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THE MISSIONARY REVIEW *of the* WORLD

APRIL, 1921

BURMA AWAKENED

R. P. CURRIER

RELIGIOUS WORK IN THE MIRAJ HOSPITAL

W. J. WANLESS

HINDUISM IN THE UNITED STATES

CLIFFORD M. DRURY

SAALAKO, A HOPI INDIAN PRIESTESS

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THE MISSIONARY Review of the World

DEHAVAN L. PIERSON, *Editor*

CONTENTS FOR APRIL, 1921

| | Page |
|---|----------------------------------|
| FRONTISPIECE | Saalako, HOPI INDIAN PRIESTESS |
| EDITORIAL COMMENT | 261 |
| THE GANDHI MOVEMENT IN INDIA | THE MEXICAN PROBLEM TODAY |
| PORTUGUESE OPPOSITION TO MISSIONS | RELIGIOUS CONDITIONS IN ENGLAND |
| A MOSLEM MISSION TO AMERICA | TRUTHS AND HALF TRUTHS |
| THE LUTHERAN QUADRICENTENARY | |
| BURMA AWAKENED | R. P. CURRIER 271 |
| <i>A stirring story of stirring times in a hitherto sleepy land. The influence of the Gandhi Movement on Burmese students.</i> | |
| RELIGIOUS WORK IN MIRAJ HOSPITAL, INDIA ... | W. J. WANLESS, M. D. 277 |
| <i>The story of the influence of one of the great mission hospitals in India on the life and thought of the community. Illustrated.</i> | |
| HINDUISM IN THE UNITED STATES | CLIFFORD M. DRURY 281 |
| <i>An account of the religious ideas and worship of a Hindu sect in California.</i> | |
| SAALAKO, A HOPI INDIAN PRIESTESS | COE HAYNE 284 |
| <i>The story of a picturesque character of a tribe of snake dancers in Arizona, who, has herself recently become a Christian.</i> | |
| HOW TO CREATE MISSIONARY INTEREST | S. S. HOUGH 291 |
| <i>The account of a successful Forward Movement Campaign, and methods used to awaken the home Church.</i> | |
| BRITISH STUDENTS AND THE WORLD | K. S. LATOURETTE 299 |
| <i>A report of the British Student Missionary Conference, recently held in Glasgow.</i> | |
| A SCHOOL FOR MISSIONARIES | ROBERT M. KURTZ 303 |
| <i>The work of the Bible Teachers Training School, New York, and its relation to home and foreign missions.</i> | |
| A SIGN FOR SUICIDES IN JAPAN | 308 |
| <i>Illustrated.</i> | |
| A "CUP OF TEA" IN THE MISSIONARY PROGRAM | MRS. E. C. CRONK 311 |
| <i>Workable suggestions for missionary societies of all ages.</i> | |
| WOMAN'S FOREIGN MISSION BULLETIN .. | EDITED BY MRS. WM. H. FARMER 319 |
| <i>A letter from Dr. Mary Stone, of China.</i> | |
| NEWS FROM MANY LANDS | 323 |
| THE MISSIONARY LIBRARY | 336 |

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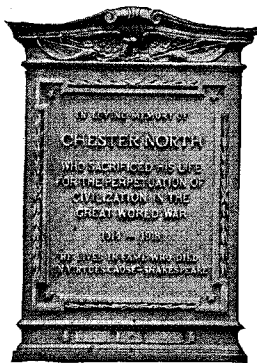
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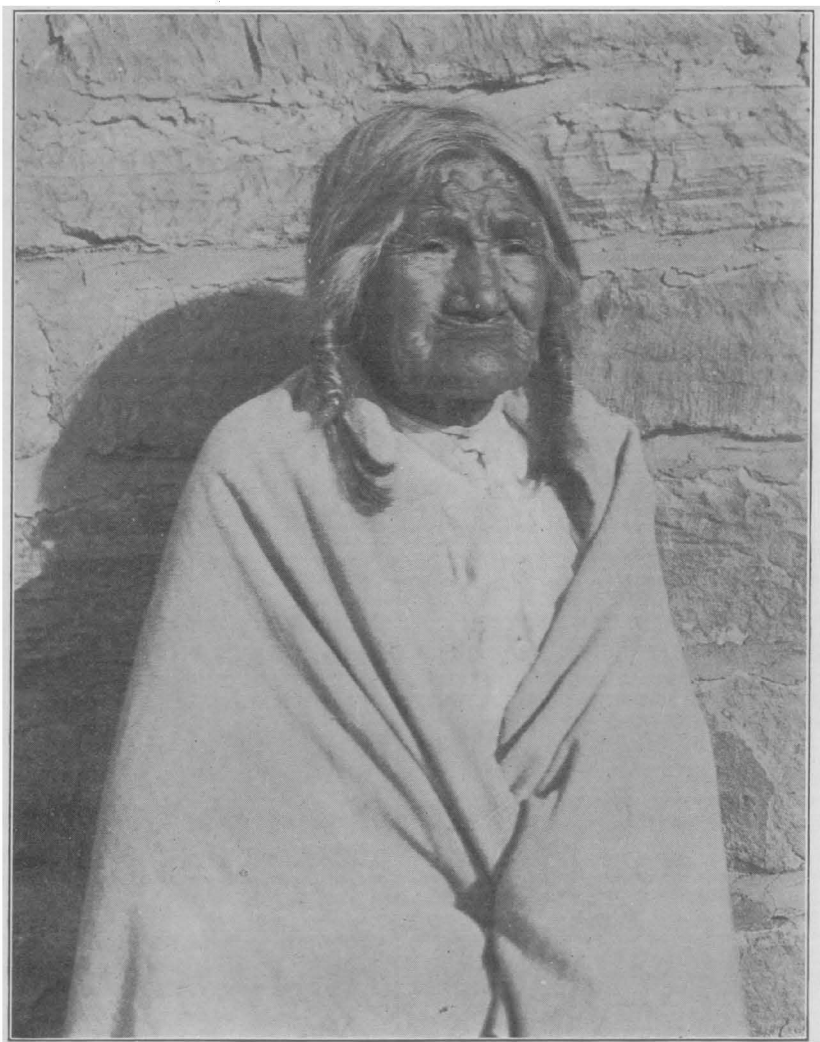
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THE MISSIONARY REVIEW *of the* WORLD

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XLIV

APRIL, 1921

NUMBER
FOUR

THE GANDHI MOVEMENT IN INDIA

AN ARTICLE in this number of the REVIEW describes the "Awakening of Burma," and refers to the influence of what is called "the Gandhi Movement," or non-cooperation in India. This is one of the anti-British agitations that are disturbing the country and are hindering the progress of the governmental reforms.

M. K. Gandhi, from whom the movement received its name, is a unique figure in public life. He was a Hindu lawyer and ascetic who began his public career in South Africa by defending the Indian coolie who was being exploited in the sugar plantations of Natal, returned to India about the time the war broke out to devote himself to social and moral problems and inspired a non-cooperation revolution among his countrymen. In three years he has passed from being a fairly warm supporter of the government to its most outspoken opponent, the basis of his hostility being the harsh treatment meted out to offenders in the Punjab disturbances of 1919. Mr. Gandhi maintains that the only panacea for the social ills of the day is to return to some idealistic past, and advocates a peaceable aloofness toward British efforts at reform, hoping thus to destroy the present regime, root and branch. He holds that a bad self-government is preferable to an enlightened dependent government, such as that of the British in India.

The steps in his program are:

1. All title holders should renounce their titles, and honorary officers give up their honorary posts.
2. Lawyers to give up their practice and to establish national courts.
3. The withdrawal of students from schools and colleges.
4. The withdrawal of men from the Police and Army.
5. The non-payment of taxes.

Few title holders have thus far given up their titles and not many lawyers have fallen in line, but the students have been an easy mark. They were at first swept off their feet by Mr. Gandhi's abuse of existing institutions, but are now coming back to their studies, and their sanity. Most of the schools have reopened and the students have returned. In Sialkot, a national, non-cooperating school has been started, and mobs have visited the mission schools to prevent students from attending—but without success. Others see the inconsistency in claiming independence from Great Britain, while advocating the return of Armenia to Turkish rule.

In the first general elections for officers of the Provincial and State Councils under the new Home Rule Government, the qualifications for voting rest on property and income rather than on education. Many illiterate voters have cast their ballots, while educated men have been excluded, or have refused to cooperate. In Rawalpindi City, for example, where 3,500 out of 50,000 men were eligible to vote, crowds at the voting booths jeered at the few who cast their ballots. In other places the voting is said to have been fairly representative.

The present year will be a critical period for India. Six million voters have been enfranchised, but many of them are out of sympathy with the government program and refuse to exercise their right to vote or hold office. The new Councils have been established and an opportunity is offered to show the ability of the people to rule. If animosities could be banished and all classes would unite to establish peace and righteousness in India there would be great reason to hope for an era of prosperity. As it is, there is much need for prayer that the people and rulers of India may have wisdom. Patience, firmness and wise leadership is required to cope with the present situation, and to teach the people of India the principles and practice of enlightened self-government.

PORTUGUESE OPPOSITION TO MISSIONS

R EPORTS from Angola, West Africa, and from Portuguese East Africa reveal the fact of systematic and determined opposition to Christian missionary work on the part of Portuguese authorities in those territories. In East Africa, the Mozambique Company, a commercial concern, has been granted by the Portuguese Government complete administrative control of the territory between the Sabi and the Zambesi Rivers as far west as Rhodesia. This control extends over 65,000 square miles, and includes the power of life and death over 300,000 inhabitants. At Beira, the capital, the American Board has been endeavoring to

establish work for the natives for twenty-five years. Inhambane, a station of the Methodist Episcopal Church, is also in Portuguese territory, but outside of the Mozambique Company's control.

In the opposition of this company to the establishment of Christian missions we are carried back one hundred years to the early evidences of the British East India Company's antagonism to missions in India. The Portuguese are still retrogressive, and one of the leading officials of the company explained their attitude toward the missionaries by saying: "We are here as a commercial company to make profits, and we propose to make the natives work out our purpose. We shall use methods that missionaries will call slavery, and when reported will make trouble for us. We do not want missionaries of any sort, and will not have them."

Mrs. Howells of the Rusitu Mission in Rhodesia reports in the November number of the *South African Pioneer* that the Portuguese officials are persecuting the native Christians in their effort to stamp out the results of Christian missions. A Christian boy who was converted in Johannesburg returned to Portuguese territory and established worship among a group of native Christians in their kraal. Last year, the Portuguese, hearing of the success of the work, persuaded the leaders to go to Malata ostensibly to study Portuguese in order that they might teach school. They were, however, beaten and imprisoned for holding to their Christian faith and one of them died in prison. The Sunday morning service in the kraal was also broken up by native policemen, who took thirty of the native Christians to Malata where the *commandante* sent the men and four women to prison without trial. Two of them have already died in prison in Beira. When the others were finally released they were forced to drink grog and were warned not to attend worship again. Although permission was given by the governor to begin mission work in Beira, two missionaries of the American Board who went to work there suffered to such an extent that one of them died and the other was obliged to return home.

Young men who attended the Mission School were severely beaten by the police and were warned not to return. The teacher was imprisoned without trial and was condemned to work on the chain gang. Another Christian native was sentenced to seven years in prison for persisting in preaching and teaching. The latest report is that the Mozambique officials have refused to allow schools to be established, and have prohibited touring by native Christian evangelists in that territory.

In Angola, West Africa, the Portuguese traders are also using forced labor to exploit the natives and oppose Christian missionary work. While claiming to grant religious freedom, they establish schools for industrial training, but do not allow religious teaching

in them. The following are extracts from the Enabling Decree for Angola (No. 5:778):

"The civilization of the African races is a live problem given to all colony-holding nations as a pledge of their sovereignty and as an affirmation of their colonizing ability in the realization of their historical mission.

"By the terms of the international agreements our territories are open today freely and unconditionally to all missions without distinction of sect or nationality. . . . From this it has resulted that all sorts of missions have entered, installed, or transferred themselves to our colonies without formality, without previous knowledge of the Portuguese authorities, teaching without known program and making their propaganda without reserve and without limits.

"The problem of colonization and civilization never was charged with the scruple which agreement and diplomatic acts have placed upon us, nor rightly should it be considered necessary to defend the prestige of our name and the rights of our sovereignty."

The decree goes on to state that there are two Portuguese Catholic mission stations in Angola, which, although subsidized by the state, have appealed to the government, as they are unable to compete with the foreign mission societies which are mostly Protestant, American and British. These Roman Catholic missions are crying out against what they call the "denationalization" caused by foreign mission activity. After some paragraphs devoted to the duty of teaching Portuguese as the European language (which has been the practice of the missions in Angola, the only organized attempt at teaching the Portuguese language to be found in the colony), the decree continues as follows:

"It is necessary to put an obstacle in the way of this alarming work of denationalization. The time has come for us to arm for these battles a legion of workers interested in this patriotic labor and civilizing crusade that they shall go to the African wilderness to raise our flag and teach our language, opposing action to action and propaganda to propaganda. They shall teach our language and history, arts and trades, develop agriculture, establish infirmaries, and use other means of education and occupation."

It is stated that in the year 1911 there were in the Province of Angola 13 American missions, 11 English, 4 German and 28 French, and that recently these have been added to especially by the Protestants. The German missions ceased to function because of the war and the French missions are Catholic. Recently there have been many attacks in the press both of Lisbon and of Angola directed against the Protestant missions. These articles have claimed that the missions have taught English and denationalized the natives. They never specify any missionary, mission, place, date or instance, and do not say what is meant by denationalization nor to what extent the native was nationalized before the missions began. Certain passages of the decree make official accusation against certain unspecified missions.

In these days of supposed enlightenment pressure should be brought to bear on the Portuguese authorities to insure fair treatment of the natives and full religious liberty in Angola and Portuguese East Africa. The use of enforced labor produces practical slavery, and efforts to civilize the African by industrial training without Christian education cannot produce a high type of African character. A country may be exploited and a human machine may be trained to do certain work by modern methods, but nothing short of the Gospel of Christ can develop in the African the spiritual image of God and produce an intelligent, moral and benevolent human being.

A MOSLEM MISSION TO AMERICA

A MOHAMMEDAN missionary, Dr. Mufti Mohammed Sadiq, has recently come to the United States from India with the avowed purpose of converting Americans to Islam through the preaching of the Koran. Dr. Sadiq is a follower of the Mirza of Qadian, India, a Moslem sect that seeks to convert the world to Islam by preaching rather than by the sword, as of old.

There are already many Moslems in America, although their number is not accurately known. For the most part they are immigrants from Albania, Turkey, Arabia, North Africa, Persia and North India, and have settled in Chicago and some other large cities, as well as in rural districts of Pennsylvania, Connecticut, Massachusetts and Wisconsin. Many of these Mohammedans have their places of worship and their societies, but so far as we have been able to discover there is no Mohammedan mosque in the United States.

The question has been raised by some as to whether Christian churches in America should ever be opened to preachers of non-Christian religions, on the ground that Christian missionaries in other lands appreciate similar courtesies when they are offered by Buddhists, or leaders of other faiths. If Christianity is only one of many religions that are seeking to uplift men who are groping for light, it is quite conceivable that preachers of other religions should be welcomed to Christian pulpits and allowed to present whatever light they may think they have discovered. It is also conceivable that some who look upon Christ only as an Example and Teacher of religious truth may find sufficient fellowship with Moslems, Bahaiists and those of other faiths to welcome their representatives. Recently, a Unitarian minister in England has published, under the auspices of the British and Foreign Unitarian Association, a pamphlet entitled "A Message to Mohammedans," in which the similarity between the Moslem and Unitarian creeds are pointed out. The pamphlet says in part:

"The fundamental doctrine of Mohammedanism, of course, is that God is one. The fundamental doctrine of Christianity, as commonly understood by Mohammedans, is that the Godhead consists of Father, Son, and Holy Ghost, three in one, and one in three. This triune doctrine is so objectionable to Mohammedans, and so prevailingly associated in their minds with Christianity, that they have not realized that there is a body of professing Christians, who look up to Jesus Christ as their religious leader and yet reject the doctrine of the Trinity as emphatically as do Mohammedans. Yet such is the case, and it is the object of the present writer, who is a Unitarian—a believer, i. e., in the Unipersonality of God, as taught by Jews and Mohammedans, by Jesus Himself and His Apostles—briefly to explain what Unitarian Christianity teaches in reference to God."

It is therefore not surprising, perhaps, that a Unitarian church in Detroit, Michigan, has opened its doors to Dr. Sadiq, the Moslem missionary to America. Christians, however, who believe in the deity of Jesus Christ, and the necessity of finding the way of eternal life through Him, cannot conscientiously lower their standards by permitting churches dedicated to God as revealed in Christ to be used for the presentation of false hopes and misleading doctrines. Such a compromise is disloyal to Christ, and a betrayal of a sacred trust.

THE MEXICAN PROBLEM TODAY

NOT SO much is said today about armed intervention in Mexico. True and lasting peace is not established by force of arms which only stirs up animosity. Unrest and disorder still exist in Mexico, and American life and property are not safe, but neither are they in New York City. The present Mexican government is gradually restoring order and quiet, and if confidence can be restored between the United States and Mexico there is ground to hope for friendly peace and prosperity.

According to late reports, the Government of Mexico is entering upon an unprecedented educational program. A Department of Education has been added to the Cabinet, and a budget adopted providing for an expenditure in 1921 ten times as great as in any previous year. The Secretary of Education is a man of progressive ideas, and has laid out a program of modern educational methods, including the plan to provide every common school with a well-equipped kitchen, where under-nourished children may be well fed. An effort will be made to make education as nearly universal as possible. Textbooks will be supplied as far as possible free of charge.

Special schools have been opened for workmen, including a School of Social Science, recently established by the Mexican Federation of Labor, and the program provides for four new universities conducted on a popular basis. The National University appropriation is \$12,000,000 a year, as against \$1,400,000 heretofore, and chairs of socialism and of cooperatives are established. A good example

to other nations is set by providing for a large part of the increased appropriations for education by reducing the budget for the army.

President Obregon desires the Mexican Congress to change existing land laws so that immigration will be encouraged by making it easier for foreigners to acquire land, though he opposes the granting of mining and oil concessions, where there is no intention of commencing operations at once. He plans to reform the banking system by having six or eight regional banks started with private capital, the government owning enough stock to insure control. Mexican railways which have deteriorated as a result of successive revolutions will be placed in first-class condition preparatory to their return to owners. The President declared that he is opposed to gambling, but he takes a liberal attitude toward bull fighting.

A forward step is seen in the efforts to reduce the land monopoly and consequent poverty and peonage by enacting laws that give the poorest an access to the soil on favorable terms. Owners of large tracts of land may not hold them idle, but must lease small tracts at a rental not to exceed six per cent. of the assessed value.

An American missionary writes that the first great need is a better understanding between the two nationalities; second, a better sympathy for Mexican difficulties; third, larger expectations for the future of Mexico; and lastly, better cooperation and fellowship. This American missionary concludes:

"Let us establish people's institutes throughout Mexico to teach good government. Let us spread good literature broadcast, and especially let us establish in Mexico a strong evangelical Church.

"The United States spent enough on guarding the border and the Pershing expedition into Mexico during the year of the Columbus raid to build in every town in Mexico of more than five thousand people a college, a community center, a hospital and a church and to equip them magnificently, and there would be left over a sufficient amount to endow the public school system of each of these towns with nearly seven hundred thousand dollars. When will the ways of war give place to the far more effective ways of peace?"

RELIGIOUS CONDITIONS IN ENGLAND

MANY, both in Great Britain and America, hoped that the war would have a purifying effect on national life and a stimulating influence on the churches. Some even spoke as if the trenches and camps would prove a "school of saints," instead of colleges of evil, as they too often were in fact. The returning soldiers have not quickened the religious life of the churches, but have too often spread the spirit of irreligion.

Dr. Alfred E. Garvie, of New College, London, writes in *The Journal of Religion* that Christians in England are disillusioned as to the effect of the war. Hate, fear and greed have been allowed to influence the peace terms, and idealism has suffered much damage. The churches too have suffered. There has been no real reformation or widespread revival. In the colleges and universities there is unrest and distaste of control. The divorce courts show an enormous increase in immorality and physicians' records show an increase in venereal diseases. Standards of modesty have been lowered among girls, and crimes of violence are more numerous. High prices, profiteering and industrial unrest have caused discontent and dishonesty. Many pulpits have been marked by the preaching of extreme theories and substitutes for the Gospel. Old evangelistic methods do not seem to be effective, and there are signs of general religious indifference. Dr. Garvie continues in effect:

Many are looking for the remedy for this condition in a "social gospel" rather than in personal surrender to God. They forget that society is made up of units, and that the whole is not better than the several parts. Some think that better legislation, better housing, improved industrial conditions, higher wages and secular education will save the situation. They forget that a man's right relation to God is of first importance, and that if this is adjusted his relations to his fellowmen will be corrected. A spiritual awakening, following the war time suffering, is needed today as truly as Pentecost followed the Crucifixion.

TRUTH AND HALF TRUTHS

IT IS natural that westerners when visiting or living in eastern lands should be most impressed by the peculiarities of those lands and peoples and should seek to interest friends at home by describing these unusual characteristics and customs. Missionaries in India naturally write of the poverty, child widows, caste, idolatry and illiteracy; missionaries in China tell of opium smoking, bound feet, ignorance of God and brigandage; missionaries in Japan describe emperor worship, immorality, materialism and the multitude of shrines. This method of arousing interest is frequently used in efforts to awaken in the home folks a response to the appeal for physical and spiritual help.

It is natural also that Orientals resent what they regard as a biased and unfair representation of their people and country. Mr. C. T. Wang, an educated Chinese, recently protested vigorously against the statement that a Chinese family in the famine area had buried a child alive, and that others had eaten children. Individual instances of this sort may or may not be true, for human beings of

any race may be driven to the point of savagery or of insanity by suffering and despair. But it is obviously unfair to treat isolated instances as if they were general characteristics. One reading American newspapers today, with their descriptions of robberies, murders, strikes, corruption, intemperance, vice and lynchings might conclude that the United States is a savage and immoral nation, needing missionary teaching from Confucianists, Buddhists, Shintoists, or Moslems.

The Chinese students in America have pledged themselves to protest against the addresses of missionaries and travelers, and magazine articles that present biased and partial statements. Missionaries may be captured by bandits in China, but Chinese may also be robbed or murdered by bandits in America. Unjust criticism begets unfriendliness. Latin American students in the United States also protest against the tendency to magnify unpleasant truths while disregarding virtues to be found in their countries.

It is important that Americans who seek to enlist the interest of their fellow countrymen in people of other lands shall not alienate those of other races by injustices. The Oriental and Latin American students who return home will have large influence in shaping public opinion. The best results can be gained by seeking to understand the Chinese, Hindus, Japanese, Latin American and other races, and by leading them to understand us and to respect our intelligence and our fairness. In this way we can best be able to lead them to understand Jesus Christ and His Gospel as the secret of life, liberty and power. It is right to tell the truth and to speak it plainly and fearlessly, but it is wrong to paint a picture wholly black when there are in it both lights and shadows. Noble characteristics and commendable customs should be recognized and used as a bond of sympathy, by which we may win those whom we would point to Christ.

Such recognition does not minimize the sin and weakness that exists in all men, or lessen their need of forgiveness and salvation through Jesus Christ.

THE LUTHERAN QUADRICENTENARY

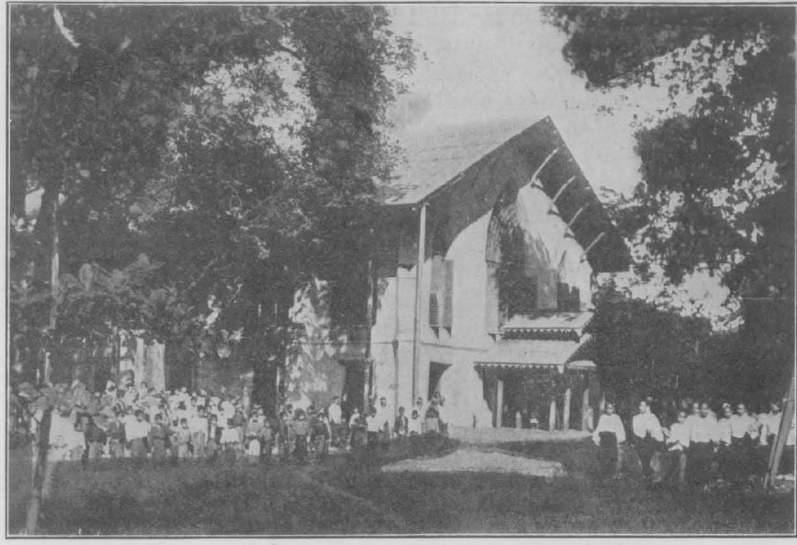
ON APRIL 18, 1521, Martin Luther stood before the Diet of Worms and proclaimed his faith in the doctrines that separated him from the papacy. Today, four hundred years later, the Protestants number two hundred million people. Luther's stand was in favor of a living faith, an open Bible, a life conformed to the New Testament standards and freedom from ecclesiastical abuses. He based his Reformation on the sole authority of the Bible as the Word of God, of which the Spirit of God is the final interpreter.

His stand has brought about the separation of Church and State; has given the Bible to the people; has led to the education of the masses; has extended the right of private judgment and religious and civil liberty.

The National Lutheran Council in America plans a nation-wide celebration of this Quadricentenary. Beginning on Sunday, April 18th, Christians are asked to meet for prayer, thanksgiving, the reading of the Scriptures and meditation at four o'clock in the afternoon, the hour when Luther was first summoned before the Diet. Prayer is requested for unity and purity of faith, for success in all good works and for the advancement of true Christian liberty and good will. Sunday-schools, young people's societies and other organizations may use special programs that have been prepared. Colleges are asked to give lectures on Luther and the Reformation; and it is recommended that all read books on the subject. (Write to Rev. Howard E. Gold, Director of the Celebration, 437 Fifth Avenue, New York, for further information.)



THE LUTHERAN QUADRICENTENARY POSTER.



SCHOOL, OF THE AMERICAN MISSION IN RANGOON, BURMA

Burma Awakened

BY REV. RAYMOND P. CURRIER, RANGOON, BURMA
Missionary in the Judson College (American Baptist), Rangoon

FOR MORE than a hundred years Burma has been a stagnant backwater of the world. It has been cited as a national embodiment of its own imperturbable, unworldly religion. It has seemed like one of its own vast, placid, gilded Buddhas, lying with half closed and dreaming eyes, now amid the decaying ruins of a forest shrine, now amid the presumptuous clatter of mills and railways, but to both alike utterly indifferent. As a nation, it was so when Judson found it. As a province, it has ever been so in the thought of its British India rulers: whatever Bengal or the Northwest might do, Burma was always "safe." One might post here the least experienced governor, and one might intern here the most desperate rebel. Burma was as fascinating as an oil-painting,—and as impotent.

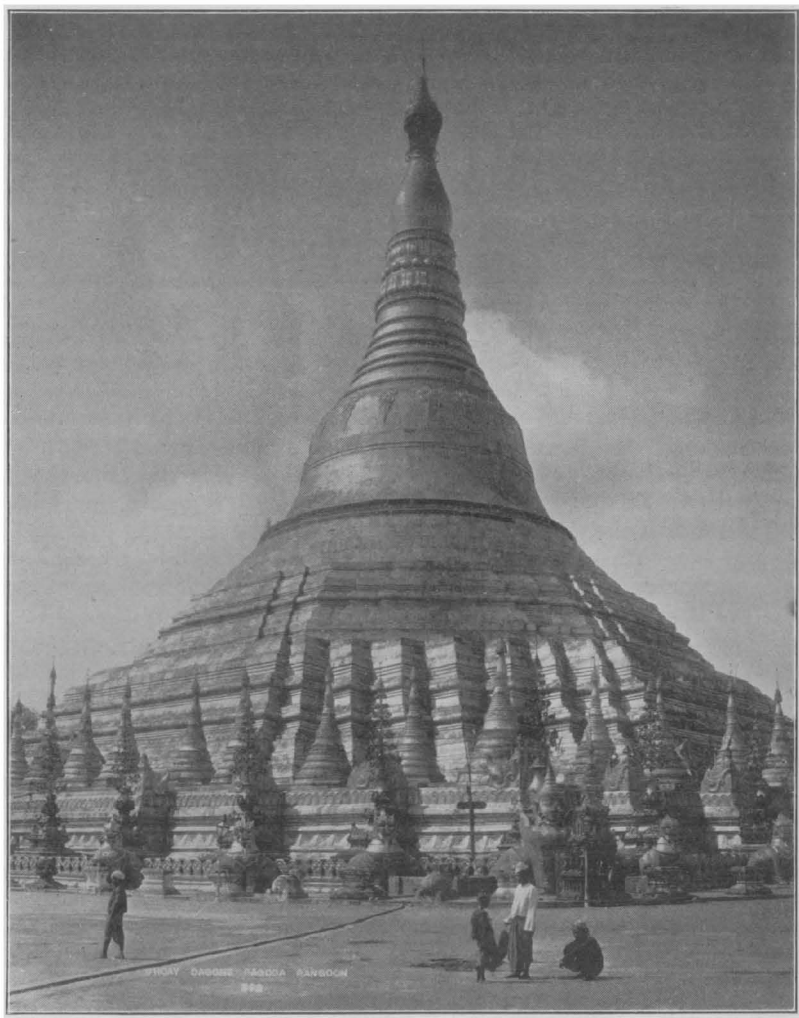
All this is history. To be sure, Burma may never startle the world as Japan did when her old self became history; but Burma has been watching Japan—and China and Turkey and Egypt and the Philippines into the bargain. Almost within three years—beginning, in fact, from the day when a certain western statesman used the magic phrase "self-determination"—Burma, quite like her Ori-

ental contemporaries, even though less spectacularly, has been reborn. Some millions of voters in the United States may have repudiated the author of the Fourteen Points, but in Burma "Wilson" is still a name to conjure with.

The new nationalism has had two storm centers. One is the same that is sweeping India. The Montagu-Chelmsford reform plans of 1917 were viewed at first with welcome and with hope. Then came in quick succession the terrible Punjab episode in April, 1919, the Mohammedan feeling that Britain had played them false in Constantinople, and the growing realization of Indian political leaders that the Reforms as finally passed would bring them to full self-government very slowly. A spirit of unreasonable but intense suspicion of the motives of the government, even in its most beneficent reforms, consequently flared up, and all India is to-day in the hands of the magnetic Gandhi and his "non-cooperation" movement. Non-cooperation is a passive-resistance strike against the government. Officials resign, students leave government-aided schools, lawyers refuse to argue in government courts, candidates nominated under the reform scheme refuse to stand, and electorates, as a direct insult to the government and as a rejection of reforms which they regard as inadequate and insincere, elect illiterate cart-drivers and cow-keepers to the Legislative Council.

Burma, to be sure, was expressly omitted from the India Reform Bill, except in a very general way, in order that a separate bill might be drawn up suited to her remote location and her non-Indian population. This Burma bill, however, has been delayed and even permanently endangered. Meanwhile, pending a final settlement, Burma was admitted this year to the privilege of electing three men to the India Council. But the electorate which was enfranchised to vote for the Councilors was peculiarly chosen and ridiculously small. The disgust and impatience of the young, English-educated Burmans knew no bounds; they came to feel, as the Indian leaders had already felt and no doubt with a good deal of incitement from those leaders, that the whole government reform scheme was a hypocritical farce. There is hardly a missionary or other westerner in the Empire who sees any rational basis for such a conclusion, but it is not hard to see how, from their point of view, the circumstantial evidence was very strong. However that may be, the non-cooperation movement was in a fair way to sweep Burma, too, when the second storm center formed and joined with the first.

The University of Rangoon, of which Judson College (formerly Rangoon Baptist College) is now a constituent part, was declared officially existent on December first. On December 4th about five hundred students of the two colleges—Judson and the government or university college—met to decide whether or not they should "walk out" in protest against some of the main provisions of the new insti-



THE GREAT SHIVE DRAGON PAGODA IN RANGOON; BURMA

tution. Already the Burmese population of Rangoon, though only about one-sixth of the total population, had carried out an effective boycott against the street-car company. Two weeks before, also, the boys of Cushing High School, our own "prep" school, disagreeing with the principal over a Buddhist holiday, had "struck," received considerable petting from the Burmese population, and were still "out." No moment could have been more auspicious: a university boycott was voted at once. By four o'clock the next day the boy-

cotters had left, carrying with them by persuasion and an assortment of ghastly threats practically the entire student bodies. The Cushing boys, who had been showing some signs of weakening, at once rallied to the new standard and were quickly followed by other government and mission high schools, first in Rangoon and then over the whole province, to the number of more than sixty. The more active members of the movement established themselves in a suburb of the city among the monasteries and rest-houses of the famous Shwe Dagon Pagoda, where they were fed along with the monks by the never-failing charity of the Buddhist public. They organized themselves very thoroughly with a Supreme Council, gate-keepers, roll-calls and all the rest of the machinery which they had lived under in their colleges, but which Burmans have been traditionally accused of being incapable of carrying out. They picketed the city—schools, colleges, railway stations, street-car lines and lunch counters, with a thoroughness that within three days made Rangoon schoolless.

Of course they were not unopposed in all this. The Karens, who in the cities are all Christians, both in their own self-supporting schools and in those of the missions, refused flatly to have anything to do with the boycott. In the colleges, too, the Anglo-Indians, the Indians, and a small nucleus of Christian Burmans who felt that the movement was too Buddhistic for them, either never went out or returned in a few days. The University Senate, very new and very inexperienced, ruled that the students might be given a week or two to think it over and set a "last day" for their return without penalty. Last of all, the government itself issued a statement of defense and explanations. It was indeed an admirable statement,—cool, reasonable and frank, but it was far too late. The radical Burmese papers seized upon and shredded it with malicious delight. Even before the "last day" arrived, several hundred students forestalled discipline by asking that their names be struck permanently off the rolls. When the day arrived, Judson had 76 per cent of its men and women back—all the Karens and Indians, and nearly all the Christian Burmans; but the other 24 per cent, mainly Buddhist Burmans and about 60 per cent of all the Buddhist Burmans of the old enrolment, were out to stay. Cushing High School showed a similar result: practically all the Christians, but only 20 per cent of the Buddhists returned, reducing the enrolment more than half. At University College, where the Christians are much fewer, the reduction was about 58 per cent; and many of the government high schools must have suffered more heavily still. The fact was that the movement had far deeper roots than was at first supposed, and it had already grown beyond the power of government reasonableness to affect it.

The boycotters' original objections had been ostensibly against the higher, and consequently the harder, standards of the new university. But it soon became clear that they were not objecting to

difficulty as such. "When we asked for self-government," they began to explain quite openly, "the Viceroy answered, 'Why! you have scarcely 400 B.A. graduates in your whole province!' Now the instant that we start to get the 400, up soars the educational standard!" This attitude showed at once that it was far more than a mere student strike. Almost immediately several Burmese leaders—the editors of the radical papers, the monks, and some capable English-educated lawyers (one of whom, by the way, though an Oxford man, had "taken the yellow robe")—came out squarely behind it. Then some one suggested that, if the university would not yield, a "national college" should be formed; some one said, "Why not national schools, too?"; and some one else: "Why only 'if the university does not yield?' Why not a national system of education anyhow? So, in one field at least, we shall be *free from British support or control!*"

There, no doubt, lay the true animus of the whole movement. As one student put it when confronted by irrefutable defences of the University Act from an educational standpoint, "You may be right. But we know the government policy is wrong in general and so we assume that the university must be wrong." The emphasis at once shifted from the boycott itself to national education, and some went so far as to pledge themselves never in any case to return to the university, right or wrong, and (which was a still more blindly courageous vow in a country where the best employment is governmental and all of any consequence is British) never to enter any form of government service. These devotees offered their services free for the remainder of the school year to teach school boys or junior collegians younger than themselves. They listed and numbered all the monasteries. They overworked the newspapers, published hand-bills and called public meetings. They made the national college and its feeding system seem, within a few days, very near and real to the average "man-of-the-street" Buddhist Burman.

Then came the financial question. Money-raising, it must be admitted, commenced well and a "national" bank was formed,—though the Burmans have never before in their history successfully put through any cooperative enterprise of any magnitude. At the moment of writing (January 10th), it is said with good authority that the equivalent of about \$560,000 has been pledged. To be sure, there's many a slip 'twixt the the pledge and the payment in Burma as well as in America, but even the promise is an enormous one in a country where \$12 a *month* is a fair living wage.

Finally, the Central Council of Young Men's Buddhist Associations (now, however, calling themselves "Burmese Associations" to catch the Christian and other non-Buddhist support) voted, first, that no loyal Burmese student must ever again return to any government-aided institution, and, second, that all Y. M. B. A. schools already extant and receiving such aid must refuse it and become forthwith

“national.” Such a decree from such a source is sealed with religious devotion; it carries something of a papal authority and for the Buddhist community at least, it has given the new movement a sanctity and finality which will endure unless and until it is ruined by financial collapse.

Such a collapse, of course, is possible and even probable. Yet no one with democratic sympathies and the daring principles of the Christ in his heart can fail to be immensely stirred by the whole thing. Mistaken and extravagant as it is in some of its phases, it yet breathes the air of mountain tops and calls to the imagination brilliant pictures of an uncertain but certainly wonderful future. Some of its best motives and ideals are Christian, and some of its sincerest and most ardent members have been Christian boys, who, going into it far more conscientiously than the leaders themselves, have returned to college only because they feel the futility of the present methods. Their hearts are still devoted to the “New Burma” with a spirit that one will not grudge to call Christlike.

Missionaries and local Christians alike will need from now on the guidance of the Master in a new and special way. In the practical emergencies ahead, what attitude will be truly His?

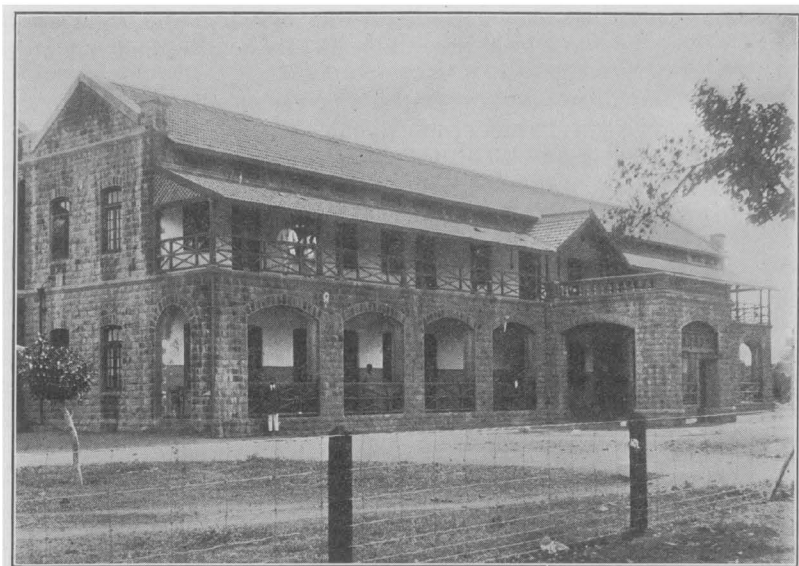
Shall mission schools struggle to compete with national ones for their old numbers and prestige, or not?

If so, shall they do it on the old bases, or turn to technical and commercial channels which the Burmans will now increasingly seek as they compete with British capital?

Shall missionaries take a safe and conservative attitude because they believe, as they all do, that the British administration has been a great benefit to the country, or shall they even by their silence encourage that criticism and non-cooperation which often has a justifiable case, but which leads to nobody knows what kind of a turbulent future?

Shall the Christian Karen community, so strong and self-conscious, and the small group of Christian Burmese, throw themselves into a nationalism which may at any moment become violently anti-Christian, or shall they safeguard themselves by a pro-British attitude that will split them utterly from their (as it will seem) more patriotic countrymen?

These are but a few of the exceedingly perplexing questions that will now stare Burma in the face as they already do India. They will make being a Christian an infinitely more difficult business than ever before. Will they also make it, as in other lands and other times, a more virile and attractive business?



THE WILLIAM MILLER BUILDING OF THE PRESBYTERIAN HOSPITAL, MIRAJ, INDIA

Religious Work in Miraj Hospital, India

BY W. J. WANLESS, M.D., F.A.C.S.

Superintendent of the Presbyterian Mission Hospital, Miraj, India

A PROSPECTIVE medical missionary recently interrogated the writer as follows: "Can a medical missionary in charge of an up-to-date mission hospital find time for evangelistic work among his patients?" The answer was "He should *make* time." No medical mission is a *mission*, no matter how *medical* it may be, that does not in some way convey the message of which the medical work is the fruit. The inspiration of medical missions is the Gospel and its Author must be made known, if the medical mission as such is to exist and thrive as a mission agency.

The well-organized medical missionary of today represents a large development in equipment over that of thirty or forty years ago; and with the necessary growth of the material side of the work the problem of its associated evangelism is in danger of inadequate concern on the part of the medical missionary. Time was when the medical missionary was mainly a preacher. He carried about his few boxes of pills, powders and ointments which he used to attract patients, more for the sake of getting hearers than the curing of disease. It cannot be said that this was Jesus' way. He really *cured*

disease. His healing was no sham. It was as real as was His Gospel which would not have been acceptable if His healing had not been genuine.

Men to-day do not possess Christ's power of miraculous healing, but God has given us in modern medicine and surgery an instrument for the cure of disease. Shall we use it so that it will be really efficacious in the cure of disease, or only as a means to obtain a hearing without regard to medical efficiency? Shall we be content with any kind of medical service provided it furnishes an opportunity to proclaim the Gospel? We cannot do this and be consistent either as doctors or Christians. If we call ourselves physicians and are not real doctors we would better discard the title of medical missionary. To be consistent we must exert our best effort as physicians. Our problem is then, how shall we, while making our medical institutions efficient in the healing of disease, maintain the evangelism of which the medical work is the herald?

The first requisite, if we would maintain evangelism in medical service, is the possession of a missionary spirit on the part of the missionary. Apart from this the evangelistic side of our work is likely to have a very secondary place.

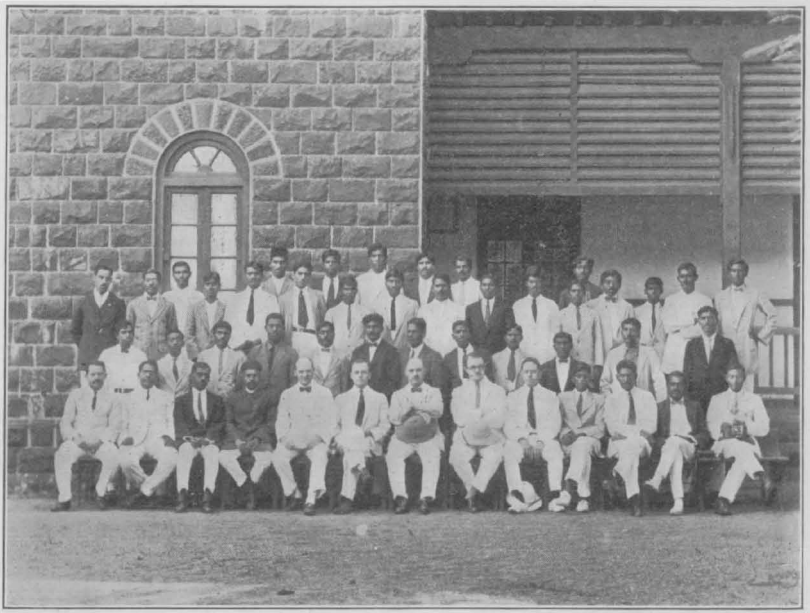
The second requisite is that the medical missionary himself either direct, or take an active part in the evangelistic work of hospital or dispensary. Manifestly all men cannot do this with equal ability and success; the will to do, however, is the main thing. If busy surgeons like Dr. Howard A. Kelly, of Baltimore, can find time for religious study and service, medical missionaries on the foreign field should be able to take part in the religious work of our hospitals. We owe it to ourselves to do so. It is not good to be so absorbed and occupied with the physical welfare of our patients as to forget that they have souls also that need contact with the Great Physician. In some way we must help our patients and their friends to know Him. It may be by our contact, conduct, sympathy, the manifestation of His love in service, the proper word in season, personal talks, or in public services, but we must not leave it in doubt as to whose we are and whom we serve. It need not take much time but the effort must be constant and insistent, whatever form it takes. We have no business to be medical missionaries if we are not making the effort, and we will dwindle into mere scientists if we do not.

ORGANIZATION.—Personally I am persuaded that in order to secure the maximum spiritual results, there should be connected with every sizable mission hospital, an evangelist who can give practically his whole time to work among the patients and their friends and relatives, mainly as a personal worker. In a modern mission hospital, which is usually understaffed, the doctors obviously must give the chief part of their time to the physical side of the work. This, however, should not exclude a very definite part in the evangelistic effort

on the part of the doctor. But this is not in itself sufficient. A larger use must be made of the opportunities which the hospital creates to make known Christ.

In addition to the personal work in which every Christian connected with a hospital should participate, there should be:

1. Regular evangelistic services conducted in the dispensary and the hospital wards by members of the staff and their evangelistic associates. In Miraj our entire staff of Indian medical and associate workers are divided into groups including the medical missionaries who are responsible for the daily services in the different wards



THE TEACHERS AND STUDENTS OF THE MIRAJ MEDICAL SCHOOL

at sunset and in the Hospital Sunday-school when teaching goes on simultaneously in all the wards.

2. The use in the wards of the magic lantern.

3. Special services of song and "Bhajans."

4. Sale and distribution of Christian literature.

5. A system of "Follow up" in the villages from which patients come and the invitation of former patients and their friends in their homes. This requires an extra staff or special persons on the staff of evangelists. Missionaries on tour should make use of this opportunity by getting the names of previous patients from villages to which visits are contemplated.

6. Correspondence with former patients when possible. Most

important of all is the creation, development and maintenance of the Christian spirit of love and unselfish service among all the Christian medical workers. Without this all preaching and teaching will be largely fruitless and yet it is perhaps the most difficult of our problems. Among raw Christian helpers and oftentimes among those advanced in the Christian life this spirit of persistent selfless devotion is difficult to realize. It often has to be created and is generally developed and always maintained by prayer, forbearance and charitable cooperation in service.

Our general experience in India is that while a majority of our patients are indifferent to the Gospel message many are interested in it; few resent Christian teaching in either the dispensary or hospital and almost without exception the services when interspersed with hymns and suitable music are welcome and appreciated. No one is compelled to attend a service; and while some will absent themselves many who are not patients will voluntarily attend, especially when services are varied and attractive. After all, the most efficient evangelism by the medical missionary himself will be that which he does as a personal worker by quiet talks, prayer with patients and by putting in their hands appropriate literature.

Many conversions could be enumerated as a direct result of Christian teaching in our hospitals, and many more as an indirect result. Medical missions are a part of the Gospel message and its blessings are widespread.



A CLASS OF INDIAN NURSES IN THE PRESBYTERIAN HOSPITAL, MIRAJ



A HINDU TEMPLE IN SAN FRANCISCO, CALIFORNIA—THE ONLY ONE IN THE UNITED STATES

Hinduism in the United States

BY CLIFFORD M. DRURY, SAN FRANCISCO, CALIFORNIA

AMONG the various oriental religions that are actively engaged in missionary work in the United States is the Hindu faith. Like Buddhism, it is making an attempt to gain a following, not only among the Orientals in America, but also among the Occidentals. San Francisco is its largest missionary center, and it has there two distinct organizations with a total following of about three hundred. The only Hindu temple in the United States is on the corner of Filbert and Webster streets, and with its distinctive Indian architecture occupies a conspicuous place in the midst of a quiet neighborhood of apartment houses. The main body of believers hold their meetings in this temple, while the second group meet each week in one of the lodge halls of the city.

The two other Hindu centers in the United States are New York and Boston, but no statistics have been gathered as to the number of Hindus in those cities. Judging by the following in San Francisco, it appears that the main body of believers is composed, not of Orientals, but of adult white people.

The writer visited the Hindu service held in the San Francisco temple on the morning of Christmas day, 1920. The advertised ser-

mon topic was: "The Awakening of the Christ-Spirit in Man." The auditorium was permeated with an odor of strong incense, and Christmas decorations gave the room a festive appearance. Several large pictures of Hindu priests hung on the walls, among them one bearing the title "Jesus Christ in the Yuca Posture." This was the picture of a man, clad in a white robe, sitting on the ground with his legs crossed. His feet were bare, and about his head was a nimbus. Two doves, one red and the other white, hovered above him.

The audience was composed of about sixty people of whom only two appeared to be of East Indian blood. During the opening exercises, a woman sang a solo of the birth of the Christ-child, a song that might have been sung in any evangelical church. A red-robed priest, a native of India, gave a forty minute address in which these thoughts were expressed:

"We come to celebrate the birth of one of the great messengers of light. All the marvelous visions of the great prophets which had been handed down through the ages had not been properly understood. At the time of Christ there was a widespread materialistic tendency of living. Then came the Great One to bring a true state of religion. When men forget God, when they think only of materialistic things, then these God-men come to show that the Divine truth is more important, and to show that man is not a materialistic being. Here is one common ground on which we all can stand for the brotherhood of man. We are not here to discuss the historicity of Christ, or when the Scriptures were written, but we want to see an ideal. Life without an ideal is worthless. Let us have our life inspired by this great spiritual ideal. There are two ideas of Christ. One, that He is the incarnation of God; the other, He is the outcome of evolution—a perfect man. The first has the thought of descending; the second of ascending. The first is metaphysical and beyond our reach; the second is open to all. The Divine light is the Christ-spirit. Confucius, Mohammed and Buddha were other great religious spirits like Christ. These God-men come so that we can cast our lives in their mold. The Greek word 'Xristos' means 'illumination'! When we say that the Christ-child is born, we mean that the Christ-spirit is born. Let the little self within us be swallowed up in unselfishness. Be blessed and become a blessing to others."

The priest spoke with feeling. At times he dealt with philosophical platitudes. His reasoning was not always logical, and his exegesis of some words as "Xristos" was incorrect. In a personal interview, one of the officers of the organization stressed the point that this religion includes all beliefs. "We are broad," he said, "we take in everything." In reply to the question concerning sin, he answered: "You soon outgrow that idea. There is no sin, and therefore no need for any atonement." In the rear of the hall was a table containing books and pamphlets on about fifty subjects relating to

this religion. Evidently they found a strong means of propaganda in the printed page.

This particular type of Hinduism is known as the Vedanta Society. Chronologically it goes back to India into the dim obscurities of the centuries preceding Christ. Centuries later came Gautama Buddha who was contemporary with some of the great religious leaders in Israel as Isaiah and Jeremiah, and with Confucius of China. In spite of the Buddhist religion, and the Jainistid heresy, the Vedic religion lived and various branch systems of philosophies developed including that promulgated by Cankara, a commentator on the Veda, who lived about 800 A. D. This system is built around the conception of Brahma as the Absolute One.

The present day philosophy of the Vedanta as expressed by one of their leaders is that this Absolute One is not an extra-cosmic being, but is nameless and formless, the source of everything. Their philosophy is absolute Pantheism and they teach that every human soul is immortal and Divine, without beginning or end. They believe in reincarnation with a possibility of attaining Divine perfection, and becoming equal to such great teachers as Buddha and Christ. Since each soul is a child of Immortal Bliss, there is no room for the doctrine of sin, which to them is nothing but selfishness and can be overcome by a realization of our Divine nature. The moment we realize that, then we become divine. They teach that Jesus Christ is not different from us in kind, but only in degree of realization, and they quote Max Müller as saying: "The Vedanta philosophy has room for almost every religion, nay, it includes them all."

The ideas and philosophies of the recent New Thought movement have been taken largely from the teachings of the Vedanta Society, but these Vedantists take pains to differentiate themselves from the Theosophists, Spiritualists and Christian Scientists. Their highest goal is to make manifest the Divine nature within, and they teach that this is to be done by controlling nature, external and internal, by work, worship, psychic control, or by philosophy. Doctrines, dogmas, temples, rituals and religious literature are to them matters of secondary importance, for they claim that to manifest the Divine within is the sum of their religion. How fully they live up to this ideal is another matter.

"Now that the world has found itself as one body it can no longer be a matter of indifference to one part of the body what is taking place in any other part of the body. A cancerous or leprous growth in Eastern Europe, or in the Far East, or in Latin America, will sooner or later profoundly affect America."—John R. Mott.

Saalako---A Hopi Indian Priestess

The Story of the Conversion of the Mother of Two Famous Snake Chiefs

BY COE HAYNE, NEW YORK

TUSAYAN boasts of no prouder village than Walpi, in the land of the famous Hopi Indians of Arizona. The terraced roofs surmount the highest pinnacle of First Mesa, lofty and severe in outline, and form a landmark well worth a long journey to see.

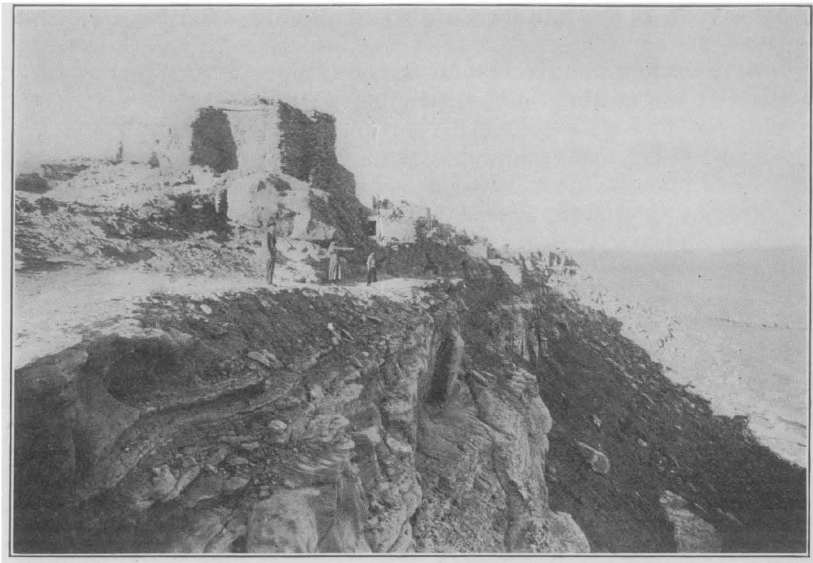
In this ancient stronghold of the Hopi Indians, the Snake clan is the oldest and most influential. Priestess of this order, by birth-right, is Saalako. Around her cluster the most ancient traditions of Hopiland. The present Snake chief of Walpi is her son, Qöyahwiyma; before him, Kopeli, her older son, was chief until his death; and preceding him, Saalako's husband, Supela, was Snake chief four years. Her connection with the leading Snake family gave her an intimate knowledge of the secrets of the order. It was her duty to brew the "medicine" which the Snake priests drank after their hideous ceremonies. She led the women in their infamous and demoralizing Mamzrauti dances. The honor and respect paid to her by the Walpi people, because of her wisdom and her rank, cannot be measured with words. In the aristocracy of Hopiland she occupied first place.

A few years ago Saalako voluntarily forfeited her exalted position in Walpi, for she has become a Christian. Consequently there are heathen mothers in Tusayan who tell their children that old Saalako is a witch.

The story of the redemption of this remarkable Hopi woman, whose fame is equal to that of Nampeyo, the pottery maker of Tewa, forms one of those golden chapters in the history of missions which reveal the power of Christianity to liberate humankind from the most enslaving traditions and the darkest superstitions. As she told her history to the writer one autumn afternoon, it runs as follows:

Saalako's age is unknown, even to herself, for the Hopi have no calendars. Her father was Poshumi, the devil chief of Walpi, who was noted as a grower of Indian corn. His ceremonial duties had to do with making known the wishes of the god of the underworld. Saalako's mother was Nakwyumsi, a maker of pottery. But more powerful among the Walpians than either Poshumi or Nakwyumsi was Kwuiyahwisni, the old Snake priestess, Saalako's aunt.

As a child Saalako lived through many Navajo, Apache and Ute raids and can relate many stories of the attacks of hostile tribes upon the mesa villages. Here is one of these adventures:



WALPI—ANCIENT HOPI PUEBLO IN ARIZONA

One day the Walpians were gathered at a feast called Ko-chets-ka-vi when suddenly the watchers cried out that a band of horsemen was drawing near. The Hopi warriors descended to the plains and after a prolonged battle with their Apache foes won a decisive victory, for only three Apaches returned to their own territory. Nearly every Hopi went home with a scalp and as they neared their village the women came out to meet the warriors at the foot of the mesa and escorted them to the plaza near the Dance Rock. A pow-wow was held and after the warriors had circled the Dance Rock for a time they went into the kiva or underground ceremonial chamber. For twenty days and nights the warriors who had been successful in taking the scalps of their enemies were given the freedom of the pueblo—a freedom which meant such license that the happy relations of many husbands and wives were rudely broken up. The law of the village forbade remonstrance by the injured husbands as their wives were taken from them. The warriors became the great men of the village and were appointed to the coveted positions of watchers of the trails during the night.

One early girlhood romance of Saalako ended tragically. A lad whom she loved was suddenly taken from her forever by the dreaded disease of the desert—small-pox. Later a friend came to her with the love message of Supela (Spider-Running-Up-Web). She looked kindly upon his suit and as an evidence of her regard carried meal and piki (corn wafers) to his home and thereby expressed her wil-

lingness to work a month for Supela and all of his relatives according to Hopi custom. The grass tray of meal which she brought was made of white corn and was received by Supela's mother. All that day she labored at the mealing stones grinding white corn. She was not a robust girl and the prolonged exertion drew so heavily upon her physical reserve that when night came she was barely able to crawl to her bed upon the floor. No one spoke to her during that first day nor was she noticed the next day while she continued her task at the grinding stones. As dawn approached, on the morning of the third day, she attempted to rise as usual but her aching muscles at first refused to obey her will. The supreme test of her loyalty to the man of her choice was at hand. She must get up and work until sundown grinding at the mealing stones, using on this day the dark blue corn. She crawled to her place in the corner with the grave misgiving that she could not keep going until night. Timidly she asked a member of the family for permission to go home for a little while.

"Not until we finish the wedding garments will you go home."

There could be no other answer. Had Saalako given up she would have been turned loose upon the streets, an outcast. In the eyes of all Hopi, she would have been no better than a coyote. Her parents would not have received her kindly and she would have been obliged to beg for her food from house to house. So Saalako continued to grind all day, looking forward to sundown when her friends would come with presents of trays of meal which, according to custom, would be returned on the following day heaped high with ears of corn.

At last the girl's probation was at an end, and at dawn of the fourth day the wedding ceremonies began. Relatives of both families assembled at Supela's home to take part in the traditional head-washing of the bride and groom, each guest bringing a small quantity of water for the rinsing.

Supela knelt before a bowl prepared by his future mother-in-law and Saalako knelt before a bowl prepared by her future mother-in-law. Their heads were washed while their young friends merrily tried to interrupt the ceremony from time to time by holding their own heads over the bowls. After the rinsing, the young bridal couple went out alone to the east side of the mesa and cast meal toward the rising sun. Then they returned to Supela's home as husband and wife.

But Saalako's period of testing had scarcely begun. While Supela's male relatives, in the kivas, spun the blanket and the sash from the cotton which Supela had provided for the adornment of his bride, Saalako was obliged to remain an occupant of his home, doing all the menial tasks for the large company. Supela's mother, his aunts and his sisters brought water in jars from the springs at the foot of the mesa but that was all. Many times homesickness and fatigue drove the young bride almost to desperation, and she was tempted to



HOPI INDIANS IN THEIR PUEBLO HOME

flee to her home, but she remembered the admonitions of her parents and of her aunt, the priestess:

“Until your wedding garments are made you must not leave your husband’s house alone; if you do you will bear an evil name forever and not only disgrace yourself but your family as well.”

Uncomplainingly Saalako performed her daily tasks, creeping to her bed at night with little hope of sleeping on account of the violent cramps that seized her as soon as her lame muscles began to relax. She heeded the warnings of her people to eat sparingly of food lest the spinning be cursed, and as a result steadily grew weaker. Once her mother brought her meal. The grinding, grinding continued during days that it seemed would never end.

When at last Saalako received her bridal trousseau, she went to her own home with Supela her husband. Henceforth the house they were to live in would be hers and their children would trace their descent from her rather than from their father. In this territory where woman’s rights centuries ago became ancient history, she alone would have the right of separation, turning the man away from her door in the event of domestic troubles.

The years passed. One dark night Nuwawistiwa, the old chief of the Snake clan, feeble of sight and easily bewildered, fell over the edge of the high wall of the mesa and broke his neck. This sudden termination of the old chief’s career was believed to cast a curse upon that office and as a result no man among the deceased’s relatives

would accept the tiponi, the badge of highest authority in the Snake clan.

During these years the power of Saalako had grown. She now shrewdly contrived to gain greater prestige and power for her family by annexing the tiponi of the Snake clan, which, had she been a man, would have come to her by birthright. As neither of her two sons was old enough to assume the important rôle of Snake chief she resorted to the irregular procedure of prevailing upon her husband, Supela, not of the Snake priesthood, to accept the Snake tiponi as chief of the order. At first he did not wish to accept an honor which Saalako's own brothers and uncles had spurned. But Saalako was persistent.

"If you will take the tiponi for four years, then Kopeli will be old enough," she urged. "And if you take it I will go down into the kiva with you and stay there four years, helping you in all the ceremonies."

Supela finally yielded to Saalako's importunities, and with his wife's help directed the Snake rituals four years. Kopeli, her older son, succeeded Supela at the end of the four-year term of office. He was a young man of handsome features and noble bearing. Dr. Walter Hough presents an intimate description of him in "Mesa Folk of Hopiland." Dr. J. Walter Fewkes referred to him as "an excellent man, whose heart was good and whose speech was straight. . . . It was through Kopeli's influence that the Snake dance at Walpi became the largest and most striking of these weird ceremonies in the Hopi pueblos." Kopeli met a sudden and tragic end also, dying of small-pox. Then the tiponi fell to the lot of Qöyahwiyma, Saalako's second son, the present chief of the Snake Dance. He is known among the whites as "Harry."

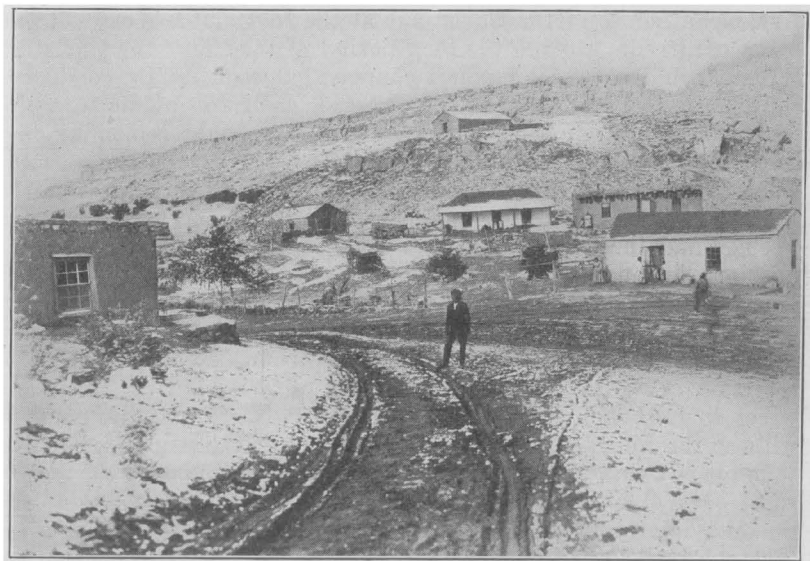
Saalako was always with her husband when engaged in the Snake ceremonies, except on occasions when the presence of women was not permitted, and thus became familiar with the Snake ritual and assisted her husband in teaching it to her sons. "The mystery which hangs around her," said Dr. Hough, author of 'Mesa Folk in Hopiland,' is born of her connection with the fearful rites of the Snake cult and her store of knowledge which has been passed down from time immemorial by 'living words from lips long dust.' This connection carried her to the distant pueblos to mix the 'medicine' (used as an emetic after the Snake dance), no one in the whole province being better versed in herbs and spells than she. . . . A remarkable Hopi woman whose history is worthy of fuller presentation."

When the general massacre of the Awatobians by the Walpians was in progress the life of one of Saalako's maternal ancestors, a woman chief, was spared on condition that she teach the women of Walpi the Mamzrauti or Woman's Dance. From her famous aunt, Kwuiyahwisni, Saalako learned the weird songs and rituals couched

in the "ancient" language and when Supela became Snake chief Saalako became chieftess of the Woman's Dance.

The Mamzrauti is reported to have been a particularly obscene dance even for a Hopi ceremony. It was given in the plaza, where all of the Walpian public religious ceremonies occur, and for some days previous the novices repaired to the kiva to be drilled by Saalako. Late each night they remained there engaging in the "dark ways" which Saalako has never ceased to deplore since she came under the Christian influence that proved stronger than her passion for power and the adulation of her people.

Years ago when the white women, with the happy faces and kind voices, first came to her village and spoke of the "Jesus Road," she



A CHRISTIAN VILLAGE ESTABLISHED BY HOPI INDIANS

The more enlightened and progressive Hopi Indians have built their homes at the bottom of the mesas, above which are the villages of Tewa, Sichumovi and the ancient Walpi pueblo.

looked upon them with disdain. Then a resentment, fanned by jealousy, burned within her when she learned that some of the men and women of her own village and of other pueblos were turning from "the old Hopi way" and were giving heed to the words of the missionaries. Gradually, however, as Saalako observed the kindness of the missionaries, as they sought to interpret the Master's love in their daily life, all the bitter antagonism was driven out of her heart.

The Hopi Christians, who had started on the "Jesus road" found that they could not continue to live in the old pueblos, or Indian

villages on the mesa. Persecution made life unbearable and the immoral conditions that surrounded them became intolerable for Christians, and especially for their children. Gradually, therefore, as they left the "old way" for the new and better mode of living the Indians formed a new village at the base of the mesa, and there built better homes under more wholesome surroundings. The improved conditions from a purely physical point of view were clearly revealed during the prevalence of Spanish influenza a few years ago. In some of the mesa villages the deaths were so numerous that the Indian medicine men refused to enter a home for fear of their own lives. The United States Indian agent was untiring in his determination to stop the ravages of the epidemic, and for a time increased his hospital corps by enlisting the help of the missionaries as field nurses. In the airy, clean homes of the Christians at the foot of the mesa not one death occurred. During the long period of the "flu" the Christian Indians could not meet in their chapels, but each family conducted church services at home. They dressed, as if for public worship, taught the children what Bible lessons they could remember and made their weekly offerings which were brought to the church later when the quarantine was lifted.

Saalako observed the great difference in the heathen mesa pueblos and the Christian villages, and began to pay visits to the missionaries and the people in the Christian community. One afternoon when she was passing through the little settlement of enlightened Hopi at the foot of the First Mesa,* she observed the bright, happy faces of the members of the new order. She noted the contentment in the homes where husbands were faithful to wives and wives to husbands, and where the children were not compelled to witness the immoralities that attend many of the pagan festivities. It happened that some of the preparatory ceremonies of the Mamzrauti or Woman's Dance were scheduled for that very night, and Saalako determined to break away from heathendom. Climbing the tortuous trail to Walpi, the "Place of the Gap," she descended the ladder that led to the bottom of the kiva where the women of the Mamzrauti and the novices were assembled. The women were in scanty attire ready for the public dance, their bare limbs striped with the black smut from the growing corn.

"This is the last of the Mamzrauti," declared the aged priestess. "I am through with the dark things that destroy the happiness of our wives and husbands and break up our homes. To-day I go from the kiva free."

The suddenness of Saalako's announcement produced a profound sensation. She was true to her word and the Mamzrauti is now a dead order in Walpi. Even Qöyahwiyma, the chief of the

*The late Theodore Roosevelt (Outlook, Oct. 18, 1913), said with respect to these Hopi Christians: "I came across a congregation of some thirty members, and from information given me I am convinced that these converts stood in all ways ahead of their heathen brethren."



HOPI CHRISTIANS AT KEAM'S CANON BAPTIST MISSION
(Saalako is in the middle foreground, with a shawl on her shoulders)

Snake clan, cannot persuade his mother to give up its secrets so that others may sing the songs and conduct the dances.

Saalako is "free." White friends have given her a little stone house at the foot of the mesa. She is an active member of the mission church, and in many homes where Christian guidance is lacking, she is doing what she can to bring about better moral conditions.

One day a young woman worker, not long a resident at the Baptist mission at First Mesa, was engaged in domestic duties out of doors when she heard a sound which she could not define or locate. At first she gauged its direction as coming from a deep gully paralleling the road that ran past the church and mission house. She pictured to herself some one groaning in pain at the bottom of the arroyo. Then she noticed that one of the chapel doors was open and stepping inside saw Saalako's bowed form near the front of the church. The aged woman was alone and praying. Later the young missionary learned that Saalako does not fail to spend some portion of each day in the little Hopi chapel in earnest prayer in behalf of her people who are still waiting for the light.

Prayer is our noblest ministry. We can do things by prayer that we cannot do in any other way. We have other ministries, to be sure. We have the ministry of money. It is a noble ministry. There is the ministry of words, and that is a great ministry. There is also the ministry of deeds, and that is a noble ministry. There is the ministry of influence. Even influence can be consecrated to God, and should be. In all of these things we are laying hold upon the human element in bringing things to pass, but in prayer we are laying hold of God Himself and bringing things to pass by the power of the Almighty. May God give us some conception of the nobility of prayer!—James I. Vance.

How to Create Missionary Interest*

Cultivation of the Church at Home in the Interest of Foreign Missions—From the Viewpoint of a Secretary of a Forward Movement

BY REV. S. S. HOUGH, D.D., DAYTON, OHIO

Secretary of the United Enlistment Movement of the United Brethren in Christ

THE enlarged programs projected by the various denominations cannot be completed, and the interest sustained and enlarged, unless there be an unparalleled missionary informational and inspirational campaign in the local churches.

No matter what method we use in cultivating the home church, whether through a combined Forward Movement or by having each Board proceed separately, or in groups, we must get into the hearts and lives of our church members, three things:

FIRST. We must give them the vision of the living Christ and His program for the Church. Some years ago I asked different groups of leaders, "How many of your church members believe and act upon the belief that Christ is now alive and is directing His work of evangelizing the world?"

Some answered 25 per cent, others 10 per cent, or 5 per cent. This gives some idea of the vast uncultivated field in the home churches which must claim our most serious attention. Multitudes of professing Christians have not yet discovered the living, conquering Christ who said,

"Behold I am alive forevermore."

"All authority hath been given unto me in heaven and on earth. Go ye."

"Ye shall be my witnesses both in Jerusalem and in all Judæa and in Samaria, and unto the uttermost parts of the earth."

Missions did not originate with men. Christ Himself is the authority for the program to evangelize the world. He is now alive and is directing this greatest enterprise in the world. The rank and file of the church members must be led into partnership with the living Christ, appropriate His resources and carry out, as loyal servants, His program.

SECOND. We must lead the members of the Church to see the condition and needs of the Christless millions now without the Gospel. Half the world's population cannot read or write, and have no medical aid. Their claims must be brought, in a graphic, sympathetic, living way, to the members of our churches and Sunday-schools. They must be led to see the multitudes in Africa, China and in the islands of the sea as Christ Himself sees them, torn and prostrate in

*An address delivered at the Foreign Missions Conference, Garden City, N. Y.

the hands of an enemy. The Christian leaders must discover a more comprehensive, thorough-going method of informing and enlisting the whole church membership—this for the sake of the Church itself as well as to reach every creature with the Gospel in this generation.

THIRD. The members of our churches must be shown the wonderful possibilities of an informed, obedient church and be led to practice the stewardship of the Gospel. The obligation to give the Gospel to others is as universal as the privilege of receiving it. The great *commission* is in reality the great *permission*.

Church leaders must be led to see that the surest way to develop a local church is to enlist its members to do their utmost to carry out Christ's program. Dr. Samuel Miller, who did so much to put the missionary atmosphere into Princeton University, well said: "If I were asked how a church would be most likely to rise and grow, I would say with confidence, let it begin in good earnest to pray and exert itself for the sending of the Gospel to the benighted and perishing, and the very effort will tend to enlarge and build it up."

Pastors everywhere should be led to discover what Dr. Andrew Fuller found out many years ago: "There was a period of my ministry," says Doctor Fuller, "marked by the most systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. I knew not what to do. At this time it pleased God to direct my attention to the claims of the perishing heathen. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept. They began to talk about a mission. We met and prayed for the heathen; met to consider what could be done among ourselves for them; met and did what we could; and whilst all of this was going on, the lamentations ceased, and instead of having to study how to comfort my flock, I was myself comforted by them. They were drawn out of themselves; that was the real secret. God blessed them while they tried to be a blessing."

The church at Antioch illustrates the possibilities of an informed, obedient church. They fasted and prayed and the Holy Ghost separated Paul and Barnabas, their leading workers, for missionary tasks. After the remarkable experiences of their first missionary journey, they returned to their home church and rehearsed "all things that God had done with them, and how that He had opened a door of faith unto the Gentiles." This Antioch church became one of the greatest churches of the centuries. When Chrysostom was its pastor three hundred years after the days of Paul and Barnabas, Antioch had a population of two hundred thousand, and one-half of its entire population were members of the Church. Thus the church at Antioch was a mighty evangelistic force in its own city, while it sent its strongest men to be missionaries to distant parts.

I repeat, we must reach the entire membership of our churches with the threefold vision: The vision of the living Christ and His program for the Church; the vision of the Christless millions without the Gospel; and the vision of the privilege and responsibility of every Christian to give the Gospel to every creature.

WHAT THE FORWARD MOVEMENTS FACED

An extraordinary situation confronted the Protestant churches of the United States and Canada following the war. In many communions there was a loss in the membership. On the other hand the high cost of everything, including the high rate of exchange in foreign lands, caused the leaders of each of thirty denominations to combine in a Forward Movement to mobilize the activity of their churches to meet the new situation. It was felt that the Boards could not act separately in the cultivation of the local churches, and do the work adequately; that it would require the combined force of all the promoting agencies to give information and motion necessary to lead the whole church membership into proper action.

The study of the condition of the churches themselves revealed the fact that only about one-third of the Protestant church members have been actively enlisted in the extension of the cause of Christ, with the churches facing a great dearth in ministers and missionaries; and but a small fraction of the members are practicing the stewardship of property. The entire contributions for all purposes, of many denominations, aggregate less than 35 per cent of the tithe of the income of their members.

Surveys were made of the victories and needs of America and of the foreign fields and comprehensive programs were formulated, calling for an advance of from 100 per cent to 500 per cent in gifts for the strengthening and extension of the work. Some of these programs were for one year, others for two, four and five years.

The big problem was how to reach the church members with the necessary information. In some communions an extraordinary force of trained leaders conducted the campaign of information and inspiration, and the canvass for funds. In others it was felt that the time had come when the regular ecclesiastical leaders should be given the vision and responsibility for enlisting the whole church membership, and only enough expert help employed to assist these in their task. This plan was carried out in many communions with marked success.

By this method the responsibility and privilege for the great advance was largely distributed from congested official centers to the responsible ecclesiastical leaders who entered into the work with splendid enthusiasm. Testimonies have come from hundreds of churches which show that pastors and laymen have discovered new capacities for aggressive leadership.

Hitherto, the church Boards in many communions cultivated the individual churches almost exclusively by direct correspondence from their central office. The multiplicity of appeals led the pastors to put many of their communications into the waste-basket. When the Boards began to function more and more through the appointed ecclesiastical leaders, such as Superintendents of Conferences or states, or Secretaries of Synods and Presbyteries, or other local officers, the pastors recognized that the cause was an essential part of religious education and benevolence, and that they should take the work seriously. By this method Forward Movements and Board Secretaries cooperate to furnish the facts, largely built the program, and give such assistance as is needed to enable the ecclesiastical leaders to function most effectively.

THE PLAN IN ONE COMMUNION

The Church of the United Brethren in Christ has a communicant membership of 350,000. Hitherto the various departments acted independently in the cultivation of the local churches and were given the privilege of receiving special public offerings. The result was that much of the time and attention of the pastors had to be given to specific appeals for money. By such a method there could not be promoted a thorough-going, satisfactory educational campaign, and there was more or less rivalry between some of the Boards.

Facing the great challenge of the imperative need for a much larger advance, the Secretaries of the various Boards and other church leaders came together, made a survey of the whole situation, and arranged a program whereby the entire church might be vitalized, informed and enlisted. They formed the United Enlistment Movement to coordinate the work of the Boards and to make a united appeal to the churches.

In carrying forward this program we began with the pastors. The Bishops and Conference Superintendents requested the Forward Movement to prepare an institute program for the regular annual conference sessions, setting forth the aims and purpose of the Movement. The ministers and a layman from each charge were present. What the pastors were to present to their people the next twelve months was first given to them at this annual meeting. Informational, inspirational and prophetic features, with methods of procedure, functioned much more largely at this Conference than hitherto, and less attention was given to routine.

The entire program of information, organization and enlistment for the months ahead was thus given to the pastors, and arrangements were made to discuss detailed phases of the work in district meetings where many laymen could meet with ministers of groups of churches. Two hundred and seventeen of these district institutes were held within two months after annual conference sessions.

In local churches the Movement was launched by placing emphasis first on Bible study and prayer. Forty thousand early enrolled as intercessors to pray for their pastor, their church and the Movement world-wide.

The next call was for life service—at the family altars, in churches, in colleges, and in Christian Endeavor Conventions. The response was wonderful. During the past twenty months fifteen hundred of our choicest young men and women have answered the call for the ministry and missionary work. Our colleges have now enrolled a much larger proportion of students who are preparing for definite Christian work than in any other period in their history.

A campaign on the stewardship of property and the stewardship of the Gospel followed. In family groups and in public congregations both laymen and ministers advocated the importance of becoming tithing stewards and personal soul-winners. Many have agreed to practice this twofold stewardship.

Then came the great campaign on missions, Christian education and other causes. Practically every family was visited personally by interested laymen. The facts about the work which has been done on the mission fields and the urgent needs for enlargement, were given in illustrated booklets and a copy was placed in every home. The program of needs was discussed and explained in the Sunday schools, young people's societies and in the public congregations.

Many who had been led to become tithing stewards were seeking a place of best investment, and were ready for the every-member-canvass to meet the combined needs. Subscriptions taken during the ten days' campaign increased the giving of the denomination two hundred and fifty per cent.

The budget was so arranged that the money needed for the current work of missions and other causes was made a preferred claim. Individuals, churches and Sunday schools were given the privilege of designating their gifts for specific objects.

Following the general campaign we have been cultivating men and women of large means to give to special objects in addition to what they gave to meet the quota of their local church. It is our conviction that we owe it to these persons, as well as to the cause to interest them in the great work of missions and Christian education that they may have proper objects for investment and become vital partners with Christ in extending His cause, and thus be kept from covetousness and worldliness. Some of our largest gifts have been received since the general financial campaign.

We have given much thought to the cultivation of the Sunday schools. A monthly missionary exercise to be given in the classes or before the school as a whole, has been prepared and is in operation in many schools. Some pastors and Sunday School Superintendents whose churches have raised in full their quota for the united

work, do not recognize the importance of missionary instruction in the Sunday school, since they have already reached their financial goal.

These do not fully appreciate the fact that missionary instruction is an essential part of religious education. They claim that the time for the study of the regular lessons is too short to introduce supplemental missionary instruction. It is our conviction that we should appeal to the International Lesson Committee to provide suitable missionary lessons from year to year which can be written up and illustrated by missionary experts. Can we hope to create a missionary atmosphere, and develop the missionary spirit in our Sunday schools without having regular missionary lessons?

Much of the Bible instruction leaves the children under the impression that Christ was living and active only in the days of the Apostles. We must give them the conception that the Christ of the Bible is still alive and is doing wonders in our own days. This cannot be done by an occasional supplemental missionary lesson. Three years ago a series of missionary lessons was thus written up in our Sunday school literature and the results have been most satisfactory.

We are seeking to instruct and enlist the new church member before he unites with the church or immediately thereafter. A booklet has been prepared for this purpose which sets forth the program now before the Church. During the ten days following Easter much attention will be given to instructing those who recently united with the Church. Surely as much effort should be given in guiding the new converts in the first steps of the Christian life as is given to secure their conversation and to lead them to unite with the Church.

Where the financial program covers a period of two or more years the members of the church and Sunday school must be given, from time to time, the latest facts on missions, and especially must they be kept informed about what is being accomplished with the money they have contributed. We have arranged for periods when special emphasis shall be given to the various causes. In addition to publicity through the church papers, illustrated booklets on the various causes are placed in the homes during these periods.

The big problem, where there is a budget, is to keep the attention of the people on the causes they are supporting rather than on the budget. This can be accomplished only by giving well-illustrated, inspiring facts on the work as it goes forward. The greatest asset of the Forward Movements is not the amount of money subscribed and paid, splendid as that has been, but is chiefly found in the large number of life work recruits; the thousands enlisted to pray and to practice stewardship, and to do personal work. The benefit is found in the world-vision given, and in the training that pastors and lay-leaders have received in enlisting the whole Church to accomplish its entire work.

The problem of properly cultivating the home church for missions is one of outstanding importance. It cannot be solved in a year or two with high pressure methods. Under the extreme urgency for immediate large sums of money to meet the crisis upon the various Boards, the Forward Movements and Board Secretaries have not had time to create the necessary literature, and to put in full operation a campaign of missionary education adequate to train a generation of men and women possessed with the missionary passion, and committed to the task of giving the Gospel to every creature.

A good beginning has been made but it is only a beginning. Adjustments to secure increased efficiency and power will be made as the test of experience shows the need.

The chief factors in giving the information and direction are the pastor and the religious papers. These reach the membership with messages every week. We cannot hope to arouse the churches and set them to work in earnest by confining the missionary information to tracts or exclusively missionary periodicals which can reach but a fraction of the church membership. The regular church papers must become more and more evangelistic and missionary.

The pastor, without doubt, is the pivotal man. The problem is how to give him the vision and training necessary to lead the forces of his church into action. Surely every pastor should read and digest the facts about his own denominational missionary enterprise and everyone of them should read regularly *THE MISSIONARY REVIEW OF THE WORLD*. Arrangements should be made speedily whereby the pastors of all communions will receive this interesting, valuable and necessary fuel for missionary fires.

In every communion there should be held strong, practical, comprehensive, summer Missionary Training Conferences with a view to developing expert ministerial and lay leaders.

Men like Livingstone pressed forward into the "regions beyond," and thereby opened up vast continents for the Gospel messengers. Has not the time arrived when more and more heroic spirits must plunge into the "regions beyond" in our local churches—regions of indifference, of prejudice, of unconsecrated lives and property,—that these may be opened up to the sway of the Christ for the evangelization of the world? It will require as much wisdom, courage, tact, heroism and statesmanlike qualities to do this intensive work in the home churches as is required for successful work in any foreign field. No other group of workers can contribute as much to change the home church from a field into a force, as those who are responsible for sending out missionaries.

The call is from *above*, "Go ye"; the call is from *without*, "Come over and help us"; and the call is from *within*, "I am debtor." The Forward Movements are cooperating with the various Boards to answer this threefold call.

British Students and the World

An Account of the Glasgow Convention of the British Student Christian Movement, January 4-9, 1921

BY PROF. KENNETH SCOTT LATOURETTE, GRANVILLE, OHIO
Professor of History at Denison University

ON JANUARY fourth to ninth inclusive, of this year, there was held a convention of The British Student Christian Movement at Glasgow, which had as its object the consideration of "international and missionary questions." It was for Great Britain what last year's Des Moines Convention of the Student Volunteer Movement was to the United States and Canada.

The gathering was remarkable in many ways. In the first place, it was the only one of the kind held in the British Isles since the outbreak of the Great War, and so gave an excellent opportunity for observing both the *post bellum* mind of British Christian students, and the strength of the British Christian Student Movement in its relation to foreign missions.

In the second place it was noteworthy for the numbers in attendance. While there were not the seven thousand that last year thronged the great hall at Des Moines, there were present fully twenty-five hundred delegates and leaders, which, in proportion to the student bodies of the two countries, was probably a larger representation than could have been accommodated at the American gathering. It is doubtful whether as large or as representative a gathering of students has ever met in Great Britain for any purpose, either secular or religious.

In the third place the Conference was remarkable for the quality of its leadership and speakers. The presiding officers, both young, and one still a student at Cambridge, were worthy representatives of the best type of university man. Viscount Grey, lately British ambassador to the United States, opened the Conference with an important and thoughtful address. The aged and saintly Bishop of Winchester sat through most of the sessions, as eagerly interested a listener as the youngest undergraduate. The Bishop of Peterborough and the Bishop-elect of Manchester, the latter a son of the late Archbishop Temple, had important parts on the program. Dr. Cairns was present, and the Rev. W. R. Maltby, of the English Wesleyan Church, gave the concluding address. Among the well-known missionary speakers were Dr. Harold Balme, of the English Baptist Missionary Society, the Rev. Nelson Bitton, lately of China, the Rev. Frank Lenwood, of the London Missionary Society, the Rev. Donald Fraser, of Livingstonia, the Rev. A. G. Fraser, of Ceylon, and Mr. J. H. Oldham, Editor of the *International Review of Missions*.

In the fourth place the Conference was remarkable for the large number of foreign students in attendance. Many of them are studying in Great Britain, coming from India and other lands, while large delegations came from Denmark, Norway, Sweden, Holland and Switzerland. Austria, Italy, Poland, France and several other nations were also represented by those who came especially for the Convention. Of the American delegations six made the trip from the United States especially for the Conference, others coming from British universities or from their work on the Continent. All foreign delegates met twice a day to eat together and a splendid fellowship resulted. On the final Sunday an hour of the Convention's time was devoted to hearing from the United States' delegation of the work of their Student Volunteer Movement and College Young Men and Young Women's Christian Associations and of America's position on international questions.

The outstanding characteristic of the Conference was its attitude toward the scope and purpose of Christian missions. For the past seventy or eighty years the missionary appeal to students has been made chiefly on the ground that peoples from Christian nations must take the Gospel to those of non-Christian nations, in order that as many as possible may be given the saving knowledge of Christ. The chief purpose of the missionary has been to build up a Christian community and he has generally left to it the responsibility for the molding of its surroundings. While the missionary frequently tried to change the environment of his converts and occasionally endeavored to assist non-Christian government officials in the difficult task of reorganizing their countries, the emphasis generally has been upon the message to the individual. Remarkable results have been achieved under this method, including the growth of the Church in non-Christian lands and great transformations both in individual lives and in communities.

In contrast with this emphasis upon the meaning of the Gospel for the individual, the Glasgow Conference represented what seems to be the dominant attitude of the Christian student mind of today. It was held that the events of recent years and especially the Great War have made clear that there are no Christian nations, although there are peoples whose life has in some of its phases been tinctured by Christian principles. The so-called Christian peoples have no right to look with contempt upon their non-Christian neighbors, since there are striking weaknesses in the former and there is much which the latter have to teach the former. It was held that missionary appeals must emphasize less the apologetic which pillories the evils of non-Christian lands as without parallel in Christendom. The evils and weaknesses in Christendom must be acknowledged and we must seek to remedy these at the same time that we are extending a helping hand to our neighbors.

The current Christian student mind as expressed at Glasgow believes that we must bend our energies toward Christianizing relations between races, nations and classes the world over, and that the evangelizing of the individual is a means toward this end. It believes that the elimination of racial contempt, of the iniquities in our existing economic and social order, and of the anti-Christian features of our international system must become one of the chief motives if not the chief motive of our Christian missionary endeavor.

This attitude of the present day Christian college and university student may be in part unbalanced, but it is a natural outgrowth of the Great War, of the industrial struggles of city life and of the growing nationalism of the past few years. It must certainly be reckoned with by all Christian leaders, and it was the dominant note of the Glasgow Conference. Viscount Grey struck it in the opening address of the gathering and it was stressed again and again by most of the speakers. One of the chief topics followed day by day in a series of addresses was expressed in the query: "Is Christendom Fit for a World Task?" Another topic discussed on several succeeding days was "The Contacts of the West with Asia and Africa." When countries like China, India and Africa were presented, as they were with force and vigor, it was their social needs and their nation-wide movements which were emphasized. Much was heard of Britain's relations with the Indian nationalist movement and it was insisted that the Church must be more alive to the importance of this latter than it has yet been. Over all was the shadow of the Great War and the restlessness and uncertainties of our age. As one well-known older Scottish Christian thinker put it in private conference, the world is under conviction of sin, and it seems that our choice is to be between the evangelization or the damnation of the world in this generation.

The gathering did not, however, resolve itself into a discussion of international and social questions with no reference to the faith of the individual. At one of the sectional conferences a series of addresses was given to crowded houses by Canon Temple, the Bishop-elect of Manchester, on the general topic: "The Universality of Christ." One of the most important periods of each morning was set aside for joint intercession. One evening was given to an address on the Cross and its meaning, and on the closing night the eloquent Mr. Maltby stated in vivid, appealing modern language the age-old gospel of the transformation which, if He is but allowed, God through Christ can work in any man, to give victory over weakness, and power to achieve tasks which are beyond unaided human strength.

As contrasted with the pessimism and the selfish individualism and nationalism which are so characteristic of much of the modern world, the Conference, while facing honestly the seriousness of the task of trying to make both the Occident and the Orient sufficiently

Christian to save the world from early self-destruction, believed that under God the task is not an impossible one, and that it can be achieved by faith and self-sacrifice, and by these only.

The attitude of serious Christian university and college students both in America and Europe may be open to criticism, but it must be reckoned with. These students believe that they are truly interpreting the will of God for this generation, and thousands are already venturing their lives on the truth of this assumption. And after all their motive is not as greatly divorced from the dominant missionary purpose of the nineteenth and early twentieth centuries as might at first seem apparent. The essence of the older view was the supreme value of the individual soul in the sight of God, the universality of God's love and sacrifice in Christ, and the sure confidence in the power of God to transform every life, no matter how degraded, and to insure for it eternal life. It is this same conviction of the value of the individual, of the universality of Christ, and of the power of God, which is at the root of the emphasis of the present day Christian students; only this newer emphasis says that to save as many individuals as possible we must strive to make Christian international, economic and social relationships, and that the individual can best find his life as he loses it in trying to make this vision real. This in any event was the message of the Glasgow Conference, and to many of us, while we recognize some of its faults and its dangers, this attitude of the Christian element in our present student generation is a ground for hope for the future of the missionary enterprise and of the world.

"There are five outlets of power—through our life, our lips, our service, our money, our prayer. And by all odds the greatest of these is the outlet through prayer . . . The greatest thing anyone can do for God and for man is to pray."—S. D. Gordon.

"From the day of Pentecost, there has been not one great spiritual awakening, in any land, which has not begun in a union of prayer, if only two or three. No such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the word of the Lord in any locality has had free course and been glorified."—Dr. A. T. Pierson.

"It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer; and a life of prayer can only be led if we have entered into a life of communion with God."—Prof. Warneck of Halle.



THE BIBLE TEACHERS TRAINING SCHOOL, NEW YORK
Showing the Main Building and the Houses used as an Annex

A School for Missionaries

*What the Bible Teachers Training School Has Done
and Is Doing for the Missionary Cause*

BY ROBERT M. KURTZ, NEW YORK

Editor of *The Biblical Review*

THE IDEA of a Bible Teachers Training School had its inception on the foreign mission field. It is partly for this reason that it has maintained from the beginning such a close relationship to both home and foreign missions. After a wide experience in the work of Christian education, the founder, Dr. Wilbert W. White, was urged to go to India, some twenty years ago, where his brother, J. Campbell White, was then an organizer of student work, under the Young Men's Christian Association. He responded to this call and spent about two years teaching among the students of India.

It was during this experience that he came to realize the profound and world-wide need for Christian leaders who knew their Bibles in a deep sense. Multitudes of pastors and missionaries have felt that the weak point in their preparation has been the lack of a

comprehensive, thorough study of the Bible. This has been shown by both their testimony and their eagerness for further study under competent teachers.

Another evidence of the need for leaders trained in direct knowledge of the Bible was that many of the religious leaders of our day were in more or less doubt about the authority of the Scriptures and the deity of our Lord Jesus Christ. Dr. White believed that the cure of such doubt was a reverent and thorough study of the Scriptures themselves, that God speaks to the soul through this medium in the most direct and persuasive fashion. The wisdom of this view is found in the fact that no one has ever been known to lose his faith as a result of being at the Bible School; there is overwhelming testimony of many whose faith has been reestablished or vastly strengthened.

As Dr. White reflected upon the situation it became more and more evident that the difficulty was that both theological and other schools which trained men for responsible positions in Christian work *assumed* the student's personal knowledge of the Bible, and so were chiefly concerned with the externals of Biblical knowledge, its history, authorship and literature, and with related studies. As a result many students were sent out untrained and inefficient at the very point where their work demanded the highest knowledge and skill.

In addition to its failure to develop in students a thorough knowledge of the Bible or sound methods of study, this kind of religious education in the long run often produced a type of scholarship that made for the breakdown or serious undermining of faith in the great fundamentals of Christianity. It tended to encourage religious and Biblical speculation to such an extent that a distinctively destructive element arose in theological thinking.

Under this new and deep impression of the vast need of the Bible on the part of the world, and hence of teachers who were masters of the Scriptures, Dr. White conceived the idea of a school to be established upon both the great essentials of Christianity and the soundest principles of education, and so able to meet the demand of the times for teachers sound in the faith and well grounded in the best pedagogical methods. It should be founded squarely upon the great essentials of Christian faith, such as the Trinity, the Deity of Christ, His Virgin Birth, His Death and Resurrection, the Atonement, and the Inspiration of the Scriptures; it should not, however, take a partisan position on points about which devout Christians differ; it should be interdenominational and international.

So much for its religious character. As an educational institution it should be marked by the highest principles of pedagogy. A student should be trained in first-hand, direct, and intensive study of the Bible in his mother tongue; he should be taught to take a



PRACTICAL, MISSIONARY LABORATORY WORK

Graduate of Bible Teachers Training School working in New York

fresh view of the facts without restriction or limitation of theory or doctrine, avoiding, however, the superficial notion that nothing is to be learned from the past; he should be taught to avoid the danger of putting anything into the Scriptures, but rather he should learn to draw from them all that they contain for earnest souls; he should be taught to aim at the mastery of the material exactly as found in the Bible, in the light of the central idea of each book, and of the self-declared purpose of the entire Bible; and he should be taught to give as vigorous and as enthusiastic effort to the study of the Scriptures as men give to the arts and sciences.

The result of such thinking began to take form in the founding of the Bible Teachers College at Montclair, New Jersey, a great adventure of faith. The new institution was formally opened in January, 1901, twenty years ago. The next year it removed to New York, changing its name to the Bible Teachers Training School, to comply with a state law governing the use of the word college.

The school is divided into the Department of Theology, with a three years course; the Department of Religious Education, with a three years course; the Department of Missions, with a two years course; and the Department of Postgraduate and Special Study.

The average amount of time devoted to the English Bible by

the theological seminaries of the United States is under 15 per cent of the total. The minimum required by the Bible School is 39 per cent of the total. All of the other subjects studied in the best theological seminaries are included in the curriculum of this school, but all are made to center in what the Bible itself teaches. The school stands for a Bible-centered curriculum and a Christ-centered Bible.

The institution trains all types of well-educated leaders as well as ministers, and both men and women. The enrolment for the last year was 322 in the regular sessions; 105 in the summer session. Half of all the students now attending the school are college graduates, and nearly all of the others have had college training. Its Department of Theology is registered by the Board of Regents of the University of the State of New York, and is qualified to give Bachelor's, Master's and Doctor's degrees in Sacred Theology. The school now ranks among the first five theological and Bible schools in America in point of size.

The Extension Department organized in 1910 makes available for persons in New York and the surrounding region, unable to attend its classes, an opportunity for direct, systematic study of the Bible under the direction of members of the faculty. During the present year thus far some 27 classes have been organized, in various communities, with an enrolment of over one thousand.

Though the School is very definitely related to the work of the foreign field, the needs of home missions are not neglected. Its Italian department, under a special director, is devoted to the training of Italian preachers and other leaders for work among their own nationals. This is now the largest training center for this purpose in America. It has sent out 70 ordained ministers, 49 lay missionaries and workers, and 27 women workers, who compose about two-thirds of the trained Italian workers in this country. No less than 50 churches among the Italian people in America have been organized by Italians trained in this School.

One feature of the work is the insistence that all students engage in practical religious service in and about New York. This has resulted in valuable experience among people of the many races, nations and religious faiths in the great American metropolis. After such preparation students are going out into all parts of America to labor, in all sorts of places and under all kinds of circumstances where the people need the Gospel. There is also an increasing demand for graduates as teachers of the Bible in schools and colleges, and as leaders in the religious work of Christian Associations.

The most recent development is the newly organized Pastors' Department, which provides, for men in the pastorate, a course of one month's intensive study at the school. These periods of study,

which recur with a new class each month, opened in January and coincide approximately with the seven calendar months ending with July. Several hundred pastors from all parts of the country have signified their desire to come.

From the outset the problems of the foreign work have had a large place in its program and curriculum. It stands second among American institutions of all kinds, including theological seminaries, in the respective number of students entering foreign missionary service year by year under various church boards. During its history of twenty years it has sent out 127 new missionaries trained here, and in addition to these there have been in its classes 552 foreign missionaries on furlough. This represents more than one-twentieth of all the American foreign missionaries in the world.

In 1909, the Bible Study Committee of the Missionary Association of China extended an invitation to Dr. White to conduct a series of Bible conferences, and as a result of his visit to the Far East in 1910, 1911 and 1912 the school has been used as a model by the Nanking School of Theology, the Foochow Union Theological School, and to some extent the Arthur T. Pierson Memorial School of Seoul, Korea.

The Bible Teachers Training School has been a pioneer in giving missionary candidates a scientific knowledge of phonetics before going to their fields, and also by teaching them better methods of attacking a foreign language, the School has rendered a service of the greatest value to the whole missionary cause. Rev. T. F. Cummings, D.D., for many years a missionary in India, has been teaching phonetics at the Bible School since 1908, and has had a total of about 2,000 new missionaries in his classes. Many of these have been enabled through this study to save at least one full year out of the first three on their fields, by the speed and accuracy with which they acquire their new languages. Most of them have been lifted to new levels of efficiency for their entire missionary careers. Dr. Cummings has been sent by the school to the Orient to assist in the improvement of language schools for missionaries in Japan, China and India. He was also sent through Africa last year to assist in the mastery by missionaries of some of the most difficult features of African languages. Probably no other man has made so great a contribution to the entire missionary cause through the application of scientific method to the mastery of the various native languages.

The School completed its first twenty years October 29, 1920, and the experiences of these two decades have only served to emphasize the soundness of the principles upon which it has been reared. Its founders and builders are of the conviction that the emphasis upon direct, masterful study of the Scriptures for which the institution stands is an emphasis indispensable to the highest efficiency of the Christian Church.

A Signboard for Suicides in Japan*

NEAR the attractive town of Suma, just within the city limits of Kobe, Japan, where the road leading down to the beach crosses the railway, is a large signboard that reads:

“STOP A MOMENT!

“If you feel that there are reasons why you must take your life, please go to see Mrs. Nobu Jo at the Woman’s Welfare Association, just below the Kami-tsutsui terminus of the Kobe car line.”

The sign is a significant indication of the prevalence of suicide in Japan, and the method adopted by a Christian woman to combat the custom and save would-be suicides for this life and the life to come.

There are various causes for this sorrowful tendency to self-destruction in Japan. The pessimistic Buddhist philosophy, the high honor in which death by “hara-kiri” was esteemed, the lack of any special stigma attaching to suicide, are some of the reasons. Sensational newspaper accounts influence morbid minds through the power of suggestion, and lead to many suicides as well as other crimes. When Fujimura Misao some years ago jumped over the edge of the beautiful Kegon waterfall in Nikko, his example was followed by nearly four hundred students in the next decade, and it became necessary to set a police guard at the falls. The man who threw himself into the smoking crater of Asama was followed by scores of people who came from all parts of the country to end their lives in the same way.

For some years Suma has been a favorite spot for intended suicides. In summer men and women drown themselves in the bay, and in cold weather throw themselves in front of a train. A large proportion of the Suma suicides are women, and many of them well educated and well-to-do.

Mrs. Nobu Jo of the Kobe Woman’s Welfare Association wished to see if a little friendly sympathy and advice would save some of these girls, but the problem was how to get hold of them before it was too late. Last May she determined to try the plan of setting up a signboard at the point where the road down to the beach crosses the railroad, in order to catch the eye of the intended suicides, summer or winter. An electric light above the sign made it as conspicuous by night as by day.

The response to Mrs. Jo’s suggestion has been remarkable. Several residents of Suma have sent contributions for her work, and

*From *The Missionary Movement in Japan*, 1920.

various newspapers in Kobe, Osaka and Tokyo published rather sensational accounts of the signboard. Numbers of girls who have gone to Suma to take their lives have seen this sign, and have called on Mrs. Jo for help and advice. Many others read of the sign in the newspapers and wrote to her, telling their sorrows and their longing for sympathy.

Among the chief causes for these contemplated suicides, as told by the women to Mrs. Jo, are friction with mothers-in-law or husbands, marriages arranged by parents against the girl's will, runaway marriages and illicit relations, loss of property and poverty, infection from diseased husbands, bad health and melancholia. In nine months' time since the signboard was set up, two hundred and thirty persons were helped. Of these, thirty have come to Mrs. Jo's home for a longer or shorter period, and the others either called on her or were helped by letters.

One case was that of a girl of sixteen who came to Kobe from the country, thinking she could live an easy, happy life by becoming the concubine of a man of fifty-four years. Her foster mother, hearing of this, came to Kobe and managed to get seventy *yen* from the man as the price of her daughter. The girl soon became very unhappy, and after eating nothing for three days, she ran away, cut off her hair as an offering to the fox god, Inari Sama, and then went to Suma to end her life. On the way she saw the sign and went to Mrs. Jo for help, and has since been restored to her home.

A woman of twenty-three years, of good family and educated in one of the best schools in Japan, is the wife of a school teacher who is a heavy drinker, and treated his wife so cruelly that she went to Suma to take her life. There the signboard caught her attention, and she went to live in Mrs. Jo's home.

An official of profligate habits, who often got money under false pretenses from his wife's relatives, finally became ill and lost his position. The wife, heart-broken and discouraged, took her eight-year-old child to Suma, resolved that they would die together. See-



THE SIGN BOARD FOR SUICIDES

ing the signboard, she went to Mrs. Jo's home, found a new grip on life and was helped to find a position where she could work and support her child.

Mrs. Jo has been especially impressed by her recent experiences with the fact that great numbers of mothers and teachers have failed utterly in their task of building up character in their girls. No one has won their confidence or guessed their heartaches until they have reached the verge of desperation and have run away to commit suicide. Pastors, missionaries, teachers and especially mothers of girls should pay heed to these facts.



MRS. NOBU JO CONDUCTING MORNING PRAYERS AT THE KOBE WOMEN'S WELFARE ASSOCIATION, KOBE, JAPAN

"There are four classes of people in Tokyo," says Dr. C. J. L. Bates, of the Canadian Methodist Church—"the officials, the students, the industrial workers and the merchant folk. The fourth class, comprising a million people, shopkeepers and tradesmen, are the true citizens of Tokyo. The other three classes are largely transitory. They come from all parts of Japan, and in the case of the official and student classes they scatter largely to all parts of Japan. But these business families have lived in Tokyo for generations. They are very conservative, hard to move, deeply superstitious and faithful to Buddhism and Shinto. Of every 100 people reached by the evangelistic effort of the missionaries in Tokyo 47 are students, 15 merchants, 10.5 are professional men, 8.5 industrial workers, and the rest officials, business men, mothers, farmers and servants. When one remembers, however, that the industrial workers and the business men and their families make up probably 2,000,000 of the people it means that these classes are hardly touched.

BEST METHODS

MRS. E. C. CRONK, EDITOR, 437 FIFTH AVENUE, NEW YORK

THE "CUP OF TEA" IN THE MISSIONARY PROGRAM

THERE was once a charming little old lady whose universal cure-all was, "Won't you have a cup of tea?" If she met a friend who had been neglecting her she invited the friend in for tea, and over the cups they kept their friendship in repair. She approached the unapproachable with a cup of tea. She counseled and advised over her tea-table. She interested and enlisted with "lemon or cream?" and straightened out tangles with "one lump or two?"

"That woman's cup of tea," said a friend, "is one of the greatest factors in our town. It has made friends of enemies. It has made resident citizens of strangers. It has promoted every good cause often more effectively than our great mass meetings."

What's in a cup of tea? Much more than the chemical analysis discloses. That is why people go so far for a cup of tea. A chance to talk things over, instead of always being "talked at." An opportunity for old friends to renew friendship and for strangers to become friends. Men and women and children organize clubs because they are social beings. The missionary program which recognizes the social craving and need claims interest and strength that might otherwise be directed into less profitable channels. The "Cup of Tea" may not be literal tea in a literal cup, but the missionary society or organization which does not take into consideration the social side of life is missing opportunity.

TWO TYPES OF SOCIABILITY

"Last month I went to two socials," said the young man.

"Both alike?" inquired the young lady.

"I should say not," responded the young man. "At the first one the members of the congregation were ushered to their seats in the Sunday school auditorium. The pastor said he hoped everybody would get acquainted. Then he announced that the first thing on the program was a musical selection. After the applause for that had died away he announced a reading, then another musical selection, then a talk. Some man talked on the value of sociability in a church and urged more of it. By that time it was ten o'clock. Some of the women passed around ice cream and cake and

we ate it and went home. I went back to my lonely little hall bed room and I hadn't met a soul except the usher who consigned me to my chair when I arrived.

"The other was in a near-by town where I happened to be with a friend over night.

"You must go with me to a little social affair at the church to-night," he said.

"Not I," was my chilling response, 'I've been!'

"Not to ours!" said he with such easy confidence, as he gently led me along, that I actually went.

"He led my somewhat reluctant feet down into the basement of the church. A look of gloom must have settled on my countenance, for he laughed as he clapped me on the shoulder heartily

and said, 'Cheer up, old man, it isn't as bad as that!'

"When we opened the door a half dozen boys and girls laid hold upon us with glad hands. They didn't pass us down any stiff, murmuring receiving line. They received us right on the spot, and I was soon in the midst of a lively group before some blazing logs.

"Then the hostess for the evening answered that all those who were born in January were to go to a spot in the room which they must locate as January, and so with the rest of the months. There was a lively search for birth-month headquarters.

"In one corner hung a number of new calendars, a sheet of Good Resolutions, and various other decorations that made January recognizable.

"February was white with imitation snow and ice, as were also December and January. Abraham Lincoln and George Washington divided the honors with the red hearts of Valentine Day.

"From a chandelier in the center of the room hung an umbrella. Underneath were both overshoes and sunshades, so the April crowd soon gathered there.

"June had roses and orange blossoms.

"July, of course, was easily recognizable by its patriotic decorations.

"November had its turkey and sheaves of ingathered grain.

"December had its tiny Christmas tree and bells.

"By the time the months were correctly assembled every one was well introduced, but to make doubly sure of it, the first person who located his month had to welcome the next, then the two welcomed the next, and so on until there was an all-pervading atmosphere of fellowship.

"When the last one was in place the hostess announced that it was the cook's evening off, and the guests would have to prepare the supper. January was to cut the bread, February to make one kind of sandwiches, and March another, June was to make cocoa and so on. When the meal was prepared and all were seated the

hostess tapped a bell and said, 'The sandwiches, please, April,' at which the Aprilites hurried off to serve sandwiches. So the entire supper service was assigned. Some of us who had been living in hall bed rooms, and hadn't been inside of a kitchen for years had the 'home, sweet home' feeling that we had been longing for as we concocted and sliced and spread those refreshments.

"When the supper was over, the groups were given fifteen minutes to evolve a poem or limerick on their birth-month. Each person had a pencil and paper. A vote was taken by each group as to the best poem or limerick of greatest merit, on their month. Then the roll of months was called and the authors of blue-ribbon poems read their compositions.

"After we had laughed and cheered the more or less rhythmic efforts produced, the leader calmly announced that the divisions thus made would stand for a year, and that for the next twelve months the programs and activities of the Young People's Missionary Society would be conducted accordingly, the January group being responsible for the January meeting and so on.

"Now I have never been much interested in missions, but the way that woman outlined the calls of the various months, and suggested the various things to be done,—well, the first thing I knew, I was wishing I lived in that town.

"We broke up into groups again, and—well, I've promised to go back to that town for the meeting in my month. December is such a good one that we've planned all sorts of things. We are to make and announce the plans and enlist all the others in carrying them out, of course. We're going to have a Christmas tree for the Settlement House, and a shower of Christmas cards for some Old People's Homes. We get the names and addresses and send cards to each one in the Home. The girls are getting up a Christmas Bell and Candle Program, and the green rope that rings the red

bell is to be made up of one dollar bills for India, and we are going to sing Christmas carols in front of houses."

The young man paused and the young lady thought of the marvel of missionary plans so compelling in their interest as to take a young man from the next town back for the December meeting.

A ONE HUNDRED AND THIRTY-NINE WOMAN-POWER SOCIETY

The 1921 program of the Women's Missionary Society of the Second Lutheran Church of Altoona, Pa., contains the names of one hundred and thirty-nine women. Seven are the officers, two are missionaries supported in the field, thirty-six are leaders of meetings, and the remaining eighty-four are hostesses. The meetings are held at the church, and each month seven women are responsible for the meeting socially. They receive members and give that indefinable, irresistible hostess effect to the entire meeting. At the close of the program they serve light refreshments which they have furnished and prepared.

Instead of an overburdened president bearing on her shoulders the entire responsibility of a meeting, this society divides it among all of its members. The three leaders sit in front with the officers, each being responsible for leading some feature of the meeting. For a woman to be one of seven to prepare and serve "a cup of tea" one month a year is not a heavy burden, yet the result is that one hundred and thirty-nine women definitely assume some responsibility; an opportunity is afforded for the members of the Society to discuss their work, and new members are welcomed in a way that really introduces them to the Society and to the women of the church.

Each month the missionary society furnishes not only an excellent devotional and educational program, but for those who can stay longer than an hour, a social opportunity which members new and old count a privilege.

AN EVENING WITH GREAT MISSIONARIES

Decorate the room with pictures of missionaries and scenes from mission lands.

Before the meeting prepare slips on which are written well-known sayings of noted missionaries, with name of the missionary and country to which he went.

Have at least one quotation for every one present. Cut each quotation in two parts. Scatter the cut slips on a long table about which the guests may gather. Give ten to fifteen minutes for matching slips. Let the first person who can put together two slips declared correct stand at the head of line to be formed. Others line up as they match quotations. When all are in line the quotations are read in order.

Then the guests are seated. The leader calls the name of some missionary. Some one who has been previously prepared, tells an incident from his life, or about his field of work. As many stories as are desired may be so assigned. In some instances the story of a Scripture passage in connection with the experience of some missionary, or the singing of a hymn with an interesting story may be given.

By a careful planning of program, the leader may call names of missionaries so that the stories and hymns will be well interspersed. Keep the meeting informal and have as many as possible take part.

THE COSMOPOLITAN "CUP OF TEA"

During the Christmas holidays many students from foreign lands were entertained in American homes. Mr. and Mrs. John D. Rockefeller, Jr., entertained fifty students from fourteen Spanish-American countries. The evening was most informal and home-like. Mr. Rockefeller spoke of the privilege which the people of the United States recognized in having students from the Central and South

American republics in their colleges and universities, and said that he and Mrs. Rockefeller were most grateful for the opportunity of having such a large and representative group in their home at Christmas time. He emphasized the message of the first Christmas with its "Peace on Earth, Good Will Toward Men" as the only basis on which right relations between the nations of the world can be established.

After supper, many students representing different countries, responded to Mr. Rockefeller's welcome, expressing appreciation of the friendship of the people of the United States which had been manifested in many ways, one of the most practical and far reaching in their estimation being the work of the Rockefeller Foundation in eradicating yellow fever and introducing improved methods of health and sanitation.

Several hundred students from other lands were thus entertained in the homes of prominent residents of New York, as part of the activities of the Intercollegiate Cosmopolitan Club which has a membership of 508 students from 64 countries.

The influence of the bringing together of young people who are destined to be the leaders in the economic, educational, civic, social and religious life of the world cannot be overestimated. When such hospitality introduces them to a host and hostess who, amid the heavy demands of business, civic and social life, put first things first, finding the time to lead Bible classes and to attend church services, to serve actively on mission boards and committees and to give many days of their busy lives to direct service for the extension of Christ's Kingdom on earth, it does much to counteract the influence which leads returned students to say: "The Christianity of the United States is for export trade only. I saw none of it being used for home consumption."

That secretary spoke truly who said: "When one meets or hears of a returned student who is antagonistic toward Christianity, one instinctively

thinks how different his attitude might be had he had the privilege in America of entering naturally into the life of a Christian home, where, without being preached to, he had yet been made to feel that there was there an "Unseen Presence" directing and inspiring the lives of the members of that family."

THE INTERNATIONAL CLUB FOR WOMEN STUDENTS

"Where can I find Miss Mendenhall?"

The question is being asked by many people who knew Miss Susan Mendenhall as Editor of *Everyland*, and as one of the Secretaries of the Missionary Education Movement. The answer is, "take the Fifth Avenue and Riverside 'bus in New York and get off at 121st Street, walk east to No. 509; take elevator to eighth floor."

If you should arrive at room 806 or 808 about five o'clock, you would see a very international group of students around the tea table in the studio on the roof, and there you would find Miss Mendenhall in charge of the International Club for Women Students. By common consent the term "foreign students" has been abandoned. Any woman student from outside of continental United States, engaged in study in our schools, is entitled to all the privileges of the club.

There are more than two hundred women students from other lands in institutions of higher learning in New York City. They represent forty-one nationalities. Many of them are government students pledged to give a certain number of years to their government in educational work on their return. They are the leaders and teachers of the world as it is to be, tomorrow. Fine representatives of their races they are, with keen, open minds, and an eager desire to meet American people, to know them in their homes, and to have real American friends.

Miss Mendenhall gives us a glimpse of the club life at the "foyer," as it is called after the fashion of the first home for "foreign" students in Paris:

"The foyer has been a rendezvous for the girls from the day the doors were open. Indeed, before they were fairly open, girls were arriving at New York harbor, en route to colleges north, south, east and west. Many of them came directly to the foyer, to be entertained in the little guest room, or located elsewhere until they could continue their journey, or could be permanently settled in New York City.

One of the first girls arrived direct from China. She had never spent a night apart from her mother, except when she was in the mission school, until she started for America with a party of more than a hundred students. She spent her first night in New York City, alone in a hotel, where she sat up most of the night. The following day she came to the foyer directed by Chinese students. After looking about for a time she said with a satisfied air, "It is home."

The girls have come to the club rooms daily and in increasing numbers, often for tea, to meet friends, to rest between classes, to study in quiet, to ask counsel of an American friend, to use a typewriter, sewing machine or kitchenette. They have been given the foyer to use with the freedom of their own home.

On one Sunday afternoon a group of twenty-one Icelanders, both men and women, held a religious service at the foyer. The service was in Icelandic, conducted by a visiting Icelandic clergyman, the first service of its kind ever held in New York City. At another time a larger group of Japanese women students was entertained by the committee of American women representing the Protestant Episcopal Board of Missions.

The various activities of the foyer have developed to meet the needs of the students. There is a department for helping the girls with English or any other study with which they are having difficulty. At regular hours or by special appointment they can meet a capable American student who will be both friend and teacher.

The chance for interpreting Christian ideals comes informally, naturally and at every turn. One girl said in a perplexed manner, "In America it is strange. Religion is in everything. In my country it is not so."

These at-random quotations from the record give some idea of what the members think of the club:

A Japanese woman sent in a girl from Switzerland, homesick and out of work. The next day the Japanese came in to bring news of the Swiss girl, saying, "I knew when she came here she would be comforted."

A Frenchwoman sat down to write letters at the little desk. When she got up she said feelingly, "This is the first quiet hour I have had for months."

A South African (Boer) who spends much time at the club said, "These rooms are the one place which seems like home."

A Canadian who had entertained a party of friends here after an evening of skating said, with tears in her eyes to the assistant in charge, "You won't know what it means to us to have a place like this where we can bring our friends."

WHO'S WHO IN INDIA

The parlors of the First Church were curiously unfamiliar, in fact so transformed as to give the impression of an Oriental room, so the Decoration Committee had been eminently successful.

All winter, the young people had been meeting for the study of India, and now that the course was finished, they were to have a large party at the home of their favorite missionary in India.

As the guests arrived, each had a card pinned on his back bearing the name of a missionary, prominent native, famous building or a custom in some mission land. William Carey, Ann Hazeltine Judson, the Taj Mahal, a child widow, the suttee, Vellore Medical College, Krishna Pal and many, many others were there. The game was for each to guess the name on his card from the conversation addressed to him. When he had guessed the first, it was taken off the back and pinned on the front, and another put in its place on the back. At the end of thirty minutes, the person having guessed the largest number was given a year's subscription to the MISSIONARY REVIEW OF THE WORLD, the money for which was secured from the fines imposed for failure to bring in the assignments during the course of study.

For refreshments, rice and curry were served.

MARY L. NOBLE.

THE ANNUAL QUILTING PARTY

A plan that has produced quilts by the dozen for missionary use and social "good times" for the young folks, has been in use by the Reformed Church, at Warwick, New York, for twenty years, and declared "rust proof."

An Annual Quilting Party is held at the church. The girls come at two o'clock to quilt on the comfortables. The boys or young men come in for tea. The table and lights are made as attractive as possible, and a supper is served. There is room for endless variety in missionary attachments. Sometimes questions and answers are hidden in napkins, or attached to place cards. Sometimes discussions or games are introduced between courses. The quilts are packed and sent to missionaries among the Indians or to other Home Mission fields.

MISSIONARY GAMES, GUESSING CONTESTS AND CHARADES

Miss Margaret Applegarth has originated many interesting missionary games and guessing contests for boys and girls, to be played at home or at missionary parties. The following may be used on various occasions:

SOME BLINDFOLD GAMES: To be played on the same principle as "Tailing the Donkey," the players to be blindfolded, one at a time, turned around three times, and started on a haphazard course toward the pagoda, man or house as the case may be, to pin the object in their hands in the correct place.

1. **ROOFING THE PAGODA:** Draw, color and cut out Japanese pagoda; make separate roof to be pinned on in proper place.

2. **TURBANNING THE HINDU MAN:** Hindu men are practically never seen without turbans, as the stories and India playtimes will have taught, so the children will enjoy relieving this gentleman's temporary embarrassment by trying to pin gay red, yellow, blue, etc., turbans on the place where a turban should be.

3. Something for every known race may be made, of course.

"Feathering the Chief" (a featherless war bonnet on an Indian chief, and a set of colored paper feather plumes to be pinned in place).

"Tagging the Immigrant" (an immigrant in apron and shawl at Ellis Island needs a

government inspector's tag in order to be admitted to the U. S. A. For these tags use little pieces of square cardboard with a string loop. On the tags write "U. S. A., O. K.")

"Dogging the Dog Sled" (an Eskimo dogless sled, and a team of brown dogs to be pinned in front of the sled.)

"Trimming the Christmas Tree for So and So." From green cardboard cut a big Christmas tree, rooted in a brown tub. Then from different colored bits of cardboard, cut candles, stars, and balls to be pinned on certain black dots on the tree, etc.

4. **GAMES ON MISSIONARIES AND THEIR STATIONS:** After missionary story hours these four games will help to fix the different names to the proper countries.

1. **Looping the Loops.** A good-sized map of the world should be pasted on a ten cent bread board, rectangular or circular, according to the style of map. Into each country screw a brass hook (the kind that have right-angled hooks, not circular ones). Fasten this board against the wall by using picture screw eyes and wire, hanging it up like a picture. Then use two boxes of rubber fruit jar seals, each circle labeled with the name of a missionary. The game consists of standing about eight feet away from the board and tossing the rubber circles to land on the hook of the proper country! Livingstone, for instance, ought to catch on the African hook, if he succeeds it counts the player *five points*, but if he loops onto some other country it counts *one point*. Tally should be kept, and to avoid the inevitable disputes about "who belongs where" it will be well to have a list of countries and heroes on the back of the board. Families who grow impatient for meals half an hour too early should keep this game hung outside the dining room door!

A list of countries with the more famous missionary heroes follows:

| | |
|--------------------------|----------------------|
| <i>Labrador</i> | <i>Africa</i> |
| Dr. Grenfell | David Livingstone |
| <i>Japan</i> | Robert Moffatt |
| Guido Verbeck | Alexander Mackay |
| Jos. H. Neesima | Mary Slessor |
| <i>Mexico</i> | <i>Alaska</i> |
| Melinda Rankin | Sheldon Jackson |
| <i>Persia</i> | William Duncan |
| Henry Martyn | <i>North America</i> |
| Fidelia Fiske | John Elliott |
| <i>India</i> | Marcus Whitman |
| William Carey | Sheldon Jackson |
| Alexander Duff | <i>South America</i> |
| Henry Martyn | Allen Gardiner |
| Pandita Ramabai | <i>Burma</i> |
| <i>South Sea Islands</i> | Adoniram Judson |
| John G. Paton | <i>China</i> |
| James Chalmers | Dr. Robt. Morrison |
| John C. Pateson | Dr. Peter Parker |
| John Williams | Dr. J. K. Mackenzie |
| <i>Turkey</i> | <i>Greenland</i> |
| Cyrus Hamlin | Hans Egede |

Names of present day missionaries of your own board may be substituted.

2. *Looping the Loops* in China, India, Africa, or Burma, etc.

A similar game may be evolved for each country, only instead of bygone heroes, use present-day missionaries for the far circles and have them looped on to their proper stations. Maps are not often large enough for the hooks to be far apart for this station game, so paste a small map in the center of the board showing China, for instance. Then put rows of hooks up and down the board, each hook named for a prominent station in your denomination.*

3. *Bean Bag Missionaries*. A similar plan is to utilize a bean bag outfit, by pasting the name of the country over the hole and naming the bean bags.

4. *Where Do You Live?* An outdoor adaptation of the game is popular, because it is of a romping nature! Signs are hung up: one clothes pole is Alaska; another Burma; the kitchen steps are India; the back fence the South Sea Islands; the lilac bush Japan, etc.

The players all stand around the one who is "It," who calls out: "Where do you live, John G. Paton?" Everyone then has to recall rapidly where Paton did live, and make a dash for it, as the one who gets to the proper place first becomes "It." Score can be kept, and various changes made to make it more exciting.

TELEGRAMS

Old and young always enjoy this game, and when played with a missionary significance it gives an ideal chance for expressing the impressions received on story nights. Each person playing has a pencil and paper. One person mentions a letter of the alphabet which every body writes down on his paper. The next person in line mentions another letter, which is noted, and so on around, until ten letters have been written in a row. Telegrams have ten words (if economically prepared), so from these ten letters the players are to form a telegram from some heathen country; each word must commence with the letter listed in the row of ten letters in order. E. g., here are some telegrams which some children made from the ten letters P, B, J, M, A, F, C, I, G, V:

*Fuller description of these games and contests will be found in Miss Applegarth's book "The School of Mother's Knee," published by the American Baptist Foreign Missionary Society, 276 Fifth Avenue, New York. Price \$1.50.

"Pretty bright Japanese maiden artistically fixes chrysanthemums in green vase."

"Presbyterian Board just met about forcing colleges into getting volunteers."

"Persian boy joins mission although father cruelly inflicts grievous vengeance."

"Pasha Bala, jealous Mohammedan, acknowledges following Christ. Influence grows valuable."

"Physicians begin job mollifying all famished Chinese into getting vaccinated."

Variety enough! But because missions had to be the theme it brought out all sorts of ideas.

ELEVEN GUESSING CONTESTS

These pencil and paper contests are adaptable for many occasions, and interesting to all ages. For parties they may be written on attractive pieces of cardboard cut out in appropriate shapes, or with pictures from "missions" decorating the top. For family play a less elaborate way would be for one person to read the question aloud, giving plenty of time for the players to think out the answers. For sick-bed children they can be mailed as "Pills and Powders."

(1) *The Burmese Twins and What They "Ate":*

(a) When Ma-Bo ate chota hazri wearing a gray longeyee? (Ingratiate: In-gray-she-ate.)

(b) When Ma-Bo looks exactly like Ma-Bin? (Du-plic-ate.)

(c) When Ma-Bin hits back at Ma-Bo? (Retali-ate.)

(d) When Ma-Bo stirs up trouble? (Agit-ate.)

(e) When Ma-Bin gently helps Ma-Bo? (Mitig-ate.)

(f) When Ma Bin brings water from the well to Ma-Bin to drink? (Liquid-ate.)

(g) When Ma-Bin sits alone, and thinks and thinks? (Medit-ate.)

(h) When Ma-Bo plants rice, what do the paddy plants do? (Veget-ate.)

(i) When Ma-Bin rows Ma-Bo on the river? (Navig-ate.)

(j) When Ma-Bo's family move away? (Migr-ate.)

(k) What Ma-Bo and Ma-Bin do before the Christmas exercises at our mission? (Anticip-ate.)

(2) *"Anybody's Aunt!"* In the Turkish home of Ibrahim Mohammed there was a harem, and in the harem lived his mother and his sisters and more aunts than he could shake a

stick at! Are they in your family, too?

(a) An aunt which tells what Ibrahim played when he didn't go to school in the mosque? (Tru-ant.)

(b) An aunt which tells how Ibrahim bent over easily to pray five times a day. (Pli-ant.)

(c) An aunt which tells what Ibrahim was when he was nice? (Pleas-ant.)

(d) An aunt which tells how Ibrahim looked in his gorgeous silk robe and his red fez? (Eleg-ant.)

(e) An aunt which tells what Ibrahim's sister was when she was very cross? (Termag-ant.)

(f) An aunt which tells what the village well became one summer? (Stagn-ant.)

(g) An aunt which tells what kind of diphtheria the village got from drinking this well water? (Malign-ant.)

(h) An aunt which tells another name for the Turkish Empire? (Lev-ant.)

(3) *Missing Letters in a Japanese Home:*

(x stands for the missing letters)

(a) Max—Underfoot in every Japanese home? (Mat.)

(b) Lxxe—No Japanese can live without it? (Life.)

(c) Xoxe—The more the Japanese take from it the larger it grows? (Hole.)

(d) Rxox—It's all over the Japanese house? (Roof.)

(e) Xoxs—Found in Japanese suburbs? (Lots.) Etc., etc.

(4) *A Chinese Age Contest:*

(a) In what age did the Chinese grandpa's house stand? (Vill-age.)

(b) At what age did Chinese Grandpa marry Chinese Grandma? (Marri-age.)

(c) What age shows he was a brave soldier? (Cour-age.)

(d) What age did he worship in the gaudy temple? (Im-age.)

(e) What age was he afraid of from evil spirits daily? (Dam-age.)

(f) What age will grandpa receive when he dies and lives in an ancestral tablet? (Hom-age.)

(g) What age does poor meek grandpa endure? (Bond-age.)

(h) What age do Chinese birds wear? (Plum-age.)

(i) What age does the Chinese missionary travel around with? (Lugg-age.)

(j) What age did the villagers build him to live in? (Parson-age.)

(k) What age did he use to write to us about his village? (Post-age.)

(l) What age will grandpa reach if he lives long enough? (Dot-age.)

(5) *Twisted in a Hindu Jungle:*

These letters when properly transposed will spell the names of various animals in the jungles of India:

| | |
|--------------------|-----------------------|
| Padrole (leopard) | Soongome (mongoose) |
| Present (serpent) | Talligora (alligator) |
| Obar (boar) | Samsoup (opossum) |
| Kacopeck (peacock) | Peelthan (elephant) |
| Trapor (parrot) | Luigborf (bull-frog) |
| Ocrab (cobra) | Noocrips (scorpion) |
| Repthan (panther) | Pedicten (centipede) |
| Tophyn (python) | Yemnok (monkey) |

FOURTEEN MISSIONARY CHARADES

Missionary names and countries hide many a syllable, just waiting for a group of lively young people to act out! Choose sides, divide this list, giving seven suggestions to each side. Each syllable is to be enacted separately, then the entire word acted. A "dressing-up box" will add much to these impromptu dramatics, although it is astonishing how portieres can become gowns, and brass ferneries a crown in the twinkling of an eye!

1. Miss-shun-airy.
2. Living-stone.
3. Pay-ton.
4. Fee-fish.
5. Eye-doll.
6. Pay-go-da.
7. Add-dough-nigh-rum Jud-son.
8. Mow-ham-eye-den.
9. Burr-man.
10. Ass-am.
11. Tea-bet.
12. Sigh-am-ease.
13. Fill-lip-e'en
14. Purr-shah.

Anagrams

Use small square cards with letters of the alphabet on them. Select a group of letters that spell some word pertaining to Oriental or missionary life; mix up the letters and give to the child to work out. Good game for traveling.

Picture Puzzles

Any missionary picture may be pasted on a piece of cardboard, then cut up in zig-zag segments to be fitted together again. Also good for traveling where a map may be cut up.

Woman's Foreign Mission Bulletin

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

LATEST WORD FROM DR. MARY STONE.

Jan. 6, 1921.

DEAR FRIENDS:

It was August 17th when we landed in Shanghai after a leave of absence for rest and recuperation, in America. We had decided to locate in Shanghai and we knew we had to bring down from Kiukiang our personal belongings and the orphan children that the Lord entrusted us to look after. We were told by friends that it would be impossible to secure a home, especially in the native city where the needs are so great among the crowds of this great metropolis and it was here that we wanted to be. That very afternoon we were invited to meet a Chinese friend who directed us to see the house that we are at present occupying. The house belongs to the former Chinese Minister to France. It is a beautifully built house with electric lights and running water. As soon as we saw it, we fell in love with the place which we saw afforded ample accommodation for a Nurses' Training School. We did not know whether it was possible for us to rent it or not as the owner was in Peking. Those of us that went to see the place knelt in the reception room that we afterwards dedicated as our chapel, and asked the Lord to make it possible for us to secure it. We sang "Our Father is rich in houses and lands" and after consecrating the place to the Lord's work, we claimed it for His use. So we named it "Beth-el," "the House of God and the Gate of Heaven." And then, lo, and behold! we were told by the neighbors that "the house was haunted, that thieves came every other day and that the people who lived there had fevers and divers diseases." Yes, the house was haunted—not with ghosts, but with flies and mosquitoes. The house

was surrounded by a moat and the stagnant water in the moat as well as the ponds around it bred mosquitoes. In order to save the situation, we asked that the house be screened. We have since found that all the students who were exposed before this was done, had malaria, and those who came afterwards, were free.

About the last of October, we made a trip north taking in Tianfu, Tientsin, Peking, Hangkow, Wuchang and then back to Shanghai. We took with us some picture charts made by the Council on Health Education. We lectured eight times, combining lectures on health with evangelism. We had opportunities to speak before audiences of men, women and students in the Y. M. C. A. halls, in high schools and academies and before Nurses' Associations. In this short trip of a fortnight, we lectured before more than three thousand people. Everywhere the most intense interest was manifested. At the close of a very enthusiastic student meeting a number of young men inquired as to particulars for securing charts and material for lectures that they might use in reaching the people in the crowded districts. Undoubtedly there are numbers of young men and women who could be used most effectively for this purpose—spreading good news of clean lives, clean homes, clean cities, if they could be given the material and information required. Surely now is the time to act quickly.

Even on board the steamer we did not lose our opportunity. After one of our talks, an official came forward and said, "Who are you? This message ought to be carried throughout China, not only to students but to all classes of people, especially to the ignorant and superstitious country women."

Upon reaching Shanghai, it was evident to us that we were to start some kind of active medical-evangelistic work. Lack of cooperation and some misunderstanding between the mission workers here and the Boards at home has held up the Union Hospital work that we were invited to enter upon and that door seemed closed and as we prayed for guidance, it was made very clear to us that we were to start independent work among the people at our door. We have lived among the masses too long and the over-powering sense of the needs of the suffering Chinese world was burned too deeply upon our souls for us to be content to sit idly by and wait for controversies to cease. Young women were applying from many parts of the country to come to Shanghai and study hygiene, public health, nursing and midwifery under us and when we said to one group, "We have nothing to offer you but the Cross. We have no funds, no hospital—we can only give you methods at present and you will have to pay your own way—" they answered by packing up their things and coming steerage, bringing their own bedding and other worldly possessions. In haste we made ready for this volunteer student body and we now have forty young women, mostly of high school grade, in our Bethel Nurses' Training School. In November, Dr. Phoebe Stone and Miss Lillian Wu joined us. They had tendered their resignations to the Danforth Hospital and were eager to commence work with us as so long planned. Our united forces make possible the instruction for the nurse students from the two physicians, practical work under Miss Wu, and Bible instruction and evangelistic methods of work. We have the great joy and comfort this year of having Doctor and Mrs. Nast with us. After lovingly caring for us through the long illness that followed our breakdown in health two years ago, these devoted friends of ours and China, decided to return with us and spend a year in the country they have so long loved in His

name. To Bethel Training School their coming has proven a great boon. Mrs. Nast is teaching English for practical use to the nurses, having classes every day and also has charge of the music department, for nurses must ever be ready with voice in song for the evangelistic meeting and for all special occasions. And Doctor Nast with his spiritual messages in the chapel from week to week is proving a great benediction to the school.

Here in Shanghai in connection with the training school, we have divided our classes into five different groups for holding weekly health meetings for mothers and other women who are interested. At five different places lectures are reproduced by the students and three to four hundred people hear them, weekly. After these talks, the evangelists follow with their message. Although "infection," "disinfection" and "prevention" are new terms to the populace, it is a case of "line upon line, precept upon precept, here a little, there a little," so that the people are awakened to a sense of danger and precaution, that, in case of epidemics the people's lives would be protected. As disease came through sin, ignorance, poverty and superstition, so the Gospel message of health, liberty and the abounding life through Jesus Christ must be preached. Then like the Psalmist the redeemed can sing, "Bless the Lord, O my soul, and forget not all His benefits, Who forgiveth all thine iniquities, Who healeth all thy diseases." Then, indeed, our bodies are made holy, fit temples for His continued indwelling.

The opening of a small hospital in connection with a dispensary was the next need with the coming of the Nurses' Training School. One day while going from Bethel to the city streets we were attracted by a row of very neat-looking houses just being finished. They formed what in America would be called an apartment house. They were two-storied, tile-roofed, small veranda running across the upper story, a glass front across the entire first floor, the front room

intended to serve as a shop in each apartment. We coveted this spot for His work. Located on one of the leading French Boulevards and street car lines, within a few blocks of Nanking Road, the Fifth Avenue of Shanghai, we realized it presented tremendous possibilities for service. It is too long a story to tell how God has given us four of these fine new apartments for Bethel No. 3 Day School and Gospel Mission where day and night schools are held and daily evangelistic service; Bethel Dispensary and Hospital—the latter having sixteen beds—and the Headquarters of the W. C. T. U. Here day and night whenever one chances to pass this busy corner, the most conspicuous sight is a curious, jostling crowd of men and women at the dispensary door. The work is rapidly growing and the group of workers stationed here are enthusiasm itself over the prospect of a great work. Three day schools have been opened in the crowded centers of the native city and are known as the Bethel Schools. Despite the fact that there are various missions at work in Shanghai, it was not necessary to go far to find whole districts absolutely untouched by any Christian influence. As our little band of eager evangelists gathered the crowds of children in and asked the question, "Have you ever heard of Jesus, the Saviour?" the answer was given by some, "Yes, heard there *was* such a One, but never heard with our own ears." And now they are hearing and learning to love Him!

Four crowded Sunday schools, where the Bible is taught by the group of nurses and teachers, have been established. It is our hope to open in connection with the day school and evangelistic work, the dispensary also where suffering bodies can be cared for and these dispensaries will be feeders for the hospital we are praying for and expecting.

But perhaps no open door has given us greater joy than one that has swung wide before us. From the upper veranda of Bethel we can count twenty-

three smoke stacks. Factories, every one of them! Factories for weaving cotton fabrics, factories filled with men, women, children, yes, and often mere tots who ought to be in the free kindergarten circle! One sees them sitting on stools before the swinging shuttle, tiny feet that should be dancing with fun and frolic, steadily working the squeaking treadle from early morning until nightfall. And at the noon hour, no, the noon fifteen minutes, allowed for eating the rice that has been brought from the hut home in the morning and warmed up by pouring hot water over it—at this resting-time, our evangelists have found their way into the factory. There eager groups of workers stand for fifteen minutes—for there are no seats provided—while the leader gives a brief message and the little group of nurse students who have accompanied her, sing a gospel hymn and then, almost before the short prayer is finished, the gong sounds and the two hundred Chinese workers are back at the treading of the wheel and the tossing of the shuttle! But the seed has been sown, the monotony of the long, dreary day has been broken by the message and "His Word shall not return unto Him void." We long for money to rent rooms, heat them these bitter cold days, and station blessed evangelists, women with passionate love for Jesus to live among these toilers and welcome them to one bright spot, one safe spot in this overcrowded district. And if God has a mission for us here, He who opened this door will supply all our needs.

We have had a wonderful Christmas. From the Chinese supper with our big family of one hundred and ten nurses, students, children and servants on Christmas eve, and the tree and gifts that followed, through the beautiful sunrise prayer meeting when the "White Gifts for the King" were brought in and laid a love-offering at His feet, on through the happy day with its busy round of exercises by the children at the three day schools and the showing of the stereopticon pic-

tures to those who had never seen and the grand wind-up with Christmas program and a bit of the Hallelujah Chorus by the nurses—all, we say, was beautiful, blessed!

There were no boxes from friends in America this year for our work has been too recently started for this, but we believe another year will find us with gifts for those we are seeking to help.

And they are legion! We thank God we are here in Shanghai for we believe it is His place for us. We want to feel that you, dear friend, will pray for us each day that this training school will reach out through its graduate nurse-evangelist to all parts of needy, suffering China. We want your support as God shall direct you to give to this work. Many poor, but earnest Christian girls are pleading to come and study with us. These must be supported. It will cost one hundred dollars a year for her board, uniform and books. Will you or your friends help one of these girls? Three years will give her the training and send her out as your representative.

For a few years the day schools will need support and teachers, but we believe except among the very poor, that these will soon become self-supporting.

We are happy to report that we are all in perfect health. The climate of Shanghai is proving a great improvement on the malarial district where we have previously worked and every one in our big family is gaining.

We have said that we are in an independent work. No! If ever a work were dependent it is this one—dependent on Him who is our Leader and it has been a perfect joy from day to day to experience the surprises that God has given us,—expressions of His love and care. And as we step out into a new year with the future unknown, we hear His voice saying as did His children of old as they too went out into the untried path, "Thou shalt remember all the way which the Lord thy God led thee, to humble thee and to prove thee, to know what was

in thy heart whether thou wouldst keep His commandment or no." And we WILL remember!

Very truly yours in His service,
MARY STONE, M.D.,
JENNIE V. HUGHES,
PHOEBE STONE, M.D.

P. S.—All gifts for the work, in money or packages should be addressed c/o American Post Office, Shanghai, China.

"YOUR INTERCESSOR"

A missionary on furlough from India, tells in *The Zenana* of a conversation with a young girl who was the only other occupant of her compartment in a railway train in England. Learning that the missionary had been at the Keswick Convention, the girl said: "I've read about the request of the India missionaries for missionary intercessors, and I thought I'd love to be one; but I don't know a single missionary anywhere." A moment later she said: "Why, I believe you are a missionary! May I be your intercessor?"

That was six years ago, and, the missionary goes on to say, "I have never seen that girl since, but we have been in close touch by letter all the time. To be my effectual intercessor, she has read and studied and asked questions, till she knows and understands, to an almost incredible extent, about my work and surroundings, my helpers, and the people I am working among. I cannot tell you what unspeakable help her prayers have brought to me hundreds of times, and how real a fellow-worker I have felt her to be. I should never think now of counting up our staff in that district without counting her as one. Last week I had a letter from her, in which she tells me how her life has been quite changed by this missionary service. Her lonely, quiet village life has been filled and made rich and large by the spiritual partnership. She tells me, too, that through becoming missionary intercessor for me, the missionary cause has become real and dear to her as it never was before."

NEWS FROM MANY LANDS



INDIA AND SIAM Famine Conditions

WORD comes from Dr. R. A. Hume, of India, that the rains have utterly failed in the Ahmednagar and Sholapur Districts of Western India, and that they now face worse famine conditions than they have known since the terrible days of 1900. The British Government has opened big famine camps for relief, but must work in a wholesale way, and asks the mission to cooperate in the relief of special classes of sufferers who need personal attention. Native Christian workers, whose meager salaries of three to six dollars a month will not buy enough even of the coarsest grain to feed their children in these famine days, must have a small supplementary grant if they are to stay in their villages and work for the sufferers. Two or three dollars may save the lives of a family and a few thousand dollars will do an immeasurable amount of good. Gifts for famine relief may be sent through the American Board, 14 Beacon Street, Boston.

The Hindu Missionary Idea

REFERENCE has already been made to the Hindu Missionary Society, founded at Bombay in 1917, with branches at Nagpur, Poona and Bagdad. Its 360 members are scattered throughout India. The *Indian Social Reformer* recently had this to say of it:

"Under its auspices 78 persons have reverted to Hinduism,—six Mohammedans, eight Buddhists and 64 Christians. More, we are told, expect to do so. These are not imposing results, but it will be a mistake to regard them as devoid of significance. There are signs that there is a widespread feeling of disappointment and discontent among an increasing number of Indians who have accepted Christianity. The causes of this are complex.

At the bottom of them all is the wide divergence between the teachings of Christ and the practice of Christianity by the nations which send forth missionaries for the conversion of non-Christian peoples. It will not be too much to say that the more the teachings of Christ come to be appreciated the greater is the feeling to which we refer. Then there is the growth of national feeling in India itself which tends to impel Indian Christian thinkers to move toward an Indianized Christianity that easily runs into a Christianized Hinduism. The establishment of the Hindu Missionary Society is thus a sign of the times."

The Harvest Field

University of Calcutta

TWENTY-SIX thousand students are in attendance at the University of Calcutta, the largest enrolment of any university in the British Empire, and about the same number as the enrolment in universities on the British Isles. Since the arts course is the doorway to government service, the majority, 22,000, take this course. Most of the undergraduates are Hindus, while very few Mohammedans can be induced to attend. The Scotch college, supported by the united churches of Scotland, has 1,142 students, the great proportion of whom are connected with the Christian religion. A commission of inquiry into the university has just published the results of their investigations, and it is certain that there will be vital changes in this the greatest educational institution of India. Among other things, much greater stress will be laid on the study of science.

Australian Christian World

Moslem and Christian Rule Compared

WHILE Indian Moslems have been perturbed over Turkey's defeat in the war, they have at the same time

been much enlightened as to the nature of Mohammedan rule unmodified by Christianity. Tens of thousands of Mohammedan sepoys have served in Mesopotamia and been witness to the unutterable squalor of a land under typical Mohammedan rule. They have been able to contrast this with conditions prevailing in France and England, and for that matter in India under the government of a Christian power. They have also seen the Y. M. C. A. at work, and taken notice of the fact that Islam provided not a single agency to do similar work among them.

Bishop Fisher in Burma

AFTER his first day spent in India as bishop, being rushed in an automobile from one place to another Dr. Fred B. Fisher declared that Kipling was in error when he described the fool who died trying to hustle the East. Dr. Fisher writes that he is amazed at the rapid change in India since his first trip sixteen years ago, and even since the second visit in 1917. There is a new India which must be reckoned with in international settlements. Amazing changes have also taken place in Burma. A boys' high school in Rangoon has 800 pupils in attendance. So rapidly has been the growth of Chinese work there that the missionary in charge has been obliged to make use of an abandoned stable for Sunday school classes.

India's Transition

ONE of our American workers in India writes: "The spirit of India becomes more restless each year. Crisis follows crisis in the social and religious life of the people. Female education, woman's suffrage, widow remarriage, intercaste marriage, intercaste dining and temperance are much discussed subjects. India has changed, is changing, and will continue to change until she becomes the great united people she ought to be. The opportunity was never greater for giving expression to Christianity of the New Testament type. We must not fail India in this time of transition."

New Birth Illustrated

TWENTY years ago parents in India would not allow their children to repeat verses about Jesus, although "proverbs" were not barred. The past year a Christian Endeavor Rally was held at Aruppukottai, and children from nine schools took part. One group chose for their exercise the story of the young king Josiah cleansing the temple after finding the "Book of the Law." The girls brought a small idol such as is seen in many homes, and a large iron spoon of charcoal and incense to illustrate their former life. Then they told the story of Josiah, and when they came to the part of the cleansing of the temple, they overturned the idol, spoon, etc., and holding up a Bible said, "We too have found the Word of God, and so have turned all idol worship out of our lives and we now worship the true God." Not a word of objection was heard from any parent.

Life and Light

Future Queen of Siam

THE King of Siam has just been betrothed to Princess Vallabha Devi, who was for several years a student in the Harriet House School in Bangkok, operated by the Presbyterian Board of Foreign Missions. Following the announcement of the betrothal, the father of the princess sent to the mission school an invitation for pupils and teachers to attend a reception to the princess at his home.

The present King of Siam is considered the best informed man in his realm and abreast of the times in his work and thought; and the announcement of his betrothal to a student at a Christian school is a matter of great satisfaction. Siamese advices do not directly say that the princess is herself a professing Christian, but even if she is, officialdom would not proclaim it. It is noteworthy that she has been under Christian influences for several years.

The Presbyterian

CHINA**A Wise Ruler**

YEN SHI-SHAN, Governor of Shansi, is an outstanding figure in present-day China. The key to his power and influence is his definite acknowledgment of God's sovereignty and man's responsibility to Him.

When provinces adjoining are in disorder he has maintained quiet. He has encouraged agriculture, forestry and sericulture; introduced uniform weights and measures, and more enlightened legal procedure; established schools for girls and compulsory education for boys, and circulates on the widest scale literature for the practical and moral uplift of his people.

Many worldly-wise maxims are incorporated in this literature, such as:

"It is not poverty to be without money, but it is true poverty to be without a trade."

"The parents' behavior is the children's die; if good, the impression will be good; if bad, the impression will be bad."

"The experience of the uneducated is much to be preferred to the experience of the educated."

"Not to teach your son morals is like rearing a thief; not to teach him a trade is to cast him off."

Record of Christian Work

Peking University Expanding

CONGREGATIONAL, Methodist and Presbyterian Boards, and the London Missionary Society are united in the Peking University; and have just purchased sixty acres of land outside the city near the site of the National University and the Indemnity College. The plan is to secure a modest but complete equipment for high grade work. The limited work now being conducted in temporary quarters shows students from practically every province who wish to study at the national capital.

Peking is becoming a great educational center. There are now over 15,000 young men in the higher grade government schools, ranging from the National University, with an enrollment of 2,248, to the selected 85 in the

Customs College; and there are more than 30,000 in Peking's lower schools.

The Congregationalist

National Conference Postponed

IN order to allow ample time for the five commissions to properly complete their surveys, the date of the National Christian Conference has been postponed to the last week of April, 1922. This postponement will also give opportunity for more adequate preparation of the church in China, to measure the results of the Lambeth Conference on Christian unity, and to understand the plans for cooperation which it is hoped will be formulated at the first meeting of the International Missionary Committee, scheduled for the fall of 1921.

Proposed Woman's College

AS a result of a suggestion made by the Executive Committee of the Union Normal School for Young Women at Chengtu, twenty workers appointed from eight missions are at work on plans for a Woman's College in West China. If the institution can be coordinated with the West China Union University at Chengtu, an initial sum of \$250,000 will be sufficient to start work with eight teachers. In case this plan is not adopted, \$300,000 will be needed.

Conditions have changed rapidly in this great western district, and the need is growing for an institution for women of college grade. Last year, thirteen girls went from Chengtu to Peking and Nanking for college work, and keen interest is manifested in the proposed new school.

Revival in Kashing High School

A LETTER from Rev. Lowry Davis, Principal of a Boys' School in Kashing, describes a revival among the students. A band of students and teachers pledged themselves to pray daily for a special spiritual awakening among the students of the school, in preparation for the coming of Mr. Chen, National Student Y. M. C. A. Secretary and a convert of the China Inland Mission at Wenchow.

His addresses were most impressive. Even the small boys sat on hard benches listening intently for more than an hour. After several days of preaching and prayer a direct appeal was made, and 116 students accepted Christ. Of these, 45 have been formed into two enquirer's classes. There remain now only a few out of 250 students who have not yet openly declared for Christ. Over 200 students belong to the Pocket Testament League.

Presbyterian Standard

American Management of Relief

CHINESE organizations and wealthy Chinese will not give money to famine relief unless it is under foreign management, preferably American, and distributed by missionaries. Rev. Charles H. Corbett, a Peking missionary now serving as Executive Secretary for the International Famine Relief in the Province of Chihli, writes of what is being done. The Governor of the Province gave \$500,000 local currency to be distributed throughout the famine districts in this Province. Some counties received \$5,000, and some \$4,000, and when distributed to the poor, each adult got anywhere from 12 to 20 coppers and children only half as much. At best this was *only enough for one day!* In some cases it took three days for the people from the more distant places to come to the county seat, receive their dole and return.

The plan adopted is that of opening schools for the very poor children, and giving them five cents a day for every day they come, with an extra five cents for Sunday if they have a perfect record for the week. In this way we hope to be able to keep alive about 6,600 children, and give them a little instruction at the same time. But this will *save only about six in a hundred* of the very poorest children, and makes no provision for parents, except as the children can spare a little from their portions.

American gifts to Chinese famine relief now amount to about \$3,000,000, but this is very inadequate.

Against Early Marriage

PROF. WILLIAM CHUNG, of Tsinghua College, is known as an original thinker. He spends all his leisure time and his vacations in promoting anti-early marriage teaching, of which there is strong need in China. Mr. Chung's campaign is proving singularly effective. The literature is printed on the back of picture post-cards, which the recipient treasures for the picture and incidentally preserves the literature. Mr. Chung served on the Chinese Educational Commission in Washington for several years, and when he first began this campaign he sent the cards to missionaries for distribution, most of the funds required being from his own income.

On the cards are also printed anti-foot binding, anti-liquor, anti-tobacco, anti-opium, anti-deforestation and a score of "anti" messages.

Millard's Review

Gambling Abolished in Canton

PETITIONED by more than 50,000 members of the Anti-Gambling Society, headed by religious leaders, asking for the abolition of gambling in Canton, China, the Governor of Kwangtung Province has prohibited gambling there. The official order was given following a great demonstration of over 15,000 citizens of Canton in a parade several miles long, lasting six hours, when the petition was presented. In this great Christian parade, one of the largest in China in many years, representatives from all the Christian colleges participated. Lee Mink Tak and Tse Ya Luk were the marshals of the parade, with volunteers from the Canton Christian College and secretaries of the Y. M. C. A. as their aides.

The Presbyterian

JAPAN—CHOSEN

Freedom for Women

A BILL, designed to nullify the law prohibiting women from attending political meetings or joining political associations has the support of members of all parties in the Japanese House of Representatives. The grant-

ing of the franchise to women in the United States is believed to have accelerated this movement. An address in advocacy of the bill declared that "To make women better wives and mothers, abolition of the regulation is imperative."

A Buddhist Salvation Army

THE Japanese Salvation Army is encountering opposition from a rival Buddhist organization, it is said, and has been threatened with expulsion from Japan. At the Silver Jubilee Conference of the Christian Association, Buddhist supporters attempted to break up the meeting, but serious disorder was avoided. According to *The Far East* (Tokyo), the disturbers were influenced by the "Buddhist Salvation Army," the leader of which had declared that "he and his friends would fight the Christian Army out of Japan." The incident seems to show the influence which the Japanese Salvation Army has attained. *The Far East* quotes from an article in the *Taiyo* by Mr. Kanzo Uchimura, a Christian:

"Of charity work Japan had not been entirely innocent, but it was the Christians who organized it. All organized charitable undertakings—the reformation of depraved children, the protection of released prisoners, orphanages, the improvement of prisons, etc., were started by Christians. The same was the case with the movements for temperance and the abolition of licensed prostitution. As for poor-relief work, all that is done by the Buddhists of all sects does not come up to what is done by a single *yamamuro gumpei* of the Salvation Army. No original charity work worthy to be introduced to the world has been started in Japan by any set of men other than the Christians."

Literary Digest

Japan's "Garden of Children"

FROM a missionary standpoint it is because there are so many children everywhere, in the cities or on the village streets, who could easily be gathered into a kindergarten; and because

in a mission kindergarten one is usually so untrammelled by government regulations and so free to teach Christianity to children at the most impressionable age, that kindergarten work in Japan offers a field of such extraordinary missionary interest. So far from opposing Christian teaching, parents in many instances are eager for it, because they realize that a Christian kindergarten has something to offer—some peculiar method of building character in the child which a government kindergarten, however well equipped, does not seem to possess. For this reason, the seed should be thoroughly sown that indifference or hostility in a heathen home shall not destroy the fruit.

In a Japanese kindergarten the children had a lunch each day, and before they ate it they bowed their heads and gave thanks. One evening at home a little girl bowed her head and gave thanks for her rice.

"What are you doing?" asked her father.

"I'm thanking God for this food," said the little girl.

"But your mother cooked that rice for you," he said.

"Yes, father, but she did not make the rice: God made it for us."

"That is strange teaching," said the father; but he thought over it and finally went to ask the missionaries what it all meant. The teaching begun by the little kindergarten pupil went on in that home, and now all the family acknowledge God and His goodness.

Sunday Observance

GOVERNOR SEKIYA, of Shizuoka Prefecture in central Japan told Dr. Frank L. Brown at a meeting of World's Sunday School Convention delegates that at a recent conference of governors he had proposed that Sunday hereafter in Japan should be observed as a day of worship and religious instruction. This proposition was approved by the governors and is now before the Japanese Cabinet.

It is also stated that the Empress of Japan, feeling that Sunday has become too largely a day of recreation, plans to have regular religious instruction in her household on Sunday. If this is done, the custom will be generally observed, for it is customary to follow the example of the royal household.

Growth in Sunday School Work

DR. R. M. WILSON, of Kwangju, Chosen, whose appeal for warm vests for lepers was so generously met by readers of the REVIEW, over 500 vests having been sent, writes of the effective Sunday school work at that station. About fifty pupils go out every Sunday morning and gather in the heathen children, bringing in from one to ten each. Sang Chin Soo brought 91 and her brother 71 new pupils in six Sundays. Doctor Wilson offers to pay the postage if anyone will send him word of a similar record in America.

Twelve years ago the first Sunday-school was started, with about twenty-five in attendance. There are now *seventeen* schools in Kwangju with a combined membership of over 1,200. Each new pupil receives an American picture card; another card is given when he brings ten new scholars and when he has brought fifty he gets an American Red Cross button. More picture post cards are greatly needed, and Dr. Wilson asks that friends will send as many as possible. A small printed tract, with questions on the life of Christ or other Bible stories, is pasted on the back of these post cards by the missionaries.

Doctor Wilson describes the usual method of building up a Sunday school in that field. Going out to a village, the missionaries are soon followed and surrounded by crowds of children who call out "Jesus people," "Westerners," etc. They enter a yard and ask permission to sing and this granted they soon have the children learning "Jesus Loves Me, This I Know." Then they are told of Christ's love and sacrifice, and are given some picture

cards. The following Sunday about the same thing is done, with an increased audience, and as the weeks go on definite instruction is given.

MOSLEM LANDS

Encouragement in Turkey

DR. GEORGE E. WHITE, President of Anatolia College, Marsovan, Turkey, writes that more than two hundred boys are in attendance at the college this year, and that many of them are Moslems, a larger number than ever before in the thirty-five years of the college's history. The Moslem Governor brought his two sons, and begged the president to accept them as students, since he did not wish to trust their training to Moslem teachers. Many Moslems are only waiting for an opportunity to send their boys to Christian schools for training.

Missions in Aleppo

THE evangelical congregation in this large city of northern Syria is for the first time in sixty years receiving the attention of an American resident missionary. For six months Rev. George C. Doolittle, of the American Presbyterian Mission, has conducted services in a double room on the premises of the English Presbyterian Mission to the Jews. The numbers in attendance have filled the place—at times almost uncomfortably. Mrs. W. K. Eddy, formerly of Sidon, has undertaken work among the women.

Sunday services include preaching in the morning, a vesper service in English at the Near East Relief Home, and a stereopticon lecture in Arabic at the Y. M. C. A. The Arabic-speaking congregation needs a church home, so that the evangelical work in Aleppo might receive new impetus and maintain steady growth.

The Purity Movement in Egypt

THIS important work is making a real impression, and many soldiers and Egyptian lads are being saved from sin. The Eddy meetings had a beneficial effect in arousing many to a

realization of the physical consequences of immorality. The villages of Egypt are full of disease caused by impurity. There is need of a *crusade against sin* in every land, regardless of race, station or religion. Sin strikes at physical and spiritual life in individuals and in communities. Even the Azhar University Mohammedans are waking up and giving the matter attention.

An "Alliance of Honor" has been founded in Cairo and has branches in Assiut and Assuan. Members pledge themselves to purity in thought, speech and act, and to encourage purity in others. Pray for Mr. Arthur T. Upson and his associates.

Egypt More Quiet

A WRITER for *Christian Work* who is in Cairo says that there is a decided lessening of enthusiasm for freedom manifested in newspapers and political demonstrations. Most Egyptians say they are going to have freedom, but the more thoughtful acknowledge that they have asked for too much. Another indication that conditions are more settled is that British officials no longer talk of losing their positions. There have been fewer strikes among students, and those which took place seemed to be prompted more by the students' fondness for making speeches and shouting than by true patriotism.

Coptic Sunday Schools

THE reading of "How to Conduct a Sunday School," by Marion Lawrance, is largely responsible for an extensive and increasing Sunday school work among the Copts of Egypt. This book has been translated into Arabic and published by the Nile Mission Press. A Coptic employee in the Cairo Post Office, Joseph Alexander, is the leader who is cooperating with Rev. Stephen Trowbridge, Sunday School Secretary for Moslem Lands and a representative of the World's Sunday School Association.

Last March Mr. Alexander began with a small group and the Sunday

school which he organized in the Orthodox Coptic Cathedral, Cairo, now numbers nine hundred children. He has also started several branch Sunday schools in other parts of Cairo. One of these schools is located in what was a closed and even abandoned Coptic church, now called by Mr. Alexander, the Children's Church. With the official approval of the Coptic priests a special edition of Sunday school lesson helps has been printed for these Coptic schools, since the priests object to the use of lesson helps which bear the imprint of any missionary organization. There are already fifty new teachers in this movement.

The working committees bear Bible names, for example: St. Luke's Committee visits scholars who are ill, the benevolent work committee is named for Mary, the mother of Jesus and St. Mark's Committee is for missionary work.

AFRICA

Winning Nigeria

THERE is no part of the world where the movement towards Christianity is so strong as in Nigeria. In one year there were more adult baptisms in Nigeria than in the whole of India, Ceylon and China put together. The number of adult baptisms in 1919 were as follows: Nigeria, 7,924; India and Ceylon, 2,714 and China, 1,796. Unlike the mass movements in India, every stratum of society is equally involved.

C. M. S. Gleaner

African Communion Service

THE Communion service is a notable era in the life of an African Christian. Weeks of careful examination precede the celebration of the sacrament. It is two years after a convert gives up his fetish before there is any possibility of his being received into full communion of the Church and partaking of the sacrament. His first act is a negative one, giving up his fetish; the second positive, giving of his substance; the third, spiritual, telling the story. He is put into a

catechetical class where for two years he is under close supervision. Then comes the examination before the sacrament.

One of the missionaries thus describes the Communion service:

"Rolls of cassave, the bread of the natives, are broken in small pieces and passed by the elders on enameled plates. The wine, either diluted grape juice, or the red juice of native fruits, is passed in glasses which are refilled out of an ordinary water pitcher and sometimes out of a bucket, but no matter how simple the outer signs, there is real hunger and thirst after righteousness which finds its satisfaction in the contemplation and appropriation of Christ's Sacrifice. It is principally the constant observance of this rite which has made the many tribes of Africa into one tribe—the tribe of the living God."

Enterprising Black Boys

THE Industrial School at Elat, West Africa, is operated at an expense of \$18,000 a year, in addition to missionaries' salaries, yet it asks no appropriations from any board. How is this accomplished? The tailors' class makes garments by the thousand for evangelists and teachers throughout the field. The carpenters' class is filling an order for fifty-two pieces of furniture for a lawyer in Douala; several articles of furniture have also been completed for the stations of the Paris Evangelical Society. The saw-mill is cutting a large order for lumber for a French trading firm that wishes to put up some dwellings and warehouses. The bushrope chair and sofa class is having difficulty in procuring sufficient bushrope for their work, because many of their former apprentices have not only started business of their own, but have also taught other natives to do the same. A tannery has been started on a small scale for tanning the hides of antelopes, wild pigs, bushcows, etc., and a very good class of leather has been obtained; a few pairs of good, strong, leather shoes have already been com-

pleted. The blacksmith shop repairs motorcycles, old kitchen utensils, stoves, kettles and tubs.

Christian Work

Brick Houses in the Congo

PROVISION is being made through special gifts for building brick houses for missionaries of the Southern Presbyterian Church in the Congo. Those familiar with the discomfort and danger of living in houses of the native type,—the ravages of white ants and the unwelcome visits of poisonous reptiles, will appreciate what it will mean to the missionaries to be able to bar out these menacing creatures of Africa.

The interest aroused in this effort has turned attention to work in the Congo, with the result that several new workers are planning to go to that field.

Work in Basutoland

THE work of the Paris Missionary Society in Basutoland was begun in 1833. There are now in full membership of the Church 29,682 men and women, and collections taken last year amounted to 224,159 francs. Eleven missionaries oversee and direct this whole work in thirty-one stations, 307 annexes and 363 schools. There is also one theological teacher for training native pastors; one Bible teacher, and one normal teacher with several assistants. The Normal School at Morija is one of the best in all South Africa.

In Barotseland on the Zambesi, the change since Coillard planted a mission in 1884 is very marked. Instead of King Lewanika with his 200 wives, there is King Litia, a church member, with one wife. Slavery has been abolished by law, and the king is firmly set against drinking customs.

EUROPE

Spanish Christian General

GEN. JUAN LABRADOR is the one Protestant high in the ranks of the Spanish army. On one occasion he refused to dismiss seventy workmen from the arsenal of Carraca, out

of respect to their conscience. For this he was denied the honor of the Order of San Hermenegildo, yet he has served his country in peace and war for forty-six years, and has often been decorated both for military service and for scientific achievement. He affirmed in a recent statement that the Bible is his source of strength, and that its daily reading has sufficed to support the moral life in a situation exposed to great temptations; and to give courage to make known to great numbers of his countrymen the way of salvation.

Opportunities for McAll Mission

THE McAll Mission to the French people is entering upon its fiftieth year. The families which the mission assisted during the war are responsive to religious teaching, and in the present opportunity to train orphaned children, the mission has an outlook broader than any hitherto seen. The workers are hoping to secure funds for another vacation farm for children, and also for another Gospel boat.

Methodism in Italy

THE Methodist Church at Vicco-bellignanh, a village in Italy, is made up of robust peasants, fierce looking, powerful men and women from the vineyards. Those who are unable to get to the services eagerly ask for particulars of the sermon, and this has led to the pastor sending around his manuscript for the benefit of absent members.

In Rome English Methodists have opened a preaching hall on the Tiber embankment, opposite the castle of St. Angelo and within sight of the Vatican. It is always filled on week day and Sunday evenings. Although opened only in September, by the end of the year it saw twenty-two persons taken into full church membership, and sixty others publicly giving their names and addresses as inquirers.

Religion in Russia

TO SOME observers, the red atheism of Russia's political leaders has served to intensify the religion of

the masses. Boris Sokolov, a socialist revolutionist who escaped a Bolshevik prison, testifies to the spirituality of the common people and speaks of the impression made upon him, "a stranger to religion" by the deep piety of the masses. The bureaucratic orthodox church is gone, he says in a Russian radical daily published in Paris, and a more Christian, freer church is arising. At present, Bolshevism is not interfering with religion—more than that, communists are being married in churches, and when at the point of death the priest is sent for in many instances.

Recently religious fraternities, "Bratsva," have been gaining popularity in Petrograd, according to Sokolov, and these are formed in groups to discuss religion and philosophy. All those taking part are members of the Orthodox Church, and seem to be modeling the movement after the Stundist method of Bible study and discussion.

LATIN AMERICA

Home Rule for Santo Domingo

FOUR years ago when the United States government assumed control of Dominican affairs the Dominican government was overdrawn by about \$15,000 and payment of all expenses was far in arrears. In view of the fact that all indebtedness has now been paid, and the treasury has a balance of \$3,000,000, the United States government believes that the time has come to withdraw from participation in Dominican affairs. President Wilson's proclamation announces that a commission of representative Dominican citizens will be appointed who will be entrusted with the formulation of amendments to the constitution and a general revision of the laws of the republic, such amendments to be submitted to a constitutional convention and to the National Congress of the Dominican Republic.

Religious Instruction in Yucatan

A FAR-REACHING work is being carried on in Yucatan by Rev. and Mrs. Molloy, of the Presbyterian

Mission in Merida. In addition to their church activities, they have fitted up four rooms in the center of the city as library class rooms and recreation room. Those taking advantage of the courses include students, salesmen, lawyers, physicians, engineers and musicians, and all declare this center to be the only place they have known where high ideals are set before them. The work is primarily evangelistic, and is reaching a more highly educated class than any previous work.

New Bible Society Agency

SECRETARIES of the American Bible Society representing the United States, the Near East, the Far East and Latin America held a three days' conference early in February, when it was announced that a new agency has been established on the West Coast of South America, to be called the Upper Andes Agency. It includes Ecuador, Peru, Bolivia and the southern part of Colombia.

The conference planned the largest year's work in the history of the Society. It is hoped to distribute at least 5,000,000 copies of the Scriptures during 1921.

NORTH AMERICA

The Neglected Caddies

AMONG the most neglected classes of children in the midst of Christian institutions are the caddies who carry around the bags for millionaire golfers. These boys work every afternoon in the week and all day Saturday and Sunday. Most of them are so tempted by the money to be earned that they entirely neglect church and Sunday school. Their surroundings are often unwholesome, the conversation on the links is sometimes corrupting and their idle moments are usually spent in gambling and degrading conversation.

Some clubs are taking the matter in hand and endeavoring to better conditions: A few unselfishly prohibit the use of caddies on Sunday. In the Montclair (New Jersey) Golf Club, the local Y. M. C. A. has undertaken

a work among the caddies, leading to better quarters in the caddie house, the introduction of outdoor and indoor games, occasional talks on health and morality, providing wholesome reading, educational movies, swimming and an honor system. Already the beneficial results are evident. Let other clubs and Y. M. C. A.'s follow this good example.

New Methodist Missionaries

THE largest number of new missionaries ever sent to the foreign field in any one year in the history of the Methodist Episcopal Church was sent during the fiscal year ending November 1st. The largest previous year was 1917, when 96 recruits were appointed and sent out by the Methodists. During the fiscal year mentioned, 275 new missionaries were appointed, of whom 80 were assigned to South America, 69 to China, 50 to India and Burma, 30 to Africa, 30 to Malaysia, six to Mexico, five to Japan, two to Korea, and two to Europe. The list does not include relief workers in European war areas. A majority of the new appointees have already reached their stations. According to activity they are classified as follows: 103 evangelistic work, 99 educational, 41 medical and 36 industrial.

Lutherans and Cooperation

WHEN three Lutheran bodies formed the United Lutheran Church two years ago the matter of interdenominational relationship was left in abeyance. At the Conference held in Washington last fall the attitude of the Lutheran Church was defined as follows: "It is our earnest desire to cooperate with other church bodies in all such works as can be regarded as works of serving love, through which the faith of Christians finds expression; provided, that such cooperation does not involve the surrender of our interpretation of the Gospel, the denial of conviction, or the suppression of our testimony to what we hold to be the truth."

The Conference declared that there were organizations and movements

into which the Lutheran Church could not enter, but which the Church could heartily commend to its members as important spheres of activity for Christians, such as movements for social and political reform, the enforcement of law and order, the settlement of industrial conflicts, the improvement of the material environments of life, and the like.

Mennonites Migrate Again

MENNONITES in Manitoba, Canada, are preparing to move to Mississippi this spring because the Canadian government has passed laws compelling Mennonite children to attend public schools. These Mennonites use the German language in their religion and hence have been accused of pro-Germanism. They have been driven from country to country since the founding of the sect in the early part of the sixteenth century. It originated in Holland, from which it spread to Germany. Its followers were driven from there because of conscientious objection to war and went to Russia in the latter part of the eighteenth century. When Russia's policy changed in the nineteenth century they came to America, the majority of them settling in Canada. There is not a little opposition to their settling in the United States. The American Legion and other patriotic organizations have urged the Governor of Mississippi to withdraw his welcome and his religious liberty guarantee, but to no avail.

The Continent

Tennessee's Educational Need

ATENNESSEE educator in an appeal for better schools in his state says that never before has Tennessee been in such need of educational readjustment. He pictures almost hopeless conditions, both in the matter of equipment and teaching force, and further states that the social and religious life of the rural communities is decaying because the schools exert no influence.

The United Presbyterian Board of Home Missions is striving for three

objects in their work in eastern Tennessee: to offer boys and girls an education that will raise them far above illiteracy; to make the mission schools demonstration centers from which state schools may receive inspiration and to develop capable leaders in the educational field. Greater results thus far have been attained in the first two than in the third, but spiritual gains the present year are most encouraging. Since September 1st nearly thirty persons have publicly accepted Christ.

A New Mission to Indians

THE National Indian Association has been in existence for forty-one years. Its aim is to start mission work among tribes of Indians where no other Christian body is working, and when the work is fully established and the needed buildings are erected, to transfer the station to the permanent care of a denominational mission Board. The Association has done this frontier work in fifty-two tribes and parts of tribes, and has erected sixty-two buildings.

A new station was opened the past year among the Chippewas and Crees of Montana. A mission cottage and chapel have been put up, and a "fresh air" room equipped for the use of sick Indians who need special medical attention from the missionaries.

The Continent

The Japanese in California

THAT the Japanese are not at present a menace in California is evident from the fact that they comprise only seven per cent of the population. The married Japanese in California number only 15,211, and more white children are born in one year than there are Japanese born in that state in ten years. The Japanese in California own only one-three-hundredths of the farm land, and cultivate only one and one-half per cent of it.

One of the hopeful features of the problem is the fact that there are seventy-two Christian churches and preaching places among the Japanese, and about 2,500 church members in

California. Those educated in public schools eagerly adopt American ideals, language and customs. Unfortunately, Japanese (not American born) cannot become American citizens, though many desire to do so. Many of the Japanese are interested in promoting the best American ideals. They should be treated in a considerate, Christian spirit, and not driven to anti-Christian and anti-American attitudes.

ISLANDS OF THE SEA

For Chinese in Manila

ST. STEPHEN'S MISSION, established by Bishop Brent, of the Protestant Episcopal Church in 1903 for the Chinese of Manila, is the only mission of any denomination among more than thirty thousand Chinese. There are two Chinese races in Manila, differing in language, so that we should have separate congregations for them. A large majority are from Southern Fukien and speak the Amoy language. St. Stephen's services have always been held in this language. We have over 170 communicants, and a girls' school with more than 200 pupils.

MISCELLANEOUS

Twenty Years of Mission Study

ON FRIDAY evening, January 14th, the Women's United Mission Study Committee celebrated their twentieth anniversary. This committee was formed at the suggestion of Miss Abbie Child in connection with the Ecumenical Conference in New York in 1900. Twenty mission study books have been issued and two million copies have been sold. Of the sixteen authors all are still living, and many of them were present at the anniversary and spoke a few words of greeting. These books have been a valuable contribution to missionary literature, and include studies on missionary history in India, China, Japan, Africa, the Islands and Latin America; comparative religion, the Near East, sociology, medical missions, missionary administration, work for

children, the Bible and missions and women's work. The authors include Robert E. Speer, Arthur J. Brown, Jean Mackenzie, Helen Barrett Montgomery, Mrs. Caroline Atwater Mason and others.

The Power of the Press

THE distribution of evangelical periodicals in Spanish-speaking South America, according to Mr. John Ritchie, of Lima, is at present Argentina 7, Chile 3, Peru 4, Colombia 3, Venezuela 2. Of these a few are small sheets for free circulation. If two thousand persons subscribe for a periodical, it is safe to estimate that it has three thousand readers. Mr. Ritchie has personal knowledge of several conversions, and of groups of believers and inquirers called out and organized in some instances without the personal intervention of any missionary, through the ministry of Christian papers.

South America

Missionary Substitutes

A PLAN for sending substitute missionaries as a memorial tribute has been worked out by E. H. Gates, of Flushing, New York, whose son, Lieut. Gordon Dow Gates, was killed by falling from his aeroplane at Southern Field, Georgia, in 1919. Lieutenant Gates' faith in Christ and his desire to be a missionary furnished the inspiration to his parents for sending the inspiration to his parents for sending a worker to take his place. In view of the value of native evangelists they decided to send money for the support of six. The plan expanded so that within a year after the young man's death fifty-two had been provided for,—thirty in Africa, fifteen in India, five in China, one in Palestine and one in South America. These have been placed through sixteen different organizations. The average cost of each substitute is \$44 a year. Mr. and Mrs. Gates hope to make this a permanent work, increasing the number of substitutes as rapidly as possible.

Japanese-Chinese Debate

AT A recent debate arranged by the Committee on Friendly Relations among Foreign Students a novel feature was that the Japanese took this affirmative on the question "*Resolved*, that the Chinese as a nation and as a race have stronger elements of character than the Japanese." The Chinese students spoke on the negative side, thus giving the unique exhibition of Chinese extolling the Japanese and the Japanese extolling Chinese character and achievements.

OBITUARY

William Jessup, of Syria

REV. WILLIAM JESSUP, D.D., eldest son of the late Dr. Henry Jessup, died in the American Hospital in Beirut, on December 12, 1920, one month after the passing of Dr. F. H. Hoskins, with whom he had been intimately associated in the Syria Mission for the past thirty years. Dr. Jessup was born in Syria in 1862, was graduated from Princeton Theological Seminary in 1890 and in November of the same year arrived in Syria. He served as a touring missionary, with his headquarters at Zahleh, Lebanon, until 1914, when he was transferred to Beirut Station, as Professor of Theology in the Beirut Seminary. He served but one year in this capacity, as the war necessitated the closing of the seminary. Dr. Jessup also made a special study of Turkish law and represented the mission in its relations with the government.

A. McLean, of Cincinnati

DR. ARCHIBALD McLEAN, President of the Foreign Christian Missionary Society and an outstanding missionary leader of America, died December 15th at Battle Creek, Michigan. Dr. McLean was born December 26, 1850, and was graduated from Bethany College, West Virginia in 1874. When he began his work with the Foreign Christian Missionary Society in 1900, the Disciples Church had not a single mis-

sion station abroad. Today, there are 42 stations and 421 outstations located in Africa, China, India, Japan, Tibet, the Philippines, Mexico, the West Indies and South America. As some one has said, Dr. McLean found his own church non-missionary, even anti-missionary in some quarters, and left it ranking high among Protestant bodies in amount contributed annually to world missions. He was the author of eight important volumes on missions.

WOMEN TAKE NOTICE!

India has 27,000,000 child widows,—do I think them out of my reach?

There are 27,000,000 children in the United States not in Sunday school,—do any of them live on my street?

Some 20,000 missionaries must be sent out in the next five years,—could my talents and training count?

United States has spent \$25,000 for every Indian killed in Indian wars;—is spending \$1 per Indian per year for education,—how much of that \$1 do I give?

Protestant religious instruction of children averages 24 hours per year; Catholic, 200 hours per year; Jewish, 250 hours per year,—what proportion of that 24 hours do I give?

Three-fourths of the women of the world can not read or write,—what am I doing for the other three in my squad?

Our sisters in Mexico say: "Take the news of conditions in Mexico to the Christian women of America,—they will do the rest,"—do I deserve such a tribute as that from Mexico?

Yearly in the United States, 260,000 babies die of preventable diseases,—what is that to me?

Over 24,000 is Dr. Mary Stone's record for patients in one year in China, and she is a smaller woman than most of us,—am I working out of proportion to my size?

Union Colleges for Women in the Orient now number six,—do I have a personal interest in any one of them?

THE MISSIONARY LIBRARY

Medical Missions. By Bishop W. R. Lambuth, M.D., F.R.G.S. 12mo. 262 pp. \$1.00. Student Volunteer Movement, New York. 1920.

The literature on medical missions is still meager. Dr. Lambuth has the advantage of having been a physician, a missionary, an administrator and a bishop of the Church at home. He is a forceful writer, and knows how to present the facts. The appeal is made because of the tremendous need in non-Christian lands; the training of the medical missionary, the equipment necessary and the secret of abiding results in the work are described. Appendices deal with important questions, statistics, findings of the World's Medical Mission Conference, bibliography, etc. It is the most complete study of the subject up to date.

Missionary Survey. By R. Allen and T. Cochrane. 12mo. 183 pp. \$2.40 net. Longmans, Green & Co., New York. 1920.

This study does not present the results of surveys of the field, but is a clear and forceful presentation of the need for such surveys and the methods by which satisfactory results can be obtained and interpreted. It is a book of special value to survey committees.

The Near East; Cross Roads of the World. By William H. Hall. 12mo. 230 pp. Interchurch Press, New York. 1920.

Professor Hall, who was Principal of the Preparatory Department in Syrian Protestant College, Beirut, and a worker in Near East Relief, gives us a clear picture of the conditions following the war in Asia Minor, Syria, Palestine, Persia, Arabia and Mesopotamia. He describes the Near East peoples, their home life and religions, the general results of missionary work and the need of the present day. It is an excellent textbook for mission study classes.

Home Mission Trails. By Jay S. Stowell. 12mo. 208 pp. The Abingdon Press, New York. 1920.

One of the most important fields for educating future missionaries and supporters of missionary work is the Sunday-school. Home missions are full of heroic incidents and dire need that make a powerful appeal to growing, glowing young people. Mr. Stowell describes particularly Methodist Home Mission Trails for those who seek to interest young people in the great field. The pen pictures of the work and incidents from history are typical of work in other fields, and are suitable for interesting readers in the whole task.

Mr. Stowell first describes the work of a pioneer missionary in New Mexico and Arizona, and the conditions and progress there today among Mexicans and Mormons. The growth has been remarkable in some of these fields. The work among Mexicans in California is marked by an organized church, clinics, "good will" industries, kindergarten classes, clubs for boys and girls and other activities. Many conversions have resulted, and some of the stories are told. Another field described is in Imperial Valley, California, where Americans, Mexicans, Hindus, Negroes, Chinese, Japanese and others are found among the settlers.

Mr. Stowell further describes the important work for the American Indians in the western states where Methodists are working, the missions to the Negroes, North and South, and for immigrants in the eastern states. These chapters are brief sketches rather than studies; hurried glimpses rather than surveys, but they show many points of interest and importance on home mission work.

Enlisting for Christ and the Church.

Howard Agnew Johnston. 12mo. 180 pp. Association Press, New York. 1919.

There is no work so important as the bringing of men and women into personal harmony with God. Dr. Johnston has had many years of experience in this service, and has collected the results of his thought and experience in these fifteen weeks of daily studies on personal work. They are intended for classes, but will be valuable for pastors, Sunday-school teachers and other personal workers. Dr. Johnston aptly describes the "lost" as those not knowing the Way of God. This book points the way.

The Church and the Community. By

Ralph E. Diffendorfer. Paper, 50 cents. Cloth, 75 cents. 177 pp. Council of Women for Home Missions, New York.

These studies are the result of the Interchurch Home Mission Survey and are by the Director. They emphasize the need for community social centers and social service. This is no doubt important, and the studies are illuminating, but while Dr. Diffendorfer emphasizes the Christian motive, he seems to overlook almost altogether the need for personal evangelism.

The Powers of Darkness. By A. Mil-

dred Cable. Pamphlet. 6d net. China Inland Mission, London. 1920.

These are observations on demonology by a missionary in China. They are worthy of careful reading before one ventures to follow the modern fashion of attributing the cause of all such phenomena to purely psychic and mental diseases. These observations relate to instances closely akin to New Testament demon possession.

A Practical Kurdish Grammar and Vocabulary. By L. O. Fossum, Ph.D.

12mo. 279 pp. Lutheran Orient Society, Minneapolis, Minn. 1919.

The Kurdish language includes several dialects, spoken in eastern Turkey, western Persia and Khorazan. Dr. Fossum died last year in Kurdi-

stan while engaged in relief work. His valuable study of the Kurdish language will be a great help to many missionaries. The English phonetic pronunciation is given for words, with exercises for translation into Kurdish and also short stories illustrating Kurdish style.

Triumphs of the Gospel on the Belgian Congo.

One of the most successful missions in the Congo independent state is that of the Presbyterian Church (South). The story is one of great interest, and is here well told by a missionary of eight years' experience. It is a story of faith and struggle, of sacrifice and victory. The form in which it is presented is rather that of a report, or outline study, than of a continued narrative, but it is interesting none the less.

Christianity the Final Religion. By

Samuel M. Zwemer. 12mo. 109 pp. Eerdmans-Svensma Co., Grand Rapids, Mich. 1920.

Many are today discounting the necessity for faith—the importance of creed. Dr. Zwemer, who has shown his faith by his works, insists on the prime importance of what one believes. These lectures are excellent presentations of the relation of Christian faith to Christian service. The author-missionary shows the character of the Gospel and the place of the Cross in thought, life and service. He has no use for a denatured Gospel, or a Christless social service.

Hainan—The Island of Palms. Sketches

of the Presbyterian Mission, South China. Pamphlet. Commercial Press, Shanghai.

Hainan is about the size of New Jersey, and lies off the southern coast of China. This pamphlet describes briefly the island, its climate, fauna and flora; the people, their homes, dress, habits and religion the missionary work and its results. The story is well told and well illustrated.

(Continued on page 339.)



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THE MISSIONARY LIBRARY

(Continued from page 337.)

The Leper Problem in India. Pamphlet. Cuttack. Orissa Mission Press, India. 1920.

The conference of which this is a report was held in Calcutta last year under the auspices of the Mission to Lepers. Fifty-seven delegates were present and their discussions brought out valuable information. There are, it is estimated, 150,000 lepers in India—less than 10,000 of whom are in asylums, leaving 140,000 at large to spread contagion. All interested in the leper problem will find this volume of great value.

Approaches Toward Church Unity. By Norman Smyth and Williston Walker. 12mo. 170 pp. \$1.25. Yale Press, New Haven, Conn. 1919.

There are very many movements in favor of church unity. Those that advocate organic union require compromises that are not acceptable to most Christians. These chapters are studies in the history of the movement, and as such are informing. They are not convincing arguments in favor of union. Christian unity and cooperation are, however, progressing in an encouraging way.

The Spending of a Thankoffering. Edited by A. B. Mynors. 8vo. 196 pp. 4 shillings net. Macmillan & Co., New York and London. 1920.

The Society for Promoting Christian Knowledge (S. P. C. K.) of London, here gives a report of the use made of £352,000,—the gifts offered at the Pan-Anglican Congress in 1908. It is an ideally presented report, with map and illustrations from photographs. The gifts were used in North and South America and many points in Africa, Asia and Australasia. They were largely used for schools, colleges, hospitals and industrial training.

American Bible Society Report. 1919.

The great work of Bible translation and distribution continues to grow, 6,040,707 Bibles and portions being issued by this Society in one year. In 102 years the Society has issued 80,962,887 volumes in America, and 53,188,943 in foreign lands.

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