

VOLUME XLIV

NUMBER 3

# THE MISSIONARY REVIEW *of the* WORLD

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MARCH, 1921

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ABYSSINIA, THE MOST ANCIENT MONARCHY

C. T. HOOPER

TWO MISSIONARY EDUCATORS IN SYRIA

BY ONE WHO KNEW THEM

THE EDUCATION OF JAPANESE WOMEN

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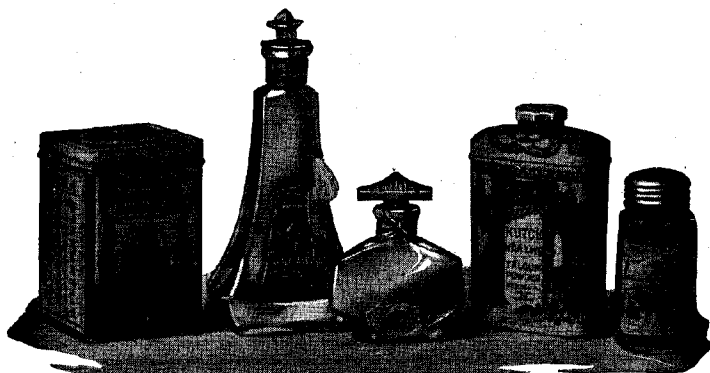
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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor.*

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## Editorial and Business Chat

### THE "REVIEW" AND THE MISSION BOARDS

#### AT THE FOREIGN MISSIONS CONFERENCE

At the Garden City meeting of the Foreign Missions Conference, January 18-20, a report was presented by the special committee representing the Conference on the Editorial Council of the "Review," and resolutions were proposed which, on recommendation of the Business Committee, were unanimously adopted by the Conference. The Report expressed a deep sense of the value of the "Review" to the missionary cause, and it was recommended that the Boards take steps to cooperate more effectively to promote the circulation of the "Review" and to help solve its financial problem. It was recommended also that the standing committee be continued, and a special committee of three be appointed to consult with similar committees from the Federation of Woman's Boards of Foreign Missions, the Home Missions Council and the Council of Women for Home Missions to devise means by which the work of the "Review" can be strengthened, and to report their findings to the several Boards for their action. This special committee was appointed, consisting of Dr. A. W. Halsey, Dr. W. I. Chamberlain and Dr. Joseph C. Robbins. The regular standing committee of the Conference to act on the Editorial Council of the "Review" was appointed, consisting of Dr. A. W. Halsey, Secretary of the Board of Foreign Missions of the Presbyterian Church, (North); Mrs. Helen Barrett Montgomery, President of the Woman's American Baptist Foreign Mission Society, Rev. Enoch F. Bell, Associate Secretary of the American Board of Commissioners for Foreign Missions, Rev. Artley B. Parson, Assistant Secretary of the Foreign Department of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and Rev. Mills J. Taylor, Associate Secretary of the United Presbyterian Board of Foreign Missions.

Some very encouraging words of appreciation of the work the "Review" is doing were spoken by members of the Conference who testified to the value of the "Review" in stimulating missionaries on the field, in helping to secure recruits, by giving pastors and other workers in the Church at home the information they need for missionary facts, principals and methods; and in general by uniting the Church in its missionary task and presenting the whole problems and progress of home and foreign missions. The Federation of woman's Boards of Foreign Missions appointed as its special committee Mrs. William Boyd, Miss Margaret Hodge and Mrs. E. C. Cronk.

#### AT THE HOME MISSION COUNCIL

The joint meeting of the Home Missions Council and the Council of Women for

*Continued on p. 255*

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VOL.  
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## AN INTERNATIONAL MISSIONARY COMMITTEE

**A** GAIN the official representatives of the Protestant Foreign Missionary Boards of North America met in their annual three days' session at Garden City, Long Island, to discuss the progress and problems of mission work in non-Christian and Latin American countries. The Chairman was Dr. Stephen J. Corey, Secretary of the Foreign Christian Missionary Society, and the Secretary was Mr. Fennell P. Turner, Executive Secretary of the Committee of Reference and Counsel.

One of the most important topics of discussion was the formation of a new "International Missionary Committee," to take the place of the Edinburgh "Continuation Committee," and to be made up of representatives officially chosen by the various national Protestant missionary organizations of North America, Great Britain, the European Continent and other countries. This plan is the outgrowth of the Conference of missionary leaders at Cranz, Switzerland, last summer. The proposal is that the International Missionary Committee be established on the basis that the only bodies entitled to determine missionary policy are the missionary societies and Boards, and the churches in the mission field; and that the Committee be constituted by the national missionary organizations in the different countries entitled to send representatives. The sixty-eight representatives proposed for each country are divided as follows:

North America Conference  
Great Britain and Ireland Conference  
Australasia  
South Africa  
German Missions-ausschuss  
France  
Dutch Committee of Advice  
Swedish General Missionary Conference

Switzerland  
Norway  
Danish Missionary Council  
Missions Committee of Finland  
Belgium  
Japan Continuation Committee  
China Continuation Committee  
India National Missionary Council

Two out of the three representatives each from Japan, China and India shall be natives of these countries.

The Committee will function internationally, and the members of the Committee will not take action as national groups, though they may be called together by the officers of the International Committee for purposes of consultation, if this should seem necessary.

The functions of the Committee shall be:

(a) To stimulate investigation on missionary questions, to enlist in the solution of these questions the best knowledge and experience to be found in all countries and to make the results available for all missionary societies and missions.

(b) To help to co-ordinate the activities of the national missionary organizations of the different countries and of the societies they represent, and to bring about united action where necessary in missionary questions.

(c) Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.

(d) To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations, especially where politically weaker people are involved.

(e) To be responsible for the publication of the *International Review of Missions* and such other publications as in the judgment of the Committee may contribute to the study of missionary questions.

(f) To call another world missionary conference if and when this should be desirable.

The Committee shall ordinarily meet every second year, but a special meeting of the Committee may be called or the regular meeting postponed if the Committee of Reference, after consulting with the cooperating missionary organizations, are satisfied that this is desirable. The Committee shall appoint a Committee of Reference to act for it in the intervals between its meetings with the right to fill vacancies in its own membership. The annual budget and the conclusions of the Committee shall be reported to the national missionary organizations of the sending countries for their approval, and no independent action shall be taken or pronouncement made by the Committee except in matters of urgency and only when the representatives of the national missionary organizations are confident that the action or pronouncement will commend itself to the organizations they represent.

The national missionary organizations are asked to approve of the following as a special committee to make preparations for the first meeting of the International Committee and to act until that committee has met (some time in the present year in North America):

Rev. C. C. B. Bardsley.  
Rev. J. L. Barton, D. D.  
Pasteur D. Couve.  
Dr. Karl Fries  
Rev. Principal Gandier, D. D.  
Zendingsdirektor J. W. Gunning, D. D.  
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Rev. J. H. Ritson, D. D.  
Rev. Paul de Schweinitz, D. D.  
Dr. Robert E. Speer  
Rt. Rev. Dr. Talbot.

with the Chairman, Secretaries and Acting Treasurer named in the following paragraph.

The conference also recommended the appointment of Dr. John R. Mott as Chairman and Mr. J. H. Oldham as Secretary of the International Committee, the Rev. A. L. Warnshuis, D. D. as Associate Secretary and Mr. James M. Speers as Acting Treasurer.

The Emergency Committee of Cooperating Missions will continue its present functions until the above plan has received the general approval of the national missionary organizations in the different countries.

The national missionary organizations are asked to approve of entrusting the following tasks to the International Missionary Committee:

(a) Further consideration of present restriction on missionary work with a view to taking such steps in cooperation with the national missionary organizations in the countries concerned as may lead to their removal or alleviation.

(b) The thorough study of the present position of Christian education throughout the world in view of the rapid extension of state systems of education as set forth in the statement, "The Missionary Situation after the War."

(c) Consideration of the steps necessary to bring about international cooperation in the provision of adequate Christian literature for the mission fields.

(d) A study of other problems involved in the relations of missionaries to political questions as outlined in the statement, "The Missionary Situation after the War."

(e) A study of the attitude and policy of the missionary movement in relation to the growth of industrialism in Asia and other mission fields, and the social problems arising therefrom.

### CONFERENCE ON HOME MISSIONS

NO ONE who attends the Conference of the Home Missions Council and the Council of Women for Home Missions can fail to realize the immense importance, variety and scope of the task before the Church of Christ in evangelizing and Christianizing those who live under the "Stars and Stripes." At these Conferences the great needs and the weighty problems are discussed; facts are presented and solutions proposed. There are not only the problems of such frontiers as Alaska, the mining and lumber camps, southern mountaineers, migrant workers and rural communities; but there are the problems of evangelizing and educating the 12,000,000 and more Negroes, the 135,000 Indians (over 40,000 of them untouched) and 1,500,000 Spanish speaking peoples, the 3,000,000 Jews, the Chinese, Japanese and Hindus and millions of other immigrants from Europe, who are ignorant and need the preaching of the Gospel, Christian instruction and general upbuilding.

The importance and difficulties of these tasks can scarcely be over estimated. If they are not undertaken adequately and promptly, the Christian civilization of America is threatened, as well as

America's influence in the world. The task is much too great for any one denomination to complete. All must work together.

Cooperative study and action with a view to solving these problems characterizes the work of the Home Missions Council. Committees, representing various Boards, are formed to study various phases of the question, and their reports are the main features of the annual Conferences, in which men and women hold joint and separate sessions. Recommendations are made which are referred to the constituent Boards for their action.

The Council meetings this year were held in New York, January 12 to 14, Dr. Charles L. Thompson and Mrs. F. S. Bennett presiding. One address was given by Dr. Harry Emerson Fosdick, who spoke on "Home Missions for the New Day," and urged that the Church of Jesus Christ has an international viewpoint and an economic message; that it must help in a larger way to handle the Christianization of the multitudes now coming to America from other lands. We should renew our emphasis on the old truth that human nature *can* be transformed by Jesus Christ, that folks *can* be converted. This is the reason for home mission activity.

Dr. Walter Laidlaw, Secretary of the New York City Federation of Churches, gave an address on "The Present Status of Religious Bodies in America," in which he compared the government religious survey of 1916 with the census made in 1906, showing that unless religion is more widely diffused among the people of our great cities there is little hope for the future of the nation. In the lower East Side of New York City, there were more Protestant church members in 1916 than in 1906, but there are now more Jewish synagogues in this section than there are Protestant churches on the whole of Manhattan Island.

Among the items of interest brought up at the Council meetings are the following:

Reports were made and appeals were voiced in behalf of the Negro, who is moving away from the drudgery of southern rural life, and is seeking a place in the northern states.

Attention was called to the thousands of immigrants who return to Europe after living in the United States without learning to speak an intelligible sentence in English. This raises the question of our responsibility for the people dwelling in America, and yet never becoming one with us.

Prayer, Bible study, stewardship, personal community work and publicity for evangelism are back of the "Porto Rico for Christ" Movement.

The largest single action in mission work for the year has been the formation of a United Mission Board for Santo Domingo.

Training schools for rural ministers have proved a boon to country preachers.

Day-of-prayer programs for Women's Boards have been a great spiritual stimulus.

The work of winning young women to Home Mission service is progressing. The fourteen interdenominational schools of missions conducted in different parts of the country under the united leadership of representatives of

women's organizations of twenty-nine different denominations had a registration in 1920 ranging from 122 to 1,318.

Cooperation in training native leaders for Spanish-American work in the Southwest is essential if the results already achieved are to be conserved and increased.

The increased knowledge of rural sections given by the surveys challenges the Church anew to provide a ministry for vast unoccupied fields.

The American Negro, educated by the Church, is now asking the Church to help him realize the vision of democracy held up before him as he was emerging from ignorance.

Plans for better church buildings printed by the Council have been received with enthusiasm.

The allocation of Indian Missions to various denominations is resulting in better service.

Only the best trained missionary can serve effectively in Mormon fields.

The overlapping of denominational work for Orientals on the Pacific Coast is to be deplored and should be corrected.

The work done for farm and cannery emigrants revealed conditions unbelievable in a Christian country.

The campaign of recruiting for the Home Mission force is opening the eyes of college men and women to real opportunity for life service in a field seldom before brought to their attention.

The survey on the cities showed a wealth of material for guidance in adequately ministering "where cross the crowded ways of life."

The general committee of immigrant aid at Ellis Island is unifying and strengthening the religious work done for the newly-landed. A firm foundation for practical working together has come out of the year's experience of the Committee on New Americans.

Alaska still waits for the interest it needs of both the State and the Church plans are being perfected to divide responsibility in that vast peninsula.

The Home Missions Council is endeavoring through its publicity department to interpret the purpose and practice of great evangelical bodies in their effort to hasten the Christianization of the United States by the elimination of duplicated work, by providing a Christian ministry where there is none by means of allocating tasks and territory, by the standardization of common tasks, by the interchange of experience and plans, and by the building of a forward-looking program that is concerned more in results for the Kingdom of God on earth than in denominational aggrandizement." Denominational cooperation is growing and henceforth there will be a joint meeting of the Executive Committees of the two Councils of men and women twice a year. There is a joint Administrative Committee, to which common interests are referred and which names the chairmen of joint Standing Committees. And a joint budget is also prepared for the joint work of the two Councils. Cooperation is to be sought with the Foreign Missions Conference and the Federation of Woman's Boards of Foreign Missions in establishing a joint Bureau of Information and Publicity in the matter of legacies to missionary agencies.

## UNITED CONFERENCES OF WOMEN

**T**HE increasing spirit of cooperation among denominational mission Boards is evident in the conferences that bring together the various agencies which face similar tasks from different points of view. These conferences bring together workers to consider related problems, and to formulate interdependent plans and policies. The joint session of the Executive Committees of the Federation of Women's Boards of Foreign Missions of North America and the Council of Women for Home Missions, which met in New York in January, was the first time that these women's home and foreign agencies have been brought together. For many years, while some denominations have united their home and foreign mission work under one organization, there has been generally a distinct line of cleavage between the two spheres of service, so that the foreign mission task and mission work in the home land have had few points of contact. The January joint meeting, however, reviewed as a unit the recent achievements in unification of methods, discussed plans for increase in efficiency and planned the lines along which advance should be made.

The influence was evident of the United Day of Prayer for Missions, which was inaugurated in February, 1920, and which was observed again on February 18, 1921. There is need for a united policy in state and local women's church and missionary federations, and in their relation to city federations or councils of churches. Other topics of vital interest and importance to the work of both the Home and Foreign Mission agencies pointed out the need for future joint sessions, and plans were laid for another similar meeting at an early date. Joint committees are now responsible for some phases of the work, and there will be joint sessions of the Executive Committees of these two organizations, representing woman's missionary work throughout the world.

## INDIAN CHRISTIANS ON INDIA'S UNREST

**A**T A time like the present when men's minds are excited and their passions are aroused by real or fancied wrongs and by ambition for power, it is profitable to look to the foundations of our convictions, and to tone down our ambitions to meet the requirements of Christian ideals. The members of the National Missionary Council of India, Burma and Ceylon have recently sent out a statement that should have the effect of quieting and stabilizing the Christians of the Indian Empire. The principles include (1) the oneness of humanity as the basis of society in God's plan; (2) the infinite value of each human soul as shown by the death of Christ for all; (3) the duty of each individual to serve his fellow-man; (4) equal justice for all in industrial and political relationships—

the employer and employee, the governors and the governed; (5) unity in national life secured by the hearty cooperation and good will of all, and the avoidance of oppression, violence, suspicion or intimidation; (6) the realization of international brotherhood and the elimination of self-aggrandizement and unfair competition, (7) the responsibility of the stronger and more favored to help the weaker and backward races without exploitation or injury; (8) the purpose of Christ to give more abundant life and liberty to all, so that each individual and nation may develop in usefulness socially, politically and spiritually.

After a confession of failure to practice these principles, or to attain these ideals, the members of this Indian Christian Society make the following appeal:

"We appeal for just and sane judgments, both of men and things. It is not just to judge a century by some of the months in it, a whole nation by certain of its members, or its whole history by a few of its pages. The history of every imperial power contains pages stained and disfigured; we do not pretend that the history of the British Empire is an exception to this rule. But the fact is beyond controversy that, now for a long time, it has been characterized by an ever growing tendency to grant to its component parts increasing measures of self-government. The Empire is becoming a Commonwealth of Nations, and those nations are learning to regard themselves as a family. The attention of the British people is now turned to India, and we believe that there is a general and sincere desire among them that India should have full self-government, as soon as possible. We urge all the inhabitants of this country, both foreigners and Indians, to accept with good-will the recent changes in the system of Government, and to do all in their power to make the new conditions a successful stage in the progress toward that goal. Given mutual good-will on the part of both races, and confidence in each other's intentions, the future will be bright with promise.

We call upon all men, in the name of God, to lay aside all race hatred, and class hatred, upon which it is impossible to build any solid structure, social or political. We utter a solemn warning against the desperate and false contention that the inequalities of the existing order can only be removed by violence and blood. The truth is that society cannot be reconstructed by breaking the elementary laws of God. We utter an equally solemn warning against the inclination, which is one of the evil legacies of war, to trust to force as the means of procuring obedience and maintaining authority. The truth is that Society cannot be saved by force, apart from that reasonableness and equity in Government and Administration, which win the hearts of the people.

We beg all our fellow citizens to turn to God, Who created them to be brethren, and to seek from Him, who alone can give it, the power to love as brethren and in love to serve one another. By that power we can find the way out of our anxieties. In His light we shall see light.

This is advice which all of us would do well to heed—men become restless in proportion as they fail to have confidence in God. Self-seeking and violence decrease in proportion as we realize that all men are brothers whom Christ Jesus came to save.

## PROTESTANT WORK IN SANTO DOMINGO

A LETTER to Miss Nellie M. Whiffen, one of the few American missionaries in the Dominican Republic, has brought the following statement of facts:

The following churches are doing missionary work in the Dominican Republic: Wesleyan Methodist of England, the Free Methodist of North America, the Moravian, the African Methodist and the United Brethren of Porto Rico.

The work of the Wesleyan Methodist Church is confined to the coast towns. Their services are conducted almost exclusively in English and their work is among Negro Protestants who—either the present residents or their ancestors—have come to this country from nearby English-speaking islands or are descendants of a negro colony that came from the United States nearly one hundred years ago. At present, they have but one foreign missionary, Rev. William Mears of Puerto Plata, services in most of their churches being conducted by local preachers. They have churches in Monte Cristi, Puerto Plata, Sanchez and Samana.

The *Moravian Church* has work in Santo Domingo City, San Pedro de Macoris and La Romana. Their services are also in English and their work is among English-speaking Negroes.

The African Methodist Church has work in Samana and Santo Domingo City. Their work is in English and for English negroes.

The *United Brethren Church* has sent workers from Porto Rico, who have missions in San Pedro de Macoris and La Romana. Their work is in Spanish and, I understand, is meeting with success. There is, also, in San Pedro de Macoris an independent Spanish mission, the pastor of which is a Porto Rican.

In Santo Domingo City, there is an *Episcopal Church* with services in English. In the capital city the only Protestant church having services in Spanish is the *Adventist*. They, also, have recently opened a mission in Moca.

The *Free Methodist Church* conducts work in Sanchez, and in the interior. It is a mission to the Dominicans and the services are in Spanish. There are now on the field ten American missionaries—two men and eight women; also an American teacher. Two missionaries, a man and wife, are on furlough and a new missionary, a woman, is expected in October of this year. Two Dominican workers, a man and wife, give full time to the work and are supported by the Missionary Board. Another man, native of Venezuela but since boyhood a resident of this country, assistant traffic manager of the Samana and Santiago Railroad, is one of our pastors and hopes soon to give full time. Two other native pastors receive no salary. This church is conducting services regularly in the following towns: Santiago, San Francisco de Macoris, Sanchez, Pimentel, Palmar, El Ranchito. There are also, groups of members but without regular pastors in Moca, La Ceiba, Alta Mira and La Fundacion.

In Santiago, there are two mission buildings in which regular Sunday and week-night meetings are held; also, a week-night gospel service in another part of town. There are three Sunday-schools in different parts of town and on in the country.

In San Francisco de Macoris, there is a church building capable of seating three hundred persons, a home for the missionaries and pupils and a school building. Last year, a large building was also rented to furnish accommodation for the eighty-seven boarding pupils.

In Sanchez, a new church building is nearing completion.

The work has been largely evangelistic, but much attention has also been given to the school. Of the missionaries now on the field, three are nurses.

The Free Methodist Church has 211 members. Last year's report gives four hundred thirty as receiving religious instruction regularly and five thousand, seven hundred who receive instruction occasionally.

There is an independent movement called The Dominican Missionary Association. This is not a split from the Free Methodist church. It has churches in Moca and Salcedo and several groups of converts throughout the country.

The almost continuous revolutions for many years made missionary work difficult; for months at a time traveling was impossible and the missionary could do little more than stay on the field.

Since the American occupation in 1916, the country is improving in many ways. The education of children is now compulsory. Better city and rural schools have been established and the system of education is constantly improving.

The government is establishing hospitals for the poor. These are to be thoroughly equipped in charge of American doctors and nurses with training schools for Dominican nurses.

Santiago, Puerto Plata, San Pedro de Macoris and La Romana are lighted by electricity; Santo Domingo City has an inferior service for the streets. Santiago and Puerto Plata have good water systems. Good automobile roads are being put through the country. There is now a road from Monte Cristi passing through Santiago, Moca and La Vega. A road is being constructed from Santiago to Puerto Plata; and another from La Vega through Bonao to Santo Domingo City. There are two railroad lines; from Puerto Plata to Moca and from Moca to Sanchez. There are, also, short lines in the southern part of the island.

From the missionary's standpoint the great need is the gospel of Christ. All of the towns and many of the country places of the Northern District have been visited by Gospel workers. The greatest need is in the southern part of the island where with the exception of San Pedro de Macoris and La Romana the gospel is carried to the Dominicans only on occasional evangelistic trips.

There is much that might be done to uplift the people by instruction as to the evils of intoxicating drinks and tobacco, social vices, the necessity of hygiene in the home, the home care of little children and the sick. There is need of wholesome reading and diversion. The government and the American Red Cross are planning to meet some of these needs. Of the English Negroes, there are probably seven hundred or eight hundred Protestant Christians and of the Dominicans about five hundred. The work is still difficult. But the stoning of buildings and workers that we so often experienced in earlier years is now rare. The bitter opposition and persecution that

the first converts suffered is not so often met with now. In visiting in the homes, instead of being met with, "I do not wish to change my religion" we often hear, "I cannot become a convert because I cannot give up my vices" or "I cannot forgive as you do."

Miss Whiffen who lives in Sanchez has been a missionary of the Free Methodist Church in the Dominican Republic since 1908. She states that the conditions there are not as black as they have been painted and that for at least thirty years Santo Dominican towns have been connected by telegraph, and for over twelve years there has been a public telephone system. In Santiago and other towns most well-to-do people have telephones in their homes and places of business. There has also been for many years cable connection with South America and New York. Methods of travel are everywhere not so primitive as represented since it is possible to journey by train from Puerto Plata on the South to Moca on the North in seven or eight hours, and automobile roads connect various points.

The 1917 census showed that fifty percent of the inhabitants were literate and since compulsory education was introduced the illiteracy has been steadily decreasing. The educational system is in ascending scale from primary grades in country districts, reaching the eighth grade in larger towns and to high schools in Santiago and Santo Domingo City.

The actual conditions in the island—especially moral conditions—are deplorable, but they can be bettered only by the sympathetic help of Christians who recognize the good qualities of the people.

#### WHY HELP THE CHINESE FAMINE SUFFERERS

**B**ETWEEN fifteen and twenty millions of human fellow beings are in danger of dying of starvation in China. They are starving, freezing and dying of disease, but millions of lives can be saved if we who have enough and to spare will respond immediately to their appeals for help. It is unthinkable that Christians will fail to respond.

First, because our brothers and sisters, including little children, are starving and freezing.

Second, because Jesus Christ, our Lord and Saviour, identified Himself with suffering humanity by feeding the hungry multitudes, by healing the sick and by declaring that if we have ministered to the least of these His brethren we have done it unto Him.

Third, our missionaries in China claim to be ministers of Christ and to manifest His love for humanity. If we fail in this extremity, how can we expect the Chinese to listen to and believe our message?

Fourth, sympathetic help at this time will be a wonderful means of revealing the love and spirit of Christ, and will open the hearts of the Chinese to receive the Bread of Life, which will save them from even greater famine of soul.



PRINCE LIDJ YASSU OF ABYSSINIA IN ROYAL ATTIRE

## Abyssinia—The Most Ancient Monarchy

BY C. T. HOOPER, PORT SAID, EGYPT

Agent of the British and Foreign Missionary Society

**A**BYSSINIA, the old Kingdom of Ethiopia, is, perhaps the most ancient monarchy in the world. It has a peculiar position in Africa because of its marked physical characteristics. The stronghold of this revived power is a great highland region, roughly triangular in shape, between the Red Sea and the basin of the Nile—a country that has never been properly surveyed.

From an aeroplane Abyssinia would appear like a huge group of wrinkled knobs on a table-land at an elevation of 7,000 feet or more, from which peaks, topped with snow and rooted in rocky glens and gorges, rise in some cases to over twice that height. Though

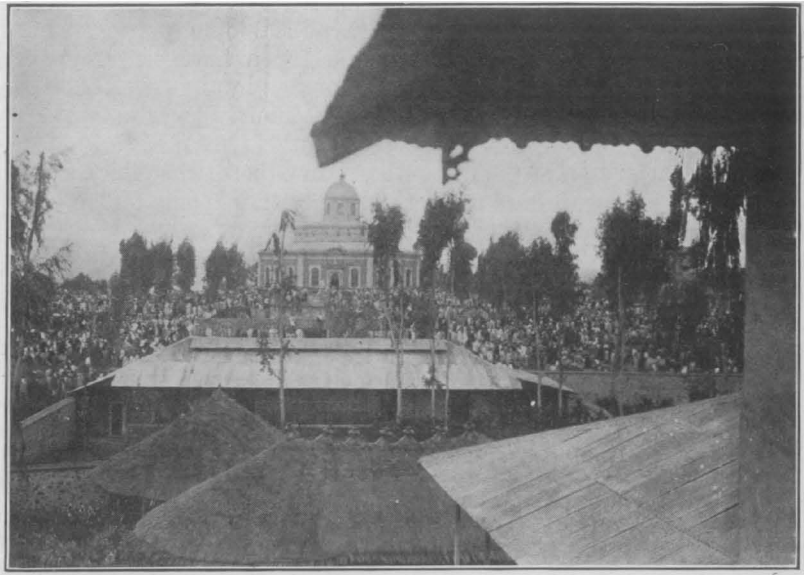
volcanic energy appears to be no longer active, on the east side it has done much to shape the wildly-broken features, among which lava plains, crater lakes, hot springs, and other volcanic phenomena are still evident. In the wet season heavy rains sweep down the mountain sides and rush through the stupendous gorges, to be lost in the plains beyond. Differences of elevation naturally give Abyssinia a great range of temperature, and of variety in climate. The products of the country follow the same variation, so that in the lowlands are found the aloe, ebony wood, thorny acacias, etc., and higher up we have grain fields and pasture lands. On these heights the full force of the African sun is not felt, so that Africa's scourge (fever) is not found there. Indeed, but for mountain-sickness it would be one of the healthiest countries in the world. The cattle are exceedingly fine, the horses very beautiful, the mules strong-limbed. Birds of every size and color are seen, and there are many wild beasts of various kinds.

A century ago, what we now know as Abyssinia was split up into Tigre on the north, Amhara in the center, Shoa on the south, and other communities (each more or less turbulently independent under their own princes) on the east. This state of things was ended by Theodore, who, about the middle of the century, succeeded in subjugating the rival Rases, and was recognized by other nations as monarch of Abyssinia. After Napier's successful expedition to Magdala in 1868, Theodore committed suicide, and John, Ras of Tigre, was allowed to proclaim himself emperor. This prince warred successfully against his Egyptian neighbors, but in 1889 was killed by the Mahdi's dervish horde. His supremacy had never been admitted by Menelik II, King of Shoa, who came forward as his successor, and mastered the anarchy into which the country had fallen. Menelik II, Emperor of Abyssinia, took the title of *Negusa Negust*—"King of Kings"—having successfully united the states of Abyssinia.

This genial Shoa, coming down from the mountain fastness of Entotto, built his capital on the open ground, naming it "Addis Abeba" "The New Flower" and, with an iron hand, crushed all his enemies. He built up his empire internally and externally, calling his own ministers, and regulating the various departments of government like a European sovereign. A heavy calamity fell on the empire when the death of this monarch was announced in December, 1914.

Menelik's grandchild, Lidj Yassu, became Negus, but in the autumn of 1916 when this king was absent from the capital on a visit to Harrar, in the south, a meeting was summoned, at which the Archbishop, Abuna Mattheos, and all the Abyssinian chiefs were present. The Abuna released the people and their chiefs from their solemn oath of allegiance to Lidj Yassu, who was declared to be

deprived of his inheritance, the throne of Ethiopia, and in his place Zowditu, the daughter of the late emperor, Menelik II, was elected Empress of Ethiopia. The reason for this transfer of the throne is said to be unfaithfulness to, and intrigue against, his country by Lidj Yassu, who was secretly supported by his father, Ras Mikael. The father and son together quickly organized open rebellion against the government. This was terminated in a big battle north of the capital, that resulted in the government's favor.



THE ABYSSINIAN CHURCH OF ST. GEORGE IN ADDIS ABEBA, THE CAPITAL

The Church of Abyssinia claims high veneration for its antiquity. Tradition says that the earliest evangelist of Abyssinia was that treasurer of Queen Candace whom Philip baptized on "the way that goeth down from Jerusalem unto Gaza." We are on surer ground when we come to the historical work of Frumentius and Adesius, two wandering missionaries from Egypt, who reached Abyssinia in 330 A. D. Within ten years of their arrival remarkable and wide-spread results had followed their preaching. The king himself had submitted to baptism; two-thirds of the heathen temples in his kingdom had been turned into Christian churches. In 340 A. D. that great father of the Eastern Church, Athanasius, who was then Patriarch of Alexandria, consecrated Frumentius as first Bishop of Abyssinia. From that time forward the Abyssinian Church has always called its chief bishop out of Egypt.

Thus it was not by force of arms, nor by treaty, but by conviction, that the people of Ethiopia were led to adopt the Christian faith. This explains their tenacious hold of Christianity through so many centuries of darkness and superstition. Abyssinia claims the unique distinction of being the only Christian African kingdom.

Three hundred years later Mohammedanism swept over Arabia, Syria and Egypt. In the seventh and eighth centuries this new power surged round the Christian realm of Abyssinia, and successive caliphs made futile onslaughts upon its territory. They utterly failed to penetrate the recesses of Ethiopia proper, whose mountain fastnesses proved an asylum for a harassed Christian people. Thus, as Gibbon says, "Encompassed by the enemies of her religion, the Ethiopians slept for nearly a thousand years, forgetful of the world by whom they were forgotten."

In the latter half of the fifteenth century there arose the greatest curiosity to penetrate this mysterious Christian realm. The secret was solved by a Portuguese expedition led by the noble Marquis de Covilha. In 1487 he stood face to face with the Emperor of the Ethiopians, and obtained trading privileges for his nation. Soon Jesuit missionaries arrived in Portuguese ships. The Christians differed from the Western Church in doctrine, as well as in practice, but their cardinal heresy lay in deferring to the Patriarch of Alexandria rather than to the Pope of Rome. The Jesuits did their utmost to win Abyssinia to papal obedience. In 1603 a king succeeded to the throne who professed the Roman faith, but when the Jesuits at last essayed methods of persecution and coercion the people rebelled, and the king was compelled to abdicate in favor of his son, who, in 1633, banished Jesuits and Portuguese alike from his domains.

For two hundred years longer only two Europeans are known to have penetrated into the heart of the country. One was Bruce, the famous traveler, who reached Gondar, then the capital, in 1769, and his travels still give an authoritative account of the people and their customs. With the nineteenth century, scientific, political and religious missions from Europe began to reach Abyssinia. For over one hundred years the British and Foreign Bible Society has been working for Abyssinia, for within a few years of its foundation it succeeded in getting into friendly communication with the Abyssinian Church. They printed in Ethiopic first the Psalter (in 1815), then the four Gospels, and in 1830, the New Testament. Meanwhile the Church Missionary Society had designated two missionaries, Gobat and Kugler, to Abyssinia, and had despatched them to Egypt, to await an opportunity of traveling to their destination. With them went several thousand copies of the Ethiopic Scriptures, supplied by the Bible Society. At Cairo, Gobat and his companion came across an Abyssinian and his servant slowly dying of disease and neglect.

In pity, the missionaries took these men to their own humble quarters, and nursed them back to health. The Abyssinian was an envoy from his chief, Ras Saba Gadis, to Muhammad Ali Pasha of Egypt, and was himself a governor of a district. He immediately wrote to his chief, telling how he had been befriended. In reply there came a cordial invitation to Messrs. Gobat and Kugler to visit Ras Saba Gadis in his own country. Throughout their journey from Massowah every attention and honor was paid them. An escort of soldiers was provided with mules to ride, and transport for baggage, which included several camel loads of Scriptures. In February, 1829, Gobat writes:

"We found all our luggage safely in the best house of the place. The prince received us with open arms, and as long as he lived he was most kind to us."

There is no space to tell of Gobat's labors, his journeys and his Scripture distribution. Instances are mentioned where persons gave all their property in order to purchase a New Testament. One man gave his two oxen for a copy of the Gospel; another gave four oxen in exchange for the book.

The first complete version of the Scriptures in the Amharic vernacular language of Abyssinia was prepared at Cairo in 1809. The French Consul there was a scholar and a linguist, M. Asselin de Cherville, who became interested in the language of Abyssinia, and conceived the design of translating some book into the colloquial

dialect to make it known among the learned of Europe. He decided upon the Bible as the best book for his purpose, and among the Abyssinian pilgrims on their way to Jerusalem he discovered a sick old man, friendless and poor, who proved to be of the greatest possible assistance in the task. Abu Rumi (for that was his name) had wandered as a merchant over Egypt, Armenia, Persia and India. He was a master of his own vernacular, as well as of other languages. Out of gratitude to M. de Cherville, Abu Rumi engaged to do what no pecuniary reward would have induced him to undertake. Patient toil for ten years accomplished the laborious task of translating the whole Bible into the Amharic vernacular. The British and Foreign Bible Society in London purchased the translation for £1275, and the



THE ARCHBISHOP OF THE ABYSSINIAN CHURCH

manuscript of nearly a thousand folio pages reached London in 1820. The Amharic Gospels were published in 1824; the New Testament followed in 1829; the Old Testament was then edited and issued; and, in 1842, the first complete Amharic Bible was published by the Society.

In 1855 Prince Casai contrived to seat himself securely on the throne of Abyssinia, taking the title of Emperor Theodore II. The promise of his youth was darkened by habits of intoxication and cruelty; and a crisis came when Theodore laid violent hands on the British Consul, missionaries and envoy. After years of negotiations a British force under Sir Robert Napier landed, and marched to Magdala, which was stormed on Good Friday morning, 1868. The prisoners were released at the last moment, but Theodore died by his own hand.

Much of interest could be said regarding the inhabitants of Abyssinia, but we must content ourselves here with noting that they are a nation of warriors, shepherds and peasants; brave and unaccustomed to restraint; strong and enduring when at work; fierce and cruel when they take up the more congenial business of bloodshed. Slim in build, though tall, and chocolate-brown in color, the Abyssinian wears linen trousers coming half-way below the knee, and a shirt over which he throws a loose toga called a "shamma." Menelik set the fashion of wearing a wide-awake hat, which makes an incongruous contrast with the native costume. The dress of a woman is a folded wrapper that covers all the body. They are fond of necklaces, anklets, rings, charms, etc. Their hair is done up in elaborate plaits, which are greased by placing a pat of butter on the top of the head to melt in the sun. The effect can be imagined, which is seldom pleasing to the nose of a westerner, seeing that rancid butter plays a more active part in their toilet than soap. The man's proudest ornament is a curious crooked sword, which he wears on the right side, mounting his mule on the left side. Lances, daggers and spears are the native weapons, though latterly rifles and cartridges are fast becoming the commonest means of defense. The people eat raw meats, hot peppers, etc., and drink a kind of beer called "tedj," made from the honey of bees. They have religious prejudice against smoking, but use tobacco for snuffing and chewing.

What is being done to bring the Message of Life to these people? In the Italian province of Eritrea in the north the Swedish Mission has a very active center at Asmara, with several outlying stations in that province. Here they have a healthy church and schools, together with medical work and a printing press. During 1917 the Rev. J. Ivansson posted the following encouraging news:

"There is a promising religious movement in the interior of Abyssinia, especially among the Moslems, of whom about 10,000 have, during the last five or six years, received Christian baptism from the Abyssinian Church. The

center of the movement is in Sokota, in the Amhara country, where the apostle of the Christian Movement, the ex-sheikh Zaccaria, now called Noaye Kristos, a person of great influence, is established. Two of his disciples, also ex-sheikhs, Alaka Paulos of Tigre and Alaka Petros of Sokota, visited us last January, especially in order to acquire copies of the Holy Scriptures, and to consolidate their acquaintance with evangelical Christians. It is worth noting that this religious awakening is of an evangelical character. The first cause of the awakening appears to have been the study of the Holy Scriptures distributed by the British and Foreign Bible Society in Abyssinia. These new Christians, not being satisfied with the ancient form of the Coptic Church, are very desirous to study the Bible, and have organized from among themselves a numerous body of teachers, said to number about five hundred, with the object of teaching their youth to be able to read the Scriptures."

A member of this same mission obtained leave from Menelik to stay in Addis Abeba, where he died in 1919. Early in 1920 the mission sent up three more workers to the capital.

Dr. Lambie of the American United Presbyterian Mission, working on the upper reaches of the Nile, has also been invited to take up work in Abyssinia.

The British and Foreign Bible Society are pouring into the country a steady stream of Scriptures from three sides. The books are provided in Ethiopic, Amharic, Tigre, Tigrinya, Galla, Kunama, Harti and Ogaden. The Society now has its own depot in Addis Abeba. In 1914 the writer visited Abyssinia and obtained from the Archbishop of Abyssinia a written permission, bearing the government seal of authority, to establish a Bible-depot in the capital for the distribution of the Holy Scriptures throughout the land. A central site has been purchased already, and a depot now exists and is doing good work. A recent journey of over 900 miles from Khartum into Abyssinia, by a colporteur of the Society, resulted in the sale of 23 Bibles, 106 Testaments, and 710 portions—a total of 839 copies, in six languages, and of the value of £30-11-1. The time occupied was 84 days, and the expenses incurred in traveling were £7-12-8. Apart from these agencies mentioned nothing whatever is being done to give the living Gospel of Christ to the people of this great country.

What is the true condition of the Abyssinians? Of the missionary the Abyssinians ask: "Why do you come to us? We are Christians. Pass on to the heathen and the Moslem." From their point of view this contention is just. But let us remember that they know nothing whatever of true Christian life. They are strangers to the saving power of Christianity. The whole Bible to them is much the same as the Old Testament is to the Jews. For centuries they have tried to live upon the rites and ceremonies of their church, without the sure light and guidance of God's Word. While Ethiopia is timidly in touch with western civilization it is at the same time not far removed from savagery.

What should be done? We must not forget that, whatever opposition has been shown to the missionaries, the vantage ground of approach is great, in that the Abyssinians have nothing but welcome for the Bible which we cherish. Here, then, is the starting point for the worker. The two great crying needs of these people are easily seen. First, there must be a wider distribution of the Scriptures in the languages of the country. Secondly, Bible teachers are required. But to seek to enter the country designated as a "missionary," or a "preacher," would, in all probability, close the door. However, to devoted men and women, with a passion for souls, calling themselves "readers" or "teachers," and prepared to live humbly among the people, there would be a warm welcome, and a way for unfolding the Gospel message of Life in Jesus Christ.

Surely among these eight million people one sees a needy field for wise and tactful workers, prepared to stand clear of all ecclesiastical and political questions; refraining from active interference with the worship and the usages of the people, leaving God's Book to accomplish its own mission—to win a nation for God. This great inland African kingdom, which has for so many centuries successfully checked the inroads of Islam into its own territory, may be the mighty, God-ordained power to break down the scourge of Islam in Central Africa.

## NUGGETS FROM RECENT ADDRESSES

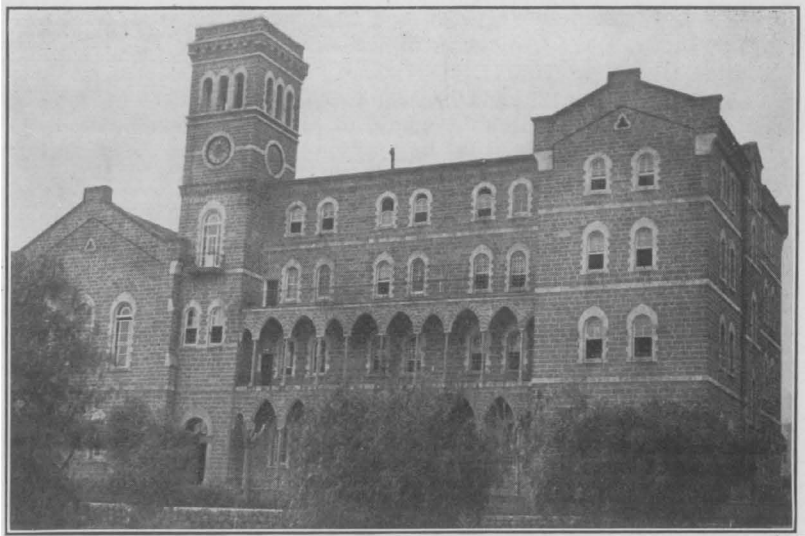
"We need today an efficient Church in which we are no longer satisfied with a Boanerges in the pulpit, a prima donna in the choir and a selfish millionaire in the pew." Rev. Joseph A. Vance, of Detroit.

"We need today something of the same spirit of adventure which the Pilgrim Fathers had. If they had put on the Mayflower the motto "Safety First," they would never have reached this country." —Bishop William Lawrence.

"The question confronting our country churches is whether ultimately the forty million of our American people who are engaged in agriculture—and there will never be less—are to live in a civilization that is wholly Christian or largely pagan."—President Kenyon L. Butterfield.

"The Pilgrims founded a religious community with commercial principles, while the Dutch who came to New Amsterdam founded a commercial colony with religious principles." —Henry Van Dyke.

"The statesmanship that is needed today is the statesmanship of the Golden Rule. The Church is the only institution that can furnish it."—Rev. James I. Vance.



THE FIRST BUILDING OF THE AMERICAN UNIVERSITY OF BEIRUT

The College Hall was the first erected on the campus. It contains the library, dormitories and class rooms for the three upper classes of the School of Arts and Sciences, and the wireless telegraphy apparatus. There is now a "time ball" on it, set by wireless messages from Paris.

## Two Missionaries and Educators in Syria

*A Brief Account of the Work of Daniel Bliss and His Son Howard Bliss in Syrian Protestant College*

*The following sketch of two well known and honored educators in Christian missionary work is written by one who was in close touch with both father and son who can therefore write intelligently and sympathetically of them and their work.—EDITOR.*

**I**N THE fifty years' work of Daniel Bliss, as President and President-Emeritus of the Syrian Protestant College—now re-named the American University of Beirut—his seven years' work as missionary of the American Board was a logical, indispensable preparation. The College was begun as a missionary college; it has been carried on as a missionary college; the spirit of its trustees and faculty today guarantee that it will continue to be a missionary college. It is a child of the American Mission, and for many years the majority of the pupils received their early training in American and British mission schools. While welcoming students of other faiths—Moslems, Jews, Druzes—Dr. Bliss hoped that the majority might continue to consist of Christians—Protestant, Greek, Maronite and others. He lived to see this majority lessen and since his death the

majority has become a minority, but the body of mission-trained students still gives the tone to the institution.

The birth of the College is thus described in the *Reminiscences of Daniel Bliss* (pp. 162, ff.) :

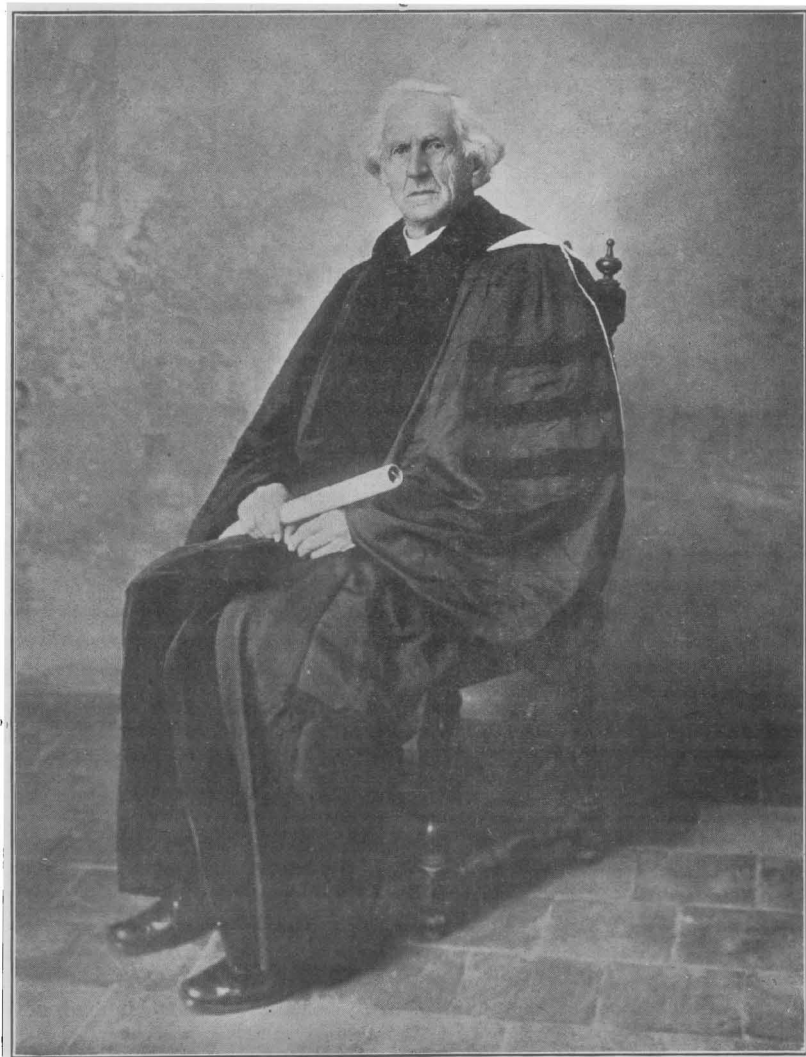
"During the years 1861 and 1862 the Reverend Dr. William M. Thomson and I frequently conversed on the subject of higher education for Syria and the Arabic-speaking peoples of the East. Experience had led the missionaries to regard with little favor the plan to educate men out of the country \* \* \* It was manifest that missionary societies, depending mainly for their support on small contributions, given for the direct preaching of the Gospel and for teaching children enough to enable them to read understandingly, could not divert their funds for this higher education \* \* \* It was seen from the first that funds to establish such an institution would have to be furnished from America and England \* \* \* It appeared evident that a Board of Trustees, legalized by some responsible government, was necessary to give confidence in an enterprise calling for large donations \* \* \*.

"At the meeting of the Mission on January 23, 1862, Dr. Thomson brought up the subject and suggested that Mr. Bliss be the Principal. It was then voted that Messrs. Thomson and Bliss be a committee to prepare a minute in relation to the contemplated literary institution to be located in Beirut \* \* \* On Monday, January 27, the committee in their report recommended the establishment of a literary institution of a high character, to be guided and guarded by the combined wisdom and experience of the Mission, and that this important project should be submitted to the Prudential Committee of the American Board in Boston for their consideration and sanction \* \* \* A correspondence with the Secretaries in Boston and others brought out the following points: \* \* \* that it was most important that the establishment of the college should not jeopardize the training of a Christian ministry \* \* \* that as, owing to the demand of the country, the creation of a higher institution was inevitable, it was essential that the first of the kind should be established by Protestants, not by Jesuits; that the pupils should be educated with reference to the business which they might propose to follow, as ministers of the gospel, lawyers, physicians, engineers, secretaries, interpreters, merchants, clerks, etc."

A bill to incorporate the Syrian Protestant College and Robert College (Constantinople), introduced into the Assembly at Albany, was signed by Governor Seymour on May 14, 1864. The College was opened with a service of prayer on December 3, 1866, and the next autumn the Medical School was launched. The keynote of the President's religious attitude was struck in his speech made on December 7, 1871, at the laying of the corner-stone of the main building:

"This College is for all conditions and classes of men without regard to color, nationality, race or religion. A man, white, black or yellow: Christian, Jew, Mohammedan or heathen, may enter and enjoy all the advantages of this institution for three, four or eight years; and go out believing in one God, in many Gods, or in no God. But it will be impossible for anyone to continue with us long without knowing what we believe to be the truth and our reasons for that belief."

The condition of the College at the time of his death in 1916 may be seen in a quotation from the *Reminiscences* (pp. 215-216) :



-DANIEL BLISS—FOR FIFTY YEARS PRESIDENT AND PRESIDENT-EMERITUS OF  
SYRIAN PROTESTANT COLLEGE AT BEIRUT

"During his thirty-six years in the active presidency, Dr. Daniel Bliss had seen the evolution of the College from a group of sixteen students, housed in a few rooms, to a body of six hundred and twenty-six men and boys, divided among five departments: Preparatory, Collegiate, Commercial, Medical and Pharmaceutical; and taught by forty professors and tutors \* \* \* The Campus of forty acres spread, then as now, over the level top of a hill, and sloped down towards the sea \* \* \* The twelve buildings included the old College Hall with library, lecture rooms and dormitories; Assembly Hall, Medical Hall, laboratories, etc. The students came from all parts of Syria and Palestine, from the valleys of the Nile and the Euphrates, from Cyprus and the Isles of Greece, from Asia Minor and Armenia, from Persia and from Brazil \* \* \* As President-Emeritus Dr. Bliss lived to see a considerable extension of the campus, the doubling of the number of buildings \* \* \* the development of a Training School for Nurses, an increase in the student body to almost a thousand, and of the teaching and administrative force to about eighty."

So much for the objective side of the life of Daniel Bliss. The man behind the work is unconsciously revealed in his own "Reminiscences" written in the peaceful years following his retirement from the active presidency. Here we see revealed that balance of qualities that explains his power over faculty and students: gentleness and strength; sympathy and reserve; initiative and self-effacement; tact and authority; shrewdness and simplicity; ardor and prudence; zeal and patience; common sense and vision; wit and wisdom; this worldliness and other worldliness. He was ever a leader who cared nothing for leadership for its own sake. On his last visit to America in his eighty-seventh year, a stranger, learning he was from Syria, exclaimed:

"Then you can tell me something about the great Syrian Protestant College, founded by Dr. X."

Dr. Bliss gave a brief sketch of the institution.

"But didn't you tell him that you were the chief founder?" asked one of his sons.

"No, why should I?" he answered.

Daniel Bliss was a prophetic builder. His foundations were broad and firm enough to bear future superstructures. He never built anything that had to be pulled down. He never built anything that might hamper future construction. His choice of a campus is an illustration of his vision. He bought land, not for the small institution that was, but for the great university that was to be.

Daniel Bliss was a born educator. He knew the Oriental psychology. He remembered that Jesus Christ "Spake unto them in parables," and so spake as to illuminate and not to obscure the thoughts presented to his Oriental hearers. Beautiful illustrations of this method he has given us in that part of his Reminiscences devoted to his Biblical instruction. "My title in the catalogue, he tells us, "is President, and Professor of Bible and Ethics. It would be more truthful though less classic to say, Professor of Story Telling."

His preaching had that simplicity that seemed to ignore difficul-

ties, and lo! when the sermon was over imaginary difficulties had vanished. With him the trees—and the underbrush!—never obscured the wood. His was the simplicity of the sea. In following him, you seemed to be stepping down a gently-shelving beach, into shallow water, and, before you knew it, you were launched into the unfathomable ocean.

“Faith in God and faith in man”—these he tells us lay at the foundation of the College. He had both in abundance. Quaintly he remarks: “I cannot tell the philosophy of it, but trusting a boy makes him trustworthy. In those early days some one said to my wife, ‘We cannot lie to Dr. Bliss because he trusts us.’ Possibly this may have been so.”

The Reminiscences give illustrations of his original methods of discipline. His quiet influence and authority pervaded the campus. “I cannot keep order in my classes,” once exclaimed an excitable teacher of French, “while Dr. Bliss just walks up and down the campus, to and from his business, and there is perfect order!” His power of reticence was ever his strong asset, giving weight to his words when he deemed the time had come to speak. “Never make yourself cheap” was a warning he often gave.

His choice of colleagues was justified by the results. “The College has always had,” he writes, “and has now, a remarkable set of professors and instructors, both foreign and native. With scarcely an exception they are very radical and very conservative; radical in proving all things, conservative in holding fast to that which is good.” This conservatism was admirably illustrated in himself by his attitude towards the Syrian instructors. The program of the College at its inception foreshadowed the ultimate turning over of the institution to full native control. Such was the radical step to which the College was committed. The wise conservatism of Daniel Bliss, combined with that of the majority of his colleagues, operated to postpone the carrying out of the program during his long presidency. Steps involving more responsibility for the Syrian professors were taken during his lifetime, under his son’s administration. Since the death of the latter the Syrian professors have been admitted to the General Faculty. Similar conservatism will doubtless operate, slowly and wisely, in determining the date for taking the radical step of carrying out the full program.

The work of Daniel Bliss and the work of Howard Bliss, who succeeded his father in 1902 and who died in May, 1920, a veritable victim of the war, were mutually complementary. Daniel Bliss was eminently the builder, Howard Bliss was the expansionist; and yet there was hardly an item in the program of the latter which had not been anticipated in the plans of the former. Moreover, it is interesting to note that the sudden numerical increase in the institution began three years before Howard Bliss succeeded to the presi-

dency. Fundamentally they were of the same stuff. Temperamentally they were very different. Where Daniel Bliss acted and kept silent, Howard Bliss was apt to act and explain. But by no means always. During the gripping years of the war, when a misplaced word might result in disaster, the reticence of Howard Bliss extended even to members of his own household. But there is no doubt that his gift of self-revelation, exercised with a charm and frankness that disarmed the enemies of the College, saved the institution. His relations with the Turkish officials have been severely criticized. Policy doubtless entered into these relations. But there was infinitely more than policy. As dear to him as the preservation of the institution was the opportunity to preach its aims and ideals to whomsoever could be made to listen, be he British, French, Turk or German. He talked religion, not religions, to that cold-hearted and cruel cynic and agnostic Azmi Bey, the Governor of Beirut, even as Paul talked religion to Agrippa. He looked far beyond the war, and passionately believed that its wounds could more quickly be healed if individuals of belligerent nations could remain on decent, human terms during the war.

Early in the year 1919, President Howard Bliss was summoned to Paris where he worked ardently in the interests of self-determination for Syria. At the request of President Wilson he presented the claims of that beloved land of his birth before the "big ten." He continued to speak for Syria in the United States, even up to the very day, February 29, when he was stricken with tuberculosis, which ended his earthly career on May 2nd.

Seldom has it fallen to the lot of a college president to watch from hour to hour his own work carried on by his son. The ways of Howard Bliss were not always the ways of Daniel Bliss, but the father rested content in his faith in his son. The son consulted the father. As such times, and at such times only, the father counseled the son. Side by side they sat on the college platform. Together they walked in the commencement procession. Together they strolled over the campus and spoke of the trees and of the shrubs, of the graduates and of the students, of their own hopes and of their own fears. Together they galloped over the sand-dunes, or wound through the hoary olive-groves. Their souls were knit in a triple knot: the love of father and son, the love of their dear college, and the love of their Father in Heaven. Their memories will live closely entwined in the souls of their pupils, scattered over the five continents of this poor world for whose redemption they worked together.

# The Education of Japanese Women

BY REV. A. K. REISCHAUER, TOKYO, JAPAN  
Executive Secretary of the Woman's Christian College of Japan

OF THE many effects which the War has had on Japanese life none is, perhaps, more far reaching than that on education, and especially on the higher education of women. It is probably safe to say that the standard for the latter has been raised by about two years. To appreciate this change one should keep in mind what the educational system was before the war.

First of all, there was the primary school system, with its course extending over a period of six years. The system was coeducational and boys and girls attended in practically equal numbers. Something like 98% of the children of school age were enrolled. The point we wish to make here is that the Japanese girl of the primary school age has had about as good a chance for an elementary education as her brother.

When it comes to secondary and higher education the situation was different. The paths of the boys and the girls diverged at the beginning of the secondary system. The boy entered the so-called Middle School, while the girl entered the Girls' High School, the very names indicating that the boy was destined for a more prolonged training than the girl. The boy, after he finished his five years in a middle school could then enter the so-called Koto Gakko, a higher school with a three years' course and which prepared him for the regular university course three or four years in length in its under-graduate department and two or more years in its postgraduate work. Or, if the boy did not wish to pursue such a long course after leaving the middle school he could enter any one of a variety of special higher schools with courses extending over three, four or five years. With the girl, the education ladder was much shorter after leaving the elementary school. As stated above, she entered the Girls' High School offering a four or five years' course, and when she had finished this course she was expected, in ninety-nine cases out of a hundred, to get married and perform the duties of a "good wife and wise mother," as the official phrase has it. There were, of course, the two higher Normal Schools maintained by the Government and a few private schools of the Junior College grade which a few of the twenty thousand graduates from Girls' High Schools could enter, but there was not one single institution in all Japan which offered to the young women anything like a real college education. Even the course in the High School was far from what we in America mean by a High School course. It was much inferior to the courses in the boys' Middle Schools, even though it was to bring

to a close the educational career of practically all the girls. And what made the situation still more unsatisfactory was the fact that in most cases people were quite satisfied with this difference in standards for boys and girls; and in many parts of the country the Girls' High School that offered a four years' course was more popular than one that gave a five years' course, for the certificate of graduation was the thing desired, rather than the education which it was supposed to represent. For a marriageable daughter (and in Japan all daughters are marriageable if you do not let them grow too old) a high school certificate was a social asset, even though it did not represent very much intellectual training; in fact, if it had represented very much "strength of mind" it would have been anything but a drawing card in the marriage market, for the average Japanese husband does not want in his wife an intellectual companion but only a woman who will make him comfortable and assure a succession to the family. A recent Japanese writer says on this point, "They (wives) are taught to be obedient to their husbands when married, and to their sons when they come to have sons. In a word, they are taught all the virtues of a slave. While women are enjoined to sacrifice all for the sake of men, men on the other hand enjoy the privilege of playing the tyrant over women."

But we are living in a new world today, and on all hands there are signs that the women of Japan will no longer be content to accept meekly what their lordly brothers and husbands dole out to them as inferiors. And this spirit of restlessness and this demand for more of the good things of life is making itself felt most definitely, perhaps, in the field of education. The great industrial development that Japan has had as a result of the other nations withdrawing from the markets of the Orient opened many new lines of activity for both men and women. Many fields formerly occupied exclusively by men invited women workers. But for women to enter some of these fields successfully it was necessary that they have more education, especially of a practical kind. This led a number of Girls' High Schools to open supplementary courses of one and two years in length; and more and more girls availed themselves of these supplementary courses, not simply to obtain a certificate of graduation and so stand a better chance in the marriage market, but rather to get an education and so fit themselves to earn a living, and in many cases to buy their freedom and be in a position to refuse to marry if they did not like the choice that their parents had made for them.

A great deal has been said during the past year about the "New Woman" and not everything that has been said has been altogether complimentary. In fact, some of our Japanese men have been greatly concerned about this new type of woman and about the future of the male sex if this sort of thing should develop much further. A real crisis, they felt, was threatening their time honored customs

and institutions, for this new type of woman would no longer be meek and blindly obey her lord and master. Even young men who have drunk deeply from the fountains of Anglo-American culture were very much worried as to how harmony can be maintained in the home when the wife has a mind of her own and refuses to take her husband's word as absolute law.

But in spite of these fears on the part of the dominant sex which is seeing its position of authority threatened, the woman movement has gone on and gathered momentum as it advanced. Even the conservative educational department recognizes the fact that Japan can not hold her place among the nations of the world unless her women have greater initiative and are qualified to do much of the work that thus far has been done by men alone. The military authorities also see the point, for in time of war when the men are in the trenches the women have to take the vacant places, and in modern life many such places can be filled only by people with a certain degree of education. It is therefore not so strange that the Government has recently decided to advance the standard for woman's education by about two years. The Girls' High Schools are to have advanced courses added of two and three years in length. The regular advanced course is to be of a general nature, but it is to be paralleled by several special courses giving training for very specific types of work. No details have been announced, and from what we have heard it would seem that the authorities are not at all clear in their own minds as to just what they want. It is an unusual opportunity for pioneers who know how to lead off with a constructive policy. Christian educators, with experience in higher education for women in the West, ought to be able to make a real contribution at this point.

What is, perhaps, even more significant than this change at the upper end of the secondary system of education is the recent decision on the part of the Imperial Universities to admit women students. One or two of the private universities are also throwing open a few courses to women, and other colleges and universities may follow suit. When a few years ago the Government announced its new expansion program for higher education which called for the establishment of some thirty odd new colleges and the enlargement of existing schools, entailing the expenditure of millions of yen, we were amazed to find that none of these schools were to benefit the young women of Japan. It simply showed that when the program was worked out the authorities were still thinking in terms of pre-war standards as far as the women were concerned. This recent decision to admit women to the universities therefore indicates how sentiment has changed in these two or three years.

The above decision is a great advance but it is easy to over estimate its value. As a matter of fact, it is not going to offer very

great advantages to the women of Japan, for the simple reason that these universities are already overcrowded, and that the best of them can be entered only through a system of competitive examination which often saps the very life blood of even the strongest young men, and so it will not be an easy matter for young women to succeed, who are usually handicapped by an inferior secondary education and also by many household cares and family burdens from which their lordly brothers are free during their student days.

But taken all in all the situation today represents a marked change over what it was only a few years ago, and it offers a unique opportunity for any group of educators who can lead off with a definite program both in secondary and in higher education. The establishment of a first class college for women at this time is therefore a matter of momentous consequence, not only by reason of the young women such an institution will send forth into the various walks of life, but because such a college will have a tremendous influence on the whole system of college education for women which is now beginning to take definite shape. Japanese institutions tend to become fixed and rigid when once established. It is therefore all the more important that in this formative period of higher education for women the best standards and ideals be set before the educational authorities, and this is what Christians have now an opportunity to do.

The Woman's Christian College of Japan, founded in 1918, represents an effort to meet this situation. The College has made a splendid beginning. It has as its President Dr. Inazo Nitobe, one of Japan's leading educators and authors. Dr. Nitobe is now a member of the Secretariat of the League of Nations, and during his absence the Dean, Miss Tetsu Yasui, is acting President. Miss Yasui is a woman of sterling Christian character and recognized as Japan's leading woman educator. The faculty strikes a high average. The 194 students on the College rolls represent all parts of the Japanese Empire. About 50% come from Government High Schools and the remainder from Mission and other private High Schools. About sixty-five per cent are professing Christians. These students are enrolled in one or other of the following five courses: General Cultural Course, English Language and Literature, Japanese Language and Literature, Social Service and Business. As soon as the College is housed in permanent and more adequate quarters courses in Science, Household Science, Music, etc., will be opened. A number of electives are offered in all the courses. It is interesting to note that the subjects in which the students delve most deeply are Sociology and Philosophy. One of our American teachers in the College writes on this point as follows: "Questions pertaining to the position of woman and her relationship to the various fields of labor are of tremendous interest. Ever since the College was established, a

club composed of students has met once a week to discuss the problems confronting the women of today. To prove the sincerity of their desire to better social conditions quite a large number of the students have been teaching in the Vacation Bible School this summer, conducted on the college grounds for some 200 children of the neighborhood. The social service course has attracted considerable attention, and the Social Service Bureau recently established in connection with the Ministry of Home Affairs in the Imperial Cabinet is giving two scholarships to students in this department.

The life of the College is in rather sharp contrast with what one finds in the average Japanese school for girls. The atmosphere of liberty into which the students come as soon as they enter the campus is a constant surprise to them and so different from anything they have ever experienced. Student self-government helps to give them this sense of freedom, and they seem astonished to find that both officers and teachers treat them as beings able to reason, and expect them to think for themselves.

Another characteristic of the college life is its spirit of friendship. There is nothing of that cold stiffness which one often finds in a Japanese school. Not only students but many of the visitors frequently remark upon this.

The College is now in the third year of its history. Although it has not yet sent forth any graduates into active life it has already made for itself a large place in the thought of the womanhood of Japan, for it symbolizes to them in a real way the longings and aspirations of thousands of girls who are facing life with a very different outlook from that which their mothers had. The motto of the College, chosen by the students themselves, is "*Service and Sacrifice*." This, it may be felt, is a motto which fittingly characterizes what woman's life in Japan has always been, so why not select something new? Quite true, the life of Japanese womanhood has been largely a life of service and self-sacrifice, but in most cases lived out of sheer necessity. The educated womanhood of the future pledges herself to a life of service and sacrifice in the interest of an ideal she chooses—not out of necessity but voluntarily; and between these two there is a vast difference. It is the difference between the old fatalistic spirit of Buddhism, which clings to the very language of Japan in the frequently used expression, "*shigata ga nai*," "it can't be helped," and the Christian's free choice: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves."

# What I Saw of the Famine In China

BY BISHOP WALTER R. LAMBUTH  
Bishop of the Methodist Episcopal Church, South

I HAVE recently returned from an extended visit to China, where I have seen with my own eyes the evidences of the terrible tragedy in that land. The four provinces in which the famine is most acute are Shantung, Chi-li, Shansi and Honan. There is a small famine area in Shensi. There are about a hundred thousand square miles where some fifteen million people are facing starvation. The most severe famine that has devastated China was, perhaps, that of 1877 and 1878, when eight million people perished from hunger, disease and cold. The area now involved is greater, and it is probable that more people will perish if relief is not promptly rendered.

The causes of the present famine are flood, drought and locusts. In some sections there have been four successive droughts. Study of the physical geography of this area shows that the rain clouds pass from the sea, the rain being precipitated in the mountains near the sources of the Yellow River, and that the denudation of forests which has gone on for several hundred years has prevented rainfall in some districts while it has been the cause of floods in others resulting in great destruction of crops.

I recently traveled through Shantung and Chi-li by mule cart, horseback and on foot, and found conditions that almost baffle description. East and west of the Grand Canal lands were being sold for about one-third of their value and nearly all the animals had been sick, or killed for food. The people had pawned or sold their clothing for food in the face of the coming winter, since they would rather freeze than starve. The stuff that was being used for food would not last more than three or four weeks, and that consisted of nubbins of corn with fifteen or twenty grains to a nubbin. The millet was empty, a mere husk with no head. The people were eating ground corn cobs mixed with leaves of elm, poplar or ash trees, and the little berry that grows on the ash tree. I found them eating thistles. A farmer whose wife was preparing this kind of a meal said: "I couldn't get my animals when I owned animals to eat the food I am putting into my own stomach"; the consequences are, first, weakness, followed by dysentery and ultimately death by starvation or disease.

In one village I met a woman of seventy-two whose husband and three sons had gone to beg. If they cannot get work or food by begging they will rob. In some of the villages it is now dangerous to travel. Robbery is increasing constantly.

Fuel, of course, is scarce. The people depend for firewood on brush and stubble. The stalks of the kaoliang and millet constitute their fuel. Not having had stalks for two years, they are tearing down their houses and burning them. In a few weeks these will be used up and then they face death from freezing as well as death from starvation.

Several organizations have been formed for famine relief in China. One is the International Famine Relief Association in Shanghai, consisting of a mixed committee of Chinese and foreigners, foreign money going through the hands of the foreigners and Chinese money through Chinese hands. In Tsinan Fu there is a local organization of missionaries and Chinese. In Tientsin there is the International Famine Relief Association and in Peking another International Famine Relief Association consisting of both foreigners and Chinese, and the members of the Legations. There is also the Red Cross which is undertaking to build a road from Tehchow on the railroad from Pukow to Tientsin. Dr. F. F. Tucker of Tehchow is the local agent of the Red Cross. The road is sixty-seven miles long which they are building to Lingsin on the Grand Canal and will employ 100,000 including wives and children, but that is only a fraction of the million and a half people in the six counties where the Tehchow missionaries are at work. About five hundred thousand dollars in gold has been sent by the Red Cross, and in addition some from Manila and other points in local currency, amounting to nearly a million silver dollars, but \$100,000,000 are needed.

The food supply at present comes largely from Manchuria. Beans are being shipped to Chefoo on the coast of Shantung and by rail kaoliang and millet from Manchuria. The military governor of the Province of Shantung made it possible for free transportation and that in a measure has been done in other sections.

The great need is for money. The workers in China could buy foodstuff, and could have it transported either by cart, muleback or on the railroads if the money is supplied. Five dollars will save a life. What is to be done must be done within the next two or three months; otherwise millions will perish. Men and women workers are also needed for these districts for distribution of food and to care for the sick and diseased. The missionaries have had experience in other famines, and they will make the wisest directors if they can be spared.

Remember the urgency of the need. There are at least 15,000,000 people face to face with starvation. If they are not succored, they will perish. First there is starvation. I talked with three women who were sitting on a kang. They showed the ravages of disease in their faces and tragedy was written in their eyes. They were too weak to stand, for they had been living for weeks on leaves of trees and thistles and a thick chaff mixed with them.

There is also exposure to freezing. One thousand refugees died in a single night in Kalgan from cold. They had pawned or sold their clothing for food. I could not sleep on account of the groans of the men and women who were lying on the stonie pavements of the city. They were digging holes in the ground and covering themselves with anything they could get to protect themselves from the cold.

Then there are the diseases that accompany famine. There has been cholera and we are fearing typhus fever. The people have sold or killed their animals, and are not able to transport the sick to mission hospitals. Consequently our patients have dropped off thirty per cent during the last few weeks.

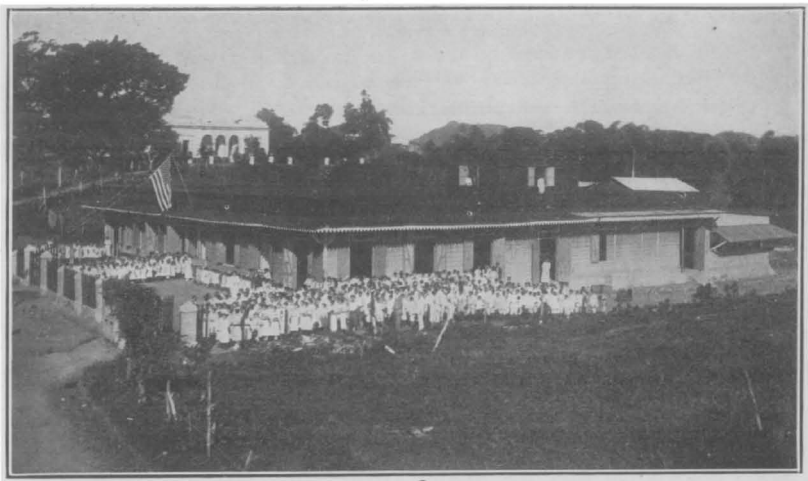
On account of the small amount of money available the workers have been obliged to adopt the policy of taking a certain number of villagers and carrying them through the year. The rest will die. If we keep them alive for two months and then let them starve we have not given adequate relief, so we have had to select a few and carry them through until the end of the season.

The urgency, therefore, is very great. At a station near Tientsin someone threw a sandwich out on to the track. Two women sprang forward and as they struggled for the sandwich, a guard who sat there ran and separated them in order that they might get off the track. A dog sprang in and ate the sandwich.

In the villages to the east I found there were no babies under one year of age. Children are being sold in Shanghai at a dollar apiece. "Rather than see our children starve," said one of the mothers, "we will throw them into the wells." The American Consul told me that as a result the wells have become so polluted in some sections, the water could not be used.

March will probably be the crucial month. There is no time to be lost, because these fifteen million people, if they do not have more food than they are getting now, will by March have become so weakened by lack of food that they will perish either from starvation, disease or cold. In the last famine the people ate the cotton in their clothing to satisfy their hunger.

No time must be lost in meeting this dire need, and whatever funds can be secured should be cabled at once to one of the responsible committees at work. Money may be sent either to the China Famine Fund, Bible House, New York, or to any one of the Foreign Mission Boards having work in China.



AN OLD RUM SHOP IN PORTO RICO CONVERTED INTO A PUBLIC SCHOOL

## Twenty Years' Progress In Porto Rico

BY PHILO W. DROURY

Secretary of the Evangelical Union of Porto Rico

**F**OUR centuries of Spanish sovereignty and two decades of American rule—briefly summarizes the history of Porto Rico. Here is a great contrast, not only in time but in actual accomplishment. For four hundred years the civilization was essentially Latin, transplanted from southern Europe and unaffected by the liberalizing and energizing influences of the Reformation. Hence Christianity had a mediaeval interpretation and the small minority which dominated was the recipient of all the privileges, while the people as a whole were kept in servitude and deprived of those opportunities that make for happiness and usefulness.

A new day dawned when General Nelson A. Miles, on July 25, 1898, landed his troops at Guanica and occupied the Island in the name of the United States of America. This step introduced a new civilization with new ideas, vitalized by the power of Christ. The life of the people was broadened and a new future opened before them.

Materially, the splendid development is shown by the fact that the exports of 1919 were valued at \$79,496,000 as contrasted with those of 1901, valued at \$8,500,000.

In 1899 there were only 267 kilometers of constructed road, while in 1919 there were 1190.

Illiteracy, estimated in 1898 at 85%, has gradually decreased to 63%. The poorly equipped schools with an enrolment of 21,000 in that year have been supplanted by American schools, and today \$3,000,000 is spent on public instruction, 3000 teachers (all of whom but 148 are Porto Ricans) are employed, 160,794 pupils are enrolled in the public schools. However, the educational problem is far from being solved as the school population is 441,465. The Federal Government should render aid in this connection.

Morally and spiritually there have likewise been very tangible results. The evangelical churches have not labored in vain. The mere statement that there are 13,000 or more members in the churches and that the Sunday-schools have an enrolment of at least 22,000 cannot in any way convey an adequate idea of what has been accomplished. Statistics cannot express moral and spiritual values.

The ideals persistently presented in the interpretation of Christianity have permeated life in all its different relations. Remarkable transformations have been wrought in the lives of many, who, like Lazarus, are indisputable witnesses of the power of Christ, and testify to His quickening power. Thousands of children have been nurtured under Christian influences, and many of these now have their own homes, where Christ is enthroned. Young men who are today prominent in business and professional life have laid the foundation for their careers in the Sunday-schools and churches, and they gladly testify to the influence of Christ in their lives.

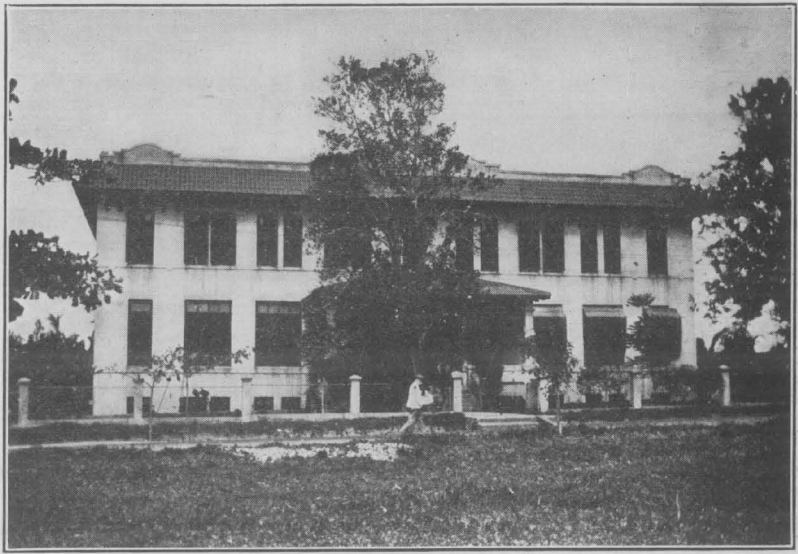
#### THE UNCONSCIOUS INFLUENCES

There is no better tribute to the efficacy of the Gospel than the influences that it has wielded unconsciously. This is to be noted especially in the social realm in Porto Rico. Persons unidentified with the churches come under the spell of its ideals and unconsciously accept them in their own lives and contend for their supremacy. An illustration of this is seen in the prohibition campaign waged in 1917. According to a special act of Congress, Porto Rico was permitted to vote upon the question of prohibition. Prior to the American occupation total abstinence had never been advocated and very few people practised it. The evangelical missionaries contended for it from the very beginning of their labors, and in the course of time it became known that Protestants were total abstainers. Propaganda was made both in pulpit and press through the years, and when the time came for the campaign the relatively small number of evangelical Christians was held responsible for it. When it was over they were recognized by both friends and enemies as the real factors in obtaining a majority of almost 40,000 in favor of prohibition. Their influence far exceeded their numerical strength. The good seed sown had multiplied a hundred fold.

The evangelical churches likewise championed a campaign for

social purity at the time of the mobilization of American soldiers. In this they were ably seconded by the Y. M. C. A. The results, manifested in the creation of higher ideals, were most gratifying. Social Purity Sunday is now observed annually in all Protestant churches.

The new attitude toward politics is naturally the outcome of the presentation of the principles of Christianity to the people of Porto Rico. Corruption has long been recognized as a great evil, and some leading legislators have made a very sincere effort to correct this deficiency. Last year the legislature, desiring to do



THE EVANGELICAL SEMINARY OF PORTO RICO IN WHICH SEVEN DENOMINATIONS COOPERATE

away with the unlawful trafficking in voting, ordered that at the time of registration each voter should be photographed and that a certificate similar to a passport should be issued with the voter's photograph, this to be presented at the time of voting. This naturally will obviate much trickery, as will also an additional provision of the same law which requires a voter to vote if he is registered. The object of the latter is to compel a man to vote without remuneration.

The work of the evangelical churches was begun under the most humble circumstances, and while at the present time not many of the higher social class have been reached, yet the positive results of the Gospel evidenced both in individual and social life have been such as to call for the admiration and support of some of the best and most influential men of the Island. Men occupying prominent



TYPICAL PROTESTANT SUNDAY SCHOOL, IN THE RURAL DISTRICTS OF PORTO RICO

positions—judges, lawyers, doctors, business men, and others—have expressed to me their observations wholly favorable as to our work. One of the justices of the Supreme Court of the Island, who affiliates with the evangelical forces while not identified with any church, has stated that he sees no other hope for the Island except in the acceptance of evangelical Christianity. This same man, who daily gathers about him his children in his home to read to them from the Bible, has repeatedly urged the mothers of Latin America to read the New Testament to their children.

Not long ago the man referred to above, the Speaker of the House of Representatives, and some prominent lawyers and doctors requested one of our Porto Rican ministers in San Juan to organize a class for Bible study, as they desired to know more about this inspired book. The desire for better things is growing and a higher estimate is being placed upon moral and spiritual values.

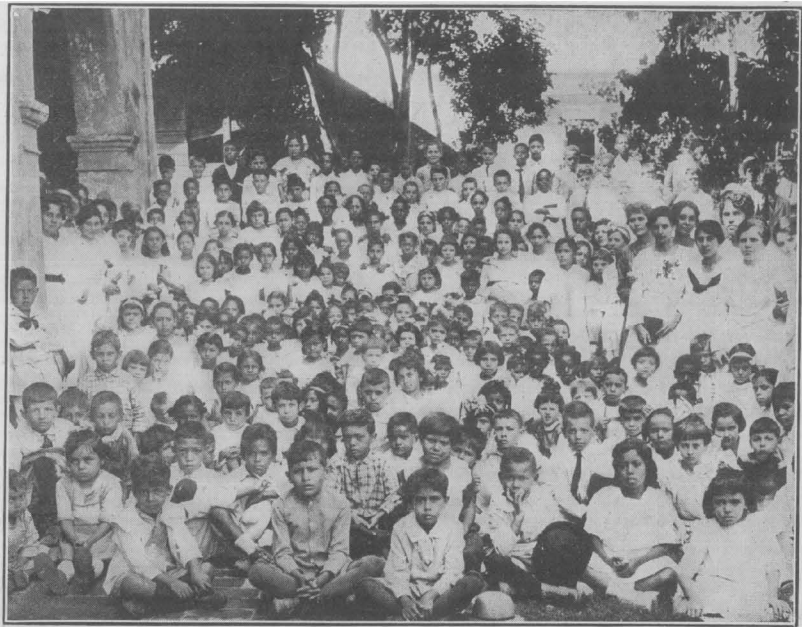
#### CO-OPERATION AN IMPORTANT FACTOR

While there has been a delimitation of territory practically from the beginning, cooperation in the activities of the evangelical churches did not begin until the organization of the Federation of the Evangelical Churches of Porto Rico in 1905. A good degree of cooperation here had been attained before the meeting of the Panama Congress in 1916, but the Regional Conference following the Congress and inspired by it, furthered it notably. At present seven denominations cooperate on *Puerto Rico Evangelico*, a semi-monthly

publication with over 6000 subscribers. These same denominations maintain the Evangelical Seminary of Porto Rico, a school for the preparation of workers, strategically located in Rio Piedras in front of the University of Porto Rico, where the students supplement their work in the Seminary. A well worked out in which the Polytechnic Institute of Porto Rico and the Blanche Kellogg Institute have an important part. While these two institutions are maintained by the Presbyterian and Congregational Boards respectively, yet scholarships are furnished and students sent by other denominations, so that to all intents and purposes they are inter-denominational.

There has also been a splendid example of cooperation on the part of the Presbyterian and Methodist English churches in San Juan, which united in 1916. Not only has this action resulted in economy, but likewise in efficiency. This is one of a few such churches which is entirely self-supporting.

Last July one of the most significant gatherings in the history of the work was held in the form of a summer conference of the evangelical workers of the Island. Almost 150 persons were present, and many more would have attended if it had been possible to accommodate them. It was a complex gathering. There were men and women, Porto Ricans and Americans, representatives from 10



A PRIMARY DEPARTMENT IN A PORTO RICO SUNDAY SCHOOL,

denominations and religious organizations, gathered in the Polytechnic Institute for six days. It was one large family, all interested in the same things. No mention was made of denominations, and it is certain that many persons left the Conference without knowing the denominational affiliation of many others. No other one thing

in the history of the evangelical work in Porto Rico has so effectively promoted the spirit of unity. The growth of this spirit is full of assurance for the future.

Splendid hospitals have been erected at San Juan, Ponce, and Humacao, and these are rendering a much needed service. Foremost among these is the Presbyterian Hospital of San Juan. In addition to attending to thousands of patients annually, the service of greatest importance that this hospital renders is that of preparing nurses for other hospitals, especially for the municipal hospitals.

In response to an appeal made by the Insular Board of Health for help in the erection of cottages for the new Tuberculosis Sanitarium, the evangelical



ONE RESULT OF PROTESTANT WORK  
IN PORTO RICO

Hon. Emile del Toro Cuebas, associate judge  
of Supreme Court of Porto Rico—a frequent  
speaker at evangelical meetings

churches of Porto Rico, through one of their committees, planned to raise the funds necessary for the building of one cottage, and as a result the entire amount asked for, \$3000, was raised, and soon the cottage given by the evangelical Christians will stand as a monument to the spirit of service as exemplified by the churches of Porto Rico.

In this young mission field it is very inspiring to see the native church grow into the consciousness of its task, to comprehend the mission of the church and to seek to do its part in Kingdom building. This fact evidences a normal development. For a number of years little progress was made in the direction of self-support. The poverty of many of the people in the churches, together with the conditions that prevail in the countries that have been under the sway of the Roman Catholic Church retarded progress, but during the past few years, even in the midst of the severest economic conditions, the churches have increased their offerings, many of them as high as 30 and 40 and 50 per cent. Of the Porto Rican churches, the first to attain to full self-support was the Baptist Church of Caguas,

on July first of this year. Before another year passes it is expected that a number of other churches will be enrolled in this honor list.

There is also the farther vision that reaches to the neighboring island of Santo Domingo, less than sixty miles to the west, and to which one worker has already been sent. Porto Rico recognizes Santo Domingo as her Samaria, and seeks to make effective the commission that Christ gave to His followers. In the larger program for the evangelization of Santo Domingo the churches of Porto Rico will have a creditable part.



THE YOUNG MEN'S CHRISTIAN ASSOCIATION IN SAN JUAN, PORTO RICO

Washed on the north by the Atlantic Ocean and on the south by the Caribbean Sea, with the Anglo-Saxon civilization to the north and the Latin American civilization to the west and south, Porto Rico, having part in both, occupies a position of strategic importance and doubtless will be used of God to help in interpreting these two great civilizations to one another. There are 30,000 Porto Ricans in New York at this time. American colleges and universities are educating many Porto Rican young men and women. As the ties that bind North and South America together are being strengthened, may it not be that Porto Rico will be called to serve these two great continents? The Experiment Station at Mayaguez has been called to help along agricultural lines; educationally the call will soon be heard; the spiritual call has already sounded. May God raise up from among us many who will be obedient to the Heavenly Vision and go forth to help usher in the Kingdom by preaching and living Christ in Porto Rico.

# Negro Americans and Their Problems

BY REV. RODNEY W. ROUNDY, NEW YORK

**I**T HAS become increasingly clear that America can not do without the Negro. He is one of America's greatest assets. He had come to the shores of Virginia even before the Pilgrims landed on the "bleak New England Coast." True Negroes constitute only eleven or twelve per cent of the present population of the nation as against nineteen per cent in Revolutionary War times, yet they now have the largest place they have ever had in American life since the Dutch Man of Warre came into Jamestown harbor and sold to the planters "twenty Negars," three centuries ago.

Four hundred thousand Negroes were enlisted in the World War; 200,000 went across the seas; 5000 in two regiments were cited for bravery and 200 members of "New York's Old Fifteenth" received the *Croix de Guerre*. Other Negroes who stayed at home made evident their patriotism in no uncertain terms in all kinds of war drives and war-time cooperation.

During the war as never before industrial occupations were open to Negroes in such basic industries as shipbuilding, iron and steel, coal mining and similar lines. As soon as the present unemployment period is past doubtless many Negroes will be retained in the occupations where partial openings have been made. For the most part they have entered the unskilled and semi-skilled fields. In the north these were previously filled by foreign-born and immigrant labor. What will happen in the years to come with the large Negro population that has migrated to northern industrial centers when the tides of immigration flow into these centers raises questions of serious concern for all who are interested in race relations.

The large migration of Negroes from the southern rural districts, the failure of crops, the progress of the boll weevil and the red pin worm and the low price of cotton have created a situation in the rural districts of the South which call for help from all sources that can give it. In many localities it requires only stimulation and guidance to enable many landless tenants to become independent land holding farmers, as the breaking up of the large plantations from the shifting from cotton and corn to diversified farming is forced upon those who have managed the landless tenant system of affairs.

The Mission Boards should face definitely the question whether or not their former policy of concentration on the development of Negro education and support of educational institutions should now

be largely supplemented by a program to help the Negro in these critical hours of his industrial and agricultural needs.

Strides have been made in inter-racial cooperation between white and colored people not simply in some sections of the South but in widely distributed areas. The movement has dynamic and has radiated powerfully from strategic centers. The best Christian talent of both races has been actively enlisted in meeting a great need growing out of the war and its aftermath. Mr. Will W. Alexander, Associate Director of the Y. M. C. A. Commission on Inter-Racial Cooperation has written as follows of the success of the enterprise:

"We have demonstrated that the work of the Inter-Racial Commission in the way of cooperation and conference between leaders in local communities is a most efficient way of improving race relations.

"There is in the minds of many churchmen the idea that by furnishing a sufficient number of schools and missions for Negroes, this problem could be solved. That does not reach the most stubborn element of the problem. The most difficult factor in it is the prejudice and antagonism which exists in the minds of a certain type of white people, both in the North and South, to the Negro. This makes it a white man's problem and not a Negro problem.

"In some way or other, we must get over to our people that as white men in America, we have a great opportunity in taking the leadership in creating on the part of our white people a democratic and Christian attitude to men of other racial groups.

"If the white denominations of America could be interested in helping to create on the part of their constituency a Christian attitude to these other racial groups, they would be rendering the very greatest possible service to the situation. I doubt if any amount of mission work among Negroes can ever take the place of this fundamental work among white people. This is really the crux of the whole situation."

One of the men at the heart of the movement from its earliest stages has been Prof. Edwin Mims of Vanderbilt University. Let him tell the story of the beginnings and spirit of the movement:

"A representative citizen or two from each of the southern states and three or four other men who have had large experience in managing funds for Negro education were called into conference. Gradually other prominent leaders have been added, until now there are representatives of every denomination, every profession, almost every shade of opinion. From the first these leaders have called into consultation the wisest Negro leaders, eight of whom now are members of the central committee. These men have brought to the meetings of the committee data from their localities and have helped formulate a program of action as an ideal towards which to work. Every one is a southerner who realized that tact, patience and courage would be needed.

"The program on which they decided called first for justice in the courts and especially opposition to lynching under any circumstances; second, economic justice; third, adequate educational facilities; fourth, improved living and sanitary conditions; fifth, recreational advantages; sixth, better traveling facilities; seventh, welcoming the returning colored soldiers. It was fully realized this program would not suit conservative and prejudiced southerners, but these leaders felt that it was thoroughly in line with the best southern

tradition and that they had lack of them in their insistence on these fundamental demands the spirit of the great southerners of past and present. More important than any item in this program, however, is the fundamental idea of the whole movement—that this delicate problem can be met only by conferences between those who are involved, conferences that shall not be called after an emergency has arisen, but that shall be held constantly and periodically. Everything depends on the two races coming together to a sympathetic relationship."

There are Negro Socialists, educated ones, just the same as there are descendants of the Puritans who are Socialists. There may easily have been Bolshevist propagandists who desired to enlist and stir up the Negroes, but Negro Bolsheviks—real red ones—are as scarce as hen's teeth. The Negro does not wave the red flag of Bolshevism and anarchism. The Negro does not look to Russia for his ideals. He looks to the best of essential Americanism and patiently dares to pin his faith to the principles of the preamble and amendments of the Constitution.

From New York City there goes abroad *The Messenger* advertising itself as the only radical Negro magazine in America. Measurably it lives up to its title, with a considerable circulation in New York City and other Negro centers, especially in the North. It takes about the place which "*The Masses*" takes among white readers. Marks of originality are lacking even though the technique is good and the editing well done by educated Negroes. With characteristic posing for leadership it is about as bitter against outstanding Negroes in the country, including DuBois, as against the capitalistic class and society in general. *The Messenger* is true to form in its bitterness toward the Church. It is an unfair, unrepresentative sheet, and its few advocates in different cities fail largely in their attempts when they fall afoul of the Negro church leaders and the strongly maintained allegiance to Negro churches.

Two or three other Negro publications, like *The Whip* of Chicago, are to be classed with *The Messenger*, though less widely circulated and less ably edited. *The Chicago Defender*, a weekly widely read by Negroes in all parts of the country under the stimulus of an inflated war psychology, has revealed at times a bitterness somewhat out of harmony with its previous policy and with the general trend of Negro journalism.

At the same time three or four hundred Negro newspapers and magazines in the country—daily, weekly, monthly—go their steady way with their strong ideals of essential Americanism always at the fore, albeit they speak more plainly than formerly of injustice and indignities suffered by the race. The rank and file as well as the leaders among Negroes have no use for *The Messenger* and all its works. As one passes in review the temper of most Negro publications and takes into account the many provocations, he is amazed at the amount of self restraint.

The average Negro is busy working, earning, spending, as Americans in general. Some of them are saving though it must be recognized that one of the chief economic needs of the Negro of today is an intelligent method of saving and the development of sane avenues of investment. Easy money and the chance everywhere to do things and to have things as never before in all ages of his ancestry or at any time in his own life does not lead to the Negro's planning a revolution or to bomb throwing. How much out of keeping with these facts has been the bomb throwing in Chicago instigated not by Negroes but by white real estate agents and interests. The Negro has no sympathy with the advocates of force or retaliation except in cases of most necessary self defense. He is not out to wreck civilization; rather with open hands he seeks it as the pearl of great price. The Negro has been and is misunderstood. He is not radical, not even clamoring for some special privileges. He simply wants things applied to him as they are applied to other Americans in general.

Marcus Garvey is a native of Jamaica coming to New York in 1914. With a background of a good education, with a Catholic upbringing but at present out of sympathy with any organized church, with experience of a newspaper man and of travel in Europe, especially London and England, his coming to New York in 1914 gave him the opportunity to immediately gather about him a large number of the West Indians resident in Harlem and elsewhere in New York City. With the gifts and genius of the Negro orator of the popular type his influence has gone beyond his first West Indian followers. Now he has a considerable following in all the larger centers of the country through membership in his Universal Negro Improvement Association and African Communities League of the World of which he is President-General. He addresses largely attended meetings in a Negro tabernacle in the Harlem area. Weekly there go to his extended membership copies of *The Negro World*, the official organ of the Movement. During August a so-called "World Convention" was assembled in New York City. At that time a Constitution of Negro Liberty was supposedly written.

Fundamentally Garvey plays upon the idea of race consciousness now at the front among the colored people of America as with other races of the world. In connection with it he advocates the idea of Negro colonization in Africa, and of Negroes being responsible for leadership in the Negro World. His plan is not without financial relations involving the Black Star Line with its one steamer plying between America and the West Indies and its two subsidiary boats. We also read of the Negro Factories Corporation, of the Cooperative Laundry Plan, etc. It cannot be told what the outcome of this movement will be. It is to be feared that it is a largely inflated and unstable affair. It does serve to emphasize the

importance of a right use of the present race consciousness of the Negro, as also sane methods of thrift and investment that the Garvey movement may be constructively supplanted. It forces upon the Protestant Church the necessity of freshly realizing the place of sane religious inspiration and right spiritual leadership. \* \* \*

Dr. George E. Haynes, who has had charge of the Negro Department of the Interchurch World Movement, spoke of two very important changes that have taken place in the racial situation which call for a vigorous grasp on the part of Home Mission Boards. The first he calls internal because it is taking place in the mental attitude of both Negroes and whites. Partly as a result of the war and partly because of the rising tide of race consciousness, Negroes are coming to realize what it means to be free—a realization that is expressing itself in a new sense of their own worth and dignity as a people and in their changed attitude toward the white people. The former relationship of master and man has been dying, that relationship that southern blacks and southern whites knew, but there has not been built up in its place a feeling on the basis of man to man, so that there is growing suspicion on the one side and the passing of a paternal attitude on the other. This mental condition calls for that which only the idealism of Jesus Christ can give.

The second important change has to do with external conditions. The Negro has been leaving the rural districts, away from the humdrum and drudgery of plantation life. Another influence carrying them out of the rural towns and into the northern industrial centers is a growing feeling of insecurity, in proportion to the feeling of lessened cordiality between the races, and lessened assurance of the things that make for safety.

The American Negro is not only religious, but Christian. He is patient and forgiving; he does not long cherish grudges; he has courage, hope and optimism; his loyalty to those to whom allegiance is due is the highest kind of confidence in the sufficiency of the Golden Rule; his intimate trust in God, so wonderfully revealed in the heart throbs of Negro folk song, mark him as unique in spiritual attainments. What greater need has America than these very marked expressions of a vital Christianity? In all the world, outside the Anglo Saxon nations, is there anywhere so large a racial group at heart thoroughly Christian and in some particulars more Christian than the white race itself?

What shall be the answer of thoughtful, sober, Christian Americans who believe in the "square deal"? Shall it be anything less than a man's chance for manhood qualities? The principles of the Golden Rule and the Sermon on the Mount apply alike to colored and white men everywhere.

# Charles M. Alexander and His Work

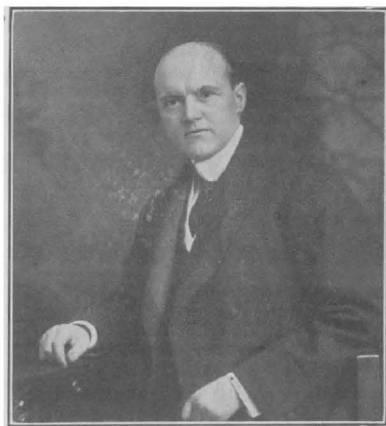
BY HENRIETTA M. HYSLOP

**A**N INTENSE and life long love for the Word of God, which in later years developed into a veritable passion, was the crowning glory of Charles Alexander. Everywhere he went and in all his work he appealed both to audiences and to individuals to saturate themselves in a knowledge of the Bible; and in all probability this consuming zeal will prove to be his most lasting memorial. Much of his Gospel singing and other work was necessarily of a more ephemeral order, but to the furtherance of the Pocket Testament League he gave the best that was in him, and through the League he became known to tens of thousands who never saw him nor felt the magnetism of his personal charm.

Charles McCallon Alexander was born October 24, 1867, in a log cabin among the hills of Tennessee; and passed on to his Heavenly Home from Birmingham, England, on October 13, 1920. The influence of his early Christian home was supplemented by the training received in a little school taught by the widow of a Presbyterian minister, where the curriculum was very

limited but where knowledge of facts and high principles were wisely imparted. The natural beauty of the Tennessee hills made its deep impression on the character of the lad, and Gospel songs were especially prized in his music-loving household. The father, skilled in music, took keen delight in teaching his son the songs from the new hymn book of Moody and Sankey—then in the early years of their world wide work. The mother often read aloud from the Moody sermons so that the boy's mind was molded by these influences and he was prepared for the years of service to come.

Before he was twenty, Charles Alexander was earning his living by teaching music in North Carolina. News came that his father was fatally ill in Atlanta, Georgia, and during the several hundred mile journey home, he had time for serious thinking. Although he could claim church membership, he had to acknowledge to himself



CHARLES M. ALEXANDER

\* Much of the material for this sketch is taken from the recent volume entitled "Charlie Alexander," by Mr. Philip I. Roberts and published by the Fleming H. Revell Co.

that his life lacked something, and during the week of waiting by his father's bedside his ideas of time and eternity stood out in their right relation. To the night of his father's death he looked back definitely as the date of his conversion, when, trudging across Atlanta to summon the undertaker he prayed for some vision, or impression, to assure him that his father was indeed in the presence of his Lord, and promising that if the answer came he would pledge his life to the service of Jesus Christ. Clearly and unmistakably the assurance came, for he says: "There came upon me a yearning desire to lead men to Christ, and I began to look around to discover by what means I could best help men and women into the Kingdom. I conceived the notion that a Gospel hymn could be turned into a sermon."

Convinced of the possibilities of the Gospel song, the young man proceeded at once to act on his conviction, and from Maryville College he went to the Moody Bible Institute. It is a practical evidence of his missionary zeal that he persuaded eight of his college friends to accompany him. At the Moody Institute, theory and practice go hand in hand, and Mr. Alexander was not there long before he was appointed, with feelings of consternation on his part, to lead the singing at a meeting in one of the worst districts of Chicago. The experience was one from which he learned to understand audiences, and how to win their sympathetic response. His first definite engagement as an evangelist came at the close of his four years' course at the Institute, when he was selected as temporary associate of Evangelist M. B. Williams. The partnership lengthened into eight years of service. Then followed the campaign with Dr. R. A. Torrey in Australia where at first there were some misgivings lest the unknown singer from America might bring innovations that would be discordant to Australian susceptibilities. It was not long, however, before there was complete understanding between audience and singer and great blessing attended the meetings.

This tour through Australasia and India gave new impetus to revival methods, especially as related to the Gospel in chorus singing, and brought Mr. Alexander into world prominence. From this missionary crusade the two evangelists came to England in 1903, and for three years visited principal cities in England, Scotland and Ireland, crowning the effort in a two months' mission in Albert Hall, London, where it was estimated that half a million different individuals attended the meetings and seven thousand persons publicly confessed Christ.

During the Birmingham Mission in the early part of 1904 he became engaged to Miss Helen Cadbury, the daughter of a Christian philanthropist known and honored throughout England. Both Miss Cadbury and her mother had had some share as workers in the

meetings, and the friendship formed by her association with the American singer progressed so rapidly that their engagement was announced on the day after the Mission closed. The wedding took place on July 14th of the same year in the Friends' Meeting House in Birmingham, and Mr. Alexander proudly took his bride to visit his southern home.

Mr. Alexander's engagement with Dr. Torrey was terminated because of the critical illness of his wife, and after her recovery he became associated with Dr. J. Wilbur Chapman in 1908. Together they conducted many richly blessed missions in the United States, Canada and Australia, and also visited China, Japan and Korea. In 1910, they held their mission in Cardiff, Wales, a year later they went to Ireland and in 1913 went to Scotland. In referring to Mr. Alexander's conquest of unemotional Scottish audiences, Dr. John McNeill recalls the trepidation with which he anticipated his coming to Scotland, and the possible effect of his methods among that staid folk; but disapproval was seen to soften, relax and finally melt away as the singer led his audience into the swing of the "Glory Song."

Then came the war. Wondering what he could do for the thousands of young army recruits, Mr. Alexander resolved to visit their camps and take the Message of Him who gave His life as a ransom for many. For some years the conviction had been growing upon him that men and women could be led to God more directly through His own Word than by any other method, and he and Mrs. Alexander had been quietly developing this idea through the Pocket Testament League, which had been founded by Mrs. Alexander in her high school days in Birmingham, England. When only twelve years of age she discovered that the habit of carrying a small Testament, not only for her own reading in leisure moments, but in order to create an interest in the Bible among her friends, was of inestimable value. Other girls agreed to follow her plan and out of this a small society developed, which numbered more than sixty when its founder left the school. With the aid of his Gospel songs and the little Testaments provided by the generosity of the Christian public, Mr. Alexander was used of God to inaugurate a spiritual revival among the British soldiers; and later when America was drawn into the conflict his energies were devoted to organizing similar work in American army camps. From both British and American camps young men by the hundreds of thousands went to the battle front singing Mr. Alexander's hymns, and carrying the little book that makes plain the Way of Life.

The record of the Pocket Testament League's success as a world wide Bible-reading movement forms one of the most striking chapters in the history of modern evangelism. To the promotion of this work Mr. Alexander's last days were especially devoted. He

had had upon his heart a vision of a great, world wide Bible revival, and by every gift at his disposal he fostered this idea. So successful had he been that before leaving the United States on what proved to be his last voyage, plans for such a revival had been formulated and entrusted to a Committee whose privilege it will be to see that the ideals of the man now called to larger service are carried forward. In great industrial establishments, where there is as never before a need for the stabilizing influence of the Gospel, meetings are being held and the Bible is put into the hands of the workers. Special efforts have been made in Philadelphia to reach the street car men of the city, and this has resulted in twenty-six hundred of them signing up to read a daily chapter from the Bible. Of these, more than six hundred and fifty wrote upon their cards, "I accept Christ." Over one hundred men are enrolled as daily Bible readers in Sing Sing prison, and a group calling themselves the "Comfort Club" get together in the evening to read their Testaments. Thirty-three inmates of Oregon State Penitentiary are League members and the warden writes: "The Testaments are worth their weight in gold to the men who are trying to fit themselves for a new life."

The League now has a place on the practical work program of the Los Angeles Bible Institute. In a report recently issued, the Pocket Testament League leads all other departments in the number of conversions brought about—over 1600 in all. Branch headquarters have been established in Great Britain, Canada, Australia, South Africa, Syria, Japan, Korea, China, Holland and Norway. The main office is at 156 Fifth Avenue, New York City.

Mr. Alexander's last great work in America was a seven weeks' evangelistic campaign in Detroit, where 24,000 men and women became members of the League. The city was stirred by a sweeping "Back to the Bible" wave of enthusiasm. In street cars, factories, offices and banks, Testaments were in evidence. In a single bank over a hundred employees joined the League. In the Detroit Chamber of Commerce one of the largest commercial organizations in America—men may be seen in groups reading and discussing their Testaments. The Word of the Lord endureth forever, and those to whom He has entrusted the continuance of the great work laid down by Charles Alexander can thank God for his example, and go forward believing that the blessing of the past is an assurance of the blessing to follow.

## Writing to the Church at Home

ONE day a Chinese gentleman was shown into the guest room of an inland hospital. He came to see the foreign doctor, but not because of illness. His home was hundreds of miles away in another province, and he had never seen the hospital or any one connected with it.

When the doctor entered the stranger said: "I have heard about this hospital even though my home is far away. Here is a very insignificant contribution I wish you would receive."

He brought forth and carefully counted his "insignificant contribution" and handed it over to the doctor with an apology. It was 100,000 cash or about \$5,000.

The stranger left. The doctor counted the money over again and it was all good cash. There had been no request for a card. The stranger had not even stated what business brought him to the city. He came and went like a ship in the night, and nothing more was heard from him.

Such a story sent home from the field in a personal letter helps to keep alive interest in mission work and to win new friends and supporters. But so few seem to realize the opportunity and the necessity of such letters that I feel impelled to tell of a plan tried by one missoinary.

In the first fifteen months after this medical missionary came to China, he wrote five long letters, some of them over 15,000 words long. By the use of a typewriter with carbons and thin paper, he made nine legible copies of each letter. The subjects in each letter were varied and included clippings from the *Chinese Recorder* and other publications not in the reach of his distant friends, his own experiences, stories told him by missionaries, his meetings with Chinese who spoke English. Every sort of impression made upon his mind, which he thought would interest his friends, he noted down in a little vest-pocket book he carried for that purpose.

One of the nine copies of these letters ultimately went to the secretary of his Board. The eight others went to groups of his friends, 15 of whom were divided into eight groups according to their geographical location. To each of the eight groups went a letter. These were forwarded from one to another in rotation. Then they went finally to relatives and to two college libraries where he had attended school. He also sent home pathological specimens to the medical school from which he came and films for lantern slides to friends who used them for missionary addresses. Sometimes the letters were used for magazine articles.

"The result of this attempt," he writes, "have been most gratifying. I am in closer touch with the faculty of my own medical school than I was while a student. And I had something to back me up when recently I sent them an appeal to bear the needs of China in mind when Junior and Senior students came to them for advice regarding their future location. Among other letters, I have received one from a man unknown to me, a medical student whose face was turned to China by an article I wrote. Another letter came from a mechanical engineer who is making money. He and I traveled through Europe together. I never thought he was much interested in missions. Now he writes to ask whether he could put his training to good service in China. Pastors and laymen have written me that my letters brought the subject of missions very much closer to them. Previously missions had been something more or less abstract. They had all read books on missions, and accounts of missionary work printed in church papers, but what they wanted was to know someone personally on the field, these younger pastors and laymen particularly. The biggest result, however, is my personal conviction that for me at least, this plan is a good one and very much worth while. It is not an easy thing to do. It takes time. Often I have pounded my typewriter till one and two o'clock in the morning. It takes money, too. But the time and money are well spent.

"There are many things I cannot do but I can tell others the good things the missionaries are doing, and what life in China is meaning to me. Two evenings a week I devote to my 125 friends and if I do not try to tie them up to the work of the Kingdom in China, perhaps no one else will. Their interest in China may hinge entirely upon me.

"Mission study books are of excellent educational value, but they are not personal. Church report letters and printed missionary reports are also good, but they will not get under the vests of my friends. They do not have the force of a personal letter. What we want is intercessory prayer with definite meaning to it and giving in which the heart of the giver goes with the money."

It may be well to add one word of caution. Those not much accustomed to writing ought to take an older missionary into his confidence. There are some things which might be very interesting, but the writing of which would be a hindrance to the Kingdom. Our own opinions, if such questions arise, ought to yield to the judgment of men who know what is helpful from actual experience in the work of the Kingdom.

Many who go out to the mission field can do little during the first tongue-tied years. But they can use their native language to interest those at home by writing letters to circles of friends.

# BEST METHODS



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## MIDDLE-AGE MISSIONARY METHODS

All the world cheers youth to new achievement. Everybody has a tender sentiment for beautiful old age. The most neglected area in human life is prosaic middle-age. Yet the greatest achievements in the world's work have been wrought by men and women of middle age. Between the dreams which young men dream and the visions which old men see come the prosaic years of accomplishment of middle-aged men.

"We have made far more mistakes in sending out missionaries who are too young than in sending out those who are too old. Send us missionaries who have *lived*" comes the message from the force on the foreign field to one of the great mission Boards of America.

How shall we make the most of these middle years in missionary methods?

### Is a New Type of Life Work Meeting Needed?

In addition to the meetings which have a twenty to twenty-five years age limit why not some meetings in which a gleam of hope is held out to people who have passed thirty or forty? At a summer conference with a thousand delegates this announcement was made.

"All delegates under twenty are invited to a life-work meeting at eight o'clock." About five hundred noted the hour and place of the meeting to which their youth gave them entrance while the other five hundred excluded ones saw before them a barred gate inscribed "Abandon hope all ye who cannot enter here."

One of the most fatal things that can happen to a life work meeting for the teens and the twenties is to have the majority of the seats taken by the forties and the fifties, but why not hold a parallel meeting to consider definitely the opportunities of middle-age?

We recount the achievements of youth to inspire young lives. Let us give also some inspiration to men and

women to rescue them from the danger of the "retiring" germ, to which we seem particularly susceptible at the time when our life work should count for most.

There is even more danger of drifting at forty than there is at twenty. Many people face at forty or fifty entirely different conditions and opportunities from those which surrounded them in earlier years—that is if they really look about and face them. Usually they drift past without recognizing the opportunity of changing conditions.

A woman whose children are grown and away at school or married should discriminate between the application of the time honored quotation "A mother's place is at home with her children" during the period when she really had children in her home and these later days when the children are gone.

A woman whose every moment is filled with home duties at thirty may have, at forty, hours each day she could give to missionary service. We are apt to throw the blanket covering of "woman's sphere" over all femin-

ine activities, regardless of age or condition. A woman who at thirty spends every evening reading or telling stories to her children may at fifty give several evenings a week to settlement work for other children instead of nursing in loneliness the ache in her heart for the children who are gone.

A man who has never really faced life work problems honestly before, may find at forty or fifty there is yet a large service he can give in the home or foreign field. A professor in a medical college attended his first life work meeting after he had passed the age limit at which any Mission Board would send a doctor to the field, but the call came to him so definitely for service in medical missions that he resolved to get at least one man a year from his classes who would go out as a missionary. That decision was even more far reaching than the decision of the student by his side to go himself.

There are men who could be led to a decision to finance a missionary or a whole mission station if the opportunity of middle age were presented as earnestly and forcefully as the opportunities of youth have been urged. There is no reason why we should abandon hope if a man or woman has passed forty.

Let us have place in our missionary program for the presentation of after-forty life work problems and opportunities.

#### THE TRUTH ABOUT THE SHELVING PROCESS

"I have been laid on the shelf by the younger man" said a man at fifty-five.

Therein was he mistaken. No man is laid on the shelf. Shelving is not a thing one man can do to another. It is one of the injustices a man does to himself.

If one man could shelve another then Pastor von Bodelschwingh would have been shelved when, by the intrigue of a jealous court chaplain, he

was given an unimportant parish in a waste and barren spot of Germany with a group of epileptics as his parishioners.

If he was shelved he developed on the particular shelf to which he had been consigned such a marvelous colony of mercy that all the world went to Bielefeld to study his methods. He kept open house for discharged convicts and sent them away honest men. The doors of his colony were never locked. Before the days of the Salvation Army slogan he convinced hundreds of discouraged hearts that "a man may be down but he's never out." Helpless children were brought to him. To the poor, the needy, the sick, the dispirited—he gave new hope, new life, and new courage and trained them to take their place in the world's work.\*

If it were possible for one woman to shelve another then the woman who was adroitly transferred from the directorship of a large department in a Sunday-school to a class which had a few middle-aged women in it would have been on the shelf. If she was, she found on her shelf an opportunity hitherto unrecognized. Not a particle of her energy did she waste in uncovering her wounds to compel public sympathy.

"What an opportunity" she said. "I wonder that I never saw it before!"

She worked with all her might and soon a class of two hundred women was one of the strongest features of that school.

If it were possible for one man to shelve another then that young Korean Christian who was sent in chains to an island would have been laid on the shelf. Instead of saying, "See how I have been thrown aside," he said, "Now I have the opportunity of being sent out as a missionary to people who have never heard of Christ, and the government is bearing my traveling expenses."

\*The story of von Bodelschwingh's work is told in the book, *A Colony of Mercy*, Price 75 cents. Lutheran Publication House, 9th and Sansom Streets, Phila., Pa.

Some one said of D. L. Moody, "If he were sent to prison he would count it an opportunity to preach Christ to all the prisoners. If he were consigned to the county alms house he would transform it. If he were banished to the most desolate spot of earth he would fill it with such light and love that soon that spot would become an irradiating center to which multitudes would flock."

If it were possible for one man to shelve another then Pope Leo surely would have laid Martin Luther on the shelf with his bull of excommunication. According to the parlance of many of our modern missionary societies. Luther would have been perfectly justifiable in nursing his grievance and saying:

"I have been shamefully treated. My work is absolutely unappreciated. I have done my best. Let some one else try reforming the Church now. Here I am past fifty, and my own church has not recognized my initiative and ability. I'm too old to begin all over again."

If Martin Luther was shelved then Protestantism was built on his shelf.

The plaint "I have been laid on the shelf" is a pitiful confession, not of an outward sin committed against a man by other men, but of an inward condition for which he himself is responsible.

"I shall have to retire" said one minister. "What's the trouble?" asked a sympathetic friend.

"I'm fifty years old" answered the retiree impressively and I feel as if I had served my day and generation."

That was the age at which Christian Frederick Heyer said:

"I shall have to take a medical course to fit myself for my life work." Heyer had gone out to India when he was forty-eight, although some of the members of his Mission Board had shaken their heads very doubtfully about sending such "an old man" to India. When he came back on his first furlough in four years he was convinced that a medical course was necessary for his most efficient work

in India, so he bought a new book strap and entered Johns Hopkins with "the boys."

Some of the Board members could but smile at the eagerness of the man of fifty-two fitting himself for his "life work."

At fifty-four he received his diploma and sailed back for India. Farther and farther he pressed on in his work. When a call came for him to go into the Palnad district his friends were sure he would die while in that deadly section. After working there with wonderful success for four years he burned the coffin that had been made for him and went on.

Years later when he was home on furlough he met a member of the Mission Board who had voted against sending him to India because of his age.

"You do not know me?" said Heyer as the Board member regarded him with a puzzled expression, "I'm the man who was too old to go to India twenty years ago!"

At seventy-five, while on a visit to Germany he learned that because of difficulties and discouragements on the field, his beloved mission was about to be discontinued. Back to America he hurried. Arriving at Reading, Pa., when his ministerium was in session discussing the matter, he walked in, grip in hand, and proposed that he would go back and get hold of the situation. At seventy-five he spoiled all the kind and thoughtful plans for his retirement by buying another ticket for India.

Raymund Lull, foremost among the noblemen of the Middle Ages, gave up his position and honor as grand seneschal of the court and spent nine years in a cell on Mount La Randa, with a Moorish servant who taught him Arabic. When he was fifty-five years old he sailed for Tunis, the one missionary in all the world to Moham-medans. Vander Kemp was fifty years old when he went out as a medical missionary to South Africa.

We have women who have literary ability who feel that they were so

handicapped in early life. they have had no chance. Amelia E. Barr published her first book after she was fifty and published seventy-four others in the thirty-three years between her fiftieth and eighty-eighth birthdays.

Gladstone was appointed premier at eighty-three. Edison is still inventing at seventy-three.

The only gray which really disqualifies for service is of a kind that no external application of dye can change. Some men are gray with age when their hair is yet black and others are never old though their hair may turn white at twenty.

Intrigue, jealousy, lack of consideration may lead a man to the shelf, but no one except himself can ever really shelve him. A man may *be* retired from a certain position but he alone can retire himself from service.

#### WHAT THEY DID AFTER THEY WERE FIFTY

*Always a son and a daughter in College.* A man said to his wife "Elizabeth and John both graduate next year. It will seem rather strange not to have any children in college."

The mother's face clouded and then brightened as she said: "It would be just as easy to send some one else next year as it was to send Elizabeth and John this year, and I'd rather do it than to buy the new house."

They did it. They found the young man and the young woman in all their acquaintance who gave best promise of using to advantage a college course and never since their own children graduated has there been a year they have not had a son and a daughter in college.

Why should we have less part in Christian education when the children that are ours by birth are through college? If we made sacrifices to send them to college why should we cease to sacrifice when there are many others whose lives might be trained for missionary service at home or abroad.

Why should we not make one of

our methods of work sending young men and women to Christian colleges and helping other people to see the possibility of having part in the work of the next generation.

A business man of New Jersey assumed the support of a bright young girl through college and medical school with the expectation that she would become a medical missionary. After completing the medical course she married a young physician.

"I thought then," said the business man, "that my investment had not turned out exactly as I had hoped, but I knew she was qualified for good work in America. After a while I had a message that both she and her husband were going as medical missionaries. You never can tell about investments. Sometimes you get compound interest when you don't expect it."

THOSE EMPTY NURSERIES. A woman went into her empty nursery. Her children were grown and married. The bright sun streamed in on unused toys. The absolute orderliness of her well-furnished home oppressed her.

"Why should there be so many childless homes and so many homeless children?" she said.

She went out and found two of the homeless children.

There are many people who talk much about how much better they could train their children if they had it to do over again, but few of them really make use of their experience.

"I hope to give my second family the benefit of the experience with my first," said the lady who brought two homeless little ones into the love and light of her home.

EIGHT EXTRA. She was a quiet little woman with snow white hair. During the conference on missionary methods in the great auditorium she said not a word. The sound of her own voice would have frightened her, but as we rode home she said, "I have had to do my work at home. As my large family was growing up I

realized how easily I could care for one child more since I was giving all of my time at home, so at different times I have had the joy of having as members of my family eight orphan children. All of them are Christian men and women today, who are taking their part in the world's work and I am much better off than if I had shut them out of my love and care when I had plenty to take them in."

Another mother who was a busy pastor's wife with three children adopted three orphan children to grow up and go to school and be trained for service with her own children.

IS IT TOO LATE? A woman went home from her father's funeral, and looked about her at the empty house. Twenty years ago she was to have been married. Her mother's illness and invalidism had kept her at home. Then her father demanded her care. Now at forty she was alone. She was not sorry she had given those twenty years to them but now it was too late to do anything else. "Was it too late?" The lines about her mouth became very resolute. Why should she not fill the coming years full to the brim?

She entered a training school for Christian workers, taking an additional social service course at a university. She studied as the younger students did not know how to study, and instead of living a life of dreary loneliness she is the center of a Christian settlement.

IN THE SERVICE AT ONE HUNDRED. Recently a woman died in Pennsylvania having added more than thirty years to her allotted three score and ten. At one hundred she still had part in missionary service. Many years ago she assumed the support of a boy in India. When her boy finished school he decided to be a preacher. His friend in America decided she would continue to support him, as he fitted himself for the ministry. He became an exceptionally successful native pastor. Through his ministry robber bands that no one else had been able to reach became Christian

citizens. So a woman in Pennsylvania whom people called aged and infirm had part in vigorous youthful service in India.

A WHOLE STATION. A middle-aged successful business man looked his bank account, his business and his investments squarely in the face. All had grown very steadily. He knew he could do the thing the Mission Board Secretary was asking him to do.

"I'll do it" he said.

That meant that he would take the support of an entire mission station—send out the foreign missionaries, support the native preachers and teachers, build the churches and schools required to give the Gospel to two hundred and fifty thousand people.

There are other men who have never been brought face to face with such "big business" in missions who would make similar investments.

*Training Our Successors.* At the 1921 Foreign Missions Conference at Garden City more than one person noticed an older woman who usually sat with a young girl. The woman had attended many Conferences. It was the girl's first Conference. The woman was ever on the alert to see that the Conference would mean the most possible to the girl.

"Who is going to carry on the work" she said, "unless we older women are careful to surround ourselves with girls we are training to take our places."

Any middle-aged woman who is not giving some attention to training her successors is too short sighted for real success.

The type of woman who covets for herself such encomiums as: "When she drops out her work will stop." "She was wonderful! We can never get anyone to fill her place," is far below the type of whom it can be said:

"She was far-sighted enough to plan the work so it would advance steadily without her." "She trained her successors so there was no break."

### A TALENT SEARCH

Fifty-three members who belonged to a Missionary Society received this letter:

"You are invited to take part in a 'Talent Search' for the Women's Missionary Society. We are sure there are many hidden talents among our members. There are many other talents besides money of which the Lord has need. In planning the work for the coming year we want to have a program of service with every member doing the things she can do best. Here are some of the things our members will be asked to do. In each blank please write whether or not you will give service along the line indicated. We are not asking the most expert service but the most willing service that may become more expert.

We want to have on file a list of women who can and will give various types of service. Will you:

1. Play organ or piano if called on?
2. Sing in chorus choir for meetings in church, hospital or in homes?
3. Play any other musical instrument?
4. Lead a meeting?
5. Lead in prayer?
6. Prepare articles or papers on assigned subjects?
7. Read leaflets in meetings?
8. Prepare and make short talks if material for study is furnished you?
9. Be hostess for meetings at church or at homes of others?
10. Offer your home for meetings as needed? If so how many people can you seat in one room or rooms with open doors?
11. Offer an automobile for occasional use in meeting speakers, visiting sick and absentee members?
12. Decorate church for special occasions?
12. Furnish flowers for church or to be sent to the sick?
13. Visit sick or absent members?
14. Make or help make posters and charts?
15. Lead a Mission study class?
16. Read to "Shut Ins"?
17. Visit hospitals?
18. Prepare special food for sick on request of committee?
19. Make costumes needed for pageants?
20. Suggest other things you would like to do or think should be done?
21. Give names of other people with talents you think may be unknown to the committee?

*Note: You will not likely be called on at once to do all the things listed.*

If the above plan is followed be sure that the committee makes good use of the talents discovered.

### SISTER COLLEGES

One of the developments in international friendships is seen in the sister colleges. Many of the women's colleges in America are becoming strong big sisters to the colleges of the Orient.

At the annual meeting of the Federation of Woman's Boards of Foreign Missions, Mrs. Burton St. John, Student Secretary of the Methodist Episcopal Church, said:

There is a growing feeling of sisterliness among our students, and a more intelligent interest in the Oriental college girl, resulting from educational programs carried on in the colleges. The expression of this interest is taking shape in exchange of correspondence and small gifts, and in the larger contributions to the support of the Oriental colleges.

A few items will show how it works locally:

Dakota Wesleyan had a Sister College Day. A play was given in the chapel by the girls, and in the afternoon, a program and tea, after which subscriptions were taken, for Tokyo Women's College.

At the University of Southern California, three Chinese students served a Chinese dinner to over seventy-five girls to boost Ginling. They invited a Ginling girl from Pomona College to be their guest for the day. This girl spoke at the Y. W. C. A. meeting in the morning, and gave an after-dinner speech in the evening.

Topeka Branch gave a large share of its Annual Meeting to student interests. A college girls' banquet was served to four hundred guests, and toasts were given to "Other Girls," "Double Up," etc. On college night a debate was held, "Why I believe in my Sister College," in which five girls defended each her own Sister, and \$25 was given to the winner—Baker—for their Ginling Fund.

Thirty-four colleges gave to their seven Sister Colleges in the Orient this last year the splendid sum of \$10,224.59.

Goucher College gave the largest outright sum—\$2,037.50.

Cornell College had the largest increase; from \$150 last year, to \$1,450 this year.

# Woman's Home Mission Bulletin

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## EXTRACTS FROM THE ANNUAL REPORT

The Council of Women for Home Missions is becoming, in the bulk of its work, closely related to other agencies. Each year marks closer co-operation with the Home Missions Council. Many joint standing committees with that Council and with other agencies have functioned during 1920.

### Publicity

The genius of Home Missions Council and Council of Women publicity is the quiet spreading throughout the land of the story of cooperation among the Home Mission agencies of Protestant churches. Publicity, as conceived by this Committee, is education through the presentation of facts so treated as to be alive with inspiration and the spirit of encouragement.

The field to be thus educated is, first, denominational home mission workers, including officials and missionaries, and the ministry and membership whom they serve and represent. The second division of this field is the general public. The misconceptions of the public as to the relationships of the different denominations is due to lack of knowledge and to erroneous interpretations, written and printed by those either not careful of their phrasing, or eager to throw dust in the eyes of those who would see clearly if given the opportunity.

The first task of the year was the preparation and sending to five hundred of the leading newspapers of the country and two hundred church papers a four-page single-space story of the Annual Meeting of 1920. Then began to go forth a continuous stream of information. When there has been something to say it has been said to the best of our ability and sent out for publication.

Just before Christmas, a Christmas message as the Bible puts it was sent to three hundred foreign-language publications, two hundred twenty-five church papers and every daily newspaper in the United States. The marked copies received indicate a wide use of this material.

### New Americans

This Committee has had a year of formulating policies, of finding feasible lines of cooperative service, of gathering stores of knowledge from every section of the United States. Special attention was centered upon surveys of foreign language literature and press, survey of foreign language religious education literature, and racial group studies prepared by experts.

A Bureau of Information on non-English-speaking people in America began its work October 1, 1920, the staff dealing with foreign-language literature of the Board of Home Missions and Church Extension of the Methodist Episcopal Church having offered their services for that purpose. The Bureau has under way at the present time (1) the establishing of a bibliography for each language group, (2) the development of a file of outstanding leaders in each language group, (3) the compilation of statistics on the strength of the various denominations in the work with foreign-language groups in the United States and Canada (4) the maintaining of a clipping file on each language group.

### Farm and Cannery Migrants

Seven women's boards furnished funds for four experimental stations in New Jersey, Delaware and Maryland during the summer of 1920, the funds being dispensed through the

treasury of the Council of Women. There was altogether a total of forty-five weeks of service at the four stations. Three types of communities were selected, each being composed of foreign-speaking folk: (1) where the produce was shipped fresh to the market, (2) a cannery owned by an individual who lived in the community, (3) a cannery owned by an absentee corporation, with a local manager. The funds for salaries, travel and furnishings were provided by the Boards through the Council, the owner provided the building and permanent equipment with service, the local community or nearby town gave moral support and aid, especially through a committee of leading women.

The general program was essentially alike in each of the stations, though the group served was sometimes Italian, sometimes Polish; one place needing especially the day nursery and kindergarten, while at another special attention was given to work for older children and to those employed by the cannery. At each there was direct Americanization, and the inculcating of honesty, respect and reverence. Lessons in citizenship and sanitation, in practical home-making and simple arts and crafts, served to transform lives and homes. To realize what the work means one must know of the unspeakable conditions in the shacks and bunk houses, of the appalling ignorance and living habits, of the small rooms housing girls and older brothers and roomers indiscriminately, of the gambling and smoking and bullying, of the lack of law and order. One must follow the family groups from city slum to berry patch, to vegetable garden, to oyster bed, and back again over the cycle—a migrant life without real home or opportunity for school or play.

#### **Spanish-Speaking People**

The most conservative estimate of Spanish-speaking people in the Southwest is at least 1,500,000. There are eight denominations engaged in educational work for these Mexicans and

Spanish-speaking people. They have more than three thousand pupils enrolled in their educational institutions in the states of California, Arizona, New Mexico, Texas and Colorado. There is also a Protestant church membership of more than ten thousand in these states, and work for Mexicans is being carried on at approximately three hundred different points.

#### **Indian Missions**

This Committee has been active in promoting the following lines of work during the past year: the survey of the American Indian field; allocation of responsibility for unreached and partially occupied fields among 46,000 Indians in the continental United States; cooperation with other agencies in the suppression of the peyote evil; providing for a unified program of religious education in Government schools under trained directors; emphasizing the need of suitable literature for religious education in home and school; stimulating cooperating Boards and Societies to strengthen already existing mission schools and provide adequate educational facilities for the thousands of children not now in any school; urging the necessity of strong Sunday-schools, young people's work and community work among the native churches, mission stations and centers of Indian population; standing as a unit for a native Christian leadership, well trained, and the establishment of a central interdenominational institution for the training of such leaders from all the tribes of the United States and eventually from Mexico and South America.

Practically ninety-five per cent. of the Indian young people outside of those in attendance at the regular public schools are enrolled in Federal institutions. In such institutions there is great need for a unified religious education program under trained direction. The plan has already been carried out in Haskell Institute at Lawrence, Kansas, and has met with gratifying success. There is a great

need of simple Bible study courses and Sunday-school literature for the Indian young people. At the Wallace Lodge Conference in September, 1920, a committee was appointed, to confer with the International Sunday School Lesson Committee to devise means for getting out a new Sunday School Lesson sheet for use among Indians.

Developments of much promise for native leadership are looked for from the recently organized "Indian Volunteer Bands" in two of the larger Indian schools. The members are interested in fitting themselves for positions of helpfulness among their own people, living as Christians in whatever walks of life they may enter. A number of these young people have declared it as their intention, God willing, to enter Christian callings.

#### **Orientalism in America**

The work among the Chinese began in 1852. There are now 43 Christian institutions for the Chinese in northern California—three are children's homes, one a Y. M. and one a Y. W. C. A.; ten missions in southern California; four in Portland; one mission and a Chinese Y. M. C. A. in Seattle. The Japanese work was organized in 1877 and now is in 40 places in northern and 32 places in southern California. The Korean work has been in existence about 20 years and is conducted in fifteen points in California.

It would be difficult to find anywhere a more noble work carried on in a more noble spirit, or in buildings better fitted to express that nobility of missionary enthusiasm than that done by the Methodist and Presbyterian Boards in their rescue homes for Chinese girls.

#### **Negro Americans**

The Committee has busied itself during the past year in the promotion of the platform of Christian principles enunciated at the conference of colored and white leaders in New York City on September 4, 1919. The facts of the leaflet "The Negro, An Asset

of the American Nation" have been widely circulated, not only through 6,000 copies but through the religious press of the various denominations.

It is of importance that we note the strides made in inter-racial cooperation between white and colored people, not simply in some sections of the South but in widely distributed areas. The very best and most Christian talent of both races has been actively enlisted. Attention should also be given to the progress of work for Negroes in the North undertaken by Boards of mixed white and colored membership. The purely Negro denominations have been forging ahead in constructive missionary policies in the fields of Negro education and church life during the last five years.

#### **Recruiting the Home Mission Forces**

The most imperious need of the hour is for Christian leadership. The Committee has felt that it has been called into existence not so much as a committee of survey as to find candidates—both men and women—whom the homeland agencies may definitely commission for longer or shorter periods. The Committee serves as a clearing house for the recruiting efforts of the various Boards which are constituents of the Councils. The various denominations have been largely individualistic so far as their programs of effort at summer conferences were concerned. Possible candidates were being lost between conferences and Board offices.

The Secretaries have done some college visitation work since the commencement of the fall term. Investigation has been inaugurated with a view to the utilization of Board secretaries and missionaries in an inter-denominational way. A man who visits can recruit for twenty denominations as well as for one. He will not have a knowledge as to the exact character of the need in particular fields in denominations other than his own, but he will know types. The information thus secured by a relatively small group of men and women and

imparted to the appropriate Boards, if properly followed up by each Board, will result in as definite and worthy results as if the old individualistic method were further pursued. When the richness and sweep and significance of the home missionary opportunity are properly presented, it is not difficult to secure the thoughtful consideration of the best type of students. Denominationalism no longer bulks large in the student mind. Students think of denominations as co-operating, not competing units. They cannot understand why a dozen representatives of as many denominations should waste their time in one institution when one man can do the work for the group.

#### Study Courses

If new impetus were needed to the devotion of the Committee it could be found in the example of those others who with passionate zeal seek to educate the masses with mistaken and misleading formulas of salvation. A multitude of cults and creeds that know not Christ, and have not God in all their thoughts, are bidding successfully for the minds and hearts of thousands of earnest seekers after truth. Christian education in its widest significance must be the instrument of saving all such. It must be set over against the avalanche of subtle half truths and falsehoods which are circulated by the millions of copies in many languages and distributed throughout city and hamlet among people of every tongue and every color. The educational service, then, of Home Missions becomes of first importance as it contributes in any wise to the spreading of Christ's ideals, and the essentials of Christian principles in human relationships.

Of "Christian Americanization" 117,000 copies were sold; of the junior book, "Called to the Colors," 11,000 copies were sold. To accompany the adult book there was a supplement and also a devotional booklet, "The Bible Message for the Stranger Within Our Gates," while a Manual and a Take

Home Envelope were issued for use with the junior book. Of "The Church and the Community," over 70,800 were sold; of "Serving the Neighborhood," over 28,000 were sold; of "Mr. Friend-o'-Man," 10,600 were sold before December 16.

Three books are in process for 1921-22 on the general theme "Facing Our Unfinished Task in America," for adults a book by Dr. H. Paul Douglass, for young people a book by Fred Eastman, and a junior book which takes the form of travel stories by Mrs. Agnes Wilson Osborne.

#### Women's Federations

In the early part of 1920 a "Suggestive Constitution" for state or local Women's Church and Missionary Federations, recommended by the Council and the Federation of Woman's Boards of Foreign Missions, was published by these two bodies. Feeling the importance of joint action in regard to local federations the Committee of the Council and the Committee of the Federation constituted themselves a joint committee. This committee is planning ways in which to be of real service to local federations, especially in the presentation of suggestions for the annual program and activities.

#### Committee on Consultation

On invitation of the Federal Council of the Churches of Christ in America, a conference between representatives of the Federal Council and other interdenominational agencies was held in New York City, December 13, 1920. It was voted that it was "the sense of this conference that there is need for closer and more mutually supporting relationships between the agencies represented." As a result a Committee on Consultation was recommended "made up of representatives from each of these agencies to meet periodically to consider matters of common interest and to study the problems of cooperation. The Council of Women has three representatives on this committee."

# NEWS FROM MANY LANDS

## LATIN AMERICA

### Sunday School in Brazil

**R**EV. HERBERT S. HARRIS was sent to Brazil as Sunday School Secretary last May. A central office was opened in Rio de Janeiro, and Mr. Harris has made a number of organizing trips through the various states. Recently an important step was taken in the appointment of an interdenominational committee to consider the merging of denominational interests in the preparation of suitable and adequate Sunday-school literature for Brazil. A new Methodist Publishing House at Sao Paulo will issue a monthly lesson paper for children, a quarterly for adult classes and an annual lesson help for teachers, probably Dr. Winton's *Notes Explicativas*.

Another important advance is a library, in Portuguese, of religious pedagogy. Translators are now at work on the first four books of the series: "The Sunday School at Work"; "Learning and Teaching"; "Life in the Making"; and "Organizing and Directing the Sunday School."

### A Notable Conversion

**M**R. F. C. GLASS reports a growing interest in the Bible throughout Brazil. He writes:

"Over a year ago I received a letter from a Catholic gentleman in the interior of Pernambuco. He had seen our leaflet offering Bibles for sale, and enclosing about seven shillings, asked to be supplied with a Catholic Bible having the Pope's approval. I replied that such a book would cost £3, but that I could furnish him with the same book, minus the pictures, the Apocrypha, and the Pope's approval yet quite authentic and complete. He replied that he wished a Catholic Bible or none, whereupon I returned his money, adding a few tracts.

"A little later came another letter with £3 enclosed, and with some difficulty I obtained for him a copy of the Catholic Bible. Within three months he wrote again: 'I beg you to ask all the believers in Jesus Christ to pray for my conversion. I have many difficulties.' Hundreds of Prayer-Circle members and others made this a matter of special prayer, while I continued the correspondence with ever-increasing hopefulness. Only a few days before setting out on my long journey to the Carajá Indians, I received a letter from Luiz, telling me that the great decision was made, and signing himself, 'Your brother in Jesus Christ.'

"Since then I have made a journey to his town and found that the Pope's Bible had done wonders indeed. I found a fine Gospel Mission Hall, one of the best buildings in the town, entirely built at Señor Luiz's expense. Much of the decoration, and all the texts adorning its walls, were his own handiwork. Outside the building, easily seen by all who enter the town, he has placed a huge carved Bible, inscribed with the following words: 'Search the Scriptures.'

### *The Neglected Continent*

### Ryder Memorial Hospital

**A**N UNOBTRUSIVE and to many an entirely unknown work is carried on in a sacrificial spirit at the Ryder Memorial Hospital, at Humacao, Porto Rico. This is the outgrowth of medical missionary work started by Dr. Schurter under the Congregational Board several years ago. The little hospital accommodates sixteen patients and is always full. In one month last year 3012 patients were treated at the clinic, aside from the regular inmates of the hospital. This work is all done by Dr. Schurter as resident physician, his wife as matron and one trained nurse.

**NORTH AMERICA****Second National Lutheran Council**

**T**HE National Lutheran Council, formed by the merging of several Lutheran bodies, held its second annual meeting in Chicago early in December, and adopted a comprehensive program in which relief and friendly cooperation in Europe was the dominant note. Reports at the Council showed that every country in Europe where the Lutheran Church is found has received assistance. In Poland a loan of 21,000,000 marks was arranged for farmers, whereby about five hundred communities were stabilized. The region near Warsaw had begun to thrive again when last summer's Bolshevik drive devastated about seventy per cent of the area and a second loan is necessitated.

The Council authorized plans for a World Conference of Lutherans in 1922, and urged a worthy celebration of the quadricentenary of the Diet of Worms, which falls on April 18, 1921.

Dr. Lauritz Larsen is President of the Council.

**World Convention of C. E.**

**T**HE fortieth anniversary of the founding of the Christian Endeavor Society will be marked by a World Convention in New York City, July 6-11, 1921. During these forty years, it is conservatively estimated, some twenty million young people have been connected with the Society. In the United States nearly one-sixth of all the inhabitants are now or have been connected with the movement, while in missionary lands progress has been equally significant. India has 2000 societies, China 1200 and even distant islands maintain such organizations. They have also found their way into prisons, on ships of the navy and in barracks of the soldiers.

**Home Service Courses**

**T**HE Union Theological Seminary is offering special courses from January to May for students planning to engage in special types of Christian work. The aim of these courses is

(1) to acquaint the student with present day movements in industrial relationships and interdenominational cooperation; and (2) to give advanced instruction to those who expect to deal with the problems involved in these movements.

Among the topics considered in their relation to church responsibility are charity organization, child labor and community recreation. The purpose of the course on interdenominational cooperation is to study the principles which underlie the movements toward Christian unity; and another course on race relationships will consider the economic and psychological factors of the Negro question, the intricate problem of the Asiatics in America and the relation of immigrant groups to our American community life.

**Rosenwald Fund at Work**

**T**HE following is an outline of the plan of the Julius Rosenwald Fund in its beneficent work of raising the standard of rural Negro education in the South. The program for 1920-21 provides for the expenditure of \$500,000 from the Fund, and \$1,500,000 from public and private sources.

The school site must include ample space for playgrounds and for such agricultural work as is necessary for the best service of the community. The minimum area for a one-teacher school is two acres.

Plans and specifications for every building shall be approved by the General Field Agent before construction is begun.

Aid will be granted toward the construction and equipment of only those school buildings whose terms run at least five consecutive months.

It is a condition precedent to receiving the aid of the Fund that the people of the several communities shall secure an amount equal to, or greater than, that provided by the Fund.

Every community agrees to complete, equip and furnish its school building within eight months after re-

porting that it has qualified for aid from the Fund.

To insure the protection of the property and to make the schools serve the broadest community interests, Teachers' Homes should be provided on the school ground.

At the close of every month the State Department will be expected to report to the General Field Agent any amount or amounts disbursed, with a statement showing that the work has been inspected and approved by an authorized representative of the State Department of Education. Thereupon the Fund will replenish its deposit in the amount disbursed.

*The Southern Workman*

#### **Jewish Evangelization in Chicago**

**T**HE reports given at the Annual Meeting of The Chicago Hebrew Mission, held January 19th, were very encouraging. During the past year 11,722 personal calls were made upon the Jews of Chicago, and 7,305 personal conversations held with them regarding their Saviour and Messiah. These resulted in the professed acceptance of Christ on the part of 44 Jews, and a number of Poles and other nationalities. During the year there was a total attendance of 9,205 children in the classes, clubs and Sunday-schools of the Mission, while a total of 35,000 adults and children were reported as attending the 192 open air meetings conducted during the summer. Gospel meetings, mothers' meetings, and night classes were held each week.

The Book Store of the Mission has distributed during the past year, 3,012 Bibles and Testaments, 61,431 Gospels and 562,410 tracts. In addition to that distributed in Chicago, literature has been sent to 44 States and 19 foreign countries, and there distributed by other Missions and by individuals. Any one desiring Testaments, gospels and tracts, either in English or Yiddish, for distribution among the Jews of their community, can secure them by writing Rev. Norman H. Camp, Superintendent of The

Chicago Hebrew Mission, 1311 So. Kedzie Ave., Chicago, Ill.

#### **Japanese Institute in Chicago**

**T**HERE are some five hundred Japanese residing in or near Chicago, mostly young men. At least one-third of the number are students, who have come to America with large hopes and plans. The Japanese Young Men's Christian Institute provides a place where these young men may receive a word of encouragement, friendly counsel or even material assistance if needed. Many of these young Japanese struggle with untold hardships, and the Institute exists to help them keep pure in heart, strong in mind and sound of body. Mr. Misaki Shimadzu is in charge of the Institute.

#### **"Jewish Negroes"**

**A** REPRESENTATIVE of the *Jewish Forward* is authority for the following account of a colored Jewish center in New York City, with members scattered all over the country. Their mission is to convince the world that they, the Negroes, are the real Jews and that the white Jews are usurpers. They claim that the Negroes are descendants of Esau, and therefore the real Jews, whom God has chosen for His people. Because of their long servitude the Negroes do not yet know their high estate, and the Lord has commanded twelve prophets to open the eyes of the colored to the secret which the sons of Jacob have suppressed. As soon as all the race learn that they are the real Chosen People the Messiah will come, probably not later than in 1925. The twelve apostles have initiated a commune among themselves. All members of the Society, no matter where they are, do some work. Everything they earn they send in to the secretary, and the twelve decide how much each one shall reserve for his or her expenses. They also decide where and how the members shall live and what they shall wear. The Society also devotes itself to welfare work,

making no distinctions in color or religion, their object being propaganda work.

The most interesting thing about these "real" Jews is that they believe not only in the Mosaic Law, but in Jesus Christ.

#### The Gospel by Caravan

**T**WO young Canadian women toured the province of Saskatchewan and Alberta last summer in a motor caravan, which was equipped with mattresses, cooking stove, tent, etc. They went 3,000 miles, visiting towns and going out to far off day schools on the prairie. Fourteen districts and ten Sunday-schools were visited and demonstration classes held, also pictures and books given to teachers and children. Five Sunday-schools were started in districts where there were no Sunday-schools. As there is no Scripture teaching in the day schools in the two provinces, the children seemed to know nothing about the Life of Christ, and could not say the Lord's Prayer.

Sixty children, who lived far away on the prairie, joined the Sunday-school by post. They will have lessons sent to them for each Sunday, which they will answer and have corrected. Twelve prairie day schools were visited, and Scripture lessons were given. Many Bible picture talks were arranged around the caravan, to which children belonging to all denominations came. It is hoped that a similar plan may be tried in some of our western districts.

#### EUROPE

##### Scotland Protests against Envoy to Vatican

**T**HE Acting Committee of the Scottish Reformation Society, representing to a large extent the Protestant sentiment of the country, has entered a vigorous protest against the continuance of a British envoy at the Vatican. At the time this appointment was originally made, a petition, signed chiefly by the people of Scot-

land, was sent to Parliament protesting against the mission as "derogatory to the dignity and authority of the British Crown and a violation of the acknowledged Protestant constitution of the realm; as being tantamount to the recognition of the Pope as a temporal sovereign and the Papacy as occupying a position of equality in matters of State with other powers; as a probable step toward the resumption of permanent diplomatic relations with the Vatican \* \* \* and, further, as being repugnant to the religious convictions and patriotic sentiments of the vast majority of the subjects of the realm." The petition closed with an urgent appeal that the envoy be immediately recalled.

Although this was not done, the public was assured that this was merely a temporary appointment for the duration of the war. In now announcing that this mission to the Vatican is to be continued, the Committee considers that the Government has not kept faith with the public.

*Original Secession Magazine*

#### Independence for Scottish Y. W. C. A.

**O**N ACCOUNT of geographical, temperamental and ecclesiastical differences, the Scottish Council of the Young Women's Christian Association last year drafted a proposal for independence, and presented it to the British National Council in London on May 20th. Partly as an outcome of this request a conference of English, Welsh and Scottish representatives met in London, October 19th, to discuss a plan of federation by which Scotland would be linked with the Federal Council, and at the same time would have entire independence in carrying on its own work along its own lines. In pursuance of this plan, the Scottish Council has proceeded to draw up its own constitution. The work of the Association is being vigorously pushed throughout Scotland, and revived interest in spiritual things is reported.

### The Finnish Mission Society

**T**HE Finnish Mission Society maintains work in Africa and China, as well as Jewish missions in Europe and home missions in Finland. The work in Amboland, southwest Africa, has prospered as the field has widened. Three evangelists have been commissioned during the past year. After the German missionaries were removed from Ukuanjama, the Finnish Society undertook the responsibility of caring for the native congregations, training teachers and continuing the schools. Thirteen graduates are now at work among five different tribes.

As a result of the constant emigration from Amboland to Herreroland, West Africa, the Finnish Mission has lost many members, but the Gospel has thereby been more widely spread. Rhenish missionaries provided evening schools and devotional services for about 10,000 Ambo immigrants in Herreroland, resulting in over 500 baptisms in 1919. In the home stations in Amboland, native Christians are steadily striving for self-support.

Finnish missionary work in China has been seriously handicapped because of political conditions and the difficulty of communication with the home land. Notwithstanding all drawbacks, 188 converts were baptized the past year, and the native church now numbers 1764.

### Religious Liberty in Malta

**E**FFORTS on the part of Roman Catholics are being made to secure a declaration in the new Malta constitution that Roman Catholicism is the established religion of the island. Missionary John Flazon of Malta writes encouragingly of the hope for full religious liberty. On November 17, when the British Under Secretary of State was asked in the House of Commons whether the new government of Malta will have the power of conferring privileges on a particular church which are not enjoyed by other churches he replied:

"Clause fifty-six of the draft Con-

stitution for Malta provides that all persons inhabiting the colony shall have full liberty of conscience and the free exercise of their respective modes of religious worship, and that no person shall be subjected to any disability or excluded from holding any office by reason of his religious profession. Subject to this proviso the people of Malta will be entirely self-governing in matters of religion and will not be precluded from giving special recognition in education or otherwise to the religion of the overwhelming majority of the population."

*Evangelical Christendom*

### AFRICA

#### Educational Progress

**T**HE Africans of the western colonies and protectorates (Gambia, Sierra Leone, Nigeria and Gold Coast) have combined to form a "Conference of West Africans," which held its first meeting at Accra, the Gold Coast capital, in March, and which is likely to become a powerful instrument for consolidating African opinion and bringing it to bear effectively on public questions. It passed a number of resolutions of which some of the most important urged the necessity for a West African University which can give technical, industrial, scientific and professional training. Sir Harry Johnston is pressing for four African universities, namely, one in West Africa (in Sierra Leone or the Kamerun), one in South Africa (at Cape Town or Graham's Town), another in East Africa (at Zanzibar), and a fourth to be formed by giving Gordon College at Khartum the status of a university. It is known that the Government wishes training in science and engineering to be given at Fourah Bay, but opposition to this scheme has been expressed on the ground that it will produce theorists and not practical engineers. Another important educational movement is that for the better training of African girls.

*C. M. S. Review*

### Native Races and Liquor Traffic

**I**T MAY be reserved for Liberia to demonstrate to the African Continent what a dry republic can achieve. The new President has declared that "no consideration of the alleged advantages occurring to the public revenue from the importation or local manufacture of alcoholic liquors ought to weigh anything, in view of the great evil which has been in the past, and is still being inflicted upon our country by their use." With the advent of an enlightened and liberating policy, together with the guidance of such an able President, it is to be hoped that the liquor traffic in Liberia will soon be a thing of the past.

The action of the Dutch Reformed Church in May, 1919, when they pronounced in favor of complete prohibition with regard to the production, importation, and traffic in alcoholic liquors is a marked feature of the fight now taking place in South Africa against the proposals to increase facilities for obtaining liquor by colored and native populations.

*Life of Faith*

### The Bible in Zande

**E**IGHT years ago a party of Church Missionary Society workers traveled a thousand miles up the White Nile above Khartum, and then made their way three hundred miles through swamps and forests to the Azande country, near the equator. At that time the Zande language had never been reduced to writing, and after much patient study the missionaries made a vocabulary and grammar. In 1918, the Bible Society published St. Mark, and in 1920, St. Luke. These crude people, who had never seen a single letter in print and at first held their books upside down, in about a year had learned to read through the gospel of Mark.

### Tardiness Not Excused at Elat

**A**FRICAN Christians are not different from many others in their tendency to tardiness and irregularity in church attendance. When Rev.

W. C. Johnston was transferred to the Elat Presbyterian Church, he found that there was not only a falling off in church attendance, but a disposition to slip backward into heathen customs. The session decided not to accept any new members, nor baptize any infants until they first devoted every effort to getting the careless Christians into better form. At first the people were amazed, but soon realized the meaning and necessity for such a move, and manifested a wholesome change of heart.

A placard experiment was tried to ensure promptness in church attendance. Over the door was placed a card reading "I am early." As soon as the service began the card was reversed and the other side showed the one word "Shame." On the second Sunday thereafter, only twenty-three were late out of 1148.

### MOSLEM LANDS

#### New American University at Cairo

**T**HE launching of the new American University at Cairo has been attended by many gratifying and encouraging features. Egyptians have universally welcomed the institution, and 180 students applied for admission. This number was finally sifted down to 142, as the practical limit of capacity for the first year.

The mission schools of Egypt enroll about 12% of Moslems in their student body; the University enrolment is 75% Moslem. It was the hope of the founders to reach the future leadership of Egypt; an analysis of the present enrolment reveals two sons of governors of Provinces, three sons of mayors, four sons of judges of the Superior Court and twenty-four sons of Pashas and Beys.

Prayer is asked for the continued development of the University.

#### Syrian Evangelists for Moslems

**M**R. CHARLES H. DANA, who is at the head of the Beirut Mission Press, believes that the Syrian race is the one to which the Christian world must look for the evangelization of Mohammedans. One of the

most effective ways of doing this, he believes, is by educating and recruiting Syrians in the United States, who will return to preach the Gospel to their neighbors. Several Syrian young men of ability have recently come to the United States to form a union which has this task for its central purpose.

The freedom of the press from censorship affords rich opportunity for disseminating the Christian literature so urgently needed in this new era. Dr. Zwemer once remarked that he would never be satisfied until there is a regular air service for the distribution of tracts in Mohammedan lands.

#### Kaiser's Land for Mission

THE daily press reports that a magnificent estate at Sivas, Turkey, the property of the former German Emperor, has been deeded over to Miss Mary Louise Graffam, a missionary of the American Board in Asia Minor. This estate was acquired by the German ruler in the era when German dreams of world domination included the seating of German dignitaries in all lands on a scale befitting the representatives of a dominant nation. It is not stated by what process the title to the estate has fallen to Miss Graffam, but it is thought that pressure was exerted by the Turks, who had come to have a high regard for her self-sacrificing service. At any rate, she is now maintaining her orphanage on the property, and has installed her industrial schools comprising shops for carpentry, tailoring and weaving. Before the war Miss Graffam's work included teaching algebra and Bible in the High School at Sivas and trigonometry in the teachers' college. She was church organist, mission treasurer, director of relief work and itinerant missionary, and when the war came she volunteered for service during the typhus epidemic, being made matron and head of the Red Crescent Hospital, an unsalaried worker, commandeered as an alien enemy.

#### New Zionist Orphanage

THE Zionist Commission has established in Jerusalem a home for orphan children under two years of age. It is operated as a center for the education of mothers and girls and for the care of children. The plan includes branches throughout Palestine where there are 4,500 Hebrew war orphans, of whom 1,000 are in orphanages or in homes.

#### Jewish Restoration Movement

THE restoration of the Jews to their native land is well under way. Now we are informed that a Jewish shipping company has been organized at Jaffa, with a capital of \$1,250,000, to establish a Jewish merchant marine for Palestine. This company will maintain passenger service between Jaffa, Constantinople, Trieste, Odessa and other Black Sea ports as a means of transporting the large number of immigrants crowding in these ports on their way to the Holy Land. Freight service to stimulate export and import trade is also planned, while a direct service is contemplated with Liverpool for the transportation of oranges from the rich groves near Jaffa. Other plans include the buying and selling of ships and the erection of workshops for ship repairing. Hebrew will be the official language used in the management of this company.

The whole country seems to be settling down under the new regime and the first assembly of the Jews unanimously passed a resolution favoring happier relations between Jews and Arabs, who are declared to be racially, linguistically and culturally related. If this spirit holds sway, the fear of friction between these two races will prove groundless.

#### INDIA AND BURMA

##### National Missionary Council

THE seventh annual Conference of the National Missionary Council was held in Calcutta, November 11-16. Representatives from Ceylon at-

tended for the first time and the membership of the Council was increased to fifty. There was a larger proportion of Indian members than heretofore. Resolutions were passed regarding the admission of missionaries into India in response to a request of the International Missionary Conference which met in Geneva last August. The Government of India has classified all foreign missionaries as recognized and unrecognized. To the former belong all those whom the Conference of Missionary Societies in the United Kingdom and the Foreign Missions Conference of North America recommend. All such may enter India without question. Others must furnish credentials which the Government will accept. The Government, however, will work in co-operation with the National Missionary Council, and except in rare cases will leave the matter to the discretion of that body.

Missionaries of alien enemy nationality cannot be admitted to India at present.

#### Bible Selling Campaign

**M**ISSIONARIES in India are attaching more and more importance to Bible distribution. A recent Scripture selling campaign in Cawnpore revealed what can be done by united effort, when the Union Zenana Mission, the Presbyterian and the Methodist Mission joined forces in distributing Bibles at the meetings arranged for Sundar Singh. Within three days more than 1300 copies were sold, a result more noteworthy from the fact that no pagan festival was being held at the same time, for on such occasions sales are more numerous. Indian Christians and missionaries went along the streets, spoke to people individually, inquired whether they were readers, and invited their attention to the Gospels. Often conversation began with individuals, and resulted in the coming together of small crowds, among whom sales were rapid. The work was only partially

organized, but the results were most encouraging.

#### The Fate of Hindu Temples

**T**HE Wesleyan Methodist Missionary Society has issued its 106th annual report under the fascinating title "New Idyls of the King." The report contains two striking incidents, the first referring to the consecration of a Hindu temple to the Christian faith. "In Katnur in the Palladam Taluk the whole village has renounced its idols and received the Christian faith. The temple, together with all the paraphernalia of Hindu worship, has been handed over to the Mission, and the people, notwithstanding considerable persecution and loss, are most enthusiastic about the new faith."

The other describes the work of some Hindu iconoclasts. In Kommanur it was decided to make a clean sweep of idolatry: A procession went singing around the village and when they reached the place where foundations of an idol temple had been laid prayer was offered, after which one of the most influential of the headmen with a crowbar began to demolish the shrine, the younger men working with a will as soon as he gave the lead. It was impossible to complete the work in one day. So they contented themselves with demolishing the most significant part of the shrine. Then the crowd moved on to the other temple, which was fully built. Again the headman led the way and the young men did the work after him. All signs and symbols of idolatry were defaced and a significant portion of the building was thrown down. Since then both buildings have been razed to the ground.

*Dnyanodaya*

#### Systematic Evangelism

**I**N THE Marathi Mission an evangelistic campaign is held once a year. Singing bands go out every day to different places, and when a crowd assembles the Gospel story is told. This opens the way to the sale of

many hundreds of Gospels and tracts. At the evening service the people are invited to meet and converse with the Christians. Women workers carry the message from house to house, and men gather audiences on the streets. Each day begins with prayer, and reports are made as to the number of listeners, Gospels sold, and striking incidents. The week closes with a procession through the principal streets.

The Gospel spreads its influence in many ways. A group of Brahman youth at one time made the request for twenty-six copies of the Bible. When asked the reason for their request they said they were studying in the High School, Milton's "Paradise Lost," and there were so many references which they could not understand without referring to a Bible, they wished to have their own copies, though there was a large Bible in the school for reference.

#### Twenty-five Years at Miraj Hospital

**T**HE American Presbyterian Mission Hospital at Miraj completed its twenty-fifth year of service in July, 1919. A report just compiled for this first quarter century records a total of 32,000 in-patients and 847,400 out-patients who have been helped both physically and spiritually. Five branch dispensaries have been established. In the Medical School opened in 1907, seventy-three doctors have been trained, with thirty-eight now in training.

Regular evangelistic services are held in the wards during the greater part of the year. The objective is to demonstrate "the fact of Christ"—that mission hospitals are the result of His life and sacrifice. During the twenty-five years, a self-supporting church with a membership of 150 has grown up with the hospital.

The Miraj Leper Asylum was opened in the famine year 1900-1901 by Dr. W. J. Wanless, who has been with the Hospital throughout its history, and in 1918 a home for untainted children of lepers was built.

The total cost of supplying each leper with clothes, food, medicine and incidentals is about \$4.00 a month. The maintenance cost of the Asylum and Home, except for part time salary of the superintendent who is loaned by the Presbyterian Mission, is borne by the Mission to Lepers with headquarters in Dublin, Ireland. About 45% of the lepers are Christians.

#### News from Burma

**T**HE last annual Baptist Convention and Missionary Conference was of more than usual importance on account of being held in Mandalay which is the stronghold of Buddhism in Burma, and therefore presented abundant opportunity for Christian campaigning. In preparation, a week's series of meetings and systematic home visitation were carried on. The Burman is proud and stolid, and his religion and patriotism are closely involved, so that results are difficult to estimate.

For the Convention meetings a bamboo "mandat" was constructed seating 1500. The delegates were mostly from the two largest native Christian communities, but the hill tribes also sent representatives. The Kachins sent a group of two hundred, a striking testimony of missionary work opened to them thirty-nine years ago; and a choir of twenty Lahu young men and women made another interesting group. These last named were students from the Mission School at Kengtung, and had made 300 miles of the trip to Mandalay on foot, the rest of the journey being covered by train in two days. About one-third of the Lahu race has been Christianized.

The further development of independence in the native churches, was the central theme at this Conference.

#### CHINA

##### Christ, the Hope of China

**T**HE *Canton Times* recently devoted considerable space to the question, "What is China's Hope?" Various prominent men had been in-

terrogated on the subject and two of the replies are typical.

"Why do not the North and the South get together?" an official was asked. "Can't you see that the division of the two is injuring China in her world relations?" "I can tell you in one word: 'Selfishness,'" he replied. "What is your solution?" The official answered: "I am convinced that nothing can save China but religion."

A merchant of Tientsin was asked a similar question and he responded: "I am not a Christian and I am too old ever to become one; but I am thoroughly convinced that nothing but Christianity can save my country. If Christianity does not save us, China is lost."

Prof. Chen of the Government University at Peking is not a Christian, but in his recently contributed article in *The New Young Man*, China's most influential non-Christian magazine, he declared: "We do not need to ask teaching of theology, and will not trust to any ecclesiastical ceremonies, nor do we need to emphasize any sect; we will go direct and knock at the door of Jesus Himself. We will ask that we may become one with His lofty and great character and with His warm and deep feeling."

*Malaysia Message*

#### Pagan Panic

**A**N ARTICLE written by a Chinese student now in America recently appeared in the *China Times* and was translated for the *Chinese Recorder*. The following is an extract from the article:

"The influence of Christianity is increasingly felt in China. Those who embrace the old superstitions, with the exception of monks, priests and nuns, can renounce their religion and regain their freedom at any time. But those who accept the new superstition must submit to a rite of initiation. After having received baptism one becomes a Christian. Just as the Buddhist monks eternally are monks after having been burned on the head,

so are Christians always Christians after having received baptism. I have seen many persons join a Church and have never seen anyone leave a Church. Not only so, but after one identifies oneself with a Church his children and children's children all become Christians at birth. If such a state of affairs should continue, most of our people would become monks of this new type by heritage. The influence of Christianity in the West is decreasing from the 100th degree to zero, but in China it is increasing in the reverse order, from zero to the 100th degree. So, in advocating democracy, we must try to spread popular education, reconstruct art, and at the same time *lessen the influence of religion*. There are many now who, in their promotion of the new culture, also help to promote the new superstition; and so Christianity becomes a vital problem of to-day."

Let Americans take notice that the conversion of one such student, and the example of practical Christianity at home bears a geometrical ratio to the winning of China for Christ.

#### Missionary Growth at Shuntefu

**E**IGHTEEN years ago the Presbyterian Foreign Board opened a new station in North China at Shuntefu. Today in the city proper and in the five out-stations there are six churches and chapels, with about 1200 members and adherents. The country evangelistic work the past year has covered four counties and reached 80,000 souls with street preaching and lantern lectures. Eight classes for men and sixteen for women have been held for intensive instruction. Connected with Shuntefu Station there are eight day schools and two boarding schools, one for boys and one for girls. The boys of the boarding school conduct a night school for those who would otherwise have no instruction.

In addition to treatment of in-patients in the Hugh O'Neill Memorial hospital for men and the Grace Talcott Hospital for women, more than

seven thousand out-patients were treated during the year. The Nurses' Training School is giving instruction to a number of young women who will be able to render Christian service among the thousands who need their ministry. Daily preaching and teaching for ward patients is conducted by the hospital evangelists.

#### Christian Literature Society

**T**HE Christian Literature Society for China is now in its thirty-fourth year. The thirty-third annual meeting of the Society was held November 26, in Shanghai, at which Bishop Lambuth and Mr. David Yui, General Secretary of the Y. M. C. A. were among the speakers. The formation of the Christian Publishers' Association, which includes representatives from the C. L. S. and seventeen other publishing organizations, registers progress in practical cooperation in the matter of production and distribution of Christian literature. Six thousand missionaries are at work in over six hundred stations in China, and all are in need of helpful literature. Whereas China's reading public of the past generation cared not how old a book might be it never grew out of date, with young China, only a constant stream of fresh literature has an appeal. In order to measure up to the spirit of the times the Society in its forward look proposes among other aims:

To encourage indigenous production of literature as an ideal to be kept in mind.

To appoint more Chinese on its directorate.

To take a more active part in the China for Christ Movement.

To urge non-contributing Boards for grants of men and money and above all

To emphasize insistently the fundamental truths of the Gospel in all its literature.

#### A Wasted Life Redeemed

**T**HE story is told of an aged Buddha worshipper who was brought to a mission hospital in Hangchow, suffering from a serious wound in the head. This woman had given the best years of her life to incessant pilgrim-

ages from temple to temple, believing that in this way she would merit the best of blessing in the life to come. Every day she tramped many miles and at night took the worst accommodations she could find, helped each beggar she saw and took every opportunity of striking the temple bell, but as the years went on, this and turning the prayer-wheel became too much for her waning strength. Recently she tried even more dangerous places of ascent, feeling that the merit heaped up in her seventy years was very near. In one of the temples the stairs that led to the top were rickety, steep and dirty and she must have trodden on a rotten piece of board. At any rate, she fell from the top to bottom, and knew nothing until she found them treating her head in the hospital. Her way into the "Day of Joy and Light" was long and weary, but at last she found it and was baptized.

For one short year the old lady went about seeking by every means to lead others into the truth. She had not much left to give and often said: "Over fifty years to Buddha, and only one short year to Christ!"

After her death it was found she had left the residue from her temple spendings to the hospital where she had found healing and light.

#### Cheerful Giving

**A**BOUT two years ago the China Inland Mission Chapel at Taihsing collapsed, and those who were present at the time had a marvelous escape from death. The building fund on hand was not sufficient to replace the chapel, and the workers have been waiting and praying. Last year, Mrs. Wang, one of the oldest members of South Gate Mission and a widow, asked the privilege of saying a few words after the service. Walking up to the platform she laid four bundles of copper cash on the table and told how she had sold her little property for 65,000 cash. Then one night the house in which she was staying fell in, and although several tiles fell on

her she was quite uninjured. In her wonder she suddenly remembered how the Taihsing Chapel had collapsed and how God had protected the people from injury, and at once resolved to give a tenth of her sale price to the work of rebuilding the Chapel. This gift has been the means of stimulating others to contribute, and the work is now assured.

#### Work for Women in Wenchow

**W**ENCHOW, the southern prefecture in Chekiang Province, has a peculiarly difficult dialect, not understood in any other part of China. One result is seen in the very large percentage of illiteracy among the women, and it was with a view to helping them that Bible Schools for women were started some years ago. The aim is to have a Bible School in each of the twelve districts mapped out, but this aim is not yet realized. These Schools, which are of ten days' duration, are held in the country chapels to enable the women of the surrounding villages to come. At one place, out of a total of sixty, more than twenty were church members, six or seven were inquirers, twenty were interested in learning more of the Bible while a few came out of mere curiosity. Near the close of each course, an anti-foot binding meeting is held.

Six of these Schools were held during the last half year, with a total attendance of 229, in addition to which there have been four weekly Bible classes for city women.

#### Korean Mission Assigned Territory

**T**HREE Korean pastors in charge of a mission to Chinese in Shantung are supported entirely by Korean churches. The missionary bodies of Shantung assigned a territory 80 by 250 li to the Korean missionaries as their exclusive field, and have transferred all property and equipment to them, with the hearty approval of the Chinese. The population of the territory allotted is about 1,40,000 and has five organized

churches, eleven groups and eighteen meeting places with a total of about 500 Christians. China is looking on with great interest in this growing work of a nation materially and nationally weak.

#### JAPAN—CHOSEN

##### Christian Healing in Pyengyang

**A**SERIES of evangelistic meetings was held in Pyengyang, Korea, throughout last November. Rev. C. F. Bernheisel writes of the very remarkable results from the work of the visiting evangelist, Rev. Kim Ik-tu. Prayer meetings lasting an hour were held every morning at six o'clock, attended by fully two thousand people, and the interest in all the meetings was sustained throughout the entire series. Mr. Bernheisel says that although he has been a resident of this storm center of Christianity for twenty years he has never witnessed such scenes before. Mr. Kim is a graduate of the theological seminary at Pyengyang and has been for some years pastor at Sinchun.

A few years ago his mother was ill and being a firm believer in the power of prayer he made special intercession for her and she was suddenly healed. It confirmed his faith in the power and willingness of God to hear prayer for the sick and he began to pray for other afflicted ones and time and time again they were healed in a way that was nothing short of miraculous. Requests began to come in for him to go to other places and hold meetings, and wherever he went there were reported healings. His fame grew and he has spent the most of his time the last two years in holding evangelistic services in various parts of the country. During the meetings at Pyengyang the sick and afflicted came long before morning in order to get front positions near the pulpit. After the hour of prayer Pastor Kim called for those suffering from certain diseases to show their hands. He then offered prayer, next he called for the hands of those afflicted with certain other

diseases, again offering prayer, and so on through the list of diseases. He does not attempt laying on of hands, but prays for the sufferers collectively. After several days had thus passed he called for testimonies from those who had been healed. Mr. Bernheisel records a few of the best attested and outstanding cases.

One man who had had no use of his left arm and was for some months unable to tie his belt exhibited before the audience his perfect use of the arm and his ability to tie his belt.

A thirteen-year-old child, deaf from birth, during the time prayer was being offered for him, felt as it were the air going into his ears and is now able to hear. He was brought to the platform and proved his ability to hear.

One girl of thirteen, bedfast for two years, is now able to walk and proved it by walking across the platform in the presence of the congregation. This girl is personally known to Pastor Kim Sun-du of the West Gate Church, who vouched for the truth of this case.

One man deaf for 27 years and unable to walk now both hears and walks.

Not all who came were cured and possibly some thought they were cured when they were not, but many genuine cures were effected. Pastor Kim disclaims any power within himself to heal, and humbly gives all the praise to God.

#### Picturing the Light of the Gospel

**DR. SAMUEL D. PRICE**, who attended the World Sunday School Convention, says that the Japanese are exceedingly fond of the "movies," but most of the films shown in cherry blossom land are of the "blood and thunder" type. During the Convention week a Biblical picture, "The Good Samaritan," owned by Bishop Welch of Seoul, was shown with very marked effect. Bishop Welch is still using this picture in Japan, with telling results in his work.

#### What a Westerner Stands For

**REV. C. P. HOLMES**, Canadian Methodist missionary at Fukui, tells of an interesting experience when miles out of the city. A long line of public school children were out for a walk under the direction of their teachers. As they passed, the children called out various remarks, some complimentary and others far from such, but in the middle of the line some twenty or more began to sing "Jesus Loves Me, This I Know." They had been in Sunday-school somewhere and the missionary reminded them of it. Another day a small boy in the street of Fukui said to him, "Jesus, lend me your tennis net." To many of these children, the Westerner is a synonym for Jesus Christ.

#### ISLANDS

##### Historic Herrnhut

**ST. THOMAS** is one of the islands of the Virgin group, now owned by the United States. Sixty years before Carey, and what is usually called the birth of modern missions, the Moravian Church, under the leadership of Count Zinzendorf, sent out two of their number to minister to the wretched and ill-treated slaves on this island, and in 1737 purchased a farm of sixty-nine acres, now known as New Herrnhut. The quaint old church, built in the same year, stands to this day, and in it the pastor, a black man, holds services every week. The membership numbers about 150.

#### Large Plans for Malaysia

**IN BORNEO** there is still head-hunting and one finds there the lowest levels of savagery known in the earth. Almost one hundred per cent of the millions of Java are illiterate. Their women are indescribably debased. A circle around Singapore with a radius of 1,200 miles would take in a population of over 50,000,000, yet in that area there is not one school of college grade. The Methodist Centenary provides for such a college. The Dutch Govern-

ment has promised three dollars out of every four needed to build a chain of Christian hospitals in Java, Sumatra and West Borneo. Ten of these hospitals are provided for in the Centenary promises, and one of them has been built.

#### GENERAL

##### Vatican and Y. M. C. A.

**T**HE Vatican decree against the Young Men's Christian Association asking the bishops of the Catholic Church to "watch an organization which, professing absolute freedom of thought in religious matters, instills indifferentism and apostasy to the (Roman) Catholic religion in the minds of its adherents," has called forth strong denial that the Association seeks to apostasize any man from his religious belief. It has been doubted in some Catholic quarters that the Pope specifically mentioned the Y. M. C. A., but cable dispatches confirm the fact. This decree shows that the Pope is not reckoning with the spirit of true Christianity, and will react against the Vatican and its hold on the obedience of liberally-minded Catholic laymen in America.

Evidence is not lacking that when the Y. M. C. A. was under criticism at the close of the war members of the Knights of Columbus, acting under clerical authority, had undertaken a systematic campaign to discredit the efficiency of the Y. M. C. A. in its war work. The recently reported order from the Pope is an extension of the same spirit of intolerance.

##### Facts about the "Y"

**A**LTHOUGH Young Men's Christian Association work has been established in more than two thousand communities in the United States and Canada, fourteen hundred towns of 5000 or more have not yet had the service of the "Y," while thousands of smaller places need its program. Since the first Y. M. C. A. was organized in 1851 in Boston there has been a steady advance until there are today in North America.

2,194 Associations with a membership of over 868,800.

841 buildings owned by Associations, valued with other property at over \$128,000,000.

85,106 laymen, serving as Y. M. C. A. Committeemen.

5,173 secretaries, employed to carry out the Association program of service.

##### A Jew's Testimony

**I**T IS reported that the president of the Boston Chamber of Commerce who is a Jew recently made the following statement:

"You may be astonished to hear me, a Jew, say this, but in my opinion we stand before two alternatives—either anarchy or Jesus Christ."

##### To Regulate Marriage and Divorce

**A**N ORGANIZATION has been formed in the Protestant Episcopal Church entitled "The Society for Upholding the Sanctity of Marriage," with Rev. Milo H. Gates, D.D., as President. The principles of the Society are:

1. Complete loyalty to the teaching of our Lord, as witnessed by Holy Scripture and the universal voice of the Primitive Church, testifying to the indissoluble character of the marriage bond, "till death."
2. Allowance of legal separation for sufficient and weighty cause, but with no right of remarriage for either innocent or guilty party.
3. Allowance for annulment for cause preceding marriage, as in the case of sexual impotence, imbecility, fraud, etc.
4. The duty of studying these principles, and making them and their reasons known in private and in public, and by the use of the press so far as opportunity admits.

A campaign of education is suggested along the following lines:

- I. Letters, addresses, sermons, and articles in Church and secular papers.
- II. The printing for free distribution of brief papers on such subjects as the following:
  1. "The Mind of Christ" concerning Marriage, and His supposed exception.
  2. History of Marriage in the Church, East and West.
  3. The Cruelty of Divorce Legislation versus the "Cruelty" of no Re-marriage.
  4. The Statistics of Divorce in America as compared with Other Lands.

5. The Effect of Divorce in the Roman Empire and in Modern Pagan Nations.  
 6. Marriage from the Standpoint of Sociology and Physiology.

7. The Influence of Woman in Society.

Divorce data just compiled for 1916 tell a tragic tale. Forty American counties, scattered through sixteen states, show a divorce rate of over 300 per 100,000 population. Six counties had more divorces than marriages. In New Hampshire, where one might expect to find conservatism, the rate was more than double that of Japan for the same year.

#### Missionary Questionnaire

**I**N ORDER to find how far the graduates of mission schools were being used in evangelistic work, a questionnaire was sent some months ago to each of the 114 stations of the American Board. The following among others were asked: "How many native evangelists are you using? How many are supported out of appropriations from the Board? How many through special grants from friends in America or other Christian countries?"

The Zulu Branch of the South Africa Mission reports twenty-one evangelistic workers, with only one supported by the Board. The majority are supported by the native churches themselves. The Rhodesia Branch reports at least ten in evangelistic work, only one supported out of the Board's treasury. West Africa has about 150 evangelistic workers, the bulk of them being supported by the native churches; only twenty by regular appropriations of the Board. The Marathi Mission of India, which makes a fairly full report, records ninety-three evangelistic workers, thirty-six of whom are supported by the Board. Ceylon has twenty-six, eight of whom are supported by the Board. North China, with two stations unreported, names 131 evangelists, of whom thirty-six are supported by the Board. Seven out of twelve stations in Japan report thirty, of whom eighteen are supported by the Board. Mexico,

Spain, Czecho-Slovakia, and the Philippines report fifty-one evangelists, all of whom are supported by the Board, except in Czecho-Slovakia, where American support is only partial. Summing up the replies received to date, of the 634 workers reported 268 are supported by the Board. These figures indicate the progress made in developing initiative and responsibility in the native church.

*Missionary Herald.*

#### Some Bible Statistics

**U**P TO the end of 1919, the Word of God has been printed in 713 languages and dialects, counting complete single books of the Bible. The Whole Bible has been printed in 159 languages, the New Testament in 138 more. The three largest producers and distributors are the British and Foreign Bible society, the National Bible Society of Scotland and the American Bible Society. The year 1919 was a lean year, but its figures are tabulated below:

	Bibles	Issues Total
A. B. S. ....	354,387	3,752,309
B. F. B. S. ....	692,594	8,746,963
N. B. S. S. ....	34,515	2,154,192
	1,081,496	14,653,464

While no complete figures are obtainable it is no exaggeration to say that since the art of printing became general, no fewer than 600,000,000 copies of the Bible, in whole or in part, have been printed and circulated.

#### Jewish Population of the World

**T**HE American Israelite has published a calculation of the number of Jews in the world. The details are as follows:

Poland, 3,300,000.  
 Ukraine, 3,300,000.  
 U. S. A., 3,100,000.  
 Russia, 900,000.  
 Roumania, 650,000.  
 Germany, 540,000.  
 Hungary, 450,000.  
 Czecho-Slovakia, 450,000.  
 British Isles, 300,000.  
 Austria, 300,000.  
 Lithuania, 250,000.

Jugo-Slavia, 200,000.  
 Africa (excluding Morocco, Tunis and Algeria), 170,000.  
 France, 150,000.  
 Algeria and Tunis, 150,000.  
 Arabia, 130,000.  
 Greece, 120,000.  
 Holland, 110,000.  
 Canada, 100,000.  
 Turkey, 100,000.  
 Palestine 100,000.  
 Australia, 20,000.  
 Other European countries, 200,000.  
 Other Asiatic countries, 100,000.  
 Other American countries 30,000.  
 In all, nearly fifteen and a half millions.

#### Buddhists Acknowledge the Bible's Worth

**M**ISSIONARIES have more than once discovered Scripture truths freely quoted in Buddhist sermons, but without quotation marks, making the words of Paul stand out with new meaning. "In every way, whether in pretence or in truth, Christ is proclaimed." A few years ago a missionary who visited a Buddhist temple was presented by the caretaker with a book containing selections he had compiled from the sacred books of Buddha. The volume was found to contain the whole of the Sermon on the Mount, but with no credit given as to its source.

#### *Life and Light*

#### Baptist vs. Roman Catholics

**D**R. E. Y. MULLINS thus describes the distinction between Baptists and Roman Catholics:

Democracy *versus* autocracy; individual *versus* a closed ecclesiastical system; regeneration by the Holy Spirit *versus* regeneration by baptism; the direct relation of the soul to God *versus* the indirect; *believer's* baptism *versus* infant baptism; the priesthood of all believers *versus* a priesthood who are custodians of divine grace; the New Testament *versus* tradition and an infallible pope; personal faith *versus* proxy faith. In a word, Christ and His free salvation on the one side and the Church and its sacramental salvation on the other. There is no middle ground. Baptists are right or Catholics are right.

*Watchman Examiner*

#### At the Eddy Meetings

**A**T ONE of the after meetings in Egypt, Dr. Eddy with vigorous directness illustrated men's failure to accept God's free gift of salvation. Holding up his closed fist he said: "I have one pound (five dollars) in my hand. I am going to give it to any one who will come up front and get it. How many believe I have a pound in my hand?"

Two or three young men got to their feet. To one, a boy of about sixteen, he said, "Do you believe I have a pound in my hand?"

"Yes."

"Do you believe I will give it to you?"

"Yes."

"All right, come up and get it."

A round of applause followed as the boy took the money.

"Now," said Dr. Eddy, to the others, "why didn't you get that money? There are three reasons: Some of you didn't believe I had any money in my hand. Some of you believed, but you were ashamed to come forward to get it. Others were just ready to come but you hesitated. For the same reasons you do not receive the salvation that Christ offers.

*United Presbyterian*

#### OBITUARY

##### William Baker of Ireland

**M**R. WILLIAM BAKER, honorary director of the Barnado 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 Christian Movement in Japan**—including Korea and Formosa. 8vo. 377 pp. \$2.75. Conference of Federated Missions, Japan, and 25 Madison Avenue, New York.

The eighteenth annual issue of this volume is filled with the usual valuable information on the Japanese Empire and missions there. The general review of the year is by Rev. H. W. Meyers and is tersely and forcefully given. The important position of Japan, the outbreak in Korea, the position of Japan in Siberia, the relation of Japan to America, the democratic movement, sabotage, reform movements and the growth of the Church are especially treated. Then follow the usual sections dealing with various types of evangelism, with education, literature, young people's work and social service. Some of these chapters are especially interesting and valuable, as for example, those on Village Work, by Mrs. G. P. Pierson and W. M. Vories; Japanese Immigrants and the Gospel, by Miss Topping; and Saving Girls, by various writers.

Formosa is represented in only six pages by reports from the North and these are not adequate, especially in view of the fact that it is the fiftieth anniversary of the founding of the Canadian Mission. The hospital has been closed because of the absence of the doctors. Information is very fragmentary.

Korea is presented in 150 pages, dealing with evangelistic, educational, medical, social and literature work. Koreans are doing effective foreign mission work among the one million Koreans in Manchuria and Siberia, where they already have thirty self-supporting Christian churches. "Wherever a Christian goes," says Dr. George McCune, "he is the nucleus of a church. He sets up a family altar, and soon his home becomes the church of the community." The

work for Koreans in Shantung, China, is also in charge of Korean missionaries.

The statistics (in the pocket) are not separated as they should be to show Korean as distinct from Japanese work. They show 1096 foreign missionaries in Japan and Korea, and 40 in Formosa. Roman Catholics reported 452 missionaries in 1916. It is instructive to note that of the 3768 Japanese employed by the missions, *less than one-half are professing Christians.*

Of organized churches there are in Japan and Korea 1173, of which 327 are wholly self-supporting. In Formosa, there are 51 churches and 7286 full communicant members. The total Protestant Christian constituency in the Japanese Empire is reported as 104,134, or one-seventh of one per cent of the population. Roman and Greek Catholics number a little more than the Protestants.

**The Reminiscences of Daniel Bliss.** Edited and supplemented by his eldest son. Illus. 259 pp. New York: Fleming H. Revell Company. \$2.25. 1920.

The founder and long time president of the Syrian Protestant College in Beirut is here portrayed most commendably. Dr. Bliss was born in Georgia, Vermont, in 1823 and died in his Beirut home in 1916. The nearly ninety-three years that intervened are recounted very largely in the words of Dr. Bliss himself, with lesser additions by his wife and eldest son. He states that while he was called President of the Syrian Protestant College and professor of the Bible and Ethics, he might more truthfully be styled "the Professor of Story Telling,"—a characterization which the reviewer happily remembers to be warranted from the experience of a long railway journey

made memorable by the doctor's unique experiences narrated most fascinatingly.

His early years reveal a sturdy boy and youth, enduring hardness like a good soldier, upright and an advocate of the best things, and, despite the limitations of irksome tasks and of the later tanner's trade, leading on to schools and Amherst College and Andover Seminary life. Working his way did not so engross his energies that he failed to obtain an education, though he entered the higher institutions later than most students and had too little time for play and the lighter side of life.

At the close of 1855 he and Mrs. Bliss left America on a 300-ton sailing ship for their new home and life work in Syria, arriving in Beirut in the following February. The first six years were given to language study and the earlier planning on the beautiful western slopes of Mt. Lebanon, where in academy teaching he began to evolve the later college. Then came four strenuous years spent at home and in Great Britain in establishing the College and gathering funds for its development. For thirty-six years he was active president of the institution where he saw its students increase from sixteen to more than six hundred. Then for fourteen years he was president emeritus, with his son Howard nobly following the traditions of his aged father.

There is little in this volume that is technically valuable to the educator, but there is much that one would wish to find in the story of a life and a College whose main objectives were the development of Christian character out of the varied racial constituency of the Levant. There is also much of deep interest concerning lovely Lebanon, the awful atrocities of the 1860 massacres, Dr. Bliss's multitudinous contacts with promi-

nent men of his time in Britain and America, from President Lincoln, the Archbishop of Canterbury, literary men and titled nobility, to American philanthropists and persons of influence in church and state. This maker of Syria and Christian prophet, who lived in the Moslem world, is made to live before us, just as Dr. Bliss's statue in marble was evolved by a noted Italian sculptor and was used as a text of all character and soul growth by the recipient before an audience in the College which he had made. How many men of ninety-three have looked back upon so fruitful a life as Daniel Bliss of Syria?

**Letters of Javanese Princess.** By Raden Adjeng Kartini. Translated from the Dutch by Agnes L. Symmers. 8vo. 310 p. \$4.00 net. Alfred A Knopf. New York. 1920.

**Princess Kartini**, the young daughter of a Javanese Regent, who was shut up in the high-walled palace, but longed for the freedom and light and work of modern civilization, finally managed to break the bonds of ancient custom, to lift the veil of seclusion, and to step forth into a life of service. In spite of parental opposition and Moslem prejudice, she opened a school for the daughters of Regents, chose her own husband (contrary to ancient custom), and lived happily until her death cut short her career.

Princess Kartini's letters are really charming productions that reveal the soul and mind of a Javanese woman. They also show the early training, the home life and customs that are hidden from foreign view. Missionaries to Java will find here a book worth reading, and others will find it interesting in its revelations.

**Finding the Way Out.** An autobiography. By Robert R. Moton. 8vo. 296 pp. \$2.50. Doubleday, Page & Co. New York. 1920.

The successor of Booker T. Washington as Principal of Tuskegee Institute.  
(Continued on page 253)

## THE MISSIONARY LIBRARY

(Continued from page 252)

stitute is evidently a man of character and ability. His life story is as full of interest as that of his predecessor. Major Moton's father was a slave, and the son, Robert, was born in 1867 on a Virginia plantation. He learned much as house boy, and from his white friend, the son of his father's employer. Robert's early education was in the Bible; he went out to work in a lumber camp at thirteen years of age and attended a district school at intervals. At eighteen, when he was leader of his church choir, superintendent of the Sunday-school and ready to be a deacon, he went to Hampton Institute, where he later became disciplinary officer.

**The Church and Industrial Reconstruction.** Edited by the Committee on the War and the Religious Outlook, Wm. Adams Brown, Chairman. 8vo. 296 pp. \$2.00. Association Press, New York. 1920

Naturally, the world war has brought world unrest in the industrial as well as in the social and political world. This Report is a careful study of the situation in the industrial world. After a preliminary statement concerning the Christian interest in and approach to industrial problems, the Report take up the Christian ideal for society; unchristian aspects in the present order; the Christian attitude toward the whole system; the Christian method of social betterment; steps to be taken toward a more Christian industrial order; what individuals can do, and what the Church can do. The appendices deal with history and bibliography on the subject.

Major Moton is a strong character, and understands both the Negro and the white man. His work at Tuskegee has proved to be of high order. While this volume is not as distinct a contribution to the understanding of the Negro problem as is Booker Washington's "Up From Slavery," it is an interesting study in Negro development, and reveals the possibilities of a high type of pure blooded African.

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caused by the passing on of Dr. J. Wilbur Chapman and Mr. Charles M. Alexander is the task of the Pocket Testament League.

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## Missionary Review of the World

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**The Gospel of World Brotherhood According to Jesus.** By John Clifford. 159 pp. \$0.75. Geo. H. Doran Co., New York. 1920.

**The Call to Unity** By William T. Manning. 12mo. 162 pp. \$2.00. The Macmillan Company, New York. 1920.

**The Missionary Situation After the War.** By J. H. Oldham. 62 pp. \$0.30. Committee of Reference and Counsel, 25 Madison Ave., New York. 1920.

**Tutors Unto Christ.** Introduction to the Study of Religions. By Alfred E. Garvie. 250 pp. 4 s. 6 d. Milford, London. 1920.

**Primitive Society.** By Robert H. Lowie. 463 pp. \$3.00. Boni & Wright, New York. 1920.

**Everybody's World.** By Sherwood Eddy. 8vo. 273 pp. \$1.60. George H. Doran. New York. 1920.

**Quiet Talks About Life After Death.** By S. D. Gordon. 12mo. 197 pp. \$1.25. Fleming H. Revell, New York. 1920.

**A Castaway in Kavirondo.** 132 pp. 2 s. Church Missionary Society. London. 1920.

**The Book of a Chinese Baby.** By Mary Entwistle. 59 pp. 1 s. 6 d. United Council for Missionary Education, Edinburgh. 1920.

**Yarns of the Near East.** By Basil Mathews. 80 pp. 1 s. United Council for Missionary Education, Edinburgh. 1920.

**Pearl's Secret.** By Mrs. Howard Taylor. 85 pp. 2 s. 6 d. Morgan & Scott, London. 1920.

**The New Jerusalem.** By Gilbert K. Chesterton. 307 pp. \$3.00. George H. Doran. New York. 1921.

**Gotama Buddha.** By Kenneth Saunders. 113 pp. \$1.50. Association Press, New York. 1920.

**Star in the East.** By E. N. Harris. 223 pp. \$1.75. Fleming H. Revell, New York. 1920.

**The Near Side of the Mexican Question.** By Jay S. Stowell. 123 pp. \$1.50. George H. Doran. New York. 1920.

**Frontier Folk** By L. A. Starr. 96 pp. 4 s. 6 d. Church Missionary Society, London. 1920.

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## EDITORIAL AND BUSINESS CHAT

(Continued from page 171)

Home Missions received a report of their special committee cooperating with the "Review," and on recommendation of the Business Committee passed resolutions re-appointing members to act on the Editorial Council as usual, and also appointing a special committee to cooperate in plans for strengthening the "Review" and extending its influence. The members of this special committee from the Home Missions Council are Dr. Charles L. White, Executive Secretary of the American Baptist Home Mission Society, Dr. John A. Marquis, Secretary of the Presbyterian Board of Home Missions, Dr. Henry Beets, Secretary of the Board of Foreign Missions of the Christian Reformed Church and Mr. W. T. Demarest, Secretary of the Board of Domestic Missions of the Reformed Church in America. From the Council of Women for Home Missions were appointed Mrs. Philip M. Rossman, Mrs. Orrin R. Judd, Miss Florence E. Quinlan and Mrs. May Leonard Woodruff.

These committees have met jointly and prepared a letter which has been sent to the Boards with recommendations which it is hoped will receive favorable consideration. These recommendations, if adopted, will materially help to strengthen the financial position of the "Review," and will greatly extend its influence.

### ANNUAL MEETING OF THE REVIEW

The Annual Meeting of the Missionary Review Publishing Company was held on February 10th at 156 Fifth Avenue, New York. The meeting was well attended by stockholders, representing 269 votes, and by friends of the "Review." The Treasurer's report showed the largest income in our history—\$32,210.24—and expenses amounting to \$42,617.85. The increase in expense is due to large increase in manufacturing costs.

The Secretary's report called attention to the growth in the influence of the "Review," and the large amount of valuable material published during the year. The Home and Foreign Mission Boards are considering plans for more actively co-operating to promote the circulation, and to help meet the financial needs of the "Review."

An address was delivered by the President, Robert E. Speer, on "Present Day Movements toward Interdenominational Union and Cooperation."

Members of the Board of Directors elected for the ensuing year are:

Robert E. Speer, President; Frank L. Brown, Vice-President; Walter McDougall, Treasurer; Delavan L. Pierson, Secretary; Mrs. Henry W. Peabody (Baptist); Mrs. E. C. Cronk (Lutheran); Prof. Harlan P. Beach (Congl.); Frederick I. Colver (Boy Scouts); Wm. I. Chamberlain (Reformed); Fleming H. Revell (Publisher); Dickinson W. Richards (Lawyer).

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Correspondence regarding these positions should be addressed to Mrs. F. H. Marston, Candidate Secretary.

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## **MISSIONARY PERSONALS**

REV. A. L. WARNSHUIS, D. D., National  
Evangelistic Secretary for China, sailed  
for Shanghai on February 10. He has  
been named as associate secretary, with  
Rev. J. H. Oldham, of the newly organized  
International Missionary Committee. Dr.  
Warnshuis plans later to return to London,  
the headquarters of the new organiza-  
tion.

\* \* \*

DR. JOHN R. MOTT is at Asheville, N. C.,  
resting after the incessant demands upon  
his strength in connection with various  
fields of Christian effort.

\* \* \*

RT. REV. WILLIAM H. OVERS, Protestant  
Episcopal Bishop of Liberia, sailed for  
Africa by way of England on January 15,  
after spending several months in America  
in making known religious conditions of  
his field.

\* \* \*

REV. JASPER T. MOSES, of the Religious  
Press Department of the Federal Council  
of Churches, has gone to Mexico City to  
become manager of the Union Evangelical  
Press. He will also serve temporarily as  
secretary of the Committee on Coopera-  
tion in Mexico.

\* \* \*

REV. WILLIAM FETLER, General Director  
of the Russian Missionary Society, and  
his band of 26 workers are now on their  
way to Russia to work for the evangeliza-  
tion of that unhappy people.

\* \* \*

SIR HARRY STILEMAN, Rear-Admiral in  
the British Navy, has been appointed as  
the new Director of the Barnardo Homes  
to succeed the late William Baker. The  
Stileman family has long been identified  
with religious activities, and one of his  
brothers was the first Bishop of Persia.

\* \* \*

DR. GEORGE H. BICKLEY has been elected  
a bishop of the Methodist Episcopal  
Church and assigned to the Malaysia field.

\* \* \*

REV. A. E. THOMPSON, for eleven years  
Superintendent of the Christian and Mis-  
sionary Alliance work in Palestine, sailed  
in November for his post in Jerusalem.  
Mr. Thompson was forced to leave Pales-  
tine when Turkey entered the war.

\* \* \*

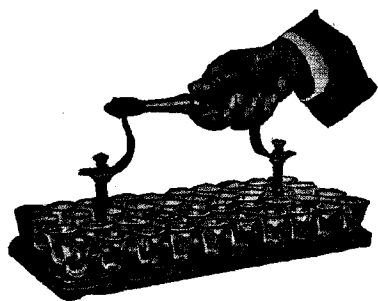
REV. HENRY H. RIGGS who had gone to  
Harput to assist in the work of feeding the  
Armenians has been ordered out by Mus-  
tafa Kemal, no reason being given for the  
order.

\* \* \*

A son of DR. ALEXANDER WHYTE, the  
famous Scotch preacher who died in Edin-  
burgh in January, is the first President of  
the Popular House in the new Parliament  
of India, which is soon to give a measure  
of home rule in that country.

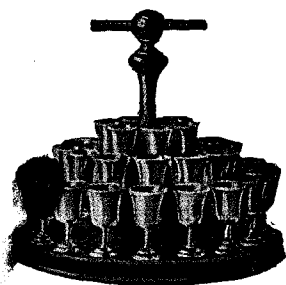
# The Sacrament of the Lord's Supper

gains in dignity, devotion, solemnity and impressiveness through the consciousness of its being served in cups that are absolutely sanitary, and free from the dangers that are associated with public drinking-cups.



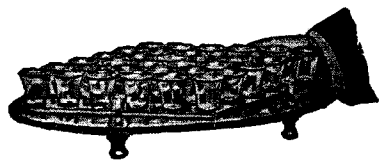
## The Holy Communion

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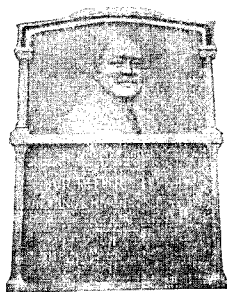
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