recent reports from this tribe tell us that prayer meetings are being held Sunday forenoons among believers and adherents, and a more recent letter mentions the fact that several believers have gone on long evangelistic tours among their tribesmen.

#### New Bible House at Lagos

**A** LONG cherished plan to establish suitable headquarters for Bible distribution in West Africa has been realized. In 1919 a new Bible House was erected at Lagos, the whole cost being defrayed by the Manitoba and Saskatchewan Auxiliary of the Canadian Bible Society. Friends of the work in western Canada have also paid for the entire furnishing. Editions of the Scriptures in fifty-four different languages current in West Africa have been published; while more than 25,000 copies of these vernacular versions, and about the same number in English, are being distributed along the West Coast each year.

*Christian Express*

#### General Congo Conference

**P**ERMISSION has been granted by the French government for a

general conference of Protestant missions on the Congo to be held at Brazzaville in November, 1921. At least one hundred missionaries are expected to attend. In connection with this Conference a missionary industrial exhibition will be held.

#### Salvationists in West Africa

**T**HE Salvation Army has sent two workers to begin activities at Lagos, with a view to extending the work of the Army into Nigeria and the Gold Coast, and to establishing a training college for their officers somewhere in West Africa. They have been followed by a party of twelve men and women of African descent from Jamaica with other Europeans, the total number being about twenty.

*C. M. S. Review*

#### Sadhu Sundar Singh Impresses Africans

**M**ISSIONARY Junod of the Swiss Romande Mission in South Africa has been reading the life of Sadhu Sundar Singh to the native Christians, and writes that these readings have produced a profound impression upon the native pastors, as well as other Christians. One good woman related that she had gone home after hearing the story and was unable to speak. Another said: "We can see that this man has found something infinitely precious, the peace of his soul. Wherever the Spirit of God is, similar things will take place, for He inspires courage and determination."

#### EUROPE

##### Christian Campaign in England

**A** UNITED Christian campaign, with the challenge "Christ or Chaos?" was carried on in Leeds, an important English industrial center, from October to December.

The whole city was systematically mapped out, and scores of business houses, mills and factories were visited, usually at the noon hour, by an Anglican and a Free Churchman together, the one acting as chairman and the other as speaker. This prac-

tical manifestation of unity was in itself an object lesson in cooperation which made its own impression.

The message was both brief and forceful, and was plainly stated:

No power other than the Spirit of Christ can provide the dynamic for international, industrial and individual reformation.

*Congregationalist*

#### Gospel Distribution in France

**T**HE Scripture Gift Mission is putting in operation a plan by which every home in France is to have a copy of the Gospel. Several years will be required to accomplish this, but steady progress is reported. Articles published in French Christian papers have brought responses from isolated sections of France, from those who have been for years out of reach of places of worship. Opportunity for distributing Gospels was taken advantage of during the *Fete des Mortes*, when thousands of Roman Catholics visited the cemeteries.

#### Baptist Work in Europe

**B**APTIST problems and activity in Europe occupied the attention of the Board of Managers of the Baptist Foreign Mission Society at their meeting in New York in September. Some of the members brought back a report of the international Baptist Conference in London, and told of the missionary enthusiasm among Baptists of Sweden, Denmark and Norway. Swedish Baptists have sent out forty foreign missionaries, while 4,300 Baptists of Norway are planning to raise 800,000 *kroner* in five years. Swedish Baptists, 60,000 strong—including none of the 30,000 Baptists who have come from that country to America—have made as great progress in membership in seventy-two years as Baptists of America made in their first 150 years of history. Norwegian Baptists are planning to establish a Deep Sea Mission in northern Norway.

Hungarian Baptists had been living on a diet chiefly of pumpkins so

as to make possible the distribution of 150,000 Bibles, 500,000 New Testaments and 1,000,000 tracts to soldiers.

#### Gospel Work in Poland

**T**HE Russian Bible and Evangelization Society, a non-sectarian organization with headquarters at 156 Fifth Avenue, New York, and of which Mr. G. P. Raud is Secretary, has just published the first number of "The Russian Harvest Field," a small monthly. Branches of the Society are being established in Russian Poland, Czecho-Slovakia, Jugo-Slavia, Bulgaria and in other countries of the field. They also have operating connections with Soviet Russia and copies of the Scripture are being distributed. H. B. Centz, who went to Russian Poland and Czecho-Slovakia last summer, for the Society, writes of unparalleled opportunities, an urgent need for preachers and a genuine hunger for the Word of God. He reports that Czecho-Slovakia is a haven of rest compared with other places. Mr. Centz expects to return to Poland as soon as he secures a supply of Scriptures, where he has been promised access to the camps of Bolshevik prisoners of war, who will one day go back to Russia. Under the present regime, no religious organization that had not been in Poland before the war can begin new work there, but through the cooperation of the Y. M. C. A. he was granted entrance. People seem ready to jump at each other's throats in Warsaw. Robberies are common and human life is held very cheap. Warsaw has a population of more than a million, fully 400,000 being Jews.

#### Russia and the Bible

**M**UCH as the Russian Orthodox Church has been condemned as corrupt and superstitious, it is nevertheless true that this Church clings tenaciously to the Bible, and its priests encourage their people to read it.

Of all European countries modern

Russia, before the War, accorded the British and Foreign Bible Society the most generous facilities and the warmest welcome. Over eighty Russian colporteurs were employed by the Society at the time the war began. In 1919, when the Society's last English representative was forced to flee from Petrograd the Bible depot was left in charge of a veteran Russian Christian. No news from him reached England for twenty months, but last November a letter came by a circuitous route, saying all his books were sold and his funds exhausted. A reassuring telegram, with a supply of money, was promptly despatched to this isolated servant of God.

#### The Bible in Greece

**K**ING ALEXANDER of Greece, who died last October, probably did less for his people politically than did his father and grandfather, but it was during his reign that the New Testament in modern Greek was allowed entrance into Greece. This has been a forbidden book; and only a few copies have been smuggled in by Greeks returning from the United States. An eagerness for the forbidden book has developed, and although the constitution forbidding Scripture circulation still stands, thousands of copies have been sold in Athens and groups for Bible study formed.

*Christian Advocate*

#### LATIN AMERICA

##### A Saving Force on Canal Zone

**A**T LEAST seventeen Protestant denominations are represented among the five hundred resident members of the Union Church of the Canal Zone. This church includes four local congregations and one mission among the Panamanian aborigines. Since it has not yet been possible to uproot the liquor evil and its attendant vices just over the border of the Canal area in the Isthmian cities, this church is having a salutary influence in doing the next best thing—providing opportunity for religious worship, places for clean amusement, and on Sundays

maintains Bible classes for soldiers. Our unwary soldiers and sailors should be safeguarded at all costs, not to mention the many thousands of other nationalities who come to the Zone.

#### Gains in Mexico

**T**HE Mexico Conference of the Southern Methodist Church met in Durango last fall and a forty per cent increase in church membership was reported. Gifts for all purposes had increased 160%. In the Monterey District three congregations paid the entire salary of the pastor, and two others paid half. Two new churches were organized during the year, and within the past two years nineteen men have been licensed to preach. About 180 Mexican young people have volunteered for special service.

#### Tithing in Chile

**M**ETHODISTS and Presbyterians have been joining forces in Chile to accomplish greater things. One of the most gratifying results has been the large number of tithers secured. In a new church organized in Santiago a few months ago every one of the more than thirty members was a tither. Three of the four churches in Santiago expect to be self-supporting in the near future.

#### The Challenge of Brazil

**T**HE most widely circulated secular journal of Brazil makes the following unvarnished statement: "Each State of Brazil, without a single exception, constitutes a hot-bed of ignorance, a slaughter-pen of intellects, a factory of illiterates, a convergence of unpreparedness, a breeding-place of unlettered. \* \* \* In all Catholic countries illiteracy is most intense. In Italy, the percentage of illiteracy is 41.8 per cent for the whole population. In Spain it is 59.35 per cent, while in Portugal it attains to 79 to 80 per cent. In Latin America about 80 per cent of all the population is illiterate."

Public education in Brazil scarcely

goes beyond the limits of cities and towns. Vast rural sections are still in happy isolation, without roads, mail routes, telephones or public schools, passively accepting these conditions.

A census taker recently registered three thousand persons, and thirteen were able to sign their names.

*Presbyterian of the South*

#### A Suggestion—Publicity

**I**N THE State of Parana, South Brazil, a missionary of the Presbyterian Board has arranged with a local paper to give him a column a week for anything which he deems of interest connected with his work in this part of our sister continent. In the middle west of the U. S. A. a large daily paper gives each week and month space for foreign mission items. These are prepared by a lover of missions, who is tireless in her work of making the news of the advance of Christ's Kingdom in the regions beyond, known to readers of local news. *All the World.*

#### NORTH AMERICA

##### Christian Daily Appears

**T**HE first number of the "American Daily Standard," the Christian daily of Chicago," appeared December 22, in the form of a Christmas edition. It is issued every evening except Sunday, and there will be no Sunday work at the publication plant. In addition to the United Press news service, there are included a home department, children's page, agricultural column, church page and financial business and market news.

##### Results From Prohibition

**A**N OCCASIONAL summing up of the results of national prohibition is of value as a re-enforcement of the Eighteenth Amendment. We hear about the "home brews" and the failure to enforce prohibition. It is true that laws cannot compel all people to be sober, any more than it can compel them to be sane but it is well to look at the sober facts reported from official records.

Dr. Burdette G. Lewis, of the New Jersey State Hospital, reports that the number of alcoholic dementia cases in the first year under prohibition decreased seventy-five per cent—even in New Jersey!

The chief of police in Washington, D. C., reports a decrease in arrests of fifty-eight per cent for the first eight months of prohibition as compared with the record for the corresponding time one year previous to the prohibition law.

In San Antonio, Texas, the Lone Star Brewing Company has changed its brewing plant into a textile plant employing three hundred more workers than formerly.

A former brewery in Toledo, Ohio, which employed seventy-eight men is now making malted milk and employing 278 men.

The police report for the city of Providence, Rhode Island, shows a decrease of arrests of thirty-one per cent in the first six months of 1920, as compared with the same period in 1919.

For the year ending July 1, 1919, in the State of Massachusetts there were 93,445 arrests for drunkenness. For the year ending July 1, 1920, there were 29,608, or a decrease of seventy per cent.

In Dayton, Ohio, the number of arrests for the first six months of 1919 was 4,480. In the corresponding period in 1920 the number was 1,233.

In the first year of prohibition in Chicago the average number of accidents per month decreased ninety-five per cent.

#### Missions in the Lutheran Church

THE Lutheran Church in America, has a complex problem before it—the many languages in which it must work, and the difficulty which arises with the transition to the English language.

In the Lutheran Church of America each Synod has its own mission field and its individual budgets. The Norwegian Lutheran Church of America, having a membership of a

little over half a million, has a budget for foreign missions amounting to \$687,133.21 English-speaking as well as Swedish, Danish, Icelandic, German and Finnish Synods have their synodical budgets. In addition to these special budgets the Lutheran Church of America supports three voluntary missions; to the Jews of America, the Santals of India and the "Lutheran Orient Mission," with its work among Mohammedan Kurds of Western Asia.

N. J. Löhre

#### Preaching in the California Oil Fields

THE *Continent* tells of the remarkably fruitful ministry of Rev. W. F. S. Nelson, who left his pulpit in Santa Barbara, California, four years ago to become pastor-at-large among the oil field workers of Santa Maria.

"Playing his own portable organ, leading the singing, expounding the Bible in the vernacular of the drill crew, the machinists and prospectors, he drilled his own way into the hearts of an otherwise sadly neglected class of workmen until the shortest and surest way to a small international war is to speak unkindly of 'our parson.' The Ford given him by the men themselves registers over 62,000 miles traveled in this novel ministry. The 'sky pilot' spends ten days on his field, speaking every night and three times on Sunday, then goes home for four days to get ready for his next series of sermons and Bible messages. During the influenza epidemic he stayed seven weeks without rest, visiting and nursing the sick and burying the dead."

#### ISLANDS OF THE PACIFIC

##### Holiness Convention in New Hebrides

THE entire population of Pele and Emau of the New Hebrides group has for many years been Christianized, but the young generation, ignorant of the savagery from which their fathers had been rescued, have fallen into careless ways and incline to forget God. To renew their spiritual life a "Holiness Convention" was re-

cently held, attended by all the dwellers of Pele and Emau, and entered into with enthusiasm and devotion.

#### The New Hebrides

**R**EPORTS from the New Hebrides Presbyterian Mission contain both encouragement and disappointment. It appears that there has been a renaissance of heathenism in some of the Christian villages which has wrought much havoc. In other islands there are regrettable signs of backsliding and a loss of that enthusiasm which characterized the converts of the first generation. On the other hand, however, there has been much to encourage on other islands, such as Tanna, South and West Malekula, especially in the last named district, where there has been a large accession from among those who have been obdurate heathen.

#### GENERAL

##### Day of Prayer for Students

**T**HE World's Student Christian Federation has asked for the observance of Sunday, February 27, 1921, as the Universal Day of Prayer for Students.

The call indicates as one cause for thanksgiving, the significant beginnings of Student Movements in Czecho-Slovakia, Poland, Roumania and Greece as an outgrowth of the unselfish ministry of the Federation and the Christian Association during the war.

Prayer is especially asked that the forces of living Christianity may be effectively brought to bear upon the destitute and discouraged, yet spiritually approachable students of Central and Southeastern Europe, that the new traveling secretaries of the Federation may be given wisdom and power to meet the extraordinary demands upon them from all parts of the world; and that Christian students may so exemplify the spirit of Christ as to justify the hope of the Indian leader who wrote: "Do you think that out of the Federation, a new order will emerge which will strengthen us

all and vindicate Christianity to the world?"

#### OBITUARY

##### Dr. Mark Williams of China

Rev. Mark Williams, D. D., missionary of the American Board at Taiku, China, died August 9 on board the Steamer "Empress of Russia" as he was returning to his field. Dr. Williams was married to a daughter of Rev. S. R. Riggs, and together they began their missionary service in Kalgan in 1867, where they lived for thirty-four years. In the Boxer outbreak of 1900, Dr. Williams made his escape through the Gobi desert and across Russia to the United States, but returning in 1902 he taught in the academy at Tungchow for seven years, after which he removed to Taiku.

##### Dr. Macalister of India

**R**EV. GEORGE MACALISTER, D. D., for many years a missionary of the United Free Church in Rajputana, died recently in Edinburgh. Dr. Macalister first went to India in 1871, and was stationed at Beawar, Ajmer and Jaipur until he retired from service in 1912.

At the request of the Maharajah he prepared a grammar and dictionary of the dialects of Jaipur State, illustrated by selections of the literature written in three different dialects.

##### William Baker of Ireland

**M**R. WILLIAM BAKER, honorary director of the Barnardo Homes, died November 17, in his seventy-second year. As member of the Homes' Council and Finance Committee, Mr. Baker served the Institution for eighteen years until the death of the founder in 1905, when he became Dr. Barnardo's successor, and consolidated the work begun by him. At the time of Dr. Barnardo's death 60,000 children had been supported and educated for a fair start in life. Today the records show a total of 90,000.

# THE MISSIONARY LIBRARY



**The Dawn of a New Era in Syria.** By Margaret McGilvary. Illus. 302 pp. New York: Fleming H. Revell Company, New York. 1920.

Miss McGilvary was the secretary of the Beirut Chapter of the Red Cross and had the further advantage of the tutelage and general outlook of her uncle and aunt, who are missionaries long working in Syria. She has here given a deeply interesting account of what has happened in Syria during the past five years, during which conditions have been anything but normal. The country was isolated and dominated first by the Constantinople triumvirate, the Pashas Talaat, Enver and Jemal whom Ambassador Morgenthau has shown to be infamous. Later the land was conquered by the Allied forces under Allenby. These circumstances supply the basis for all sorts of thrills without artificial excitation.

The closing of this highway of the nations; Syrian disintegration due to the Turks and the physical, racial and religious divisions of Syria itself; mobilizing an elusive army, with Germany writ large on its banners; the abrogations of the Capitulations which led to mistreatment of consular officials and the cruel deportations akin to the worse fate of the Armenian millions; the advent of the American Red Cross, with a very restricted and consequently narrow program; the deportation and imprisonment of the American Director of relief; and the day of Syria's liberation—these facts are narrated in vivid style. The scenes are black in many chapters, especially the twelfth and fifteenth and in the passages describing a twentieth century Herod and the assassin Chief of Police—dark as Turks without high principles and with a superabundance of brutish ferocity could make them. In contrast with such barbarity, Dr. Dray's relief work, which kept alive four thousand,

and the varied measures described in chapters seven and eight, are refreshing incidents.

Despite the outlook of the author and the volume's closing appeal, "Will America stand by 'The Fourteen Points'?" we fear that the death of American altruism in the political field has doomed all hope of much alleviation from this part of the globe.

**A History of the Japanese People, from the Earliest Times to the End of the Meiji Era.** By Capt. F. Brinkley, R. A., with the collaboration of Baron Kikuchi. Illus. maps, xi, 784 pp. New York: George H. Doran Company. 1915.

This resuscitation of the Encyclopedia Britannica's India paper edition of the best work on the subject in the English language deserves the gratitude of historians to the Doran Company. The author's adult life was spent mainly in Japan, and as editor for many years of the leading journal in the Far East he had kept in daily touch with Japan's changing fortunes. This astute Englishman was also a discriminating student of his adopted country's ancient history, which he here essays to interpret jointly with Baron Dairoku Kikuchi. The 150 illustrations engraved by Japanese artists upon wood, numerous excellent halftones and well executed maps, beautify and complete the volume. Captain Brinkley is a picturesque but accurate historian, and took a great interest in politics and their recent development.

Baron Kikuchi is quite right in his contention that to really know any people, it is necessary to have a thorough knowledge of their history, including their mythology and folklore, as well as customs, habits and traits of character, which to the superficial observer of a different nationality may seem odd or subversive of ordinary ideas of morality, but which by proper explanation may appear to

be reasonable. This accounts for the first eleven chapters dealing with the prehistoric sovereigns who ruled until our fifth century—a fascinating mingling of folklore, history and archaeology. From the seventeenth sovereign who began to rule in 400 A. D., to Mutsuhito, the one hundred and twenty second who died in 1912, we have the chronicles of a most remarkable dynasty—the sole one in all Japan's history. The story of war and peace, of arts and literature, of men of the samurai type which flowered in the free-lance yet admirable "Forty-seven Ronins"; the marvelous reign of Mutsuhito during which period this ancient nation awoke from its mediaeval feudalism and became the giant of Asia and now one of the Five Great Powers of the world, and the ever present religious spirit which is at last slowly being influenced by Christian ideas—this is the gist of what one sees, rather than reads about, in this remarkable volume.

In the nature of the case, with so vast a field, Captain Brinkley has not been able to go into minute detail. A bold stroke of the brush here and there brings out in the national drama the attractive outline of a great nation as it outgrows its ancient swaddling clothes and at last stands full armed upon the center of the Asiatic stage. We cordially commend the work to all interested in studying the growth of races and nations. Japan is our neighbor, and we need to know far more of her than we now do, if we would estimate her at her true worth.

**Character Building in Kashmir.** Rev. C. E. Tyndale-Biscoe, M. A. Illus. pp. viii, 96. London: Church Missionary Society, 1920. 3 s.

A small book and a very unusual author whose views as to education are equally unique account for the interest which any reader is sure to find in this illustrated narrative. Baden-Powell's Foreword indicates that he thinks the book is especially intended for Boy Scouts but it will likewise interest the seasoned educator in search

of new ideas. For twenty-nine years Tyndale-Biscoe has been experimenting in the fine art of transforming dirty birth proud, useless Brahman boys into true men, with their caste marks rubbed off and with a new spirit within them. This change has been effected with plenty of brawn applied upon and by the fifteen hundred boys in his school, before Srinagar in beautiful Kashmir came to feel that a new order had come into civic and religious life. The volume is full of stories of how the principal began by tossing haughty members of his staff downstairs and into a boat. Swimming, saving people in times of flood, and using the art of boxing for policing purposes came to have their place of honor. Marks for character are now even more emphasized in the school than are those for history and mathematics. Christianity of a stalwart and polemic sort is partly instilled and partly pounded into the boys. If a system is to be known by its fruits, the Tyndale-Biscoe scheme is worthy of being imitated in any school where conditions demand such methods and where a man of the author's brawn, spirit and British temperament make it possible.

**Shepard of Aintab.** By Alice Shepard Riggs. 12mo. Paper or cloth. Interchurch World Movement, 1920.

The medical missionary's life is full of opportunities for adventure and for heroism. Dr. Shepard was an unusual man, and lived an unusual life. His biography, written by his daughter, is a fascinating story of service and adventure in Asia Minor. He won the hearts of all classes of men by his kindness, but his work often led him into danger and he had many narrow escapes. A clear idea of the work of a pioneer medical missionary is given in this narrative, which is conversational rather than philosophical in style. It is an excellent book to read aloud or to put into the hands of medical students who wish to make their lives count for unselfish service to humanity.

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## MISSIONARY PERSONALS

DR. WILLIAM I. CHAMBERLAIN of the Reformed Church Board of Foreign Missions returned on December 20, from his trip to the Far East.

\* \* \*

REV. FRED L. BROWNLEE, associate pastor of the Pilgrim Congregational Church in Cleveland, Ohio, has accepted the position of Secretary of Missions under the American Missionary Association.

\* \* \*

REV. WEBSTER E. BROWNING has received the degree of Doctor in Filosofia Letras from the University of San Marcos, the oldest university on the American continent.

\* \* \*

DR. SIDNEY L. GULICK, formerly missionary of the American Board in Japan, hopes to return to that country, possibly for a permanent residence. Dr. Gulick has devoted his energies for the past seven years to the improvement of relations with the Orient.

\* \* \*

DR. JOHN STUART CONNING, superintendent of Presbyterian home missions for Baltimore Presbytery, has been selected to head the department of Jewish Evangelization for the Board of Home Missions.

\* \* \*

MR. JAMES A. LAUGHTON has been appointed to succeed the late Captain Luke Bickel in the work which he built up in the Inland Sea of Japan. Mr. Laughton is the son of a missionary and has had experience as a sailor.

\* \* \*

REV. ARTHUR C. RYAN has been appointed Agency Secretary of the American Bible Society for the Levant to succeed Mr. W. W. Peet. Mr. Ryan has served under the American Board in Turkey since 1911.

\* \* \*

EX-PRESIDENT T. HARADA of the Doshisha, who has been representing in this country the American-Japanese Relations Committee, will fill for the next two years the recently created chair of Japanese history in the University of Hawaii.

\* \* \*

REV. ERNEST A. YARROW, formerly of Van, Turkey, is now managing director of the Near East Relief Association in Constantinople.

\* \* \*

DR. ABRAHAM KUYPER, eminent Dutch theologian, died on November 8, at the age of eighty-three. One of his works was a monumental encyclopedia of theology, which has been translated into English.

\* \* \*

MRS. EMMA I. UPCRAFT, Baptist missionary to China since 1879, died recently in Chengtu.

*Here are but four of many notable articles coming out of the experiences of the Editor of The Sunday School Times, Charles Gallaudet Trumbull, in the Far East last summer. The series commences in January, and will appear exclusively in the Times.*

\*\*\*\*\*

LEAVING the tiffin table, we went with Dr. Jonathan Goforth across the city of Hankow to the river's edge, where we took a steam launch up stream for several miles until we had reached a great army encampment, the Commanding General's headquarters. There followed one of the most memorable experiences of the entire summer in the Far East, bringing us into personal touch with the Book-of-Acts kind of Christianity in China to-day, in our

### Two Hours with China's Christian General

TO MANY, perhaps most, of the non-Christian Chinese "saving their face" is more than saving their honor—in some cases more than saving their life. The constant experiences the missionaries and others are having with the "face saving" Chinese, and the makeshifts and indirections to which people go in order that the all important "face" may be saved, sound like wildly imaginary tales to us of the West. But they are sober facts. And there is a tremendous lesson for us all in

### "Saving One's Face" in China

THERE are many missionaries in China who believe that the whole Bible is God-breathed, inerrant and infallible. There are many missionaries in China who do not believe this. For some years past those who have been standing true to "the faith once for all delivered" have had increasing conviction that they must come together in some fellowship as a testimony. On a mountain-top in China, last August, there was born from this deep-seated and widespread conviction a new movement which has tremendously blessed possibilities, and equally tremendous perils. The full story will be told of

### China's New Stand for the Old Faith

SAID a veteran missionary, last summer: "We pray the Lord of the harvest that he will thrust forth laborers into the harvest, and then we send those laborers to seminaries where they are unfitted, wholly incapacitated, to work in the harvest field." When some seminaries and pulpits and Sunday-school classes in Christian lands are denying the Word of God, the deity of Christ, the substitutionary atonement, the miracles, and so much else, it is not surprising that the mission field is suffering from this. The church at home must know the truth as to

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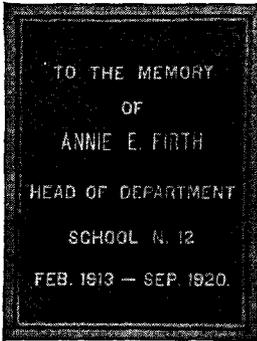
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**The Mayflower Program Book.** By Jeanette E. Perkins and Frances W. Danielson. 8vo. 229 pp. The Pilgrim Press, Boston. 1920.

**The Missionary History of Congregationalism.** 44 pp. National Council Congregational Churches, New York. 1920.

**The Education of Girls in China.** By Ida Belle Lewis. 92 pp. Map. \$1.60. Teachers' College, New York. 1919.

**An Inquiry Into the Efficiency of Mission Hospitals in China.** 40 pp. Diagrams. Medical Missionary Association, Peking.

**The City of Rams.** By Gertrude L. Bendelack. 128 pp. 3s. 6d. Church Missionary Society, London. 1920.

**Chance and Change in China.** By A. S. Roe. 283 pp. 12s. 6d. Heinemann, London, 1920.

**In Unknown China.** By S. Pollard. 324 pp. 2s. Seeley, Service & Co., London.

**Working Girls of China.** By E. E. Whimster. 64 pp. 1 s. United Council for Missionary Education, Edinburgh. 1920.

**The Leper Problem in India.** 158 pp. Illus. 2 s. Orissa Mission Press, Cuttack. 1920.

**Outline of Religious Literature of India.** By J. N. Farquhar. 451 pp. 18 s. Oxford Press. 1920.

**India in Conflict.** By P. N. F. Young. 153 pp. 3 s. 6 d. Society for the Promotion of Christian Knowledge, London.

**Among the Ibos of Nigeria.** By G. T. Basden. 316 pp. Seeley, Service & Co., London. 1920.

**The Bantu, Past and Present.** By S. M. Molema. 398 pp. 2s. W. Green, Edinburgh. 1920.

**After Forty Years.** Story of the First B. M. S. Embassy to the Congo. Maps. 2 s. 6 d. Carey Press, London. 1920.

**Marvellous Mesopotamia.** By Joseph T. Parfit. 259 pp. 6 s. Partridge, London. 1920.

**The Rebuke of Islam.** By W. H. T. Gardiner. 248 pp. 3 s. U. C. M. E., London. 1920.

**With the Soldiers in Palestine and Syria.** By J. P. Wilson. 115 pp. 4 s. Society for the Promotion of Christian Knowledge, London, 1920.

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