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THE MISSIONARY REVIEW *of the* WORLD

MAY, 1921

ARNOT'S MISSIONARY ADVENTURES

JEAN KENYON MACKENZIE

THE TAI RACE OF SIAM

E. J. EAKIN

TWICE BORN JAPANESE

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THE MISSIONARY Review of the World

DEHAVAN L. PIERSON, *Editor*

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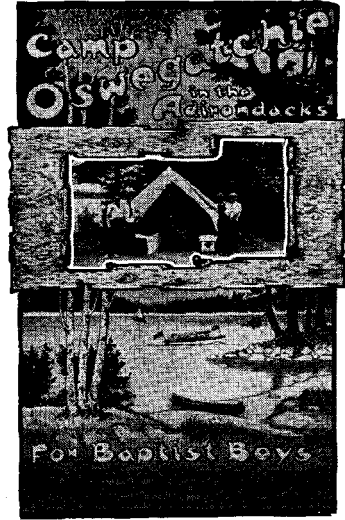
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MEMBERS OF THE TAI RACE OF SIAM—WOMEN AND CHILDREN AT MUANG LAAM, LAOS
(See article by J. A. Eakin, page 368)

THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
FIVE

JAPANESE DEPREDATIONS IN MANCHURIA

HUNDREDS of thousands of Koreans have crossed over the border into Manchuria during the past ten years to escape the rigors of Japanese rule. They have naturally sympathized with the Independence Movement, and have aided their compatriots in various ways. Chinese and Russian bandits, who have been active in Manchuria during the days of unrest, have persuaded some Koreans to join with them in raids upon the Japanese across the border. Last September some of these bandits killed a Japanese consul and policeman, and, China being unable to guarantee order and safety, Japan sent armed forces into Manchuria ostensibly to clean out the bandits and punish the aggressive Koreans. The Japanese soldiers as usual used rough and brutal methods, without discriminating between the guilty and the innocent. Whole villages of Koreans were burned and men were shot without mercy.

Some of the Korean villages attacked by the Japanese were places in which the Canadian Presbyterian Mission has for some years conducted a successful work. Their churches and schools were burned, and leading Christians were shot without trial merely because they lived in these villages. The Canadian missionaries have given full accounts of the ruthless and barbarous methods adopted, and have protested to the Japanese Government. In response, a Commission has been sent to Manchuria "to investigate" the affair, but the head of the Commission, Colonel Mezumachi, has added fuel to the flame by threatening the missionaries with Japanese government displeasure and opposition if they do not teach the Koreans subservience to Japanese rule. This communication has been repudiated by the Japanese Minister of War and the Foreign Minister, but it reveals the attitude of the Japanese military commanders to Christian Koreans and missionaries.

The Japanese Advertiser summarizing a report of the military expedition says that the expedition to Chentao "did not punish the bandits who attacked the consulate, but it did execute several hundred Koreans residing within Chinese jurisdiction for aiding and sympathizing with the Independence Movement—thus violating Chinese rights. It violated the laws of humanity as well." Baron Fujimura, of the House of Peers, characterized the expedition as unjustified and declared that "so long as such an objectionable policy is maintained a rapprochement between China and Japan is an impossibility."

Militarism in Japan, as in every other land, in Europe, Asia or America, is out of harmony with the ideals and highest teachings of Christ, for militarism depends upon force to carry out the will of those in authority rather than upon a benevolent exercise of power for the benefit of those under authority.

CHRISTIAN ADVANCE IN KOREA

POLITICALLY, the outlook in Korea is dark from a Korean viewpoint. Japanese rule has been less oppressive but is no less irritating and unwelcome to the Koreans. Most of the imprisoned Christians have been released and are now at work. There has been a considerable exodus from Korea into Manchuria to escape from Japanese rule, and many young people have gone, including teachers in mission, day and Sunday-schools. From one church alone a group of forty-two young people emigrated to Kando, Manchuria.

Spiritually, there has been an awakening in Korea. The people have eagerly listened to the Christian message of life and liberty. Christians have undertaken to repair and enlarge their churches, and to build new ones in spite of high prices and troubled times. These enterprises represent real sacrifices on the part of Christians, even to the selling of houses and land to give the money to the Church. A Methodist reports that one man sold his house, another a field, others oxen, clothes, jewelry, etc., to obtain money for the work. The Japanese police made trouble, being suspicious that these gifts were for the Independence Movement. They could not believe that anyone would make such sacrifices for Christian faith, and imprisoned some of them, who were later released.

Many churches and groups of Christians who had become weak have been aroused and strengthened. In spite of—or perhaps because of arrests and other sufferings, there have been revivals of religion in many places. When pastors were imprisoned, laymen took the lead and organized preaching bands who went out to do evangelistic work. In Pyeng Yang 700 new believers were enrolled in one week. Bible Classes and Conferences have drawn large num-

bers. Tithers have multiplied, so that 1,265 were enrolled in 80 churches. Fourteen young men in one conference volunteered for the ministry.

There have been many indications of new interest on the part of non-Christians. Churches have been filled to overflowing and in these and many other ways the cause of Christ has been advancing in Korea.

FIGHTING GAMBLING DENS IN CANTON

ON DECEMBER 1st last year, all the gambling dens of Canton, China, were closed by order of the new civil governor. In 1911 they had been closed by a previous order and remained closed for six years. In 1917 they were reopened on the plea that funds were needed to carry on a campaign for the constitutional government. One or two editors of papers who were courageous enough to protest, lost their lives in consequence. Those in power



AN ANTI-GAMBLING PARADE IN CANTON—CHINESE BOY SCOUTS REGULATE THE CROWDS

were autocratic and the Cantonese had no voice in the government of their province.

Last year a revolt against the usurpers was organized and the friends of liberty and good government drove out the reactionaries. A Christian anti-gambling association was formed, with Mr. Leung, secretary of the London Missionary Society, as president. *The Chronicle* of the Society thus describes the campaign:

“In the spring of last year an active campaign was carried on to enlist members for the association, and to arouse public opinion on the question. All the Christian schools were enlisted in the work

and the boys and girls made a thorough canvass of the city. Their pluck was well rewarded, as more than 60,000 members of the association were enrolled. A weekly paper has been prepared and widely circulated, and the whole matter has been kept before the minds of the people.

"As soon as the new governor, Ch'an Kweng Meng, was appointed, it was decided to approach him and petition that the gambling dens be closed, and the lotteries prohibited. On November 23d, a large procession was organized. All the schools of Canton, both Christian and non-Christian, took part, and the members of the churches and the guilds, as well as the newly-formed labor associations, joined. At least 10,000 people took part in this demonstration. They marched through the chief streets of the city, and finally came to the office of the governor. There a deputation, headed by Mr. Leung, and composed of representatives of all the different bodies taking part in the procession, waited on the governor and presented their petition. His reply was prompt and decisive. He expressed in no measured terms his abhorrence of the evil, and said that the proclamations were already prepared ordering the closing of all these places on December 1st. The leaders left, feeling that indeed God had answered their prayer.

"On December 1st the proclamations were posted up everywhere and these sources of temptation were closed. Severe penalties are threatened on all those who disobey. The governor has succeeded to office with the provincial treasury almost empty, for this monopoly has paid six millions of dollars yearly for the privilege of having the management of the gambling business throughout the province. One cannot begin to tell of the ruin and misery these places have caused in all circles, and to know that they are once more shut is enough to make one want to shout for joy."

It might be in the interests of reform if the method adopted in China were introduced into America, namely, that whenever property is used for gambling, prostitution or other illegal purposes it shall be confiscated by the government and all the adjoining property likewise. This causes neighbors to be interested in law observance and in good government.

SAVING LIFE WITH DOLLARS IN CHINA

FEW men and women are so self-centered that they are indifferent to human suffering. Many will unhesitatingly risk their own lives to save the life of another in danger of death, or injury from fire, flood or other perils.

None would be so mean as to refuse a small gift of money if they were convinced that it would save a child or woman from the pangs of hunger, much less would they refuse if their small gift would deliver from certain death.

Men, women and children are dying of starvation in China.

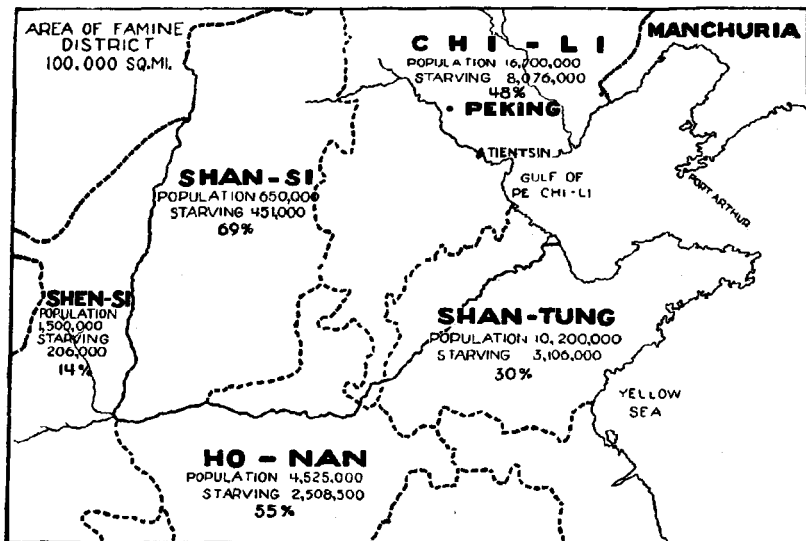
Three cents, the price of a stamp, will feed one Chinese famine sufferer for a day.

One dollar will preserve a life for a month.

Ten dollars will save one man, woman or child from starvation until the famine is over.

Chambers of Commerce, schools, churches and other organizations are active in the raising of funds in various ways.

Over 2,500,000 people are perishing. Think of the suffering of *one* woman or child who is starving.



MAP SHOWING EXTENT OF FAMINE IN CHINA.

In five provinces in North China, as shown in the map above, crops have utterly failed and famine reigns. Fifteen million men, women and children face starvation. Fifteen thousand are dying daily from starvation and attendant diseases. They are living on grass, leaves, tree bark and roots, until death claims them. The Chinese have organized for relief but what they can do is not a drop in the bucket compared with the need. Americans must help. The country is responding. Many gifts of \$1,000 or more are needed, and a multitude of smaller gifts of all amounts. We, so blessed of God, with our well-fed families will not forget the dire need of these starving millions. Immediate action is necessary, please do not delay.

"Christian Observer,"

About \$3,000,000 has now been contributed in America, but this leaves 2,000,000 who must die of starvation if more is not given.

The Chinese are doing their part. The government is using railways and supplies.

The missionaries are devoting themselves to relief work. They dispense foreign money. Confucian temples are used for soup kitchens or for storage—the first time such a thing has been known.

Thousands of famine sufferers who come each day to the relief stations hoping for food, must be turned away because there is not a sufficient supply.

Eight out of ten in Neng Ching district will die unless help comes.

Over 200,000 people in Chi Chow Hsien district literally have nothing to eat. Food is available if money is furnished to purchase and transport it to the famine region.

Christians in Syria, where they know what famine means from their own experience in war time, are contributing from their poverty.

What will you do? "Say it with dollars." Send gifts to the China Famine Fund, Bible House, New York.

AUSTRIA AFTER THE WAR

THE ROMAN Catholic Church in Austria, though strong in numbers and with magnificent buildings, is weak in spiritual force. Some of the bishops and priests are making an effort to maintain Christianity, but they are contending against heavy odds. The Jews appear numerous, but large numbers of them are given over to radical atheism. Protestantism was never strong in old Austria, and since the partition of the old empire there are not more than 180,000 Protestants in the Austria of today. Of these, about half are in Vienna, of whom 65,000 are Lutheran, 15,000 Reformed, 600 Free Church and less than a hundred Methodist. All of them are impoverished and depressed.

Great changes have been wrought during the past year in Czecho-Slovakia, within the churches as well as the nation. Whole parishes have gone out of the Catholic Church in a body and have joined a newly-formed Czecho-Slovak National Church which refuses allegiance to the Pope, discards the use of Latin (putting Bohemian in its place) and allows its priests to marry. There has never been so keen a desire to learn about evangelical Christianity, about the Bible and about Jesus Christ. The new Czecho-Slovak Republic is gradually finding itself.

CHURCH MEMBERSHIP GAINS IN AMERICA

STATISTICS do not tell all the truth, and sometimes are misleading. At best they are incomplete, but they are valuable to show comparative progress. Dr. H. K. Carroll has again gathered figures relating to churches in the United States and has published them in *The Christian Herald*. Last year the figures seemed to indicate unusual stagnation in the churches. This year they indicate encouraging growth, due perhaps to the emphasis on evangelism in the various denominational forward movements.

According to these latest statistics gathered through correspondence with the various church officials, the increase in membership of evangelical churches last year was 480,000, of which the Methodists report 237,000. The Roman Catholics claim an increase

of 151,434 members, and Baptists 129,283. The previous year the total gain for all religious bodies was only 44,000, as compared with 667,000 last year. The table of statistics is as follows:

SUMMARY OF DENOMINATIONAL GAINS AND LOSSES

Denominations	Ministers	Churches	Commun- nicants	Gains in 1920		
				Min.	Chs.	Com.
Adventists, 5 Bodies,	1,665	2,984	134,725	15	91	7,255
Assemblies of God,	700	200	10,000	...	...	...
Baptists, 15 Bodies,	47,983	58,933	7,207,578	d 24	363	129,283
Brethren (Dunkards), 3 Bodies, ..	3,843	1,276	124,179	159	5	6,000
Brethren (Plymouth), 6 Bodies, ..	.....	458	13,244	...	...	...
Brethren (River), 3 Bodies,	203	122	5,962	...	...	...
Buddhist Japanese Temples,	34	12	5,639	...	...	...
Catholic Apostolic,	13	13	2,768	...	...	...
Catholic, Eastern Orthodox, 7 Bodies,	414	502	495,694	27	35	22,900
Catholics, Western, 3 Bodies,	21,765	16,681	15,266,799	649	407	151,434
Christadelphians, .....	.....	74	3,812	...	...	...
Christian American Convention, ..	826	1,094	104,390	d 106	d 98	d 920
Christian Union,	350	320	16,800	...	...	...
Church of Christ Scientist,	3,200	1,600	.....	2	1	.....
Church of God and Saints of Christ,	101	94	3,311	...	...	...
Church of God (Winebrenner),	421	525	28,672	...	...	...
Churches of God, Gen. Assembly,	690	425	14,867	...	...	...
Churches of the Living God (Col- ored), 3 Bodies,	425	165	12,000	25	5	.....
Churches of New Jerusalem, 3 Bodies,	131	146	9,772	...	...	...
Communitistic Societies, 2 Bodies, ..	.....	19	1,901	...	...	...
Congregational Churches,	5,695	5,959	809,496	...	...	1,230
Disciples of Christ, 2 Bodies,	8,506	14,416	1,493,515	...	...	...
Evangelical, 2 Bodies,	1,597	2,399	209,047	d 55	d 69	d 3,788
Evangelical Association, 15 Bodies,	444	207	13,933	...	...	...
Evangelical Protestant (formerly German),	34	37	17,962	...	...	...
Evangelical Synod (formerly Ger- man),	1,133	1,294	269,842	18	d 82	10,233
Free Christian Zion,	29	35	6,225	...	...	...
Friends, 4 Bodies,	1,331	985	119,294	...	d 6	191
Jewish Congregations,	721	1,901	357,135	...	...	...
Latter-Day Saints, 2 Bodies,	7,910	1,640	452,797	220	...	13,000
Lutherans, 18 Bodies,	10,061	14,955	2,493,894	367	769	31,389
Scandinavian Evangelical, 3 Bodies,	546	428	38,652	29	d 1	.....
Mennonite, 11 Bodies,	1,753	930	83,201	157	36	3,680
Methodists, 15 Bodies,	42,426	63,645	7,705,258	914	d 40	237,127
Moravians, 2 Bodies,	150	143	23,370	4	...	179
Nonsectarian Bible Faith Churches,	26	28	2,273	...	...	...
Pentecostal, 4 Bodies,	1,453	1,394	46,596	...	...	...
Presbyterians, 10 Bodies,	14,309	15,844	2,255,693	11	d 168	43,031
Protestant Episcopal, 2 Bodies,	5,806	7,993	1,087,037	23	d 197	9,995
Reformed, 4 Bodies,	2,286	2,771	521,574	12	d 16	957
Salvation Army,	2,918	957	48,786	...	...	...
Schwenkfelders,	6	7	1,280	...	...	...
Social Brethren,	10	10	950	...	...	...
Society for Ethical Culture,	9	7	2,741	2	1	291
Spiritualists,	500	600	50,000	...	...	...
Theosophical Society, .....	.....	200	7,347	...	...	...
Temple Society, .....	.....	200	260	...	...	...
Unitarians,	516	473	71,110	...	...	...
United Brethren, 2 Bodies,	2,098	3,923	371,293	d 195	d 54	3,348
Universalists,	620	850	59,650	...	...	...
Independent Congregations,	267	879	148,673	...	...	...
Grand Total in 1920,	195,926	230,585	42,140,997	2,290	d 556	667,007
Grand Total in 1919,	193,636	231,141	41,473,990	379	630	43,830

(d) Decrease. (f) Merged with Northern Presbyterian. (g) No returns gathered for 1920.

The reason for the change in the membership curve is not given, and many church bodies do not render complete reports. Probably they have no system of tabulating returns. It is interesting to note that Christian Scientists make no returns as to members, but report 3,200 churches. Roman Catholics report 15,266,799 (members of families); Greek Catholics, 495,694; Jews, 357,135 (heads of families); and Mormons, 452,797 members. The largest Protestant group is the Methodist, the second is the Baptist and the third Lutheran. Some communions still show a falling off in membership. Evidently there is still need for a spiritual revival in America—one "brought down" by prayer and consecration, rather than one worked up by organized effort.

A MOVE TO MUZZLE THE PRESS

CERTAIN parties in the United States are making a concerted move to introduce into the national and state legislatures a bill, known as the Rayher Bill in the New York Assembly, which would make it a prison offense for anyone to "print, paint, carve, hew, mark, stamp or stain anything in derogation of any religious denomination, sect, or order, or any race or member thereof, in whole or in part."

All will sympathize with any effort to preserve respect for anything sacred, and with any movement that will serve to protect from defamation, or misrepresentation, religious beliefs and practices. But such a bill as the one proposed is extremely dangerous and far reaching, for it not only would protect against slander and defamation but would prevent the truth being told in regard to organizations that might promote unpatriotic or immoral ideas and practices under the guise of religion. It would penalize telling the truth about "Peyote Worship," or Mormonism; it would silence any published criticism of Roman Catholic political propaganda—whether true or false. It is an assault on legitimate freedom of the press, and makes no condition concerning the truth of the publication in "derogation of the religious sect."

Similar bills have been introduced into Congress, in Pennsylvania and other states. Libel is already a penal offense and should cover the case. It is right that no individual or sect should be maliciously defamed, but no effort should be made to suppress the truth. To make a charge or cartoon a misdemeanor because it is derogatory to a religious sect is to put a premium on promotion of sedition and immorality under the cloak of religion.

The fact that these bills have been introduced simultaneously seems to indicate a common source and movement. The religious press and the churches need to exercise eternal vigilance if the liberties enjoyed in America are to be safeguarded. No true Christian will seek to damage the reputation of others by falsehood or mis-

representation, but no courageous Christian should hesitate to uncover every evil and false belief or practice that is opposed to truth, liberty, righteousness or love.

HOPEFUL SIGNS IN MEXICO

EVANGELICAL Christianity advances in Mexico. Education, social welfare, political freedom, morality, uprightness and the spirit of altruism increase. The Mexican Government is far from perfect, but it is better than the anarchy of the past decade. The former bandit general, Francisco Villa, has announced his intention to enter the teaching profession. Evangelical Christianity is the hope of Mexico—as of other lands. Some of the signs of progress are pointed out by Alice J. McClelland of San Angel, Federal District, Mexico, in a recent issue of *The Christian Observer*. She says:

“The indication first in importance perhaps is the attitude of the Catholic bishops. Every day or so the Mexico City papers publish another pastoral letter from some high church official warning his flock against Protestant propaganda. Some threaten excommunication with its dire calamities to any who give aid and comfort to the “enemy” by renting them houses or patronizing schools, etc. One, however, stated that their opposition was to be directed against the Protestant doctrines and not against the Protestants themselves, since it is the duty of all to live in peace with the other people who make up society, regardless of their beliefs. This is a hopeful sign of toleration.

“Another encouragement came in a statement made by the bishop of Guadalajara condemning the work of an emissary to the Roman Catholic Church in Mexico for encouraging the Mexican clergy to mix in politics. This new doctrine would mean a fairer day for Mexico.

“The result of the recent plebiscite of the public school teachers in the federal district is of great moment for the cause of Protestantism and progress. The teachers were allowed to choose three candidates, one of whom President de la Huerta is to appoint as Director General of Primary Instruction in the District which surrounds Mexico City and corresponds to our District of Columbia. Of the seventeen candidates Moses Saenz, one of the most intelligent and faithful Presbyterians, received over one hundred votes more than either of the other two. It remains with the President of the Republic to settle the matter.

“The vote shows two very important aspects—first the strength of the Protestant element among the public school teachers; and, second, the breaking down of fanaticism and prejudice on the part of the Catholic teachers. This office has been held by a Protestant before, Andres Osuna rendering signal service therein for some two years, but he held it by appointment, not by election, and his enemies finally

secured his removal. That a Protestant could be elected to an office by the vote of his peers is a great step forward.

"The Mexican end of the Church's Progressive Program includes a 'Plan of Advance,' initiated by the Synod of Mexico, which is the native Presbyterian organization. A very efficient young Mexican minister is its secretary. Much stress has been laid on the deepening of the spiritual life, personal evangelism, and stewardship."

SINGING THE GOSPEL IN INDIA

A NEW *bhajan* writer and singer has appeared in Northwest India. He comes from the Bikanir Desert, has been a Christian four years, and is highly esteemed in his community. He sings to the accompaniment of his *tara*, which he made himself. One of his *bhajans* or songs is entitled "Prepare Your Train With Care," which is paraphrased as follows in the *Indian Witness*:

The railroad train is likened to our body. The eyes are the windows. The engine is the heart. The station master is the voice. The telegram is illness. The flag is the hands.

As the song proceeds, lessons of morality, spirituality, warning and salvation are taught. Just as the railroad engine has to be cleaned after a long trip, and refired before starting again, so must our hearts receive repeated washings and refirings by the Holy Spirit. Sin is a heavy load, the way of salvation is long; therefore we should unload sin and carry only goods that are to our eternal advantage.

Sickness is an urgent telegram calling us to prepare to meet God. When the illness becomes serious and death is near, we have to make the fact known by waving our hands, the flag of distress. The engine, our heart, works heavily. The station master says, "If you are going to die, tell me, so that I can give you a ticket for the next world." For there are two lines of railroad, one running to heaven and one running to hell. The road running to heaven is straight, but no one can get aboard the train running on that road and carry with him the luggage of sin.

It will be too late to prepare after reaching death. There will be no Helper or Saviour. Why? Because, in life, we knowingly went on sinning, notwithstanding that we were warned.

At the junction where life ends is the door of heaven and the gate to hell. The judgment comes and everyone must show his ticket. Unless the ticket has on it the stamp and seal of Jesus Christ, made with His own blood, no one can enter heaven, but will be thrust through the gateway to hell.

India has methods of evangelism that are purely Indian. These are exemplified by the singing evangelists and the Christian Sadhus. The Christian Church in India should adapt these Eastern methods to the proclamation of the Gospel.

F. S. Arnot's Missionary Adventures*

Glimpses of the Life of a Pioneer Missionary in Central Africa

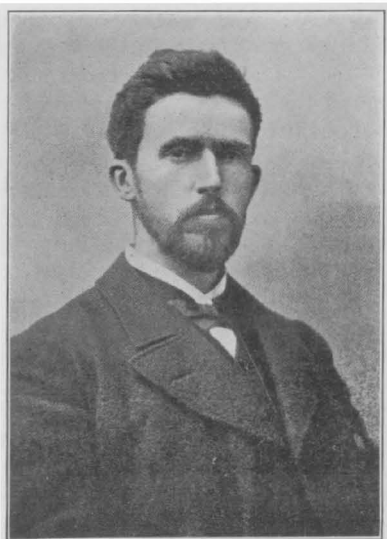
MR. BAKER'S BIOGRAPHY REVIEWED BY JEAN KENYON MACKENZIE

Author of "Black Sheep," "African Adventurers," etc.

"**H**E IS young yet, but wait—that will be a man!" So said Liwanika, king of the Barotse, in 1883, of Monare, the Arnot of twenty-five, who was then two years in Africa with his life still in his pocket to spend, and with the world of Africa before him.

When we finish Mr. Ernest Baker's account of that life and its spending we agree that truly—*this was a man.*

Frederick Arnot died in Johannesburg in 1914 at fifty-five years of age. He had traveled by hammock and canoe, by the long patience of oxen and the malice of donkeys, and by foot, twenty-nine thousand miles; a record, says Mr. Baker, never surpassed in Africa. He had, by example and appeal, been the primary instrument in the establishment of one of the most flourishing of central Africa missions. He lived to see a force of sixty-one missionaries at work in regions where he had ventured first alone. In his letters and his diary he left such a mine of observation and experience, and such a record of adventure, as is not often equaled. From these sources Mr. Baker has dug the riches of his book.



FREDERICK S. ARNOT
At the Age of Thirty-One

This photograph was taken soon after his eventful journey from Natal to Bihe and Benguela, and the sources of the Congo and Zambesi.

I will say at once of this book that it is first-class adventure. It is packed and closely packed with all the familiar and desirable properties of adventure in pagan Africa. Here the lover of such trails, such grass country, such rivers and such forests, may sleep after hairbreadth escapes, with his feet to the customary camp fire, and lulled by the customary roar of lions. Here the lover of caravans will have his fill of caravans,—their personnel, their defections, their

*The Life and Explorations of F. S. Arnot. By Ernest Baker. 8vo., 330 pp. \$5.00 net. E. P. Dutton and Co., New York, 1921.

endurances and their long devotions. Inventories of the contents of their loads he will have, and the heart-breaking thefts of these. He may walk sixty miles without breathing. With Arnot he may starve and almost die of thirst and literally snatch his dinner from the jaws of crocodiles. He will experience every kind of weather, the violent rains of Africa, those killing droughts, those nights of stars and moonlight that do so shine down upon the African wanderer. He will encounter every type of indigenous animal, not once but with a satisfying frequency; there cannot be, I think, another book better furnished with animals. He will meet with typical headmen—those astounding African potentates with their dignity and courtesy—their cruelty and greed, their capacity for friendship and for treachery, their wisdom and their childishness. He will approach the country of Garenganze with an accumulating knowledge of Msidi, the king of that country, and with some natural apprehension of the legend that there is in the middle of his courtyard a stake on which to place the head of his first white visitor. And he will come to know Msidi as a brother. He will refuse from Msidi the secret of a gold mine. On a Christmas day he will eat his dinner with a wild people living in caves, and on another day he will put to rout the entire population of the town of Kalolo, who have seen his footprint on the trail and who are too wise to venture to sleep in company with a man who “has feet like a zebra.” At the end of one day he will be writing: “I have crossed three good-sized rivers unknown to map makers.” And on another day: “I am now within the lines of the Congo Free State and am doubtless the first white man to cross its southern frontier.” He will pass a year or more without a letter, and on one day he will receive forty-three. And he will have to record this very peak and crisis of Christian adventure: “My poverty is now complete.”

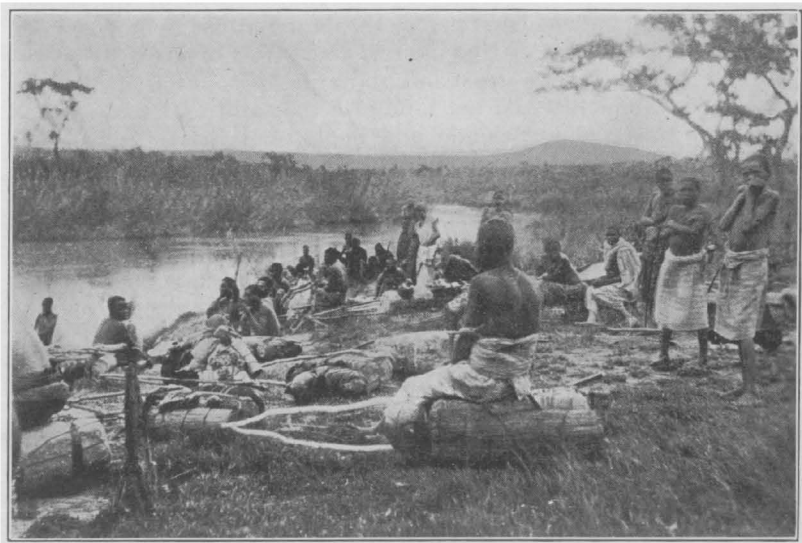
For the lover of endurances, escapes and crowded hours—they are here.

For the lover of strange customs, the aspects and beliefs of primitive Africa,—these observations are here.

Arnot's faculty for observation is good. He is sincere and a good medium, neither emphasizing the horrors with which he has daily to do, nor idealizing that emergence from degradation which is the glory of the African Christian and the solace of the African missionary. His cannibals and his converts are here to be seen—murders and baptisms are duly recorded. This is a log book. And it is a log book written vividly, with many a word that is a lantern upon a truly African scene. I know of no more vividly written scene than that on page 69, and I know of no word more pregnant with Africa than that which says: “The sound of the drums is in every chamber of my brain.”

The feeling of Africa is on every page of this book—that Africa

which was the darling adventure of the adventurous in the mid-Victorian age. Here are old names to conjure with—Khama, Mofat, Livingstone, and of the last there is such full and novel mention as should much commend the book to the lover of Livingstone. The never failing magnetism of heroic endurance is potent again as we read. As Livingstone's endurances drew Arnot, so have the endurances of Arnot drawn others, and many a modern will thrill to the name of Dan Crawford as it flashes up out of the page. It is plain to see that there is to be a file of such vagabonds upon the map of Africa until the will of God is done. It is plain, too, that the Lord is mindful of His own. Elijah did not have a monopoly on



MR. ARNOT'S CARRIERS RESTING PREPARATORY TO CROSSING A RIVER
IN CENTRAL AFRICA

purveyance, nor are ravens the only purveyors. There they are—the hunters of Tinka—each with a calabash full of water on his head, when Arnot with his caravan was reduced to a half pint, and that half pint worth to him “more than half a ton of gold.” But Monare’s water was sure. Hear the caravan say, on that day near the Lufupa river when Arnot has had good hunting, “Praise for the white man’s God, who fills our bellies with pig meat.” For, says Arnot: “Now that I believe in the answer to prayer I seldom fail to get the animal I aim at.”

In 1885, on his start from Benguela for Garenganze, his caravan having assembled and their loads having been tied, there was still one little thing that he needed,—that was a saddle. No saddle was to be had in Benguela, but there arrives a man with a letter and an

offer of that least likely thing—a saddle. Whose saddle and from where does not appear either now or then; only to Arnot it is clear that he is “supplied with a snug seat for the journey, all ordered and found by Him Whose I am and Whom I (seek to) serve.” The cobbler too, as raven, makes his contribution in Garenganze, when Arnot’s feet are on the ground. Along comes a young man with a pair of boots—the first pair ever offered him in that country; *they fit*; they may be had for four yards of cloth—and four yards is exactly the measure of the residue of Arnot’s store of calico. He thanks God for the boots—as well he may. Read on page 110 of the stolen men who were returned, and on page 78 of the dog that came back. And you—who have never starved nor died of thirst, nor weighed a pistol in your hand before the depredations of savage man, nor matched the power of God against the power of the prophets of Baal, nor written from a grass hut and a great isolation: “My poverty is now complete”—do not minimize the faith that asks of God bread and water and a saddle and boots, and that acknowledges those answers to prayer that are the very hand of God upon His lonely child.

There are many stories of children in this book. I think I never read another of the sort so full of the adventures of children and their little personalities. Their very accent and aspect is many times caught here, and the tragedy of heathen childhood is deeply felt and transmitted. This is the more remarkable as there is so little sympathetic mention of women. Livingstone’s sympathetic understanding of the African woman deepened as his knowledge grew, but Arnot has little to say, in general, of the tragedy of African womanhood. There is the old Makololo Christian woman of that evening in his youth at Lealui; she lives on the page. The account (on page 312) of his last meeting with his old friend Mokwae is well observed in his best manner. But of Nane Kandundu, the chieftainess, who must have had her points—how little she has stirred the imagination of Arnot. For all of him, she is dead long since. The truly vivid figures are of children and of men, young and old.

And the truly vivid moments, intensely felt in his narrative, are those moments when the power of God is evident in the speech and conduct of the black people. Arnot felt to the full that emotion which is inevitable where the Word of God is apprehended by primitive man. How moving such initial moments are you will sense, in some degree, as you read these records of many burning hours. The reader who is an African missionary will find himself very near to Arnot at this point.

And at other points. For seven years Arnot led that pioneer life which is the life forecast for himself by the young man who gives himself to Africa. I think it is reasonable to suppose that the temperament drawn to missions in Africa is the pioneer temperament, and that this temperament has been attracted by the records of hard-

ships endured for Christ's sake upon the trails—preferably the unknown trails—of that country. The most potent African biographies are those which have dealt with lonely hardships, lonely triumphs,—yes and lonely deaths. Such records are wine to the pioneer temperament; they have drawn many a hardy spirit to Africa. And many a one of these so drawn has met upon the field with this arrest and jarring shock—that in the work of missions, for all the need of pioneers, there is an unlimited demand for that type of endurance which can withstand the monotony and the discipline of that secondary phase of work which is behind the frontier line. And that there is need of men who will relinquish for the drudgery of station routine their darling dream of pathfinding and map making and the thrilling night by the camp fire when the people who sit in an unexplored darkness come first to the shining of the great light. For such, the story of the last twenty years of Arnot's life will have an interest as real as the stirring seven years that were pioneer. From 1890 until his death Arnot lived and worked very largely behind the lines.

There is no better publicity for an embryo mission than the letters and the appeals of a lonely pioneer. And the authentic fruit of such service is a change in the circumstance of the agent. Arnot returned from his first furlough with a wife and a volunteer force of twelve. He who has been so much a free lance is now the head of a mission and of a caravan of one hundred and eighty porters. Within two hundred miles of the coast the white men are reduced to eight, and the long African war upon a mission has begun. Henceforth the climate, the fevers, the difficulties of transportation—all these inimical forces are to find a wider mark. And the senior missionary must assume his responsibilities for the welfare of the whole. To the seasoned missionary reader of this life, Arnot's reactions must be full of interest. How early upon that ardent spirit there fell the yoke of resignation! Because some one must devote himself to the inevitable task of transportation, he writes:

"I must conclude now that my place is quietly to stay on here and not to go inland."

"They are praying me home," he says of his fellow missionaries in the course of one of his illnesses; and you feel, as he felt—be sure of this—that the heyday of his youth and his adventure has come to a swift afternoon.

He begins to be wise in most mature ways; the word problem recurs in quite other senses than the old problems of bread and a lodging in the wilderness.

"To teach the native Christians honest trades is a great problem."

"The problem is, to know what to do with the people."

"And polygamy is a problem."

Arnot died at fifty-five—curiously old. So much water had flowed under the rude bridges of his African rivers in the course of his service that he could not be as young as he was. Whenever his journeys took him upon the old paths of his youth he must tell us of the change. Here are the people who fled from the white man with feet like a zebra, and now the gospel is preached to them every week. Listen to his interpreter among the Barotse telling of these changes:

"This," he said, pointing to me, "is the great Monare who lived in the Barotse when you were all children. He has been away teaching the Lunda tribes and Congo State people, and now they can all read and write and count shillings."

Yes, my friends—there is your great Monare, and that is what he has done for you. But you who can read so glibly—look over his shoulder and see what he is writing: "How interesting every hill and valley was to me twenty-two years ago and how dreary this time. My spleen threatens to fill up my abdomen and I am reduced to a slop diet."

This is your great Monare after thirty years in your service, you who fled from his zebra feet, but this is not the measure of him either. Listen to him saying, at Kalaso:

"Oh, the plans my poor brain works up: what a field for an entirely new start!" And at the end of another journey: "But oh, for a hundred missionaries for the country I have just passed through!"

And on a day when he spoke the truth for all his brothers—

"As a ship can never overtake the ocean horizon, so the missionary's hands and feet can never reach as far as his eyes and heart."

"And there," says Mr. Baker, doing for us the exact service that the interpreter did for the Barotse, "there is your great Monare."

AN AFRICAN'S SERMON ON THE GREAT SUPPER

Rev. L. S. Foster, of the Baptist mission in West Africa, gives the following extract from a native sermon preached by a native pastor in the Congoland:

"Today, where are we? Are we on the way? Jesus likened the matter to a master of a house. If people are invited to a feast and one says, 'My pot is on the fire, I must attend to that first,' another says, 'I am on my way to the beach to fetch water, I must do that first,' and another says, 'I must look after my garden, or the goats will destroy it'—later they come, but the door is shut. Thus it is when the opportunity is gone. God will say to us, 'I know not whence you are.' Our opportunity is now. Some who are last shall be first. So are all called to hear the truth sent of God, as if God were saying to us, 'Those who come will be saved, but for those who refuse to come there is no salvation.' How many words does it take to save a man? We are not saved by merely hearing words. We all need to hear, but we must also receive and do."



MEXICANS IN THE UNITED STATES IN A Y. M. C. A. CAMP, NEW MEXICO

The Mexican in Our Midst

BY REV. RODNEY W. ROUNDY, NEW YORK

Associate Secretary of the Home Missions Council

TO THE average American Mexico is a matter of geography. It is the country south of the United States with which America went to war in 1846 to 1848. In the peace following there was ceded to the United States the great southwestern domain. It is the state wherein Diaz and Carranza held sway, the country where Americans have great land holdings, certain wealth in oil wells, sure or insecure wealth in mines.

But there is a Mexico within the United States, a Mexico of history and of people. It is the land in which the early Spanish conquerors mingled with the native Indians and settled two of the oldest towns in the United States, Santa Fe, New Mexico and Tucson, Arizona. The Catholic priest followed the Spanish conqueror and in his chain of old missions to the Indians of California and the Southwest left some of the most significant memorials of a bygone day. It is the land of the "Delight Makers" and the builders of the Houses of Mirth. A great area of old Mexico is within these United States. What wonder if the skeptical Mexican does not always swallow without compunction the bait of Americanization.

But Mexico this side the border is a people as well as an area. A conservative estimate would place the number at a million and a half. One-tenth of old Mexico is within the boundaries of the United States. Ten per cent of the Mexican problem is north of the bor-

der. How appropriate that Rev. Jay S. Stowell should write effectively of "The Near Side of the Mexican Question." It is not, lo here, and lo, there; it is at our very doors. It is bone of our bone and flesh of our flesh.

Physically there is a border between the United States and Mexico. That border is 1,833 miles long and depends on the Rio Grande River, not a very stately stream in much of its course; posts and wire fences intermittently mark the line. Morally and spiritually there is no border. The Arizona boy was right when he told his mother that he did not see any border when he was taken to the international line, and gazed expectantly in all directions. To him it was as illusive as the pot of gold at the foot of the rainbow.

During recent years there have been two continental movements of peoples in the United States. Negroes stimulated by economic and social conditions have come North. Mexicans for similar economic reasons have migrated to the United States. They have come into cities and states of the Southwest. Texas has nearly a half million Mexicans, Arizona a hundred thousand, California a very large number and New Mexico a quarter of a million. It is true that the old Spanish-speaking population in New Mexico is its chief element. The state has scores of towns practically one hundred per cent Spanish-American. Fully sixty per cent of the total population of New Mexico is of this order. The new migration has been largely elsewhere. This means the introduction of a school law allowing explanations in Spanish in the school room, which in many cases amounts to nothing less than instruction in Spanish, especially outside the larger centers.

Southwestern cities are crowded with Spanish-speaking folks. El Paso, Texas, was the selected spot of the International Exposition in October, promoted by the business and social interests of the city, but of enough importance to attract the newly elected Mexican President Obregon as the place most suitable for his friendly overtures to the American nation. El Paso, just across the border from Chihuahua, where history was made in the days of the Revolution, is the greatest center through which the Mexican trek into the United States takes place. One finds the largest Mexican colony in America in San Antonio, Texas. The number is estimated at 50,000. Other border cities of Texas, Arizona and California are alive with Mexicans crossing back and forth, and with mingling American and Mexican life. Dens for gambling and immorality flourish just across the line. The Mexicans furnish the dens; the United States quite largely supplies the patrons. It is a mutual affair.

This new immigration constitutes a national as well as a border problem. Mexicans are scattered through nearly all the states west of the Mississippi. They come farther East to Illinois and Michigan, even to Pennsylvania, New York and New England. They have

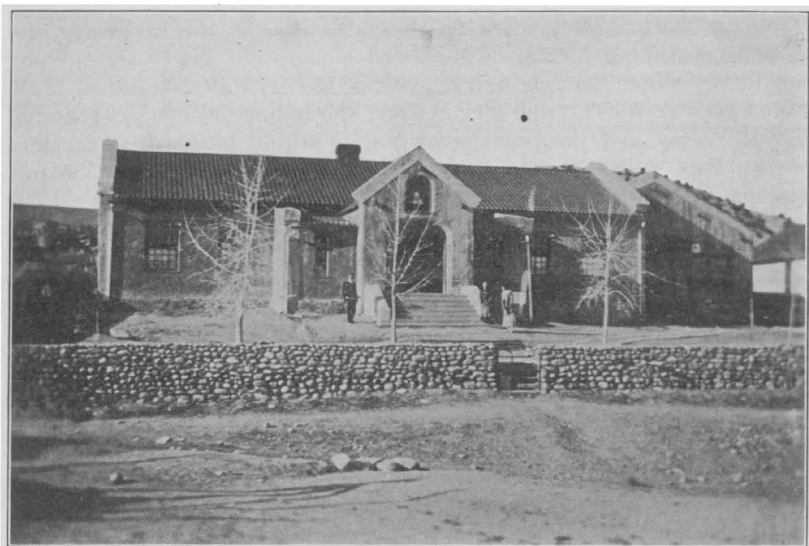
come for work. They work on the railroads, on the highways and in construction projects. They herd sheep, and tend cattle; they are in the sugar beet industry, even in the irrigated lands of Montana; they raise fruit and pick cotton; the industries of the great Imperial Valley and the Salt River Valley would be helpless without them; they cultivate and harvest crops of fruits, walnuts, beans, melons, Bermuda onions and alfalfa. Southern California could not be so rich in its output from the soil without the toil of the persevering Japanese and the industrious Mexican.

There are no walks of life in which work must be done where the Mexican has not entered. Even one of the leading surgeons of the Southwest is a Mexican Indian and the present state executive of New Mexico, Governor O. A. Larrazola, is an American of Mexican descent. Though criticized for his zeal for the advocacy of teaching Spanish in the lower grades of the public schools, he is a real American. He has zealously preached an orthodox Americanism and has taught respect for and urged allegiance to the American flag. He has extolled the ideals of Christianity and the virtues of the Christian home.

The Mexican has come into the United States to stay. He will go back and forth as a migrant worker in some degree, now that internal conditions in Mexico are improving. Largely, however, he stays. He remains to increase America's wealth, as well as her problems of housing, poverty, crime, disease and attendant evils. He continues a permanent factor to test our facilities for surmounting the handicaps of illiteracy and for the promotion of genuine Americanization.

The newcomer is, however, at heart a Mexican. If he thinks in terms of geography he believes that the United States obtained its extensive southwestern territory, even California, in ways unapproved by the conscience of America as she has applied her principles to other nations in war time. Was it wholly a wonder that Carranza should have sympathy for Germany? Are not the fruits of our Mexican War to be compared with the fruits of Alsace and Lorraine of the German War against France? So far as the average Mexican is concerned the burden of proof is on America. It is to the everlasting credit of our democratic institutions, our educational system, the greater spirit of our people that the acclimated Mexican is so favorable to us as he is. At least the United States furnishes for him a place to work, stability of organized life and a better chance for his children.

The words of Senorita Eulalia Hernandez, a Mexican teacher now in the United States, should be carefully weighed: "Most outsiders, looking at Mexico, think the upheaval and the repeated revolutionary outbreaks in that country have been purely political. While it is true that the surface manifestations of the unrest have been



THE DIXON MISSION SCHOOL, FOR MEXICANS IN NEW MEXICO

largely along political lines, there have been widespread economic, financial, commercial and social changes. The revolutionary movements have been caused quite as much by the desire of the 12,000,000 Indians of the country for better working conditions and the opportunity to live more comfortably and to have better clothes and food and educational opportunities for their children, as by any desire on their part for a change of rulers."

If Americans in general can satisfy this striving, Mexican newcomers can be Americanized. The problem cannot be met on the commercial political basis so evident in the report of the Fall Committee of the United States Senate dealing with our relations to Mexico, a report consisting "approximately of 2,135,000 words and one idea. That idea is war." The spirit of armed intervention in Mexico is of the essence of non-Americanization, so far as the Mexican in our midst is concerned.

CHRISTIANIZING THE MEXICANS

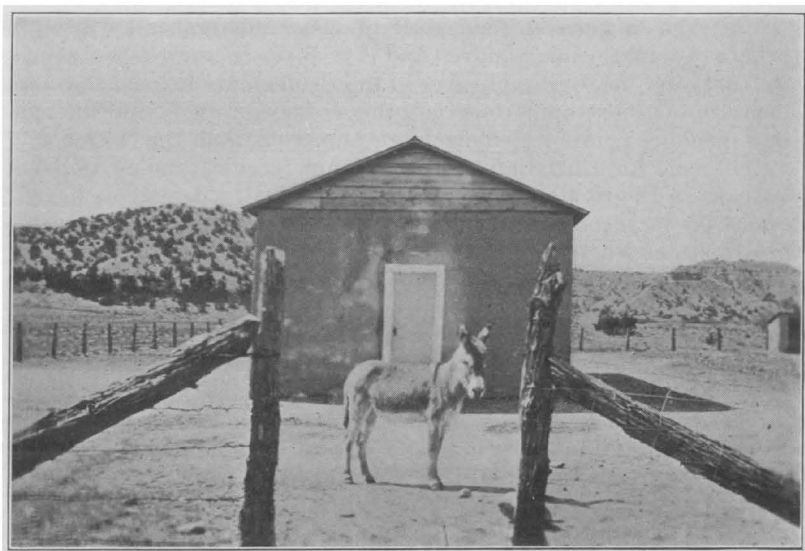
The Protestant Christian enterprise for the Mexican in our midst has recognized a religious background. Even before the coming of the Spaniards the natives of Mexico were distinctly religious, and under the Aztec rulers religious practices were highly developed. The early Spanish explorers were accompanied by Catholic friars. The new lands were claimed for God as well as for the crown of Spain. The religious devotion of these adherents of the Cross in their desert journeyings, their perils among strange and often hos-

tile tribes of Indians, their sacrifice in building gleaming white cathedrals for the worship of Christ among the Indians are all recognized and appreciated.

But failure came through stagnation. Roman Catholicism catered to natural superstition. *Penitente* and *flagellante* practices arose. The Catholic Church in Mexico failed to educate. It was aligned with an undemocratic method of government. A fundamentally new and different method and power must distinguish Protestantism if a new, elevating and transforming influence was to characterize its work.

The different method of Protestantism was Christian education. To a race of America's handicapped, to a people in bondage to superstition and ignorance, to folks with a straitened background and environment of low ideals the Protestant Christian Church has come with a pearl of great price. In the centers like El Paso and San Antonio, Texas; Tucson, Arizona; Albuquerque, New Mexico and Gardena and Los Angeles, California, various denominations, including all the greater organizations of the Protestant faith, come with Christian schools. In the changing civilization who can estimate what these missionary educators have done in the formation of Christian ideals and laying the foundations of Christian faith. These schools have been the rock which wind, storm, earthquake could not shake. They have been as the mustard seed springing into increasing branches.

These schools train boys and girls; they have social outreach.



A CONTRAST—THE DIXON PUBLIC SCHOOL FOR MEXICANS IN NEW MEXICO

Not only is this true of the larger boarding schools in the chief centers but also of the village and plaza schools, particularly in New Mexico and Arizona. More and more is it being seen that as the Christian ministry reaches the home of the pupil as well as the pupil is it really most effective. The service of the Christian social worker is thrice blessed. It blesses the individual, the home, the community. These agencies rise to strategic impressiveness in the social values through the school influences maintained by several denominations in Albuquerque, New Mexico; El Paso, Texas and in the Plaza Community Center and "Good Will" Industries of Los Angeles, California. Two new schools are now projected, an agricultural school in Texas and a Boy's school on the Arizona border.

Out of the Christian educational environment comes the leadership of the new day. Christian teachers are prepared by normal instruction for public school work; ideals of Americanization are implanted; mission school and community leaders are produced; the Christian ministry is recruited; the Christian atmosphere around home altars is obtained.

The Christian Protestant Church has grown slowly but steadily and surely among the Mexicans in our midst. Protestant missionary work was begun in 1830. Against the strong opposition of the priests, and sometimes in bitter persecution, patient effort has brought forth worthy fruit. The three hundred churches at the present time, many of them well equipped and many more on the way to better equipment, are the testimony of faithful Christian effort. There is a present membership of 12,000 and a Sunday-school membership even larger. A paid staff of 250 ministers and Christian workers beyond the one hundred and fifty-seven mission school teachers "carry on" as representatives of the Protestant Mexican churches which are far more numerous than the workers in them and the mission preaching points which are more numerous than the churches.

The call for Christian and community service among migrant Mexicans in the Southwest is very great. Shall this call be heard? It goes up to the members of our American churches all over the western states where the Mexican with his family goes for work. It summons the average church member to visit the homes and create neighborly relations with Mexicans near at hand. It bids groups of men and women in our churches to arrange for Mexican groups, mothers' meetings and so on in our regular Protestant organizations. The program invites strong seed sowing Christians, members of our churches, to enlarge the borders of their tents and include these least in their thoughts and plans in many local communities. It is the high call of God to neighborliness as the essence of the Christian gospel to groups of handicapped.

For Christianization the Mexican in our midst demands an interdenominational program and plan. The Permanent Interdenomi-

national Council for Work Among Spanish-Speaking People in the Southwest furnishes that bond of union and a working center of Christian life. Already a number of projects are under way which no religious body can handle separately. An interdenominational training school for ministers and social workers, an interdenominational paper in the Spanish language, an increasing amount of interdenominational oversight and strategy, working rules of comity covering the whole field and enlisting the allegiance of all concerned are either actively projected or already realized. The rich fruitage of Christian cooperation is now making its fair flavor and appearance known in this field as in those other areas of service to Spanish-speaking folks in Porto Rico, Cuba, the West Indies, Mexico, Central and South America.

Rev. Samuel Guy Inman's effective words on "The Human Quality in the Mexican Problem" are effectively to the point: "The United States government spent enough on guarding the border and on the Pershing expedition into Mexico, during the year of the Columbus raid, to build in every town in Mexico of more than 4,000 people a college, a community center, a hospital and a church, and to equip them magnificently. There would then be left over a sufficient sum to endow the public school system of each of these towns with \$700,000. There would still remain the tidy amount of \$15,000,000 for other parts of the program of education and community betterment."

What may not be done in solving the problem of the Mexican in our midst by a program of spiritual invasion and Christian conquest on a much less impressive plan of personnel and money than that appearing in our political or military expedition to the border? May we not carry the Christian flag to the very homes and hearts of these handicapped sons of old Mexico at our very doors, aye, in our own American house!

INTERESTING FACTS ABOUT MEXICO

Greatest length 1,942 miles; coast line 5,486 miles. Total area 767,000 square miles, about equal in size to United States east of Mississippi and South of New York state.

Mexico has 27 states, a Federal District containing the capital (Mexico City), and 3 Territories. Population, by 1910 census, 15,063,207. About 20% white, 37% Indian, 43% mixed. Foreigners numbered at over 100,000, including 20,000 Spaniards and 30,000 Americans (since the revolution this number of Americans has largely decreased).

Catholics claim over 12,000,000 of the population, though over 8,000,000 of the total population are Indians or low grade mixed bloods (mestizos), only nominally members of the church.

Modern improvements in many of the cities. Fine public buildings, imposing public squares, noteworthy cathedrals and historic structures; also interesting remains of the ancient Aztec civilization.

Mission Work in Mexico now engaged in by seventeen organizations.

The Tai Race of Siam

BY REV. E. J. EAKIN, PETCHABURI, SIAM

Missionary of the Presbyterian Board of Foreign Missions

OVER three thousand years before the time of Abraham, when the first Chinese came from western Asia into what is now northern China, they found there a great race that refused to be subjected to them, refused to be assimilated by them. After many a pitched battle these people retired toward the south, and now live in southern China, Cambodia and Siam. They were the ancestors of the Tai people.

The work of converting such people to Christ must be slow and painstaking, and by methods very different from those which have been successful with such races as the South Sea Islanders. On the other hand, we are not dealing here with people doomed to perish quickly before the advance of western civilization, but with a race that will be worthy of our best efforts and capable of adopting the finest things from Christian teaching and practice for their own advancement.

The first Buddhist priests or monks who came to Siam from India recognized and respected the racial spirit of the Tai people. Siamese monasteries were soon established under Siamese control. Their methods were adapted to suit the temper and institutions of the people, as is indicated by Buddhist Lent in the rainy season and Buddhist festivals in the season of leisure. Religious control was centered in the ruling monarch far more than in other Buddhist countries and as the result the controlling influence of Buddhism is strong only in southern Siam, while in the north it is nominal. Prince Nara once said "There is not one bit of Buddhism among the Lao." That is probably not so true today, but among the Tai people in southern China, Buddhism hardly exists.

The present-day influence of Buddhism is great and in no other country in the world is it so aggressive and systematic a religious force as in Siam. The priests numbered, in the last census, upwards of 180,000, or about one in twenty of the male population. Under the present king we note the repairing of temples, the improvement of neglected temple grounds, and the stricter observance of the rules of the priesthood. Under the stimulus of the royal example, there is a quickening in the external practice of religion throughout the country; while the internal teachings of Buddhism have been greatly modified by the introduction of many doctrines borrowed from Christian books. When the Supreme Patriarch was asked by Dr. Speer for a definition of Nirvana, his reply was, "My understand-



TAI CHIEF OF YAO MOUNTAINEER VILLAGE NEAR CHIENG RAI, NORTH SIAM

ing of the Buddhist doctrine of Nirvana is very much the same as the New Testament doctrine with regard to eternal life."

There is to-day an awakening to the danger to Buddhism involved in the Christian invasion of Siam. Buddhist priests no longer view the work of missionaries with amused tolerance. In country villages there are scores of gates which they must pass in the morning without any gift to fill the rice pot, and the pinch of scarcity is felt in many a Buddhist temple. This reaches the priest where he lives, and he would not be human, if he did not try to regain his prestige.

There is, as yet, no sign of persecution against Christians in Siam. The policy of passive resistance will not lightly be changed to violent opposition. The priest still shows himself friendly in the missionary's home, and is deeply interested in Montgomery Ward's catalogue. He welcomes the missionary to the hospitality of the temple, but underneath there is determined opposition. Every method which seems to them worth while in Christian work, they

copy; every strong, positive doctrine of the Christian faith which seems to appeal to the people, they will incorporate in their religious teachings. Already Christian hymns are used in some Buddhist temples, with the terminology slightly changed. Already they speak of Buddha as the almighty Father who hears them when they pray. The abbot of a temple in Petchaburi said not long ago, "Buddha is not in Nirvana. Buddha is in heaven, and he will soon return to this world to finish his work. Afterward he will go to Nirvana."

The priests care little if the men become Christian as long as the women remain Buddhist. If they still hold the children, the loss is comparatively slight. Though the men become Christian and stand in with the missionaries in the hospital and the school, the women will continue to make merit at the front gate and in the temple as of yore. The mothers and grandmothers will see to it when the time comes, that sons put on the holy yellow robe.

The Roman Catholics have been engaged in mission work among these people for three hundred years. They have made the fatal mistake of underestimating the difficulty of the task, and have greatly mistaken the temper of the people. Three times within that period their missionaries have been driven out and their work destroyed, root and branch, because they schemed to gain political control. It was not in vain that the Siamese have called themselves the "free people."

These Catholic missionaries are at present having considerable success, but it is almost entirely among other races. A Roman Catholic priest said to Dr. Speer, "The Tai people are impossible. They are all going to hell." They will accept no benefits, economic, commercial, or religious, from people of another race, which would tend to bring them under subjection to that race. We may discern the hand of God in the present arrangement, according to which they are to be evangelized and developed in the Christian life mainly under a system of Church government which provides for control by pastors of their own race, and not by priests of a foreign race.

A comparative study of the Buddhist and the Roman Catholic influence convinces us that the Christian faith must be promoted as a Siamese religion, by the Siamese, and for the Siamese, by the process of natural development and spiritual growth. Now that the French government has discarded the Roman Catholic propaganda and has relinquished extraterritorial jurisdiction over Asiatic subjects in Siam, the Tai race need no longer fear the progress of Roman Catholic missionary work among the peoples whom the priests are able to reach and influence.

Forty years ago, it was a common proverb among educated Siamese, that Siam was a hare between a lion and a tiger. The lion was Great Britain in Burma; the tiger was France in Cambodia.

The lion did not want the hare, and the tiger could not take the hare while the lion was watching. So the position of the hare was safe, but not comfortable. Now that the lion and the tiger are lying down together and have agreed not to molest the smaller animals, the long ears of the hare are pointed toward the leopard of Japan. The rich, unoccupied territory of Siam must have great attractions for the Japanese, whose island home is so over-populated. Their spies have traversed the whole of Siam, and accurate maps of every part of the country are on file in the Japanese War Office. The slice of territory which France took by force in 1893, and the two small provinces which the British gained by diplomacy a few years ago, were



A TAI MOUNTAINEER VILLAGE IN NORTHERN SIAM

not much loss to Siam, and there were compensations; but the influence upon the Siamese spirit is seen in present-day militarism, the purchase of a cruiser by popular subscription and especially in the remarkable development of the air service.

The unjust control of foreign customs makes it impossible for Siam to prevent the flood of vile liquors and pernicious drugs coming into the country from other lands, which threatens the ruin of the people.

Many Europeans criticize the situation here on account of the mixed character of the population. Some even go so far as to predict that the Chinese will take the country. This is a very superficial view, which loses sight of a very important factor in the problem. The Tai race possesses in high degree the Anglo-Saxon power

of assimilation. They can assimilate all other races, and they are not assimilated at all. Even Europeans and Americans, if the children remain all the time in Siam, do not resist this process of assimilation; and Chinese of the second generation are hardly distinguishable from the Siamese. On the other hand, a Siamese family in South Dakota, after forty years of expatriation, retains its racial characteristics, though the father owns half a block of buildings and is a rich man. The children of an eminent American physician in Chicago, whose wife is a Siamese, have their racial characteristics so strongly developed that their nationality would be recognized anywhere.

Protestant missions in Siam have made marked advancement. The whole Bible has been given to the people in a satisfactory translation, and for many years, the work of circulating the Scriptures has been given a prominent place. Churches have been established in eleven different centers of population, whose influence reaches from the southern border of Siam up into the province of Yunnan, China. Tours have been made among the people of the Tai race in Kwangtung Province, China, and in Cambodia. The churches are up-to-date in their methods and aggressive in their policy and practice. Many men and women have made the supreme sacrifice for the sake of Christ. After seventy-five years of experience, a systematic plan of evangelism has been formulated, embracing the whole process, from the first pioneer preaching in a new place, up to the establishment of a church with its own pastor and session, fully equipped as a center of evangelistic effort. More than a hundred consecrated men and women have devoted their lives to the purpose of making known Christ to the people of this race. We have here not less than fifteen million people of one race, speaking one language, occupying one contiguous portion of territory, in which every home is open to the gospel, the women as accessible as the men. We may labor with confidence that our work will be permanent, for these racial characteristics and this language which have endured for thousands of years, may be counted on to meet the tests of the future.

One of our greatest obstacles is Buddhist indifference. They have been taught that indifference is the highest virtue in matters of religion. The images of Buddha in all their temples is a personal manifestation of supreme indifference. But in this age, that is no longer a tenable position. The puff of the railway engine and the thunder of the train are felt inside the temple, warning the priests that some religious teaching must be found that is more suited to the times. The echoes of the world war, reaching to the most remote hamlet, are calling to the people to arouse themselves, or racial autonomy will pass out of their possession. Christ's work for the Siamese must be done by persuasion, without the slightest hint of

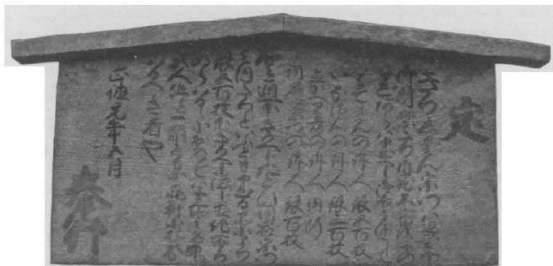
compulsion. From the beginning, it is best to make the religious appeal on the ground that the Lord Jesus Christ is able to work out in them and for them the accomplishment of all the best things that they desire, and greater good than they have ever imagined; and that He will do so if they will only let Him have His way in their lives.

For example, you meet an old hag, so wrinkled and ugly that she has not dared to look in the glass for years, and yet you may be sure that she, in common with every daughter of Eve, has a longing to be beautiful. Tell that woman that Christ is able and ready to undertake to make her more beautiful than any woman that ever lived and then watch that idea dawn on her mind. It is a fine sight. Buddhist indifference and even the narcotic effect of the betel nut, cannot stand before it. She begins to desire Christ, and thenceforth her darkened mind begins to feel after Him, if haply she may find Him, who is not far from any one of us.

The opposition of the Buddhist priests shows that we must emphasize the Christian family. This involves Christian marriage of all who have already become Christians and insisting on the principles of monogamy. Happily the royal influence makes it easier to do this under the present reign than under the late reign. With this in view, it is well to teach the doctrine of the reunion of families after death. Almost all the Christian families here have had one or more children who have passed on to the better world, and to the parents and elder brothers and sisters the thought that these little ones are saved and glorified with Christ and waiting for them in heaven possesses a powerful influence. Coupled with this is the idea of a Heavenly Home, to which the members of the family will be gathered in, one by one, as they leave this world. The bonds of family affection are strong among the people of this race, and they find no future in the Buddhist religion.

Nothing presents so great difficulty as the observance of Sunday and abstinence from intoxicating drink. On the former point, the closing of all service in the courts and government offices is a great help. On the latter point, if the foreign diplomats can be brought to give consent, we may hope, in the not distant future, for a prohibition law.

Our purpose in coming to Siam as missionaries is the development of a religious life that will involve all the activities of the body and the soul; to bring all these activities under the absolute control of a personal Saviour and Lord; to give this consummation external expression in a self-supporting, self-controlling, self-propagating national church; and then to efface ourselves, as no longer needed. Having opened the door thus widely, it will not do for us to stand in the doorway.



ANCIENT JAPANESE NOTICE PROHIBITING CHRISTIANITY

Can Japanese be Christians*

Stories of Twice-Born Men and Women of Japan

BY GEORGE GLEASON, OSAKA, JAPAN

Representative of the International Y. M. C. A. in Japan

"SO LONG AS THE SUN SHALL WARM THE EARTH LET NO CHRISTIAN BE SO BOLD AS TO COME TO JAPAN; AND LET ALL KNOW THAT THE KING OF SPAIN HIMSELF, OR THE CHRISTIAN'S GOD, OR THE GREAT GOD OF ALL, IF HE VIOLATES THIS COMMAND, SHALL PAY FOR IT WITH HIS HEAD."

THUS read the notice boards posted from 1650 to 1873 in villages and by roadsides all over Japan. Less than a half century later behold the change! In 1918 the Christian Church, including Roman and Greek Catholic, enrolled 232,929, and was served by 4,516 Japanese and 1,480 foreigners. Half the church members and three-fourths of the Christian workers are Protestants.

The following stories are convincing proof of the genuineness of the faith of Japanese Christians:

HAMPEI NAGAO—A CHRISTIAN ENGINEER

The evening of February 22, 1919, at Vladivostok.

It had been a winter of international confusion. Seven nations were watching each other. Japan was nervous. The presence in Siberia of 200 American railroad engineers, 180 Red Cross workers, a score of Publicity Bureau men, 100 Y. M. C. A. secretaries and 8,000 soldiers—what could it be but camouflage for some big commercial deal with Russia? Americans questioned the motive of Japan's expedition of 72,000 soldiers. The British regretted that President Wilson's policy had not been different. The French were

*This article is from Mr. George Gleason's book "What Shall I Think of Japan?"—just from the press of the Macmillan Company, New York.

financing the Czechs, 60,000 men without a country. Italy, on general principles, put her fingers in the pie. China was watching to see that nobody stole North Manchuria, and Russia was involved in civil war.

Out of this international chaos a gleam of order appeared. Over in Tokyo "conversations" had been carried on that resulted in a service plan, finally proposed by Japan, for the cooperative operation of the Trans-Siberian Railroad. The responsibility was to reside in a Technical Board of eight engineers, one from each of the countries that had soldiers in Siberia. John F. Stevens of Panama Canal fame was to be the chairman. From Japan came Hampei Nagao, a



COL. JOHN F. STEVENS OF AMERICA AND MR. HAMPEI NAGAO,
ENGINEER OF THE TRANS-SIBERIAN RAILROAD

fearless Christian layman. On his first night in Siberia we took supper together.

"I didn't want this job," he said. "There is too much international politics in it. But my government would not let me resign. I have come over to work with Mr. Stevens. You know him. Is he a Christian? Because if he is, I will go and have prayer with him, and then I am sure all of our problems can be solved."

Due not a little to the fine Christian spirit injected into that committee by this Japanese engineer, four months later Roland Morris, the American Ambassador to Japan, was able to say to a group of Osaka business men: "Every decision of that Technical Board has been unanimous."

Mr. Nagao is one of the leading Christians of the empire. He is a great advocate of temperance and of church union. When in

charge of the Kyushu Division of the government railroad he induced 6,000 of the 8,000 employees to sign the temperance pledge. While living at Moji, Mr. Nagao looked over the city and found several little denominational churches struggling for their existence. He started a movement for union, organized and raised the money for the institutional building of one central church. At any convention of Christian workers which he attends there is always a warm discussion of "Church Union."

He is now one of the six head directors of the government railways of Japan, occupying a civil position second only to the Premier and the members of his cabinet.

HONORABLE SOROKU EBARA—MEMBER OF PARLIAMENT

Seventy-eight years old, for the twenty years 1890-1910 a member of Parliament, elevated to a seat in the House of Peers in 1912, founder and president of the Azabu Boys' School of Tokyo, member of the Higher Educational Council, decorated in 1915 by the Emperor for his services to education, the Honorable Soroku Ebara stands out as the great Christian Samurai of modern Japan.

His soldierly bearing, preserved these fifty years since his pre-Restoration campaigns, his combination of Bushido sternness and Christian love, his stirring anecdotes drawn from an immense store of thrilling experiences, and his keen knowledge of human nature, combine to make him a lecturer and evangelist much sought after. Were he not so devoted to his school he could spend all his time responding to invitations for religious addresses. The fact that he is a layman and a publicist gives his preaching especial force.

His capacity for work and the wide audience which he reaches are illustrated by a ten days' spring schedule, which included seven baccalaureate sermons, two educational lectures, and addresses at a church and a Sunday-school convention.

Mr. Ebara is a Y. M. C. A. president, and is at the same time indefatigable in serving the temperance movement and the peace societies and in supporting the work of his own church. At a supper given by the Tokyo Association to celebrate his elevation to the House of Peers, he told the following anecdote, which illustrated both his humor and his democratic spirit:

"There is no denying that people pay special respect to a member of the Upper House. Members of both Houses receive first class passes (white tickets) on the railways, but when I was a plain member of the Lower House, the police and the train guards just made a grudgingly civil bow, whereas now they get down on their marrow bones. Even when I had a white ticket I was accustomed to ride with the blue ticket (second) or the red ticket (third class) common people, for I am one of them. One time I was on a train with a number of M.P.'s. They all rode in the first-class compartment,

while I got into the third. At Shizuoka as we all got off, I noticed with just a flutter of jealousy that there were twenty policemen lined up to welcome the members of Parliament in the first-class, while I was left unnoticed. One man was shown particular attention and I said to myself, 'That's because he's a relative of so and so.' But later I learned that the police had been detailed to arrest him on a charge of taking bribes, and I reflected that it was better to ride on a red ticket and wear a white heart than ride on a white ticket and wear a red convict's uniform."

Mr. Ebara is verily one of Japan's grand old men, an imperial democrat, one of God's noblemen.

TOYOHICO KAGAWA—A LABOR EVANGELIST

Travelers who wish to see where for more than a decade the Sermon on the Mount has been literally lived in Japan should visit Toyohiko Kagawa at his little settlement house in the slums of Shin-kawa, Kobe. He started life as the son of one of the founders of the Osaka Shosen Kaisha, now one of the big steamship companies of the East. Through fast living and speculation his father lost the fortune of the old and wealthy family. An older brother dissipated what was left. A rich uncle took the boy and placed him in a middle school from which he graduated sixth in his class. But the lad, eager for knowledge, sought the acquaintance of Dr. H. W. Myers, the missionary who baptized him two years before he finished school. After commencement, Kagawa announced that he was going to be a Christian minister and without delay his uncle threw him out penniless. A classmate who had been converted in the same English Bible class kept him for a week, and after that Dr. Myers took him to his home as his boy. At the Presbyterian College in Tokyo and later in the Methodist Seminary in Kobe, he studied until his graduation in 1909. Later he spent three years in America at Princeton. Kagawa's real touch with the poor came during an attack of tuberculosis when he left school and went to live in the hut of a poor fisherman. He says, "There is a tragedy of sin in every house in that seaside village." After recovering, he returned to school, and the Christmas before his graduation went to live in a horrible little room in the slums. Let Dr. Myers tell the story:

"We felt that in giving him permission to go there we were signing his death warrant, but he would take no refusal. He lived on \$1.50 per month and the rest of the money given for his support and all else he got his hands on went to help the poor and suffering about him. He gave away all his clothes except what he had on his back, and to provide for somebody who was hungry he often went without a meal. We continued to keep a change of clothing for him at our home where he could not give it away, and did our best to keep him from starving himself. Strange to say, this heroic treatment under

the blessing of God cured his disease. He was preaching day and night, visiting and nursing the sick, studying and writing during these years, and doing the work of six ordinary men.

"He is one of the leading figures of the religious world in Japan. He is the author of a half-dozen books on philosophical, religious and social subjects, has delivered special courses of lectures in a dozen institutions, is a leader in all the public agitation for social reform, carries on a laborers' dormitory, a free hospital and a dispensary, is editor and proprietor of "*The Laborers' News*," and is a constant contributor to several magazines. Besides all this he is the efficient pastor of his flock in Shinkawa and acting pastor of another church. He preaches three times a week in the slums and during last spring conducted evangelistic services in the Kobe Y. M. C. A. and in twenty churches of this section."

In the summer of 1919, at the request of the Federated Churches, Kagawa visited the coal mines of Kyushu. His report of the rough conditions where half-naked women and men were laboring for long hours in the dingy, dirty underground stirred the Christian world.



MISS MICHU KAWAI OF THE JAPANESE
Y. W. C. A.

His latest achievement is the organization of the Kansei Federation of Labor with a membership of 5,500. This is the nearest to a real labor union of any similar organization in Japan. Mr. Kagawa needs at once a suitable building for this great uplifting work among the poor of Kobe.

MICHIKO KAWAI—A NEW WOMAN

"Today I have discovered the coming woman of Japan," said Dr. Nitobe to his wife when he returned home from the girls' school at Sapporo where he had met the fourteen-year-old Michiko. "To my mind," writes her

associate Miss Macdonald, "she is not the coming woman any more, *she has come.*" Not only as head of the Young Women's Christian Association but as speaker and writer to men is Miss Kawai making her impression on the New Japan. Excepting the late Madame Hirooka, few women could win and hold as she does the attention of Japanese men. Miss Macdonald writes of her early life:

"Kawai San is the daughter of a Shinto priest who was the fortieth in his line, with an unbroken priesthood of 1,200 years, all at the Imperial Shrines at Ise. After the restoration in 1868 her

father's Order was abolished and he took his family to Hokkaido, the northern island. There he engaged in business. He was a very devout man and Kawai San has told us that among her earliest recollections is that of her father going out every morning to worship the great Spirit behind the Rising Sun. He taught his children to pray always facing towards Ise. When Michiko San was about eleven her father became a Christian through the influence of a cousin who had been a ne'er-do-well, but had become a Christian evangelist. The whole Kawai family were baptized shortly afterward. The father taught them to pray turning away from Ise, to impress the difference on their childish minds. He died a little later."

The reticent little girl was sent to a mission school where Dr. Nitobe met her and took her to his home. "She was," Mrs. Nitobe said, "the shyest thing I had ever seen." Later she went to Bryn Mawr, having won the competitive scholarship which Miss Tsuda had founded for sending Japanese students from her Tokyo school to the American college.

Since her graduation Miss Kawai has been tireless in her work for women in Japan. Through her visits and talks at girls' schools, by the promotion of a series of women's summer conferences all over the Empire, and with her magazine, she is a national figure. Knowing that the docile Japanese woman can never become what she should without the help of men, Miss Kawai has welcomed increasing opportunities to tell young men how to look on women and how to prepare for their future homes.

Miss Kawai is a prominent Presbyterian, having been chosen an elder in Dr. Uemura's church in Tokyo.

Criticism has, as a matter of course, been aroused. Several years ago I sat by a university graduate as Miss Kawai thrilled an audience at the Tokyo Young Men's Christian Association. In the midst of her inspiring address this man remarked, "We men do not consider Miss Kawai a typical Japanese woman. She is too eccentric." Thank God for such eccentricity. Would there were half a hundred more!

UTAKO HAYASHI—SOCIAL REFORMER

Miss Hayashi is the able general who in 1905 as leader of the Osaka W. C. T. U. secured 10,000 comfort bags for soldiers in Manchuria, and since then has led three vigorous campaigns against the licensed social evil. The two fights of 1909 and 1912 eliminated from Osaka over 130 licensed houses involving 1,500 inmates; and the campaign against the new quarter at Tobita, kept up in 1916 for more than nine weary months, was due largely to her untiring energy and buoyant faith. These three drives against prostitution have been such an education to the whole Japanese nation that within a few years we believe the licensed system will be a thing of the past.

Miss Hayashi was born fifty-five years ago in Fukui, was graduated from the Fukui Normal School and later became a teacher in the Episcopal Girls' School of Tokyo. In 1896 she became head of the Osaka Hakuaisha Orphanage which she built up through starvation and self-sacrifice until she was able to hand it over to another head with an equipment valued at \$30,000 and accommodations for 130 boys and girls. In the early days of the orphanage she once fasted two whole days when the money failed. At another time after



MISS UTAKO HAYASHI OF THE
JAPANESE W. C. T. U.

a day of empty stomachs, on returning from a night school where she taught, she "bought" five cents worth of potatoes for her starving children, promising to pay later. The next day, unable to keep her promise, she went around by side streets to avoid the dunning shop keeper. On the third morning the longed-for post office order came from America, but it was payable at the Denbo office three miles away across the river. Weak from hunger she started on the long walk but was stopped at the river for lack of the quarter cent for the ferry ticket. The boatman yielded to her tears and she finally cashed the order and fed her children. If weeping could have moved the Osaka Governor, the Tobita Licensed Quarter would never be on the map, for I saw his desk wet with the tears of this valiant woman as she pleaded for the freeing of the "white slaves" of the city. Living by faith, Utako Hayashi is giving all she has and is for the uplift of the women of Japan.

COLONEL GUNPEI YAMAMURO—SALVATION ARMY WORKER

"When Colonel Yamamuro speaks I feel that I am listening to a man filled with the Holy Spirit," said a Japanese Y. M. C. A. secretary of the chief officer of the Salvation Army.

Wherever Yamamuro goes the halls are crowded. In the Osaka fights against licensed prostitution he has been chief platform speaker and publicity writer. His style is picturesque and conclusive. In his book "Study of One Hundred Prostitutes," he has investigated and interviewed the unfortunate girls whom his associates have rescued, and from their experiences he has drawn his conclusions. In public address he drives home the principles drawn from this examination.

"The Common People's Gospel," another of Colonel Yamamuro's books, has caused hundreds of Japanese to become Christians. The Japanese "*War Cry*" is also in his care. In 1917 while on a visit to the United States, he conducted a highly successful religious campaign among his countrymen in many states.

On the accession of the present Emperor in 1915 Yamamuro was decorated with the Legion of Honor, a recognition of social service which has been granted to few Christians.

KIYOSHI KOIZUMI—CHRISTIAN MERCHANT

Two years ago, in the cozy parlor of a Japanese suburban home, I listened to the life story of a prosperous Christian merchant. Measured in money it was an upward climb from a two dollar a month teacher to a semi-millionaire iron dealer. Measured in spiritual values it was the rise from an obscure villager to one of the leading Christian laymen of the empire, and member of the Executive Committee of the World's Sunday School Association.

Mrs. Koizumi came from a well-to-do family. But she was cast off when she married a Christian. They were eking out a bare living when a trifling incident fired a new ambition. One of the primary pupils brought a Parley's history and asked his teacher to read it with him. Ashamed at his ignorance of English Mr. Koizumi resolved to leave his country school and master the foreign language. Although twenty-four years of age, he went up to Osaka and enrolled in the six years' course at the Taisei School. For support the little wife remained at home and taught sewing in a school for girls. Of her monthly income of \$3.50 she sent \$2.00 to her husband and starved on the rest. In the midst of the struggle, her baby came.

After finishing six years' work in four, Mr. Koizumi clerked for \$2.00 a month. His wife joined him and in the evenings, the English student tended the baby while his wife sewed and thus added \$2.00 a month to their meagre income. Then wages rose to \$4.00 per month and later to \$6.00. The wolf had been conquered.

Today he is a Christian iron merchant, the superintendent of the largest Sunday-school in West Japan, the treasurer of the local Young Men's Christian Association, and a pillar in the Congregational Church. When the Osaka Association was raising money for its building Mr. Koizumi made the largest gift of any Christian in the city.

His Christianity he practices in his business. At meetings of his fellow merchants it has been the custom to carouse with wine and women. Against this evil he is throwing all the weight of his influence. Among his little group of clerks he regularly divides a tenth of each half year's profits, which at one time meant for the ten young men the snug sum of \$35,000.

(To be continued in June)

The Japanese Problem in California

BY PAUL B. WATERHOUSE, SAN FRANCISCO
General Missionary to the Japanese along the Pacific Coast

A SINCERE and straightforward application of the fundamental principles of Christian democracy is the real solution of the Japanese question in California.

The present efforts of Christian organizations in America to bring the Japanese into vital contact with Christianity are totally inadequate. This is not so much because of the lack of consecrated Christian workers or the lack of money invested, as because of the duplication of effort. When five little missions with poor equipment locate within a short distance of one another and try in an inefficient way to do the work that one strong central mission could do, it is time to revise our plans and methods. A united effort with a suitable building with adequate equipment and a staff of competent workers would show that we really mean business.

All the money and effort put into this mission work will make little headway in winning the Japanese to Christ, if at the same time they do not come into contact with a vital Christianity manifested in the lives of the Christians whom they meet in everyday life. The Japanese in California generally feel that even the Christians are prejudiced against them, or at least are not interested enough to help them. Anti-Japanese mass meetings held in several of the churches lent color to this impression. What greater barrier can there be to the bringing of men to Christ than such un-Christian race prejudice?

One of the arguments used in favor of voting for the Anti-Alien Land law in California was that the Japanese have brought Buddhism into Christian America. The Japanese are building a Buddhist temple costing over ten thousand dollars right in the city of Fresno. "Vote against the Jap" it was said, "if you want to stop the invasion of a heathen religion in our Christian land."

It is true that most of the Japanese were nominally Buddhist before they came to America and are nominally Buddhist still. The priests who have come and set up their temples are perfectly willing to let them be merely nominal so long as they pay their dues. Often from the lips of Buddhists themselves we hear the expression "Buk-kyo wa dame desu" (Buddhism is useless).

The best way to combat Buddhism in America is not by harsh legislative measures directed against the Japanese in order to drive them back to Japan. Their stories of unjust treatment in America breed hate instead of brotherhood, and prejudice instead of understanding. This will not advance the cause of Christ in Japan or in America. Such unfriendly treatment leads them to believe that Christianity after all does not mean much to people in America.



READING ROOM OF A JAPANESE Y. M. C. A. IN CALIFORNIA

If we would win the Japanese we must show in our lives as individuals and as a nation, the realities of the Christian spirit and conduct. If the aliens from Japan or any other country come into contact with a living, vital Christianity, all that is false in their old beliefs will most certainly be revealed and will die out. We cannot overcome Buddhism by legislation but by a Christianity actually put into practice.

What better way is there to win Japan for Christ—to save the Orient, yes, and the Occident too, from the growing menace of an un-Christian military Japan—than to see to it that every Japanese who goes back to Japan (between five and six thousand every year) has, while in America, come into contact with a living Christianity? If every returning Japanese were a missionary for Christ, how long would it take for Japan to be evangelized? It is a great responsibility, a golden opportunity. Are we awake to its significance?

A young Japanese Christian, conscripted for the army in Japan was visited by his missionary friend in the barracks. One day just after the missionary had gone the officer of the day came up and asked why that foreigner came so often to see him.

"Are you sure he is not a spy?" he asked.

"Oh, no. He's not a spy, he comes to see me because he is my brother."

"How do you make that out?" asked the officer.

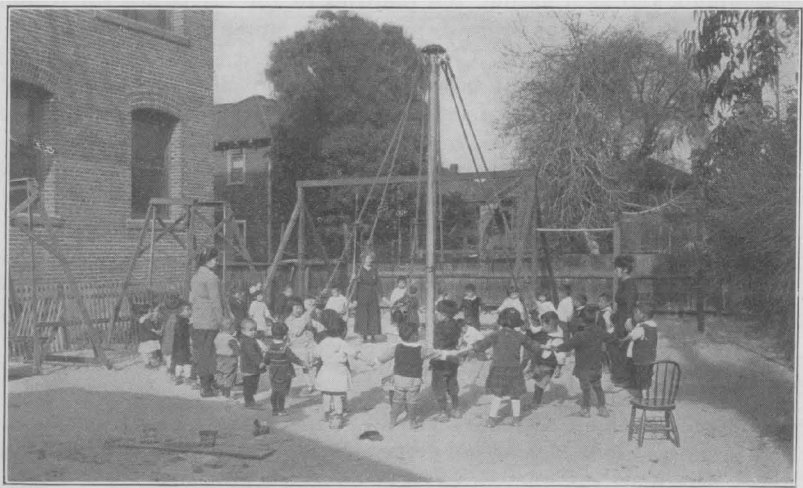
"We have the same father."

"See here, young fellow, what are you talking about? Look at your hair and eyes, they are black which shows your father to be a Japanese, while that foreigner with his white face and red hair certainly has a foreigner for a father."

"I did not mean-that," returned the young Christian. "The living God in Heaven is his Father and my Father and so we are brothers."

The officer went away shaking his head, mumbling to himself, "I never heard anything like that before!" And he never had. That God is our Father and we are all brothers is the teaching of Christ and is unknown in non-Christian lands.

The fact that two per cent of California's population is composed of law-abiding, industrious Japanese and that they own six-tenths of one per cent of the cultivated land of that state cannot be such a great menace to the remaining 98 per cent of the people. There are problems in California, the problem of the rigid restriction of immigration to prevent the inflow of Oriental labor; the problem developing out of the colonization of the Japanese in certain restricted areas, the problems of Americanization and Christianization, but there is absolutely no problem in the California-Japanese situation which cannot be permanently and satisfactorily solved by the application of the principles of democracy and Christianity.



TEACHING THE JAPANESE CHILDREN IN AMERICA—THROUGH THE KINDERGARTEN



GIRLS' SCHOOL OF THE SOUTHERN METHODIST MISSION AT PIRACICABA, BRAZIL

Shadow and Light in Latin America

BY WEBSTER E. BROWNING, PH.D.

Educational Secretary of the Committee on Cooperation in Latin America

THE year of 1920, in particular, has witnessed many changes in Latin America, and forces have been liberated which are bound to work even greater ones in the years to come.

1. The World War seems to have engendered a spirit of universal unrest, and there are few of the Latin republics which have not been affected to the extent of attempted changes in government, many of which have been successful. *Mexico* saw the death of Venustiano Carranza, who was assassinated by his officers whom he trusted even with his life, then followed the election to supreme power of his one-armed rival, General Obregon. Other pretenders to power in the same country have been killed or expelled, and the republic seems to have entered at last on an era of comparative calm.

Guatemala, by a popular and almost bloodless revolution, overthrew its Dictator-President, Doctor Manuel Estrada Cabrera, after more than twenty years of his despotic rule, and the National Congress has appointed another executive to his place.

Costa Rica and other Central American and West Indian republics have experienced political upheavals and their Presidents have come and gone at the behest of this or that successful armed party. The United States has been compelled to intervene in *Santo Domingo*, *Haiti* and *Nicaragua*, in order to establish a stable form of govern-

ment, and little *Panama* has felt compelled to protest against what it has considered high-handed conduct on the part of its great Protector of the North.

Venezuela, for many years under the dictatorial rule of General Juan Vicente Gómez, who styles himself "President Elect," although he has never been willing to assume the office, has been the center of plots innumerable and, so strong is the feeling of the people against this despotic form of government, that it can be but a matter of time until the Dictator is compelled to abdicate.

Peru and *Bolivia*, by means of successful revolutions, have driven out their chosen Presidents and accepted others who are more in accord with the martial aspirations of the military leaders. Storm clouds still hover low over the Western horizon because of the resuscitation of the ancient "Question of the Pacific," and *Chile*, in particular, is strengthening to use her navy and her army with a rapidity and thoroughness that do not speak well for the peace of South America.

2. Social agitation has also been more pronounced than ever before in all the Latin republics, and the proletariat, heretofore held in bondage of soul and body by both Church and State, and considered by capital as a mere producer of hewers of wood and drawers of water, is daring to speak out in defense of its rights and in tones that cannot be mistaken.

Unfortunately, Bolshevik leaders have not been lacking and the working man, generally illiterate and easily inflamed, has often been led to take action which has hindered, rather than helped him in his struggle for better remuneration for his toil and a consequently improved manner of living.

In some cases, labor organizations have become so strong that they have endeavored to impose impossible conditions on employers, with the result that capital has had to close its doors and laborers have been compelled to enter other trades or join the already numerous army of unemployed.

Governments are awake to the danger that may arise from the incoming of residents who belong to the undesirable type. This is shown by the greatly exaggerated demands made on all travelers to comply with stringent rules and regulations, dictated by frightened immigration authorities, in addition to the presentation of the usual *viséed* passport. The authorities of one country demand medical and police certificates that the holder of the passport is not over sixty years of age, has not been a beggar during the past five years, nor imprisoned for crime, nor found to be insane within that same period.

3. Unfortunately, one notes too a changed attitude toward the United States in the mind of the average Latin American citizen. When we went into the World War, with high ideals nobly and beautifully expressed by our idealistic President, there was not a country in

Latin America whose people did not, in large majority, acclaim us as the saviours of humanity, the one nation which could rise above the pursuit of mere gain and the enjoyment of personal ease, and risk its all on the issue of a war waged for the cause of Democracy. The war was won and the armistice was signed. The opportunity was offered the nations of the world to sign the League of Nations which had been proposed by the President of the United States, and these fellow Americans, eager to show their trust in, and their admiration for, the Great Republic of the North, hastened to affix their signatures that now bind them as members of that League, for their good or ill. The refusal of Congress at Washington to ratify the treaty and covenant has thrown doubt into the minds of thinking men South of the Rio Grande and has once more made vocal our inveterate enemies,—such as Manuel Ugarte, Argentine, and Vargas Vila, Colombian,—who have not failed to take full advantage of this failure of the United States to enter the League to declare that our normal attitude is one of deception, especially in dealing with smaller and weaker nations.

SOME RAYS OF LIGHT

These are some of the shadows that have darkened the horizon of 1920. But there are not lacking rays of light that go far to dispel the darkness and that serve as an earnest of the coming day.

In almost every Latin American country there has been a most gratifying advance in social and civil legislation which shows the result of the impact of evangelical Christianity.

Chile, where primary instruction had never received its due share of attention from the authorities of either the Church or the State, has at last, and in spite of clerical opposition, enacted a law which makes at least this grade of instruction obligatory, and provides for the necessary buildings and teachers.

The Civil Marriage Law, in the same country, although on the statutes for many years, had never been efficacious because of the opposition of the Roman Catholic Church. This law has now been declared as taking precedence over the ecclesiastical ceremony, and, to the general surprise of the public, the Archbishop has ordered his priests to obey the same.

Peru, the stronghold of conservatism, has also passed a drastic Civil Marriage and Divorce law which provides imprisonment for the priest or minister who celebrates a marriage without demanding, previously, the civil certificate. This law, tenaciously opposed by the authorities of the Church, was passed by Congress with only four dissenting votes,—one of these that of a priest; and was heralded by one Congressman as "*the passing of the power of the clergy in Peru.*"

Uruguay, already far advanced in temperance sentiment, as in many other forms of civic legislation, has enacted laws which will make it a dry nation for the celebration of its Centenary, in 1925. A

number of other countries are framing laws that are effectually paving the way for prohibitory amendments.

Among such countries, *Chile*, long known as one of the most alcoholic countries of the world, due to the abundant production of superior grades of grapes, is taking the lead in this class of social reform. *Porto Rico* went dry even before the prohibitory amendment was ratified in the United States, and several of the States of *Mexico* have taken the same step.

The day does not now seem to be so far distant when the legal sale of alcoholic drinks will be, as in the United States, a matter of history but not of practice in the republics of Latin-America.

2. This permeation of public opinion by higher ideals of civic and social responsibilities is largely due to the quiet, persistent and persuasive influence of Protestant missionary endeavor. Little chapels in dark and often dangerous streets, often in a back room on the second story of a tumble-down house, or in the meagerly furnished home of a humble working man, and schools that, to a trained teacher, fresh from well-equipped and fully-manned institutions, must seem wholly inadequate for the giving of any sort of efficient instruction, have, during more than a half century, been exercising a quiet and unobtrusive influence that is but to-day bearing fruit. The rolls of this or that particular sect have not been perceptibly lengthened, and Board Secretaries and missionaries have often questioned the wisdom of a further expenditure of life and money on such unpromising institutions. Yet, during all these years, chapels and schools have been serving as centers of light and have shone all the brighter because of the deep darkness round about. Their awakening rays have penetrated to the very heart of national life and consciousness, and some of the work done in those from which less was expected has given the most far-reaching results.

A Bible handed to an army officer on one of the coast boats by a traveling missionary, became the fount of inspiration by which that officer, afterward President of his country, was able to abrogate the Concordat with Rome which had practically enslaved his people, and to secure freedom of worship and of the press, together with a Constitution that ranks among the great pieces of constructive statesmanship of the past century.

The Protestant mission teachers in their humble schools have been quietly introducing new methods that have been a source of inspiration to entire nations and have started governments on the way to legislation whose far-reaching effects can not yet be estimated.

The social problem, temperance, the care of lepers, child labor, a fuller life for women, the uplift of the native races, the labor problem, and other similar questions have all felt, perhaps unconsciously, the influence of the too often unappreciated evangelical missionary work. Schools and chapels, seemingly insignificant, have nevertheless been

as springs that dot the greensward, the sources of tiny rills that gather volume as they go and which, finally uniting, form the mighty river that shall make glad the City of God.

3. Evangelical missionary work is now highly appreciated by those in authority who have studied its effect on the life of their peoples. President Carranza gave many prominent and responsible positions to evangelical clergymen because he found them better prepared than the average Mexican and more trustworthy.

The Ex-President of Guatemala declared to a delegation representing the Presbyterian Board of Foreign Missions:



A PRESBYTERIAN SCHOOL, CHURCH AND TWO MISSIONARY RESIDENCES
IN MEDELLIN, COLOMBIA

“Although the earthquake has destroyed the material evidences of the work of your mission, its moral and spiritual results can never be obliterated from the life of my people.”

He gave a public banquet to some twenty-five Protestant missionaries who were in the city attending a conference on Christian work. He himself did not attend, but his cabinet members were present, as also the Governor of the Province and the municipal authorities. An editorial in the daily paper under the control of the Guatemalan government, made this declaration.

“Fully cognizant of the intensely cultural work that is being done by the evangelical missions the world over, the government of Guatemala would gladly see Protestant work developed on a large scale in

the country, inasmuch as that which has been done in the past has been of great benefit to our people.'"

The newly-elected President of Ecuador has recently said to a representative of the mission boards that operate in Latin-America:

"Count on me, officially and privately, for any help that I can give you or those whom you represent in carrying out any programme that looks to the uplift and ennobling of the people of my country."

The recently-deceased President of Paraguay, in a conversation with this same traveling secretary, made this promise:

"If an evangelical mission will undertake to establish a good Industrial School in Paraguay, you may come and choose the land you wish from the public domain and I will see that it is given you."

The Prime Minister of the same country, referring to the establishing of evangelical schools in Paraguay, said:

"We know that you are not of the dominant Church. That is why we have confidence in you. That is why we want you to establish these schools."

The chairman of a commission named by the government of Peru to study the possibility of establishing industrial schools among the Indians of that country, called in an evangelical school man for consultation and said:

"If some one of the evangelical boards will come to Peru and show that it can do this work, you may count on the moral and financial support of the government."

A Roman Catholic President of that same country refused to order funds to be given for the construction of a road in a certain district, "unless the evangelical missionary living there acts as treasurer!"

The President of Chile in an interview with some of the Chilean evangelical clergymen who had called to present him with a copy of the Bible, authorized the following statement:

"I am a Christian. I believe in the doctrines of Christ. But I drink from the pure fountain, not from the turbid waters of a swamp. I accept the real doctrines of the Bible, but reject the additions that have been made to it by the Church of Rome.

"The Book which you have given me shall not be separated from my side, and it shall be my guide and I shall know how to appreciate its real value."

The shadows have not all been dissipated, but the dawning of a new day in Latin America is appreciably nearer. The coming light has already gilded the mountain tops and the shadows in the valleys are being perceptibly shortened. *"Watchman, what of the night? Watchman, what of the night? The morning cometh!"*

Plight of Foreign Missionaries in Germany

BY REV. GEORGE DRACH, D.D., BALTIMORE, MARYLAND

Secretary of the Board of Foreign Missions, United Lutheran Church in America

IN APRIL, 1920, Protestant foreign missionaries in Germany met at Bethel near Bielefeld, and organized a conference. The roll call, discussions and reports of that conference revealed the lamentable state of affairs in the German foreign mission situation after the war. Everyone knows that the war stripped most of the German foreign mission fields of their missionaries, but it has been difficult to survey the situation as a whole. In the first issue of the conference magazine, "Our Experience," published in January, 1921, there appears a summary statement of the present condition of German foreign missionary societies.

In January, 1921, over seven hundred German missionaries, not including wives of the missionaries, or more than three-fifths of the foreign missionaries of Germany, were obliged to remain in Germany, because their foreign fields were closed to them by the aftermath of the war.

From the point of view of the fields that are closed to them German missionary societies may be grouped in four classes:

1. The societies which retain their fields are the Rhenish, the Barmen China Alliance and the Kiel China Mission Society. The war, however, obliged them to reduce their forces from one-fourth to one-half. Moreover, toward the close of 1920 seven missionaries of the China Alliance were expelled from China and three of the oldest and most experienced missionaries of the Rhenish society, working in South West Africa, were obliged to return to Germany.

2. Five societies, the Neunkirchen, Neuendettelsau, Hermannsburg, Berlin and Moravian, have suffered severe losses, retained only a portion of their foreign work, and are in a more or less precarious condition because of their inability to reinforce the fields they have been permitted to retain and because of the extremely low value of German money.

3. Two of the larger and more aggressive societies, the Basel and the Leipsic, have been deprived of all but a meager remnant of their former work, and are forced to bear the discouragement of having respectively five and six times as many missionaries at home as in the field.

4. Seven societies lost their entire foreign mission work: The Gossner, Bremen, Bethel, Breklum, Sudan-Pioneer, Liebenzell and Baptist. Several of these societies have already secured new fields. The Breklum Society, with the financial aid of the National Lutheran Council, has taken over the Kiel China Mission.

None of the German societies have given up the hope of returning sooner or later to their former fields, though to human eyes the prospects are growing less hopeful every day. The way seems to be opening through more favorable political conditions in Egypt for the resumption of the work of the Sudan-Pioneer Mission, but in other fields the Allies are not willing to have them return to their work at present.

Foreign missionaries in Germany are in a deplorable situation from another point of view. Forced to return to Germany after years of service in foreign fields, they have had to readapt themselves to life in a country in whose political and military atmosphere they were in many cases not at home. Their hearts have remained in their foreign fields. Some were employed by their societies in deputation service until the cost of traveling became prohibitive. Some secured positions as pulpit supplies and substitute pastors, but the return of former pastors and the influx of German ministers from the Balkans and other parts of Europe, have forced them out. The number of missionaries who have secured permanent pastorates is very small. Others have found employment as teachers or inner mission (social service) workers while some who had learned trades in their youth, have sought a livelihood in that direction. The younger unmarried men are taking special courses in theology at the universities in order to qualify for service in the home church. The greatest difficulty is experienced by missionaries with families. Many are still being supported by allowances granted by their societies. The condition in general is illustrated by a reference to the occupation of the missionaries of the Basel Society in May, 1920. Of its 172 missionaries 39 were without remunerative employment, receiving living allowance; 52 were earning a livelihood as supply or substitute pastors; 43 were variously employed and had prospects of permanent employment; 38 were engaged in non-German employment.

It is significant to read the following comment on the disinclination of ecclesiastical authorities to appoint foreign missionaries to settled pastorates: "Their unfavorable disposition may be a phase of God's punishment of our German people, who have despised His Word."

Of all whose sad lot is cast in Germany today, the condition of none is more unfortunate than that of the foreign missionaries, who must remain in a land where, despite their education and experience, there seems to be no opportunity for them to earn a livelihood, and where they are eating out their hearts with longings to return to the foreign fields that are still closed to them.

Missionary Work of Dutch Churches

BY REV. HENRY BEETS, LL.D., GRAND RAPIDS, MICH.

Director of Missions of the Christian Reformed Church

THE largest of the Reformed Churches of the Netherlands is the "Hervormde Kerk," which numbers nearly 1,400 congregations, served by about 1,650 preachers. This denomination does not carry on mission work as a church, but orthodox believers within its community have formed various societies under whose auspices work is carried on in the Dutch East Indies.

The next largest Protestant body in Holland is the Reformed Church with 716 congregations and 554 ministers. They number over 225,000 communicants and total nearly half a million souls. These churches carry on a mission work in the Dutch East Indies, on the islands of Java and Soemba. In recent years their work has developed in a very encouraging way. In 1910 only three laborers were engaged in the work on the Island of Java, one of whom was a preacher, one a medical missionary and one a missionary teacher. At present there are seven ordained men in Java, assisted by over one hundred native helpers, some of whom are preaching, some are engaged in school work, others are educating native preachers, and thirty colporteurs are spreading Christian literature. The converts number about 3,000 and seven churches have been organized. In the forty schools, under the auspices of the Reformed Church, 4,000 pupils are instructed in Christian truth. At each main mission station a hospital is maintained and eight dispensaries have been opened in various places. In the island of Soemba the work is also progressing encouragingly.

The Dutch East Indies have at present in the neighborhood of 250 white missionaries working at 170 posts, with some 1,400 outstations and over a thousand native helpers. The number of converts is about 50,000, and over 90,000 children are taught in schools by 2,300 teachers. The Rhenish Mission Society of Germany, and the Board of Foreign Missions of the Methodist Episcopal Church are also working in the Dutch East Indies and their work is included in the figures given. Recently some other German societies have been negotiating with Dutch missionary bodies with a view to occupying territory in the Island of New Guinea.

The awakened missionary interest in Holland is largely due to the Mission Study Council, of which Capt. J. W. Gunning, of Utrecht, is the energetic secretary. The first International Mission Study Conference, under auspices of this Council, was held in 1911 at Lunteren, a summer resort in the Netherlands and each year missionary leaders from America and Great Britain are invited to address the

Conference in English. Last year three conferences discussed the three subjects: (1) Missionary education and mission study; (2) General missionary subjects; (3) Practical methods. The meetings have been attended largely by preachers and students, but a plan has been formed to hold one series of meetings for the working class and another at which teachers will discuss the bearing of missions on instruction in the lower schools. A few years ago a very informing volume entitled "Schools and Missions," was published as a manual for missionary teaching in grammar grades. Something of the kind might well be placed before the teachers of America.

In South Africa, a great work is being carried on by the Dutch Reformed Churches located there. In 1909 these churches maintained 72 foreign missionary workers and today these have increased to 150 or more. Their work is carried on among the Mohammedans, as well as among the natives of Transvaal and Bechuanaland, Mashonaland, Nyasaland and the Sudan, under the auspices of the Dutch Reformed Church of the Cape Province. The Dutch Reformed Church of the Orange Free State conducts work in Northeast Rhodesia; its sister denomination in the Transvaal is working in Portuguese Nyasaland, and the Church of Natal maintains evangelists among the natives of its own territory. Considerable opposition to these efforts has come from the Ethiopian Church which is composed of African Christians.

In the beginning of 1920 it was felt that at least 34 new workers ought to be sent out to the foreign fields in Africa. The result has been that already 21 of those asked for have been set apart for the work.

The Reformed Church in South Africa, the so-called "Dopper Church," to which the late President Kruger belonged, has also taken up the work of missions, but on a small scale.

The Christian Reformed Church in North America, last October, sent three ordained men to China, to begin the first foreign mission work undertaken by that body of nearly 100,000 souls. They are the Revs. Lee S. Huizenga, M.D., J. C. De Korne, and H. A. Dykstra. At present they are making a tour of investigation in provinces near Shanghai.

Next summer this Church plans to celebrate the quarter centennial of its mission work among the Indians of the Southwest, notably the Navajo and Zuni Indians. At present twenty-one Christian Reformed missionaries and six natives are laboring in the Southwest, not far from Gallup, New Mexico.

BEST METHODS



MRS. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK
WHEN YOU MAKE A MISSIONARY SPEECH

THE FOUR ELEMENTS OF AN EFFECTIVE SPEECH*

FACTS

BIG FACTS

HUMAN FACTS

RELATED FACTS

The majority of the people who read **THE MISSIONARY REVIEW OF THE WORLD** make missionary speeches either in private conversation or public address. This month the Best Methods Department is devoted to facts for missionary talks. Some statements that are being quoted by missionary speakers are out of date and need revision. Here are up to date facts for ten of the topics on which missionary speeches are being made.

If you find these helpful and would like to have facts on other subjects write to the editor of this department, naming some of the other topics on which you would like to see facts presented.

THE PRESENT WORLD SITUATION

By DELAVAN L. PIERSON

A general survey of the present world conditions must be telescopic rather than microscopic. This has its advantages but should be only preparatory to more detailed study.

1. *There is world-wide unrest.* Foundations of the nations have been shaken and broken up in some cases.

Political revolutions have stirred, or are stirring, Mexico, Guatemala and other Latin American lands; Europe is still so unsettled that no one can tell what a day may bring forth; Moslem lands are in a turmoil; China is wandering in search of the path to peace; Korea is experiencing a peaceful rebellion; Japan is the scene of a struggle between military autocracy and in-

dustrial democracy; India is in the throes of a non-cooperation strike against British rule.

The social and industrial unrest is as marked as the political. Strikes have been the order of the day in America and Europe. There are race riots, Bolshevik upheavals, socialistic demonstrations, and similar movements all over the world. Men and women are groping to discover the secret of prosperity in their social and industrial relations.

Religious unrest was aggravated and brought to a head by the war. Theologies have been discarded by many and the importance of beliefs has been discounted. Sectarianism has been decried, and unity is demanded. Scores of movements are working for church union, or unity in faith and service. It is a testing time.

*According to Dr. Cornelius H. Patton.

Missionary unrest is also a result of the war. Thousands of German missionaries have been uprooted; missions in some Moslem lands have been disturbed or destroyed; new methods are being advocated for China, India and Africa with more emphasis on medical, social and industrial work. There is danger of confusing the things of primary and secondary importance.

2. *There are world-wide opportunities.* All these upheavals are the sign of human hunger for something better. The upheavals are the plowing of the soil to prepare for seed sowing. Dr. Shelton has entered Tibet; Dr. Harrison has taken the Gospel to Central Arabia; Abyssinia has invited United Presbyterian missionaries to enter. Russia and Moslem lands are still hostile, but present marvelous opportunities.

The minds of men have been opened by new experiences. The Indians, Chinese and Africans who went to Europe have returned home, with a new vision of the world. The India Mass Movement still goes on; the Chinese are learning to use the new phonetic script so that they may learn to read and write in a month whereas it formerly required years.

Many in the churches at home have open hearts. The great denominational campaigns have not wholly succeeded in their aims, but they have aroused people from lethargy.

3. *There are world-wide movements for cooperation.* The power of unity was proved in the war, and men today are advocating political leagues, industrial unions, and religious associations along denominational and interdenominational lines. There are church union movements in America and Britain, in China and in India.

Missionary cooperation is recognized in the Home Missions Council, the Foreign Missions Conference and similar bodies. A new International Missionary Committee of Protestant bodies has recently been formed. Great results are reported from co-operative missionary movements in

Montana, Mexico, China, Korea, India and the West Indies.

4. *There are world-wide dangers.* The greatest perils to the Church are not political or social, grave as these are. They are not the persecutions such as Christians suffer in non-Christian lands. The greatest dangers threatened are from the Godless tendencies within the Church and the Christian. They are materialism, dependence on social rather than spiritual regeneration; a loss of faith in the Bible, in Christ and in the supernatural and eternal; the danger of substituting "another gospel" for the Gospel of Christ.

5. *There is world-wide remedy.* The situation is desperate from a human viewpoint, but there is a Heavenly remedy. There is a divine Christ who is a sufficient Saviour. There is a Gospel that is "Good News," not merely good advice. There is a divine commission to every disciple of Christ to spread the Good News. There is a divine Spirit that makes effective this testimony. God works in human hearts. There is promise of a divine harvest as a result of this sowing. Men, women and children all over the world are daily, hourly, every moment, coming into the Kingdom of God, and their natures and lives are being transformed.

God is unsettling mankind in order that He may show them the way of true peace. He has a program that is being carried out. The world is not running by chance. God's power is sufficient for these things and His love is unchanging. It behooves those who are called by His name to study His program, to submit to His guidance and to cooperate whole-heartedly in His plan for giving the whole Gospel of Christ to all mankind.

ACHIEVEMENTS OF MISSIONARY COOPERATION

By ROBERT E. SPEER

In five regards the Foreign Mission work has made notable achievements in cooperation.

In the first place it is a gain that

many of the divisive names have had to be dropped because they could not be translated into other languages. There are fields now, like the Philippines, where the Christian Church has used one single name. And it is probable that in many fields before long the only Church that will be known will be the Church of Christ.

In the second place the foreign missionaries have adopted a policy of the wisest distribution of the inadequate forces which are available for the work. Men have seen the absurdity and wrong of crowding little groups of Christian workers into one single section while great areas went absolutely uncared for. And wise and sensible men, in whom the Christian spirit worked, have begun to apportion this task among themselves. The underlying principle was expressed in one of the deliverances of the Church of England some time ago, in the Lambeth Conference of 1887: "That in the foreign mission field of the Church's work where signal spiritual blessings have attended the labor of Christian missionaries not connected with the Anglican community a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that 'Unity of the Spirit,' which should ever mark the Church of Christ." And there are very few missionaries now who are not of the same mind with Alexander Duff, who said that "he would as soon leap into the Ganges as take one step to entice a Christian believer away from another Christian body, or to do work that fell in the natural sphere and was the duty of any other Christian organization."

In the third place the Foreign Mission work has led all other Christian activities in the way it has developed confidence and cooperation among all the forces engaged in it. Here in New York City, we began thirty years ago an annual conference of all the foreign missionary boards of the United States and Canada. It has been held annually ever since, and it

has enabled the missionary agencies in the United States and Canada to approach their task with a common body of principles and with an almost common body of resources. In almost every mission field now agencies of the same kind have been developed, agencies of cooperation and confidence. In India the Anglican Church has been foremost in the great movement that has correlated the forces of India. And all of these bodies, except the Roman communion, are correlating their purposes and laying out their plans not in isolation but in common conference and brotherly accord.

In the fourth place, there has been in the mission field for a hundred years now such a volume of united prayer ascending from men and women as has arisen from no other section of the Christian Church. What we call the Week of Prayer, long since diverted to other purposes, sprang out of the missions in India, and was designed by these missions to rally the whole Christian Church to pray for the evangelization of the non-Christian world. To-day I will venture to assert there are more foreign missionaries united in their prayer than any other class of Christians in the world.

In the fifth place, there have been achievements in actual unity which have far transcended anything that we have won as yet in any other areas of the Church's service. We see it in the united institutions. I could name scores of union colleges and theological seminaries and hospitals and institutions of every kind. The day has gone by when any separate communion undertakes any longer to build up alone a great educational institution of higher learning on the mission field. We have realized that there is nothing in truth that can be sectarian, that the great body of truth is common truth and that we should unite in undertaking higher educational work. In building a missionary university from two to ten different organizations will often unite. Further, all the medical missionaries in China have gathered in one medical association, and all the

missionaries in educational work have gathered in one educational association. And we have gone far beyond this. Denominations separate in the West are united in the mission fields of the East. In Japan, all the Episcopal Churches have united, likewise the Methodist; and more than thirty years ago, all the Presbyterian and Reformed bodies, seven of them, still apart in the United States, were united into one body. In China today the Presbyterian and the Reformed Churches are one, and the Congregationalists are uniting with them, no matter what nation they come from. All over the world we are witnessing the actual melting together of denominations. The missionaries are not afraid to put their ideals into words. Here is the resolution of the great Missionary Conference of Japan in 1900, adopted by the missionaries of all denominations gathered there. "This conference of missionaries, assembled in the City of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon all those who love the Lord Jesus and His Church in sincerity and truth, to pray and to labor for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which He was betrayed."

Here is the finding of the Centenary Conference in Shanghai. "That this Conference unanimously holds the Scriptures of the Old and New Testaments as the supreme standard of faith and practice and holds firmly the primitive apostolic faith. Further, while acknowledging the Apostles' Creed, and the Nicene Creed as substantially expressing the fundamental doctrines of the Christian faith, the Conference does not adopt any creed as a basis of Church Unity, and leaves confessional questions for further consideration; yet, in view of our knowledge of each other's doctrinal symbols, history, work and character, we gladly recognize ourselves as already one body in Christ, teaching one way of eternal life, and calling men in-

to one holy fellowship; and as one in regard to the great body of doctrine of the Christian faith; one in our teaching as to the love of God the Father, God the Son, and God the Holy Ghost; in our testimony as to sin and salvation, and our homage to the Divine and Holy Redeemer of men; one in our call to the purity of the Christian life, and in our witness to the splendors of the Christian hope.

"We frankly recognize that we differ as to methods of administration and church government. But we unite in holding that these differences do not invalidate the assertion of our real unity in our common witness to the Gospel of the grace of God.

"That in planting the Church of Christ on Chinese soil, we desire only to plant one church under the sole control of the Lord Jesus Christ, governed by the Word of the living God and led by His guiding Spirit. While freely communicating to this church the knowledge of truth, and the rich historical experience to which older churches have attained, we fully recognize the liberty in Christ of the churches in China planted by means of the missions and churches which we represent, in so far as these churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe-keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control."

THE CALL FOR MEN IN 1921

By ROBERT P. WILDER

General Secretary of the Student Volunteer Movement for Foreign Missions

The unprecedented increase in the gifts to Foreign Missions in money by the churches of Canada and the United States during the past three years has its distinct complement in an offering of life for this service.

In round numbers, there are on the foreign mission field about 26,000 foreign missionaries—that is, men

and women who have gone out from the Protestant Christian churches of the so-called Christian countries to work as missionaries in Europe, Latin America and the non-Christian world.

Of these, over 12,000 are from Canada and the United States; under 900 of them are from Canada, the remainder from the United States. Over 1,600 of these sailed during 1920.

While the Student Volunteer Movement for Foreign Missions, which is an interdenominational recruiting agency for foreign service, has never put a premium on membership and always has emphasized the actual getting to the mission field; its records show that almost 9,000 of its members have sailed for foreign service.

It is a significant fact that of the missionaries of all Protestant organizations who sailed last year, over 1,400 were sent out by denominational agencies, 160 by union and interdenominational agencies and 60 by non-denominational agencies.

The Bulletin of the Student Volunteer Movement shows for 1921 calls for 2,100 men and women for foreign fields. This is the largest number of calls ever recorded in any one year. If the wives were added in every instance to the calls for married men this list would probably include calls for not less than 2,800 people, about 1,800 of these would be for women.

This does not mean that 2,800 missionaries will be sent in 1921, for many societies have included calls beyond the number which their financial resources will make possible for them to send. Probably, however, the number will not fall much below the number sent in 1920.

These calls are for practically every foreign mission field in the world.

The calls also include every type of service, though the largest number by far is for the general missionaries (ordained men and women evangelists). Second to this come the various types of educational work from kindergarten to college, with specialization along all lines from general

education to a school for deaf, manual training, industrial schools and medical schools.

Among the miscellaneous calls are listed accountants, agriculturists, architects, business agents, builders, engineers, farm managers, house-mothers, hostel directors, printers, a librarian, a Scout master, stenographers, Sunday-school specialists, treasurers, Y. M. and Y. W. C. A. secretaries.

THE HOME MISSIONS SITUATION

By REV. CHARLES L. THOMPSON, D.D.
President of the Home Missions Council

The Christianization of America stands out in a challenging way today. World-wide events give it peculiar significance. European nations confronting the world's unrest unite in saying "Our hope is in America."

What kind of America? It is the aim of Home Missions to make it the right kind. Many factors plead for this new America. Our congested ports of entry reveal their peril and their promise. Our great cities are seething with possibilities of power for good or evil. Our countrysides are awaking to see their chance in the re-making of a nation. Our industrial relations predict continuous battle or a new brotherhood. These are significant, outstanding Home Mission obligations.

Aside from the power of Gospel truth (for on that all depends) the most cheering sign of the day is expressed in the one word—cooperation. Men learned its cogency in the war. Divided counsels and leadership were imperiling victory. Then suddenly a union of forces under one leader swung the lines forward. In a much higher sense the triumphs of the Gospel must have a union of forces. How that union has grown to the potency it has today is a most encouraging sign. In the memory of people not yet old missionary forces were divided, often antagonistic, zeal for the denomination forbidding unity for the Kingdom. Gradually, the sin of it dawned upon the churches. A vision

of better ways and days dawned on a few pioneer souls. Then "the vision splendid" began to spread. A generation ago the larger outlook was exceptional and chiefly local. Here and there in some hard moral and religious conditions a few were forced to learn, even by adversity, that there must be a better way. They found it in what Ruskin calls "The Law of Help." Gradually the idea of federation took hold of a few communities. Here and there, under pressure of the hard battle in cities, neighbor regarded neighbor and said: "Can't we do team work?" As men saw the advantages of it in economy and efficiency, the sporadic and local instances grew to a new philosophy of missions. The spirit of Christian union helped on the movement, so the great adventure of Christian federation was born. In New York after exhaustive surveys revealing desperate conditions and the urgency of new ways, a Church federation was formed. Working under new handicaps it challenged the attention of the country. Other cities took up the endeavor. In some states, as in Maine, state organizations began to function.

So came the Federal Council and the Home Missions Council, the object of which was Christian team work for all the things that concern the Kingdom of God. Now there are state federations in nearly every state. In many states there are Home Missions Councils whose aim it is, by scientific study of moral and religious conditions to combine all Christian forces in solidarity of action. The fact that we have in so large a way accomplished this is the one bright light we fling up against the darkness which in so many respects shrouds the sky.

THE ORIENTAL AND THE CHURCH IN AMERICA

By REV. GEORGE L. CADY, D.D.

Corresponding Secretary of the American
Missionary Association

1. *Population.* Two-thirds of all Orientals in the United States are west of the Rocky Mountains. The Ha-

waiian Islands have 110,000 Japanese, 22,000 Chinese, 20,000 Filipinos, 5,000 Koreans.

California—	Popu- lation	Chinese	Japanese
	1910	36,248	41,356
	1919	33,271	87,279

Dec. 2, 1917 Inc. 45,923

2. *Occupation.* The Chinese are largely gathered in the cities; 58% of the Japanese in California are agriculturists.

Of 27,931,000 acres of farm land in California, the Japanese own 74,000 and lease 383,000—a little less than 2%. Their production increased from \$6,235,000 in 1909 to \$67,145,000 in 1919. They raise 90% of the strawberries and cantaloupes, 80% of the onions, tomatoes and lettuce, celery and cut flowers, 55% of the cabbage, 40% of the potatoes, etc. They are no mean contributors to the nation's well being.

3. *Problems.*

a. *Religion.* Hawaii alone has 78 Buddhist and Shinto temples—11 built in five years. These are ministered to by 79 priests. One temple in Honolulu cost \$100,000.

Buddhism is hardly a religion, but rather a patriotic cult to keep the Japanese loyal wherever they are, by a common worship—perhaps of the Emperor! To these influences must be added the Japanese language schools under the control of Buddhist priests.

b. *Chinese Girl Traffic.* This exists in spite of all efforts in San Francisco and elsewhere.

c. *The Chinese Tongs.* Less than one-fifth of the Chinese belong to the "Tongs" but the rest live in terror of them. They exist for illegal purposes. They can be suppressed. A new slogan: "The Tongs must go!"

d. *Open gambling and vice* unsupported by the police forces.
FORCES:

Missions for Chinese in California	53
Missions for Japanese in California	72
Missions for Koreans in California	15
Hawaii had 18 Japanese churches with 1,854 members in 1918	

Hawaii has 8 Chinese churches with 653 members

Mission Problems: *Mission Congestion*, especially in the Plaza section of Los Angeles, and in Chinatown in San Francisco. Efforts are being made now to solve the Los Angeles problem but in Chinatown there are nine different church buildings, worth about \$400,000 and seven other denominations with rented buildings costing the boards from \$30,000 upward and all for a Chinese population of 8,000 in an area of six blocks. Compare this with the

Unoccupied Fields: *For Japanese*—Western Washington, Yakima Valley, Southern Idaho, Utah mining towns, Orange County, Cal., small town between Pasadena and San Bernardino, Hood River Valley.

For Chinese—Sacramento River towns, Reno, Salt Lake, Boise, Spokane, Ogden, rural districts in San Joaquin Valley, rural districts of lower California.

Save the American Oriental for the sake of the Orient. Scores of Japanese and Chinese Christians have returned to their native land from the American mission work. The Chinese in America maintain a very extensive work in their homeland. Hundreds are returning to their ancestral homes—will they take back to their Orient a kind of a religion as Trotsky took a kind of politics from America to Russia?

God has forced upon us the opportunity to touch them with the Gospel of Christ, and to make them emigrant missionaries to the new Orient of tomorrow.

LATIN AMERICA

By S. G. INMAN

Executive Secretary of the Committee on Cooperation in Latin America

At no time has the work of the North American Mission Boards in Latin America been so important as at present. Commerce between the United States and Latin America has grown from \$700,000,000, at the beginning of the World War, to \$3,000,-

000,000 this last year. The political influence of the United States in the Caribbean district especially has recently been vitally increased. The spiritual influence of the North American people should certainly grow commensurately with these other influences. Remarkable changes are taking place in Latin American life.

The World War has made Latin Americans begin a new search after God, compelling them to re-examine their materialistic theories, supposedly beyond attack. With this new yearning for spiritual life is a desire for closer friendship with the United States, whose idealism displayed during the war has dissipated old prejudices and turned Latin America again toward the doctrine of all-American solidarity. "If America does not save the world, it will not be saved," said a Buenos Aires professor recently.

There are six fundamental needs in Latin America.

First, A new faith. God must be recognized as a present help, not simply a future judge. Jesus Christ must be the inspiration for the solution of present pressing social problems for individuals and for nations.

Second, Education. Illiteracy is the great fundamental problem, ranging from 40 per cent to 50 per cent in Uruguay and Argentina to 85 or 90 per cent in Venezuela and Santo Domingo. New York City's present budget for education equals the amount spent for education in all the twenty republics of Latin America in 1914.

Third, Economic reform. Industrial unrest is general and great strikes have taken place in practically every Latin American country. A thousand strikers were killed in a single clash in Sao Paulo. Social upheaval in Mexico is destined to be reenacted in Chile and other countries if the problems of labor are left unsolved. The Christian Church alone has the unselfishness and the power to solve them.

Fourth, Good literature: the dominant literature of Latin America is

atheistic and often immoral. There are great classics, but practically no popular literature to help in the development of character.

Fifth, Justice to the Indian: the hopelessly exploited aborigine is the most pathetic figure in Latin America. His backward condition is the great drag on Latin American progress. Any agency that can point the way toward a betterment of his condition will be welcomed by the various national governments. The Christian Church dare not longer ignore the needs of these first Americans.

Sixth, Modern medicine and sanitation: the rich command the services of skilled physicians but the poor remain pitiable victims of preventable diseases. Valparaiso has an infant death rate of 75 to 80 per cent; whole states are without a resident physician; the country districts are destitute of medical service, while trained nurses and public clinics are unknown except in a few large cities. Only Christianity can stir up the public conscience to relieve such conditions.

The Committee on Cooperation in Latin America acts as a clearing house and board of strategy for thirty different mission boards having work in Latin America.

THE NORTH AMERICAN INDIANS

By RODNEY W. ROUNDY

Associate Secretary of the Home Missions Council

For the total Indian population of the United States of 336,337, one-third of which is in Oklahoma, schools are a prime necessity. Indians cannot become worthy citizens of a Christian civilization without educational foundations. In meeting this task of Americanization there are about 200 government day schools, 70 reservation boarding schools and 24 non-reservation schools. In addition there is a combined enrolment of 5,000 Indian boys and girls in the 47 Roman Catholic and 25 Protestant Mission boarding and day schools. Still there are an estimated 21,000 eligible pupils, usually among the smaller groups or isolated tribes yet without oppor-

tunities for education. It is estimated that as many as 7,000 Navajoes are destitute of educational care.

So fast as the states through their public school departments and county boards are prepared to furnish schools for Indian boys and girls it is rightly the policy of the government to discontinue its schools. This policy cannot proceed too rapidly without gross neglect. For at least a generation a large number of government schools must operate, though in some cases combinations and adjustments will be possible.

The peyote evil among groups of Indians, especially in Oklahoma, is assuming proportions most detrimental to the health and morals of many Indians. The use of this mescal bean with its accompanying hallucinations has assumed religious sanction as an Indian religion with an incorporated church in the state of Oklahoma. One or two states have passed laws prohibiting the use of this deleterious drug. The national government should speedily take the same course if it is to continue as faithful guardian of the humanitarian interests of the original Americans.

Through the Joint Committee on Indian Missions of the Home Missions Council and the Council of Women for Home Missions the Protestant churches of America are maintaining a united front in their missionary efforts. There are twice as many missionaries in the field as there were twenty-five years ago. Fields are so allocated by mutual agreements that there are almost no cases of overlapping. There is an increased desire to reach all the Indians, even the most scattered and neglected, by some responsible missionary agency. Cooperation in the maintenance of mission schools and in religious instruction in government schools is the order of the day. Without loss of evangelistic zeal there is increased emphasis being placed on social ministries and methods of rural religious work on the part of missionaries to the Indians. This very year many of

the missionaries will be in attendance at summer schools for rural workers. All at it, all together is the motto of the time.

COLLEGES FOR WOMEN IN THE ORIENT

By MARGARET HODGE

President of the Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A.

Public attention has been directed recently towards these colleges because of the International Christmas Gift of \$1,000,000 from a hundred thousand women in America. Although the whole amount was not received, yet it is gratifying to know that \$144,754 is in hand from this source. In addition the colleges have over \$300,000 invested in land or in cash, while the ten cooperating Mission Boards have written into their budgets for the next two years about a half million dollars. The Laura Spelman Rockefeller Memorial Fund has promised to give one dollar for every two raised in this country. It bases its gift not only on the Christmas gift but on the amounts given in the past few years and holds the offer open up to January 1, 1923.

(These Colleges, the work they are doing, and their needs were described in the December 1920 and February 1921 numbers of the REVIEW.)

They need the small gifts of the many, the large gifts of the few, and every dollar given in the next two years means another half dollar. But they need quite as much our intelligent prayers, and our choicest and best young women as teachers.

CHRISTIAN LITERATURE FOR THE ORIENT

By ALICE M. KYLE

Editor of "Life and Light for Women"

Our perplexity in America is to choose between the many books and magazines which are offered us. The perplexity of the women and children of the Orient is to find any Christian books and papers in their language.

There are one hundred million chil-

dren of school age in China, and only a few thousand copies of Christian magazines and picture books.

"Happy Childhood" is the children's magazine which the cooperation of Christian women has given to China. The editor is Mrs. Donald MacGilvary. The Junior Red Cross of America is paying for two hundred copies of "Happy Childhood" to be sent to two hundred primary schools in China.

The new phonetic alphabet is making the literacy of the Chinese something to be hoped for within a generation. The Christian Literature Committee of the Federation of Woman's Foreign Mission Boards of North America gave \$1,000 gold last year to aid in the preparation and distribution of phonetic literature for the women and children of China. A committee of women, foreign and Chinese, are giving careful study to this subject.

This committee has determined to prepare simple booklets giving the parables of Jesus, biographies of outstanding Christian women, home problems, and similar topics.

The first weekly Christian newspaper in phonetics, issued in China, has appeared recently.

A magazine for school girls of India has recently been begun. This modest venture calling for \$500 for 1921 is for the present in the hands of Mrs. Wilkie, a missionary of the Methodist Episcopal Church in North India.

"Ai no Hikani" is a tiny and, to American eyes, rather unattractive news sheet, published in Japan, by the Christian Literature Society, for the coolie women and poor fisher folk. The missionaries tell us that these little sheets are eagerly welcomed each month by the dwellers in these humble homes.

Additions are being made as rapidly as possible to the few Christian books that have been translated for the women and children of the Orient. China now has its first illustrated Life of Christ translated for very small children.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVENUE, NEW YORK

RECREATION AND THE COUNTRY CHURCH

By SILAS E. PERSONS, D.D.

"Work is a means to an end, but play is an end in itself." So wrote Horace Bushnell, one of New England's foremost preachers and philosophers, more than half a century ago. Whether or not this thesis can be successfully maintained, I wish to devote a part of this article to the consideration of play as a means which the Church may well use to noble ends.

The American churches have not fostered community or even family plays. To a large extent play with us is a professional matter which we enjoy, but in which as a people we do not engage. Many games which have persisted during the ages are very largely tabooed by the Church, as they are largely used by interests inimical to Christian character. We have not generally recognized play as a part of life, of church life as well as of secular life. Two inevitable and regrettable results have followed this shortsighted policy: the perverting of these plays into really harmful and dangerous forms of amusement, and the gradual and unconscious alienation of many of our children from the Church. A naughty world has made the plays naughty and they in turn are making our children naughty. The Church has not looked upon play as a means of grace or as a means of building character. It has failed to recognize the spirit of play as one of the God-given characteristics of human nature, and therefore has not consciously and purposefully made a place for it in its program of Christian culture. And evil influences have not been slow to use and to pervert what the Church has scorned.

There is something wholesome and safe in getting the whole community together for an afternoon of whole-

some sport. When father and mother and neighbors, old and young, participate in games, especially out-of-door games, there is little inducement or opportunity for our young people to go astray. On the positive side, also, there is ethical value in healthy sports. I like to teach a boy to have the four indispensable virtues of good sportsmanship: nerve, skill, courtesy and fairness. Such training ought to help him to play fair in the bigger games of life, in the market, in the arena of politics, in the parliaments of men, never flinching, never losing temper, nor unbridling his tongue, never playing false to competitor, to State, to God. The discipline of heightened, manly sports constitutes one of the educations of life. It is a means of grace and helps to save the soul from flabbiness, from meanness, from dishonesty.

But our word "recreation" is larger than the word "play." Whatever interests us intensely, absorbingly, has in it elements of re-creation. One reason why games are so valuable as recreation is that they so engage our attention that for the moment we forget ourselves and all our carking cares. There are few if any occupations that so naturally lend themselves to recreation as that work in God's out-of-doors which we call farming. The moment it is made scientific and engages an inventive mind, as well as the ox-like brawn, it becomes re-creative. When a boy's mind is open to the beauties of Nature, alert to her processes of growth, eager to experiment with Nature, to work out the problems on the farm as he would work out a puzzle in a social contest, his mind is renewed every morning and fresh every evening. His physical and mental resources are recreated in the very process of work itself.

One day a friend of James Gordon Bennett stepped into the office of the *New York Herald* and found the edi-

tor, as always, plunged knee-deep in the enterprise of editing a great daily paper. He said: "Bennett, how do you endure this everlasting drudgery?" "Drudgery? This is not drudgery, this is fun." When you convert work into play, make it a tussle with Nature, a wrestling match with God's out-of-door forces, in which, by his intelligence and ingenuity, the farmer's boy is going to win, there will be as little sense of drudgery in farming as in editing a newspaper.

But the winter, the tedious winter on the farm! Its nights, so long and cold and dark, so different from the light and airy gaieties of the city, the theater-goings, the concerts, the lectures, the movies, the dances of the city. What shall we do with them? How shall we at once banish their tediousness and make them contribute to the mental and spiritual joy and worth of boy and girl, father and mother? Get the whole neighborhood together for a Bible Study Social, with games and plays and stereopticon views and spelling matches and what-not in the way of amusement, and with it all a study of the lives of the great Biblical characters, and then break bread together in true and neighborly communion.

I want to record an appreciation of the really recreational work that the country church is doing every Sunday. For the preaching of the Gospel, the glad tidings from God, and the hearing of it preached, are themselves recreation, and break the dead monotony of rural life. Just to attire one's self in his best and most self-respecting raiment, to meet his neighbors in friendly converse, to sing the hymns of his faith, to have his conscience stirred, his religious hopes awakened, his spiritual vision led on into the Infinite and the Eternal, and his sense of God and His goodness made real to him, creates again, upbuilds, gives joy, helps in the struggle, and makes life richer and more worth living. Religion, like the Sabbath, is recreational.

CHURCH AND COMMUNITY

Christ foundation of Church
Home foundation of Community
Upon these rests society
Righteousness becomes each
Cooperation essential to success
Happiness the ideal of all
and

Companionships guarded
Opportunities improved
Mutual interests considered
Moral welfare promoted
Unwholesome conditions removed
Needful pleasures provided
Ideals of life ennobled
Truth and Home exalted
Youth wisely instructed.

—MRS. JOHN FERGUSON.

THE CHURCH FACING ITS TASK

The mission study of the year has helped us to see some of the unmet responsibilities of the Church toward the communities in which it is placed. The survey which was carried on during the preceding year has opened many eyes.

Properly cultivated, the rural field will yield returns in spiritual power, in recruits, in money. The present situation is appalling as much for its neglect of the people as for its neglect of these potential resources. The Boards and the Country Church movement have a new asset. There was enormous value in having so many people study their own communities with a view to attempting to see a solution of some of their local problems. Men and women have taken a new grip on church life, have received a new idea of the program of a going church.

The composition of the American city is the result of the three processes by which it has secured its people; rural emigration, alien immigration, and the increase due to births. Each of these processes has created a corresponding group in the American city; the rural emigrant is the result of the first; the foreigner of the second, and the indigenous city folk of the third. The task of the Church in appealing to these different groups is as much a psychological problem as it is a social, economic, moral and spiritual problem. These three groups

think in fundamentally different terms, and their usual reactions toward situations and facts are the result of different traditional viewpoints.

In the evolution of the city, people of like interest are drawn together. Thus the communities and neighborhoods take on a definite character. In the commercial world, wholesale business and retail business are segregated; different trades are segregated along certain streets; races are segregated; linguistic groups are segregated; economic groups are segregated. This process of segregation results in the complexity of the American city. As a result the Church is confronted with the task of ministering to many different kinds of communities.

Thus far, the Church's approach to this field has been haphazard and spasmodic. There has not yet been evolved a science of procedure which adequately meets the needs of the city. Certain of the great problems of the city can be met only when the Protestant churches of the city concentrate on a common program, unselfishly working for the lifting up of humanity. Given a coordination of all these forces, a cooperating group of trained workers under competent leadership, wise strategy and an adequate budget, and almost any problem in the city may be solved by the Church.

There are many neighborhoods and many groups of people to whom the Spirit of Christ has never been brought home with persistency and power. Nothing less than every-community service on a state-wide scale can compass the great task. It is not only an unfinished task, it is an uninitiated task in multitudes of communities. Bringing the Spirit of Jesus Christ warmly, winningly to bear on every person in every community is within reach, if we all take hold of the job, each group in its own way, having merely eliminated cross-purposes and stimulated intensive action. State-wide, every-community

service is the goal, not only the shining goal but the attainable goal. It rises clear above ecclesiastical pettiness and at the same time transgresses none of the cherished denominational ideals and ways of working.

The study of the coming year will further bring us into a position of "Facing Our Unfinished Task in America." The book for adults will be "From Survey to Service" by Dr. Harlan Paul Douglass, the book for young people, "Playing Square with Tomorrow" by Fred Eastman and the junior book, "Stay-at-Home Journeys" by Mrs. Agnes Wilson Osborne.

AMERICA

A golden cup is in thy hand,
Thou holdest it at God's command,
America!

His cup of blessing not thine own,
Thou may'st not quaff its sweet
alone—

This cup of blessing sent through thee
To thirsting, sad humanity.
God keep thee to thy mission true,
O fairest land the world e'er knew,
America!

—KATE W. HAMILTON.

CHAUTAUQUA

There was a registration of over one thousand at the Home Missions Institute conducted by the Council of Women for Home Missions in cooperation with the Chautauqua Institution, at Chautauqua, N. Y., August 14-20, 1920, the tabulation showing registration from Africa, China, India, Japan, Siam, Turkey and Porto Rico, as well as from twenty-nine states and the District of Columbia. Thirty-one denominations were represented. The dates for the session to be held this year are August 13-19.

WEEKLY DEVOTIONAL SERVICE

Realizing dependence upon the Almighty for strength to perform our work, and desiring the oneness of spirit which comes from united communion with the Father, the Home Missions Council and the Council of Women for Home Missions in 1919

inaugurated a short weekly informal prayer service at the noon hour on Thursdays. We invite our constituency and friends to join with us weekly, wherever they are at that hour, in thanksgiving, supplication and intercession.

As we together face the unknown future may we each be strengthened by the knowledge of the presence of the Lord Immanuel.

If a wren can cling
To a spray a-swing
In the mad May wind,
And sing, and sing,
As if he'd burst for joy,
Why cannot I contented lie,
In His quiet arms,
Unmoved by life's annoy.
—Author unknown.

SCHOOLS OF MISSIONS

The interdenominational Schools of Missions, under the united leadership of representatives of women's organizations of different denominations, have for their purpose the assembling of women and young people of a state, or group of states, in a ten-day session for intensive study and recreation in some inviting location in city, mountains, or by the seashore. In the study of God's Word, of home and foreign missions, of the great issues of the day, of normal work in these or other lines, the women of these assemblies are brought nearer to the great truths of God and to a personal knowledge of Him. The attractiveness and joy of service as demonstrated in the sessions of these schools is a compelling appeal, the force of which we have scarcely yet comprehended. There are now seventeen schools affiliated with the Council of Women.

Dates and Chairmen for 1921

Bay View, Michigan—No session
Miss Carrie Barge, Delaware, Ohio.

Boulder, Colorado—No session
Mrs. Harry F. Hoffman, 2141 Vine St., Denver, Colorado.
Dallas, Texas—September 19-24
Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D. 10, Box 246, Dallas, Tex.
De Land, Florida—January 23-30
Mrs. J. W. Harkness, De Land, Fla.
East Northfield, Mass.—July 5-12
Mrs. Philip M. Rossman, 203 W. 83th Street, New York, N. Y.
Houston, Texas—June 6-10
Mrs. Jake Armstrong, 1109 Anita Avenue, Houston, Texas.
Illinois—Missouri—June 14-18
McKendree College, Lebanon, Ill.
Mrs. J. D. Bragg, Webster Groves, Mo.
Lake Geneva, Wisconsin—August 20-30
Miss Frances Comee, 2969 Vernon Avenue, Chicago, Ill.
Los Angeles, California—May 29-June 4
Mrs. A. W. Rider, 612 St. Paul Avenue, Los Angeles, Cal.
Minnesota—June 1-7
Miss Alice Webb, 2300 Nicolett Avenue, Minneapolis, Minn.
Mt. Hermon, California—July 9-16
Mrs. Charles C. Lombard, 2227 Seventh Avenue, E., Oakland, Cal.
Mountain Lake Park, Maryland—August 1-7
Miss Susan C. Lodge, 1720 Arch Street, Philadelphia, Pa.
New Orleans, Louisiana
Mrs. C. F. Neibergall, 7936 Zimple Avenue, New Orleans, La.
Oklahoma City, Oklahoma—In the Fall
Mrs. H. S. Gilliam, 2244 W. 13th Street, Oklahoma City, Okla.
St. Petersburg, Florida—January 16-21
Mrs. A. J. Rich, 444 Fourth Street, St. Petersburg, Fla.
Wilson College, Chambersburg, Pennsylvania—June 28-July 5
Miss Mary Peacock, Torresdale, Pa.
Winona Lake, Indiana—June 23-30
Mrs. C. E. Vickers, 132 North East Ave., Oak Park, Ill.

O matchless honor, all unsought,
High privilege surpassing thought
That thou shouldst call us, Lord, to be
Linked in work-fellowship with Thee!
To carry out Thy wondrous plan,
To bear Thy messages to man;
'In trust,' with Christ's own word of
 grace
To every soul of human race.
—Author unknown.

NEWS FROM MANY LANDS



NORTH AMERICA

Social and Religious Surveys

A SPECIAL Committee has been formed to carry forward some of the work started by the Interchurch World Movement in the line of social and religious surveys. This Committee consists of Dr. John R. Mott, Prof. E. B. Burton and Mr. Raymond B. Fosdick. Dr. Charles R. Watson serves as Executive Secretary, giving a part of his time until his return to Egypt. The office is at 111 Fifth Avenue, New York City. The Committee plans to preserve some of the religious survey material which was gathered by the Interchurch World Movement; and to complete some of these surveys so that the information may be made available to missionary boards and Societies.

In looking about to discover the tasks most urgently requiring completion, the Committee selected a limited area of country, town and city work. They have undertaken to carry forward the surveys in thirty typical counties, the completion of the St. Louis survey and the completion of the American Indian survey.

Church Unity at St. Louis

THE distinctive feature of the St. Louis Church Unity Conference, held February 2-4, was that for the first time all current movements of the kind were presented from the same platform. Six distinct union movements had a hearing: the Lambeth Appeal, the World Conference on Faith and Order, the American Council on Organic Union of Evangelical Protestants (otherwise known as the "Philadelphia Plan"), the World Alliance for International Friendship through the Churches, the Universal Council of the Church of Christ and the Federal Council of the Churches of Christ in America. Discussion was open to the laity and clergy, and to both men and women.

New Rockefeller Gifts

THE Woman's American Baptist Foreign Mission Society has announced a conditional gift of \$1,000,000 from the Laura Spellman Rockefeller Memorial Fund for the international campaign for financing Woman's Colleges in the Orient. The condition is that an additional \$2,000,000 be raised by the Committee. The Fund is to be applied for new buildings for the Woman's Union Colleges in Japan, China and India, which are supported by twelve cooperating mission boards.

The six colleges and their separate needs are the Woman's Christian College of Japan in Tokyo, \$610,000; Ginling College in Nanking, China, \$790,000; Yenching College in Peking, China, \$840,000; the Woman's Christian College in Madras, India, \$200,000; Isabella Thoburn College, Lucknow, India, \$200,000; the Vellore (India) Woman's Medical College, \$200,000. The Rockefeller Fund agrees to hold the offer open until January 1, 1923.

The General Education Board, founded by John D. Rockefeller, announced on March 1st that it had authorized additional grants of \$2,660,000 to colleges and universities, conditioned upon their raising supplemental sums that would bring the total up to \$8,600,000. Annual appropriations amounting to \$209,700 were made to Negro education.

Lepers Moved South

THE leper colony which has been maintained for thirteen years on Penikese Island, in Buzzards' Bay, Massachusetts, has been evacuated, and its thirteen members transferred to the newly established Federal Leprosarium at Carville, Louisiana. One additional sufferer was added to the thirteen at Bridgeport, Conn., and two at Richmond, Va. Better opportunity for care, and possible cure will be

offered at Carville in revised experiments with chaulmugra oil.

School of Religious Education

A COMMUNITY School of Religious Education has been organized in New Bedford, Mass., and opened with an enrolment of 210. Nineteen denominations are represented and some citizens are enrolled who are not on the membership of any church. The first term is the beginning of a three years' course, designed to meet the standards of the International Sunday School Association, but there is every encouragement for attendance without regard to working for a certificate. The management of the school is in the hands of a small committee of laymen, including the president and secretary of the District Sunday-school Association, with one minister on the committee.

Loving His Enemies

A STRIKING witness to the power of the Gospel among Pima Indians is shown in the life of Joseph Wellington, a full-blooded Pima at work among the Apaches of Arizona. Within the memory of Joseph's mother the Pimas and Apaches were deadly enemies, and it is significant that one who was formerly a hated foe is now the bearer of "Good News." Joseph is a graduate of the Government Indian School at Riverside, Cal., and of the Cook Bible School in Phoenix, Arizona.

Chicago Tract Society

THE thirty-first annual meeting of the Chicago Tract Society was held January 17th. Reports showed receipts of \$47,602.18 during the year. Special work has been carried on among the Poles, Lithuanians, Russians, Greeks and Ukrainians. Much was done to counteract the dangerous propaganda of radicals and revolutionists. Thirty-two missionaries, speaking thirty-eight languages, were at work. Their activities included public meetings, prayer groups, home

visitation, and the distribution of religious literature.

Prof. George L. Robinson, of McCormick Seminary, is President and Rev. G. W. Flack is the new Secretary, who takes the place of Dr. Jesse W. Brooks, who died July 21, 1920.

Hindu Missionary in California

THEODORE FIELD BRAVE is a young Hindu minister working under the American Baptist Home Mission Society, among his countrymen in the Imperial Valley, California. He visits them at the ranches, interprets their contracts and leases and pleads the square deal for them on all occasions. His work is chiefly personal, but when he preaches the Hindus come and listen with respectful attention.

The two groups of East Indian laborers with whom young Fieldbrave is working are Mohammedans and Sikhs—the former aggressively anti-Christian and always seeking an argument, but many have been touched by the missionary's unfailing kindness. The Sikhs have an imposing temple in Stockton, and another under construction at Berkeley.

Mr. Fieldbrave has vividly contrasted the four religions of India in the following parable:

A man has fallen into a deep, dry well, the sides of which are smooth and perpendicular. Unaided there is no possible way of escape. Along comes Krishna, who says: "I am very sorry for you. But really, sir, you should not be unhappy. There is no such thing as a well or ground or smooth sides. Indeed there is nothing material; all is spiritual. You are mistaken, there is nothing wrong with you. I am sorry, but I can do nothing."

Then comes Buddha. "I am sorry for you, but I cannot help you. You must work to save yourself. Even if not in this life, you have the hope that in the next life you will be born into a better and happier state."

Mohammed stops a moment. "Well, I am very sorry for you. But

it is fate. You would not be in there if it were not to be that way. I cannot help you. If you are to be saved, you will be; if not, you must die there."

Christ comes. The blessed Saviour reaches down His hand and raises the man to the level ground, feeds, clothes, cares for him and saves him. He has a cure as well as compassion.

Mr. Fieldbrave received his degree of Master of Arts from the University of Pennsylvania.

COE HAYNE.

LATIN AMERICA

Caleb and Joshua Society

THIS is the name of a Christian Endeavor Society in Yucatan, whose members are collecting a library. They have passed a resolution to the effect that each member must prove his loyalty and devotion by selling a Bible or a Testament to some one who knows not the Word of God.

Bible Day contributions from missions in Mexico amounted to \$450. The offerings came from sixty-eight churches, seven individuals, three Christian Endeavor Societies and one Sunday-school, located in twenty-one different states. The Sunday-school which made an offering is in Tampico and at their special service on Bible Day the superintendent of the school had arranged a large cartoon showing the Bible as the light in a lighthouse illuminating the whole world.

Bible Society Record.

Contrasts in Peru

PERU has all the extremes of life and living conditions. One can sit on the seashore in the morning and by sundown of the same day be at an altitude of 16,000 feet above the sea, and behold fields of snow and ice in the still greater highlands. One can be in the flat desert along the coast where it has never rained and never will, but inland is a country of almost daily rainfall. In the great cathedrals in Lima thousands of people worship daily, priests never cease to chant their nasal, monotonous words of religious

ritual and rites; while just around the corner one can find the rankest heathenism, where religion is almost a word unknown to their vocabulary.

The Peruvian wants American autos, American machinery, even aeroplanes. But the Peruvian does not want, apparently, to adopt American ideals. He wants all the fruits of our civilization without paying the price.

There is a growing desire, however, for Protestant institutions and missionary schools are filled to capacity.

Missionary News.

Testimony of the President of Chile

JUST before taking up the office of President of Chile in January, the Hon. Arturo Alessandri received a committee of Protestant missionaries who presented him with a copy of the Bible. The *Heraldo Cristiano* of Santiago, reports him as making the following statement:

"I am a Christian. I believe in the teachings of Christ. I drink water from the pure fountain, but not from the muddy swamps; I accept the wholesome doctrines of the Bible, but I reject the accretions of the Church of Rome.

"This book given me by you gentlemen shall not be separated from me; it shall be my guide. I shall know how to value it at its true worth, and should Congress confirm my election, once I am in the presidential office I shall labor unceasingly for genuine and complete liberty of conscience. I have taken notice of and hold in high esteem the cultural and moral work carried on by you Protestants throughout the republic, and if I become President, the doors of the palace shall always be open to you that I may aid in any labors you undertake."

EUROPE

Foreign Mission Deputation

REPRESENTATIVES of the Church of Scotland and of the United Free Church are to be associated in a tour of investigation of their foreign missionary work, in order to make recommendations for determining future policies of reconstruction. The deputation first visited Hungary, and then proceeded from Trieste to Egypt, Palestine and Syria. Together with representatives of the

English and Irish Churches, and with mission workers of all denominations in the Near East, they took part in a conference on missionary questions, held in Jerusalem at Easter, and also conferred with the authorities regarding the foundation of a Scottish Church and College in Jerusalem.

Life of Faith.

Alsace-Lorraine Today

THE Protestants of Alsace and Lorraine number about 350,000 out of a population of two millions. In Alsace, the proportion is about one Protestant to three Roman Catholics; in Lorraine, the proportion is less. In Strasbourg Protestants and Roman Catholics are about equally divided. The Reformed and Lutheran Churches in Alsace and Lorraine, while quite separate in their organization, are practically one in doctrine, and are on the fullest terms of sympathy with each other. The ministers of both Churches are trained in one theological school, and one hymn book is used by the two Churches. A United Conference of both organizations meets regularly, though this conference has no executive authority.

Protestantism in Alsace and Lorraine stands greatly in need of help from fellow-Protestants. A large number of Protestants of German nationality have left the provinces, either of their own accord or under administrative decree. Pastors of German birth have also vacated their pulpits, and it is no easy matter to fill their places. Many Protestant churches and school buildings in the neighborhood of the Vosges have been badly damaged or entirely destroyed. To meet the present urgent need, wooden churches and schools are being used, and the ministers are bravely doing what they can to sustain their people in difficult and discouraging circumstances.

Evangelical Congress in Rome

THE first National Congress of all the Evangelical Churches of Italy has been held in Rome at the Royal

Philharmonic Academy. The opening session took place in the Waldensian Temple, the nave of which resounded with Luther's hymn "A Mighty Fortress is our God."

Among the more important resolutions adopted was one advocating the complete separation of church and state, another proposing the unification of the educational interests of Protestantism in Italy into one great university, a third urging the establishment of a union weekly paper to carry the point of view of Italian Protestantism into all Italy,—the present denominational papers being published as monthly bulletins in the joint organ.

Record of Christian Work.

Czecho-Slovak National Church

AS FAR back as the middle of September last the enrolled membership of the Czecho-Slovak National Church had reached 360,000, headed by eighty priests. The average of additions is about a thousand a week. Entire villages have abandoned Rome, as in the old days of the German Reformation. In some cases, on the other hand, Romanists use the village church at certain hours, and Nationalists at others. In Prague there are 25,000 who have broken away, and the mayor of the city gives them the use of St. Michael's Church. The services here are far better attended than any Romanist service in the city. Father Zahradnik, the leader of the movement, is an author of widely used devotional books. The government of Czecho-Slovakia has consented to allow all editions of the Scriptures to be imported into the country free of customs duties.

Record of Christian Work.

MOSLEM LANDS

Bible Distribution in Palestine

MR. ARCHIBALD FORDER, who has been developing the work of Gospel distribution in the Holy Land, writes that men are now at work in Jerusalem, Haifa, Nazareth, Jaffa and the hill country of

Ephraim. There is also a small book depot at Beersheba in charge of resident missionaries. The work is largely among Moslems in the Ephraim villages, illiterate people for the most part and not many books can be sold, but opportunities for religious services are ample. The depot at Beersheba will reach Gaza and Bedouin from the south.

A Moslem resident of Haifa called the colporteur and asked:

"What books are you selling, let me see?" He examined several books and bought them. Some days later he asked for more books, telling the colporteur, "If all Protestant books are like yours, I want to read them, for they are good; I never thought that Christian books were like the ones you sell."

Gentile colporteurs seem to be more successful with Jews than one of their own race. Colporteurs report opposition not so much from Jews or Moslems, but from the Roman Catholics, who try to poison the minds of the people against the books, and where they have the power they prohibit their people from buying literature.

"Blessed Be Egypt."

Sunday-schools in the Near East

REV. GEORGE H. SCHERER of Beirut recently made a survey of Sunday-school work in Syria and Palestine, and reported to the United Missionary Conference at Beirut that no mission has been able to resume pre-war functions in a normal way, and several have as yet not been able to open a Sunday-school. The World's Sunday School Association has been invited to aid in meeting the needs and Mr. Scherer is rendering valuable cooperation. Arabic Sunday-school literature, prepared in Cairo, has been sent to Mr. Scherer and numerous books in English which form the basis for a teachers' library. A special grant of money to be used for literature has been made by the World's Sunday School Association.

Here and there are bright spots that are most encouraging. A little school

in the desert east of Damascus, at Nohk, was continued during the entire period of the war by two blind teachers, without missing a Sunday.

A school with an enrolment of 110 has been built up at Batrum without the aid of a day school or a Protestant community.

"Y" Adopted by Turks

THE Turks have taken up the Young Men's Christian Association, and members are now playing football in the old court of the Janissaries, and the square in front of St. Sophia's in Constantinople is a Y. M. C. A. playground, with the sanction of the Turkish government. It has all come about through a boy's camp, established on the estate of a Turkish official on the banks of the Bosphorus, where Protestant, Catholic, Greek, Russian and Turkish boys were given outings in turn.

Talaat Pasha Assassinated

TALAAAT PASHA, former Grand Vizier of Turkey, and one of the three leaders of the "Young Turk Movement" was assassinated in Berlin on March 15th, by an Armenian student, who was intent upon avenging the massacres of his compatriots. Talaat's name was on the Allies' list of Turkish war criminals, and he had been living as a fugitive, first in Switzerland and later in Germany.

Mr. Henry Morgenthau who had extensive dealings with Talaat while ambassador to Turkey and probably knew him better than any other American, affirms that Talaat was responsible for the Armenian outrages. An unsuccessful attempt was made to assassinate him early in 1915.

Nicomedia Church Dedicated

THE dedication of the Armenian Protestant Church of Nicomedia took place on Sunday, January 30th. The self-denying enthusiasm of this congregation deserves every praise. During the dark days of 1915 they were nearly all deported. Being Protestants they were not sent far and

practically all returned, but having lost most of their possessions.

The walls and roof of a new church were practically completed when the war broke out. On their return they undertook to complete the basement for school and church purposes, and will postpone further completion until financially in better condition.

INDIA

New Organization for Women

THE organization of a Christian Women's Association is reported from Madura, the object being:

1. To enlist every Christian woman as a personal witness and worker for Christ.

2. To make known the unsearchable riches of Christ to the women and children of India, and to try to win them to faith and obedience.

3. To seek, by any means in its power, the social and spiritual uplift of Christian and Hindu alike; and to render service to all in the spirit of Christ.

Three hundred and sixty women have signed active membership cards.

Dnyanodaya.

Among the Criminal Tribes

CRIMINAL tribes of India differ so widely that an experienced police officer can usually say by what tribe a certain crime has been committed. Kaikadis are housebreakers, Ghanikors steal passengers' luggage on the railway, Haranshikaris steal grain from standing crops, while others pass false coin, and so on.

Under the Criminal Tribes Act, troublesome groups reported by the police are sent to a settlement and made to live in a compound enclosed by barbed wire, the chief difference from a jail being that whole families are taken in. After a year or two, those who are well behaved are allowed partial exemption. Settlers are free to take up any work at will outside the settlement, but must be in their enclosure between 8 P. M. and 6 A. M. There are now more than 10,000 members of criminal tribes in the settlements of Bombay Presidency. Some are managed by Christian missions and others directly by the government.

Education is compulsory for all

children, and great efforts are made to teach the younger generation a skilled trade. Often members of a criminal tribe apply for admission to a settlement, as they can thereby secure a regular income.

SIAM AND LAOS

U. S. Gives Up Extraterritoriality

EXTRATERRITORIAL privileges enjoyed by citizens of the United States in Siam have been surrendered by terms of a protocol attached to a new commercial and navigation treaty, ratified by the state department and by the Siamese minister to the United States. The treaty grants full autonomy to Siam in so far as the United States is concerned. In general the missionaries in the country (American Presbyterian) have approved Siamese efforts to do away with extraterritorial privileges, while American business interests until recently have preferred to have them continued.

France and Great Britain abolished their extraterritorial privileges several years ago, reserving, however, the privilege of having their judges sit with and advise Siamese judges in cases where citizens or subjects of those nations were concerned.

Temperance in Siam

"JOHN BARLEYCORN" is not alone on the black list in Siam. Opium, Indian hemp, tobacco and the fruit of the betel tree are also included. Not long ago the Christian Endeavor Society of the Petchaburi School held a temperance meeting which had been well advertised for several weeks in advance, and there was a full attendance. The girls from the girls' school had made crocheted badges in red, white and blue—white for alcohol, opium and Indian hemp, red for betel-chewing, and blue for smoking—and these badges were pinned on the boys who signed. The lads were very proud to wear them, and each was eager to have the right to wear at least one color. A popular hymn sung during the meeting was, "Have Courage, My Boy, to Say 'No.'"

The Continent.

CHINA

The Canton Hospital Anniversary

THE Canton Hospital, or as it is called in Chinese, the *Pok Tsai Ye Uen* (Hospital of Diffusive Benevolence), was founded in 1835 by the foreign merchants of Canton in conjunction with missionaries of all Protestant denominations at work in South China. It has always been a union and interdenominational institution. During the first twenty years the Hospital was housed in a building loaned by a Chinese merchant.

The first surgeon to the Canton Hospital was Dr. Peter Parker, a graduate of Yale University. He was succeeded by Dr. John G. Kerr, who for forty-five years developed the institution and its associated activities. Modern medical science in all its phases was introduced into eastern Asia at the Canton Hospital, including medical education, the training of hospital assistants, the translation and publication of scientific medical textbooks in the Chinese language. During the past eighty-four years over two million patients have been treated in the Canton Hospitals and its dispensaries.

In order to commemorate the eighty-fifth anniversary of the founding of the Hospital, and to keep pace with rapidly changing conditions in the Orient, the directors and staff hope to be able to erect new buildings more suitably equipped to meet China's present needs.

J. OSCAR THOMPSON.

School for Deacons and Elders

A GOOD plan has been inaugurated in China. From January 5th to February 5th a class for deacons and elders was held in Shantung, with a full program for each day. Much hard work was spent upon church law and procedure, the key messages of the Bible and the outstanding teachings of Jesus. Twice a day, in the middle of the forenoon and of the afternoon, the school was given over to calisthenics—even the older men, who had never before heard of such a

thing, entering in with zest. To this was added the diversion of walking around the city wall—ten li (three and one-half miles) in forty-five minutes.

After a final communion service the delegates and the four pastors in attendance left to take up their work with new vigor.

Newspaper Publicity

A MISSIONARY in Nanking wrote an article on the use of the Phonetic System, incidentally including a considerable amount of Christian teaching, and sent it to a non-Christian paper. The editor not only accepted it but sent the article to other papers, and eventually it appeared in some fifty periodicals. The matter did not end there. One of the editors came to the missionary when in Kuling and said, "I went to Nanking to see you, but hearing you were in Kuling, I came up the hill, because I want to know whether Christianity can really save China. I am anxious to know more about this Jesus whom you say is the only hope of China." The outcome was that the editor agreed to publish all the Christian articles sent.

Chinese Analyze Aim of Missions

AS YMPOSIUM on "The Aim of Christian Missions in China," published in the *Chinese Recorder* for December called forth the following answers from Chinese Christian leaders:

"(1) To secure spiritual, educated and able missionaries; (2) to train native leaders up to the level of missionaries in trust, position, authority, remuneration and responsibility; (3) to raise the moral character of all the Christians in China, socializing their thinking and activities; (4) to evangelize the educated and influential people who are reshaping the thought life and determining the character of the Chinese nation."

"To develop an indigenous Chinese Church . . . (1) By presenting to the Chinese people the real Gospel of Christ and not its Western traditions,

ceremonies, or even creeds; (2) by bringing the best type of Western Christian leadership in close contact with the Chinese Church; (3) by training strong and adequate Chinese leadership for the Chinese Church; (4) by uniting all mission forces in common action to win China for Christ."

JAPAN

First Census Completed

THE Japanese Government has completed the taking of the first census of Japan proper, Korea, Formosa and Saghalien. The total population for Japan proper is given as 55,961,140, but for the whole empire, embracing Korea, Formosa and Saghalien, the population is given as 77,005,112 (smaller than was estimated). The distribution of the population is as follows:

Japan proper	55,961,140
Korea	17,284,207
Formosa	3,654,000
Saghalien	105,765

Total 77,005,112

Tokyo, the capital, was supposed to approach 3,000,000 in population, but the census shows only 2,173,162. The next largest city is Osaka, with a population of 1,252,972, followed by Kobe; with 608,268; Kyoto, with 591,305; Nagoya, with 429,990; while Yokohama, which was always thought to be larger than Kobe, has only 422,942. Eight other cities have more than 100,000.

This first census was not easily achieved in a thoroughly modern way. Many were afraid to answer the questions, looking on the affair as a new kind of police inquisition. Many were living under false names on account of feuds and there were husbands hiding from their wives. To arouse enthusiasm, and to urge everybody to fill in their census papers honestly (whatever items they had hitherto supplied to the police), the trams were decorated with appropriate mottoes, school children marched through the town singing, speeches were made

in the streets, and even geisha were employed to dance in the public roads, some of which were specially illuminated.

Prepared for the Truth

MRS. F. S. CURTIS, a missionary of long experience in Japan and in Korea, relates how the way is open for acceptance of the Gospel in the instance of a young Japanese girl who came one day to a Christian service in Korea. "You are a Christian, are you not?" said Mrs. Curtis, judging by her countenance. "Oh, no," she replied, "but I have just been waiting for the gospel to be preached here." She had heard in Sabbath-school in Japan, of a God in heaven who forgives sins, and it had been her habit, when she feared she had done wrong, to ask forgiveness, after which she would find peace, and so the Sabbath-school impresses those who for many years hear nothing more. She became a very earnest Christian, and started a Sabbath-school herself.

Centenary Response in Japan

JAPANESE Methodists have responded generously to the Centenary call. Their per capita giving is proportionately greater than that of the Church in America, averaging \$5.12 per member per year for the three year period. At the same time, there have been generous contributions for local church needs, not included in Centenary pledges. One man who pledged 7,000 yen for the Centenary gave 8,000 yen toward a local church building. The average pastor's salary is \$30 a month, and the highest does not exceed \$1,500 a year. Instances of this kind answer doubters who aver that all Asiatic converts are "rice Christians."

Y. W. C. A. Activities

ALTHOUGH the Young Women's Christian Association has not been established in Japan more than twenty years, its constructive work shows far-reaching results. Largely through Association guidance, Japanese wom-

en are attacking emigration and housing problems, and are taking on community responsibility.

Twenty-nine student Associations, chiefly in connection with mission schools, are actively at work, and most of them support, or assist in supporting Sunday-schools. *The Young Women of Japan* is the official organ of the Association, edited by Japanese women. It includes Bible studies, one English page and life stories of Christian women. *The Far East*.

Opposition Overcome

ARCHDEACON BATCHELOR, of Sapporo relates in the *C. M. S. Gleaner* that among the converts he baptized last year was a young man whose father, an active Buddhist, began to persecute his son. He threatened to disinherit him and turn him out of his house unless he recanted at once, and destroyed all his Christian books. As the young man refused, further pressure was brought to bear on him by the members of his family and the temple priests. After ten days the poor fellow was prevailed upon to tear up his Bible, Prayer Book, and hymn book. When doing this he came upon a copy of the "Pilgrim's Progress," which had been lent to him by a young doctor's assistant who was the means of his conversion. This not being his own book he dared not destroy it, but instead, sat down and read it. While doing so a great fear came over him, and he bitterly repented the step he had taken. He rushed off to his friend with the book and spent the night with him, returning to his home the next morning with a new Bible and other books. He expected to meet with fresh opposition, but to his surprise nothing was said, and he has been left alone ever since. He is deeply respected by all—the father and priests included.

Prayer Meeting "Extra"

DURING a snowstorm in Maebashi last winter newsboys rushed through the streets calling an "Extra." Those who bought a copy read

the following evidence of a church awake and at work:

"When man becomes a recluse he is doomed!! Out with ye this night to the Prayer Meeting! More interesting by far than the falling snow is this Prayer Meeting to be!! Make the Prayer Meeting a success this year beyond our dreams! A successful Prayer Meeting is a sign of our spiritual life! The prayer-less heart is a sad cold heart indeed!! Come ye hesitant and faltering—the stove is red hot and the Pastor, his wife and mother are all waiting with warm hearts to welcome you!!" *Japan Mission News.*

The Church at Masanpo

THE Christian Church in Masanpo, Japan's naval base in Korea, had its beginning seventeen years ago when a Korean doctor yielded to his aged mother's plea and accepted Christ. A beautiful stone church, one of the finest in all Korea, capable of seating almost 1,000 people, stands in a prominent site as a witness to his earnest and sacrificial effort.

In addition to Sunday services and regular Sunday-school in the morning, the church maintains several extension Sunday-schools in the afternoon. There are week night schools for girls and English night schools for young men. A kindergarten is attended by one hundred children. Rev. Pak Chung Chan is the present pastor, who made himself famous by a brief address at the Tokyo Sunday School Convention.

Korea Mission Field.

AFRICA

Changing Native Customs

ONE hundred and fifty Negro Congregational churches in America pledged the support of a Mission station in West Africa, and Rev. H. C. McDowell, a Negro pastor of Chattanooga, Tenn., was the first missionary to be appointed. Mr. McDowell sends an account of a native Conference at a camp on the Kukema River, following the annual meeting of the mission. There were 1,043 in attendance.

The findings of the Conference show the power of Christianity to lift the people. One of the most far-reaching was with reference to the disposition of a husband's house and goods at death. The custom of the land is that house, goods, wife, children, everything goes to the brother. The wife becomes another wife of the brother; the children become virtual slaves. These Christians promised, in sight of God and in the presence of their teachers, that at death, house and goods should be left to wife and children, the brother receiving only a gift. This is a long step forward. They promised to tithe and to endeavor to support their teachers and evangelists, and also to send evangelists to far-away tribes. Many tithe who have incomes of less than eight dollars per year.

Other decisions reached by the Conference were that it is perfectly proper to eat with one's mother-in-law, no ill feeling to be engendered thereby. One who snuffs or smokes becomes ineligible to remain in good fellowship.

A man should not expect his wife to do all the work in the field and look after the children, besides getting the firewood and cooking the food.

The Churches and Relief

OVER \$3,000,000 has been given to starving Chinese by American churches, and they will continue to give as long as the need continues. Not less than a million people living in the Near East today would have perished had it not been for the practical Christianity of America.

Since the outbreak of the war the American people have contributed to Armenian, Syrian and other relief in the Near East more than \$45,000,000, and the money has come for the most part directly from the churches.

Native Hospital Workers at Luebo

THE policy of not doing what a native can be taught to do has been followed by the hospital staff at Luebo, with gratifying results. With the exception of annual reports all records are in the hands of native assistants.

A native who has been with the staff over five years is in charge of native nurses, one trained nurse always being assigned to work with a new pupil. All the minor surgical work is done by boy assistants, who do their own sterilizing and anæsthetizing. The older boys do much of the microscopic work.

The evangelistic work is in charge of a well trained catechist, and some of the boys always accompany the evangelist on itineraries.

OBITUARY

Dr. McLaughlin of Buenos Aires

REV. WILLIAM PATTERSON McLAUGHLIN, D.D., pastor of the First Methodist Episcopal Church in Buenos Aires, known in Argentina as "The American Church," died on February 18th. Dr. McLaughlin was born in Cincinnati, Ohio, August 27, 1849, and was a graduate of Ohio Wesleyan University and the Boston University Theological School. Dr. McLaughlin sailed for South America in 1892, and served the American Church for a period of twenty-nine years. He was indefatigable in building the church into the heart and life of the capital, and in making it a fountain from which missionary effort has flowed through the years. This church has the largest Sunday-school in South America.

Dr. Halsey of New York

DR. ABRAM WOODRUFF HALSEY, one of the Secretaries of the Presbyterian Board of Foreign Missions since 1899, died after a brief illness at his home in New York City on April 20. Dr. Halsey was born in Elizabeth, New Jersey, March 22, 1853. He graduated from Princeton College in 1879 and from Princeton Theological Seminary in 1882, and for the seventeen years following he was pastor of the Spring Street Presbyterian Church in New York City. Dr. Halsey was a member of the same class with Ex-President Wilson, and had been president of his class ever since his graduation. He was also a Director of Robert College, Constantinople.

THE MISSIONARY LIBRARY

The New Jerusalem. By Gilbert K. Chesterton. 8vo. 307 pp. \$3.00 net. George H. Doran Company, New York. 1921.

Jerusalem and the Holy Land are favorite themes for pilgrims, archaeologists and Bible students. Perhaps the most unique of the volumes dealing with the subject are Mark Twain's "Innocents Abroad" and Chesterton's "The New Jerusalem." The former has the inevitable vein of humor running through a very informing and readable travelogue; the latter is a discursive narrative, full of paradoxes, Chestertonian humor and much useful information on many subjects.

Mr. Chesterton is not only a dramatist, a humorist and a master of paradox, but he is a thinker and a religious philosopher. In his recent visit to the Holy Land he noted the transformations being brought about by British occupation, and naturally philosophizes on the mediæval crusades, the former rulers, and the effect of the present effort to make Palestine a home for the Jews without injustice to their Gentile neighbors.

Any journey with Mr. Chesterton would be instructive and stimulating. His present volume gives a clearer insight into G. K. C.'s *sanctum sanctorum* than it does into the sacred places and associations of the Holy Land. There are numberless interesting dissertations on Bolshevism, socialism, the labor problem, the British position in Egypt (in which he sees a paradox), Moslems and Zionism, chivalry and the crusaders, Christianity and criticism, mysticism and the supernatural. This modern seer looks beyond the ruined, sordid and tawdry externals to see the hidden meaning of it all. The result is not a guide book, not a history, not an interpretation of Biblical associations, nor a travelogue, but it is a volume of Mr. Chesterton's own observations, called forth by his interesting pilgrimage from old Eng-

land to the "new Jerusalem" as it is developing under British rule.

Protestant Missionary Directory for India, 1920. Compiled by James Inglis, Scottish Mission Industries Company, Ltd., Ajmer, Rajputana, India.

The twelfth edition of this useful directory lists 147 Protestant missionary agencies, with some 4,600 missionaries. No complete statistics for India are published, but this volume gives the names and addresses of all societies, stations and foreign missionary workers.

One noticeable thing is the number of Protestant societies at work in some stations. Ahmadabad has 14, Allahabad has 20, Bangalore 25, Bombay 35, Calcutta 48, Colomba 24, Jabalpur 20, Lahore 30, Madras 40, Poona 20 and Travancore 15. The largest missions are the C. M. S., the American Methodist and the American Presbyterian (North). The Salvation Army has 3,116 workers in India—an increase of 1,055 in the past ten years. They have 346 stations and 587 outposts. Their day schools number 133, with 7,863 children and their 57 social institutions report 10,562 inmates.

The mission printing presses in India number 33, conducted by 23 societies. It seems that some union might be effected here. There are listed 43 mission colleges and 100 industrial schools. A new form of mission institution is the cooperative society and bank. The first was started ten years ago; now there are over 50.

Pandita Ramabai's Mukti Mission reports eighteen workers and a total Christian community of 750 at Kedgaon, Poona District. We do not understand why the Arabian Mission is included with India, Burma and Ceylon, or why Madras Christian College for Women is omitted.

The India Sunday School Union reports 18,384 teachers and 505,144

pupils. There were 275,000,000 pages of vernacular Sunday-school literature published last year.

One of the notable changes since the war is that there are no Basel, Leipzig or other German societies listed.

A Star in the East. By Rev. Edward N. Harris. Illus. 12mo. 223 pp. \$1.75. Fleming H. Revell Co. 1920.

The Karens of Burma have a remarkable history. Their traditions seem to show that they came from the northwest across "a river of sand" and settled in Burma where they have been oppressed by the Burmese rulers. Their spiritual history is especially remarkable, for their religious traditions have kept alive a knowledge of God. These traditions teach that God created heaven and earth, the sun, moon and stars; finally He created man from the earth and woman from the side of man. They reveal the love of God, the gift of life, the fall of man through temptation to eat of the forbidden fruit in the garden and the penalty of death because of sin. Their name for God is K'sah Y'wah, similar to the Hebrew "Yahve." These traditions and the expectation of a coming Revealer of God prepared the way for the message of the Christian missionaries.

The Karens are generally mild, peaceable, truthful, affectionate and industrious. Their chief fault is drunkenness.

The Baptist missions in Burma were founded over one hundred years ago by Dr. Adoniram Judson. The work met with remarkable success and several early converts became powerful apostles to their people. A strong Christian Church has been built up, and the history of the work is interestingly given by Mr. Harris, a Baptist missionary. He gives us a very clear idea of the needs and difficulties of pioneer work and the results of faithful preaching. He closes with a call for reinforcements.

"The Star in the East" is the harbinger of dawn for Asia.

NEW BOOKS

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

The Education of Girls in China. By Ida Belle Lewis. 92 pp. Cloth, \$1.60; paper, \$1.20. Teachers' College, Columbia University. New York City. 1919.

An Inquiry into Scientific Efficiency of Mission Hospitals in China. 40 pp. Medical Missionary Association, Peking.

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

The Leper Problem in India. Conference Report. 158 pp. Orissa Mission Press. India. 1920.

Marvelous Mesopotamia. The World's Wonderland. By Joseph T. Parfit. 259 pp. 6s. net. Partridge, London. 1920.

The Rebuke of Islam. By W. H. T. Gairdner. 248 pp. 3s. net. U. C. M. E. London. 1920.

Persian Pie. By Bishop Linton and others. 64 pp. 2s. Church Missionary Society. London. 1921.

Russia in the Shadows. By H. G. Wells. 179 pp. \$1.50 net. Doran & Co. New York. 1921.

The Myth of the Jewish Menace in World Affairs. By Lucien Wolf. 53 pp. 50 cents. The Macmillan Co. New York. 1921.

Immigration and the Future. By Frances Kellor. 275 pp. \$2.00 net. George H. Doran. New York. 1920.

The Problem of Christian Unity. By Robert E. Speer and others. 127 pp. \$1.75. Macmillan Co. New York. 1921.

A Greatheart of the South. John T. Anderson. By Gordon Poteat. 123 pp. \$1.50 net. George Doran. New York. 1920.

The Vision We Forget. By P. Whitwell Wilson. 8vo. 288 pp. \$2.00. Fleming H. Revell. New York. 1921.

The Home With the Open Door. Mary Schaffler Platt. 16mo. 61 pp. \$0.75. Student Volunteer Movement. 25 Madison Ave., New York. 1921.

James Stokes—Pioneer. 8vo. 235 pp. Association Press. 1921.

Laborers Together. Margaret M. Lackey. 126 pp. \$1.00. Fleming H. Revell Company. 1921.

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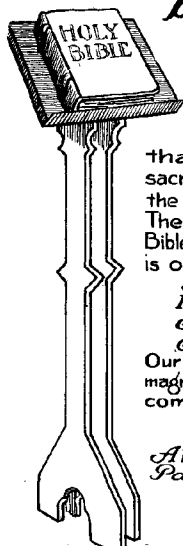
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MISSIONARY PERSONALS

MR. ROBERT P. WILDER, Secretary of the Student Volunteer Movement, has gone to southeastern Europe to conduct evangelistic work among the students, beginning with the last week of March and continuing until June 1st.

* * *

MISS MARGARET SLATTERY has returned from her world trip by way of France and England. Her general impression is that the world situation is a critical one, and reaffirms her conviction that the Gospel of Christ is the only hope for all lands.

* * *

MR. J. H. OLDHAM, of London, outstanding international leader in missionary work, has been visiting America to gain first hand information in regard to Mission Boards of the United States and Canada, in connection with the reorganization of an International Missionary Committee.

* * *

BISHOP Y. HIRAIWA of the Japanese Methodist Church has been spending several months in the United States, and has assisted in an extended evangelistic campaign among the Japanese of California.

* * *

REV. EDWARD LINCOLN SMITH, D.D., has resigned from the office of Corresponding Secretary of the American Board, and expects to return to Seattle.

* * *

REV. J. H. RITSON, D.D., of the British and Foreign Bible Society, recently made a three weeks' visit to Canada to attend conferences of the Society in various centers of the Dominion.

* * *

DR. W. E. BIEDERWOLF has conducted an important evangelistic campaign among the students of Japan, particularly of the Imperial University. He plans to conduct a more extensive campaign during the year in Australia, China, Japan and Korea.

* * *

PROFESSOR EDWARD E. STEINER, sociologist and author of Grinnell College, Iowa, is visiting the areas covered by the American Friends' Relief Committee in Germany, Austria, Poland and Serbia, for the purpose of investigation and report.

* * *

REV. A. KAKUDA, who is taking post-graduate work at Princeton Theological Seminary, was a Buddhist priest and comes from a line of priests extending back a thousand years.

* * *

MR. WILLARD PRICE, former editor of the *World Outlook*, is now scenario editor of the International Church Film Corporation of New York City.

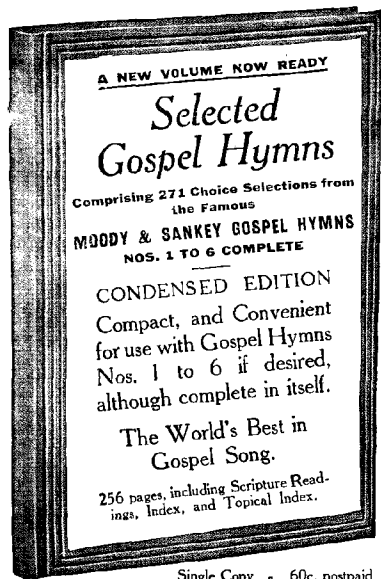
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WILLIAM, ALEXANDER, HENRY and THOMAS YUAN, sons of Yuan Shih Kai, first President of China, and Charles Yuan a grandson, are students at Middlebury, Vermont. The boys range from seven-teen to twelve years in age.

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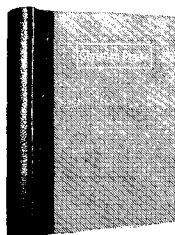
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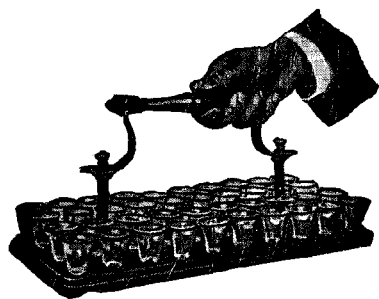
Three Chinese Christian leaders were talking with the Rev. George T. Scott, one of the Secretaries of the Presbyterian Board of Foreign Missions. They were Mr. David Yui, Chinese Secretary of the Young Men's Christian Association, Rev. Chang Ching Yi, Secretary of the "China for Christ Movement" and Mr. Fong Sec, head of the Commercial Press of Shanghai.

"What kind of missionaries does China need?" asked Mr. Scott. The three leaders thought a moment and then replied emphatically:

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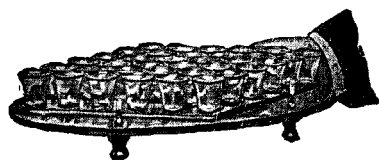
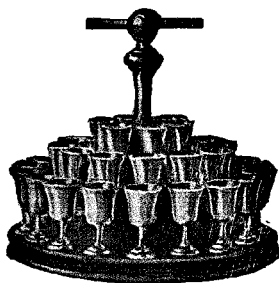
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