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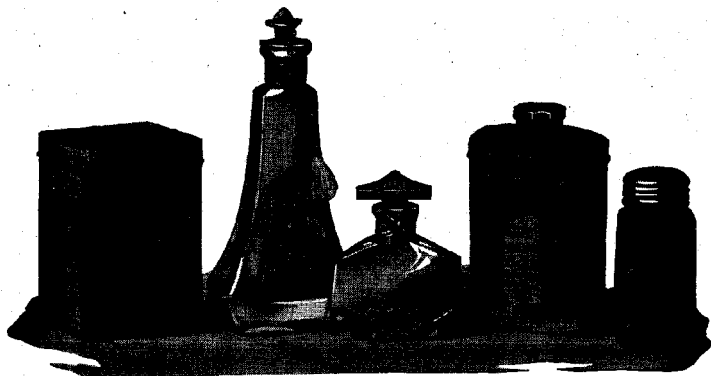
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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor.*

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"Behold, There Came Wise Men

—and when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh."

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THE CONVENTION CHORUS REHEARSING IN THE AUDITORIUM

This picture was taken a few minutes before the fire started in the electric sign "I am the Light of the World," which hung above the platform at the rear.



THE BURNING OF THE SUNDAY SCHOOL CONVENTION HALL,

This picture was taken from the Railway Hotel just after the fire started. The building was in ashes in twenty minutes.

Scenes at the World's Sunday School Convention

THE MISSIONARY REVIEW *of the* WORLD

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NUMBER
ONE

AFTER THE WAR IN THE FAR EAST

THE effect of the War on missions in Asia cannot be told in a paragraph or in a volume. Like the effect of Christian missions it must be shown in the decades to come. A recent volume by Rev. A. J. Macdonald on "The War and Missions in the East" studies particularly the situation in India, Japan and China. The war no doubt stimulated the demand for self-government in India. At the same time, the Hindus, Parsis, Jains and Moslems each fear the aggressiveness of the opposing sects and social classes. In the midst of this perplexing turmoil the Christian Indians are in a difficult position, as they desire India's independence but are not in favor of any of the schemes proposed by their fellow-countrymen. Under a progressive government in India education must be extended, but the place of religion in education is a subject for dispute. Mission schools may be unable to continue in case the government finds some means for promoting universal education on non-sectarian lines. In Japan the secularization of education is progressing, but the effect on the morals of the students is disastrous. All can see that the youth need moral restraints and ethical ideals, though they may not realize the need for God in their lives. In all of those countries, as they progress in modern civilization, we must expect the Christian missionary to lay less stress on general educational and philanthropic work, and more on evangelism and the spiritual training of leaders.

In China the turmoil seems to have been increased by the war, without strengthening the sense of national unity. Ambitious plans have been drawn up for national education and material progress, but since China has not the money to carry out these plans, the country must depend largely upon foreigners. This gives missionary forces a great opportunity in education to train the coming generation, and in medicine to show the practical value of phil-

anthropy. Missionaries in China are increasingly welcome and are wielding a mighty influence for good.

SIGNIFICANT CHANGES IN CHINA

ONE effect of the world war has been to awaken the Chinese to a clearer understanding of the fact that no nation can live unto itself. They have seen the futility of man-made schemes to exercise dominion without regard to human relationships. They have measured themselves by the standards of true national greatness and have found themselves wanting. They also discriminate more accurately than ever before between the moral standards of different nations.

The leaders of the people are becoming more and more restive under the autocratic sway of the military governors of the provinces and the days of the military despotism seem to be numbered. Leaders in China believe that a new government will be established under which there will be a rapid development of China's resources. Means of communication will be perfected throughout the whole country. The land at large will feel the throb of Western civilization. The question arises—will the Church keep pace with these new opportunities?

The history of America's political and social relations with China afford a fine basis for the cultivation of a closer friendship in years to come. China looks to America for a manifestation of that same spirit of sympathy and goodwill which has always characterized the United States in her dealings with her sister republic. She also expects the United States to use her influence to check any nation that may look upon China with covetous eyes.

Changes are taking place in the thought and customs of the Chinese. Some of these are of evil, as for example, the growing commercialism and materialism, the increase of the cigarette habit and the introduction of western mixed dances in the Chinese "smart set." On the other hand there is an increasing number of influential men who are connecting themselves with the churches and enrolling themselves in Bible classes. Even at Chinese feasts, where missionaries are present, God's blessing is invoked more frequently. The adoption of occidental methods of education is producing good results. The growing spirit of reform may be traced, directly and indirectly, to the influence of Protestant missions, particularly along medical and educational lines. The missionary's message of goodwill and love, emphasized by deeds of loving kindness and tender mercy, has broken down prejudice and opened the way for all kinds of reforms that have bettered the temporal condition of the people. Medical work has been a great factor in breaking down barriers and in winning favor with all grades of society. An unparalleled oppor-

tunity for missionary advance in China is presented to the Church of Christ. A spirit of inquiry is pervading the thinking circles of the population, and "free thought" and agnosticism are striving for the mastery, but there is an urgent demand for the "eternal Gospel," which is "the power of God unto salvation."

MISSIONS AND PEACE IN JAPAN

INTERNATIONAL relations and national problems cannot but affect, at least indirectly, the work of Christian missions in non-Christian lands. True missionaries are not in any sense political agents and seek to avoid becoming entangled in political controversies. They cannot, however, keep from feeling a deep interest in whatever affects the moral and spiritual welfare of the peoples whom they seek to help, and cannot escape the results of political unrest. The native Church at times becomes involved because some high principle is involved in domestic or international discussions. Thus the Armenians in the Protestant missions in Turkey could not suffer persecution in silence; the Assyrian Christians in Persia have suffered martyrdom and spoliation; the Christians in India and Egypt are interested in securing self-government and the Protestants of China were in the forefront of the movement to establish the Republic.

In Japan and Korea, the Christians are in a minority, but they are influential. The Korean Independence Movement has naturally involved most of the Christians and the whole question of Japanese sovereignty has affected the mission churches and schools. In Japan itself, the Japanese question in California has influenced the feeling of the people toward American missionaries and their religion. The pride of the Japanese is touched and an opportunity is given to the enemies of Christ to argue that patriotism is incompatible with Christianity as a foreign religion. It must be acknowledged that the Japanese have just ground for asking that their people be treated as considerately in America as European nations are treated.

On the other hand, the influence of Christian teachings is being felt more and more in Japanese national and international affairs. The younger generation is casting aside old ideas, both material and religious, and is looking for new truth and new methods. Buddhism does not satisfy and Shinto embodies more the spirit of patriotism than the religion of worship and service. The Christians are becoming more and more prominent in public affairs and many are Christians by conviction who have not yet taken a stand openly. It is estimated that there are a million or more Christians in Japan—including secret disciples and adherents. This is especially encouraging in view of the national and international problems that Japan is facing today.

The Federation of Churches in Japan has recently passed

resolutions which call for just and moderate treatment of Korea by the Japanese government, express a hope that the League of Nations will be established on a satisfactory working basis, and in favor of other steps that will promote and insure international peace. They also express the desire and the determination to help make Japan "a leader in the civilization of the Orient, a defender of international justice, a nation looking toward world enlightenment and contributing to the realization of the Kingdom of God." The Federation voted disapproval of many of the Japanese policies and methods in Korea. Regret is expressed for the anti-Japanese feeling in China and while mistakes and injustice to the Chinese is acknowledged, the Federation declares a firm belief that Tsingtau will be returned as promised; and hopes that friendly relations and mutual understanding will be promoted. The Japanese Christians also deny that Japan is a militaristic nation, since the people as a whole desire only peace and friendly relationship with other nations.

The missionaries of Christ are without doubt the greatest peacemakers in the world, but they exercise their influence by proclaiming the only true basis of lasting peace—namely, a right relationship to God and His laws. While the readjustment may, for a time, bring not peace but a sword, such an upheaval is necessary in order that evil may be uprooted and righteousness may be established. That this is not an easy task, quickly completed, is proved by the present unrest in Europe and America.

FACTORS IN ARABIA AND MESOPOTAMIA

THE British mandate for Mesopotamia has not solved the problem of peace in the valley of the Tigris and Euphrates rivers. The British are promoting plans for a righteous government and for the development of material resources, but the Arabs and other natives are not satisfied to be under the control of a foreign power, however enlightened and beneficent. The situation is critical and has led the British to send military reinforcements at great cost. Tribal bands are infesting the country, cutting railway communications and threatening small garrisons. There are reports that the new British High Commissioner, Sir Percy Cox, has been authorized to form an "independent state to be governed according to the wishes of the people." The garrisoning of the country with Indian troops is, however, a predicted source of trouble since the Arabs look upon the Hindus as an inferior people and incapable of controlling Mesopotamia. One of the British Christian mission stations is in the center of the disturbed area and Basra (Busrah) an American mission station is in the southeastern corner, near the Persian Gulf. In Arabia the two principle factors are the "Ichwan"—a fanatical Moslem sect, and the British Government. The first factor is a powerful opponent of Christianity and if the

work of missionaries seems to be potent enough to cause any disturbance the British Government is apt to put further obstacles in the way of evangelization. "The British Suzerainty brings with it many things that are very excellent," writes a correspondent, "but it often brings officials who have little or no sympathy with the real aims of Christian missionary work. They are charged with the duty of preserving the peace at all costs, and as a result often hinder the Gospel of Peace." All of this is but another proof of Christ's teaching that the Kingdom of God and the Kingdom of Man are not identical. God is able to overcome all obstacles, and he is overcoming them by the power of His Spirit.

Special prayer is asked for the work and the workers in Arabia and Mesopotamia:

(1) For the government, that it may be truly Christian; that it recognize the enlightening, elevating influence of missionary effort, and encourage its development.

For the missionaries, that they may be Christlike in their life. That with wisdom and spiritual power they may unceasingly present the message. That they may be given strength and vigor of mind and body sufficient for their daily need.

For the native helpers, that they may be one with us in high ideals, blameless living, and consecrated service.

For enquirers and converts, that they may patiently endure persecution, faithfully witness to the truth in word and life, and seek to lead others to Christ.

For the people, that they may see their great sinfulness, and that only Christ can save them. That those who read the Gospel, and those who repeatedly hear it, may accept Him as their personal Saviour.

EVANGELIZING THE CHUHRAS OF INDIA

IS THE HOPE of India in the higher or in the lower castes? It is in neither—but in Christ. The high caste Brahmans may, if converted, furnish wonderful teachers, as Saul, the high caste Pharisee, became Paul the outstanding Apostle; or the low castes and outcastes, like the common people of Galilee may hear Jesus gladly and may in India become a part of the "body" of Christ to carry on His work in the world.

One of the encouraging signs in India is the continued Christian movement among the lower castes. Missionaries now report hopeful prospects of evangelizing the entire Chuhra caste in the Punjab. Within the past twelve years 4,000 Chuhras have been baptized in Narowal mission and about the same number in Jhang Bar Mission. In some districts, notably Sialkot, scarcely any non-Christian Chuhras remain. The Missions actively at work among them include the Presbyterians, United Presbyterians, Methodists

and Baptists of America, the Church Missionary Society, the Church of England Zenana Missionary Society and the Scotch Presbyterians.

Few Chuhras have any knowledge of the history of their tribe, and as they have practically no literature and even their leaders are ignorant men, it is difficult to learn anything of their origin. One of their claims is that they were originally Brahmans, degraded to the caste of scavengers and promised restoration in the fourth era. According to Hindu reckoning the present era is the fourth, and the Chuhras say that the movement toward Christianity is the beginning of this restoration. They are very poor, and even if allowed to own land—which they are not—few of them could afford to become land-owners. In the twenty villages allotted to the Christian Chuhras of the various missions, the people have become self-respecting and self-supporting members of society.

THE EDDY MEETINGS IN THE NEAR EAST

DR. GEORGE Sherwood Eddy has recently returned from holding meetings in various centers in Egypt, in Beirut, Syria, in Smyrna and in Constantinople. Careful preparation was made by missionaries in each center and the work was followed up by interviews, addresses and special classes. The audiences that greeted the speaker taxed to their capacity the largest halls available. Dr. Eddy spoke for the most part to students, and dwelt on the need of purity and honesty; and the only way to secure these virtues through allegiance to Jesus Christ.

Many Moslems as well as students of various Oriental Christian sects were eager listeners to these addresses and expressed a purpose to accept and follow Jesus Christ as Saviour and Lord. Letters to Dr. Eddy expressed this purpose and asked for his prayers. Rev. James L. Quay, of Cairo, writes of the Egypt meetings:

In old Mohammedan Cairo they came by the thousands. By the time the hour arrived * to open the doors the street was packed. We rented one of the largest theaters in Cairo, with a capacity of almost 2,000, and when the first meeting began every seat was filled, the doors were locked and the policemen were trying to get rid of the crowd in the street who could not get in. This was God's answer to our faltering faith. We had been afraid the crowd would not come. To quiet our fears we had issued more admission tickets than there were seats, in the hope that we might get a crowd. Now it seemed as though every ticket had turned up, and the street was filled with men and women holding up their tickets and wanting to know why, since they held tickets, they could not get in.

"We rented a nearby theater, held an overflow meeting and sent the strongest missionary speaker we had to give them his best. But the crowd was not satisfied. They wanted to hear Eddy, the man from America. Then we sent the women to the smaller theater—six or eight hundred of them, Coptic women, Moslem women,

* Similar reports come from Alexandria, Tanta, Assiut, Beirut, and Constantinople.

members of our Evangelical Church, Bible women, poor women and rich women from some of the secluded harems of the city. Dr. Eddy spoke to them first for a half hour. Then another speaker addressed them while Dr. Eddy hurried across to the big theater where 2,000 young men of Egypt of all faiths and of no faith were waiting eagerly to hear him. He talked to them for an hour, telling them in the plainest language of sin and its consequences. We had been forbidden by the Government to make a direct appeal for the conversion of Moslems in the theater, so at the close of his talk Dr. Eddy announced an after meeting in the American Mission building two blocks away for all who desired power to live a life of honesty and purity.

"They came. In fifteen minutes the big auditorium, seating over 600, was full, the choir loft was full, and those who had no seats lined up at the back of the room. There they sat for another hour and listened to the Gospel message in plainer language yet. Without argument, and without saying anything derogatory to Mohammedanism, he told them that he had found the way to victory through Christ.

"In the after meetings on the last three evenings cards were distributed in both the men's and women's meetings. Over a thousand cards were turned in, and almost half of them were expressions of the deepest longings of sin-sick souls for healing and light. They were signed by Moslem, Copt and evangelical Christian alike. Most of them read like this: "Where is God? Tell me how I can find Him." "How can I get victory over sins of impurity?" "Who is Jesus Christ, and what do you mean when you say He is divine?" "Tell me how I can get peace in my heart." "How can I overcome sin in my life?"

AN OPPORTUNITY AMONG RUSSIAN PRISONERS

FEW people in America have any real understanding as to the seriousness of the situation in Europe, not only politically and economically but morally and spiritually. Daily newspapers describe the horrors of Armenian massacres, the sufferings of Austrian and Serbian children, the devastation of Belgium, the poverty and unrest in Germany and the chaos in Russia.

The present distress is not only due to the deaths, devastation and debts resulting from the war, but in part because scores of thousands of war prisoners have not yet returned home. Hundreds of thousands of Russian men who were sent to the battlefield like cattle for slaughter were either mowed down or were taken as war prisoners. The horrors of captivity for many of these prisoners in Germany and Austria can never be described.

A well known Christian worker writes that there are still 200,000 Russian war prisoners in Germany in camps, and 50,000 living free in the country. Their stay may be indefinite on account of disorganization of means of transportation. The trials of separation from loved ones and the deprivations endured in an impoverished land add to the sorrows of these prisoners. But there is a phase of the life which comes always to the front when one knows them, namely: their religious life.

Before the United States entered the war, "The Gospel Committee for Work among War Prisoners," of New York, was able to do a great work among them through Rev. J. G. Lehman of Kassel Tract Society. The war put a stop to sending the literature, but

the seed grew. Today, there are camps for Russian war prisoners in Germany, and in every one of them is a group of Christian "believers." In some places there are varying numbers from small groups to large, fully organized churches with pastors and other officers. The conversations are real, for nothing less than real true fellowship with Christ can satisfy, and nothing less can withstand the hardships. The latest reports say that in nearly every camp Gospel services are conducted by those already converted. They preach Christ and Him crucified to audiences ranging from a small number to hundreds and even a thousand who fill the halls at other points. In these services there is no oratory, no form, no unnatural order, but what an atmosphere!

A few of these war prisoners had been converted in Russia before the war and had some knowledge of the Scriptures, but the others are new converts. Most of them will become Christian workers when they return to Russia, and Russian Christians have resolved to give some of these workers a thorough knowledge of the Bible, and to prepare them for better Gospel work when they reach their home land. One leader of work already established is Rev. W. L. Jack, who had a full course in philosophy in Berlin University and theology in Halle. For several years he was a missionary worker in Russia as President of the only Protestant Training College in Russia. He is a spiritual, consecrated and thoroughly orthodox Christian worker. Two other very competent Bible teachers are Messrs. Svensson and Hogberg of Sweden, for twenty-five years missionaries in Russia. These experienced workers began a series of short Bible courses for Russian brethren in camp after camp. Their conviction, based on experience, is that *Russians should preach the Gospel to Russians*. They give Bible courses, or hold conferences for workers and prospective workers, of whom there are sometimes twenty, and sometimes sixty or seventy in one camp. Recently, a united four weeks course was conducted among a group of sixty Christian men near Kassel. "It is impossible to express how thankful the Russians are for this service in Bible courses, and how intensely they listen!" writes Mr. Jack. The future will reveal more fully what this training under such a leadership will mean. There is one hindrance on every side—the lack of funds. The Gospel Committee for Work among War Prisoners has resolved to help these brethren, and also to strengthen the hands of the Kassel workers who are doing chiefly evangelistic and organizing work in the camps. There are 20,000 Russian war prisoners in France, and among these no Gospel work has been done. There are many in different parts of the former Austrian Empire, but no dependable information has as yet been received.

There are great plans before the Committee, and action will be

taken according to the generosity of God's stewards. Besides this, the most urgent prayers are asked for the spiritual strengthening and establishing of those Russian brethren, so recently trained, when they shall go back to their most distressed and needy country.

AGRICULTURE AND CHRISTIANITY

SPIRITUALITY cannot long survive without some form of incarnation." The reverse is also true—"the body without the spirit is dead." Some advocates of humanitarian work in the form of social service have the erroneous idea that the Christian ministers and missionaries who are working for the eternal salvation of men's souls are indifferent to their physical welfare. That this is far from true is proved from missionary history. The Bible, on which all true missionary work is based, emphasizes the duty of feeding hungry bodies as clearly as it teaches the prime importance of the saving of souls. Jesus Christ came into the world primarily "to save His people from their sin," but a large part of His time and strength were devoted to ministering to men's physical necessities.

The modern missionaries went out to preach the Gospel, but when they saw men, women and children naked, poor and hungry they did their utmost to supply their needs and to introduce corrective measures. William Carey went to India and devoted himself largely to Christian education and translation, but he had the second finest botanical garden in India, established for the benefit of an agricultural people. John L. Nevius of China was first of all an evangelist but he was foremost in famine relief and introduced western fruit culture into Shantung. Other missionaries, like Livingstone, Moffat and Mackay of Africa, who were spiritual forces, showed the deepest concern for the physical needs of the people whose souls they were seeking to save. Physical and intellectual upbuilding go hand in hand with spiritual growth in the development of Godlike men.

But while industrial, medical and agricultural betterment have always had a place in the program for the evangelization of the world, there has been, until recently, little systematic training of agricultural leaders in missionary work. Today, however, with the development of such work as the Agricultural Institute of Allahabad, India, and the similar efforts in China, Africa, Macedonia and South America, this department of the missionary's work demands more attention. It is about as difficult to develop a self-supporting church of paupers as it is to produce a strong civilized community of those who are spiritually dead.

As a result of this increasing interest in the rural community at home and agricultural missions abroad an "Interdenominational Association of Agricultural Missions" was organized in New York

on January 19, 1920. The President is Dr. Warren H. Wilson, author of "The Church and Country Life"; the Secretary is Prof. Sam Higginbottom of India and the Treasurer Mr. W. Henry Grant of Canton Christian College. There are eight vice-Presidents.

Under the auspices of this Association an important conference was held in New York City on December 7th, at which the value of agricultural education to evangelization was clearly brought out. Remember that India is a land of villages whose people are for the most part small farmers—but are not land owners. In China 93% of the pupils in mission schools and 75% of the Christians come from the country districts, yet mission work is planned on a city program. In the schools the pupils weaned from the farm are sent back unfitted for farm life. Christianity should fit men and women to live successfully in their own environment.

THE FEDERAL COUNCIL OF CHURCHES

PROBABLY the most important meeting of the Federal Council of the Churches of Christ in America that has yet been held was the quadrennial gathering in Boston, December 1st to 6th.

There were present nearly five hundred representatives of over twenty million Protestant Christians in America. These undertook to outline a constructive program for co-operation among the evangelical Christian forces of the United States. Since the disintegration of the Interchurch Movement it seems to many of particular importance that something adequate should be done to preserve what was good in the Movement and to enable American churches to present a united front in the conflict with the evil forces at work in the world today. It is a tremendous task that cannot be successfully completed by divided forces. The Spirit of God must lead and empower, but men will be drawn to work harmoniously together in proportion as they are united under His leadership.

The most important report was that of the committee on "Methods of Cooperation." This report called attention to the need for a better understanding between Christians and a closer fellowship, without weakening denominational convictions or responsibilities. The readiness of hundreds of thousands of people to join in the Interchurch World Movement showed a desire for spiritual unity and more effective cooperation. There seems to be a need for the closer alignment of interdenominational agencies in the interests of efficiency and economy. This service the Federal Council seems to be in a position to render if there is found a workable plan for co-operation with other interdenominational agencies.

The forms of service recommended are (1) to provide points of contact between denominations; (2) to study the program of cooperative tasks; (3) To voice the united conviction of the churches; (4) to serve as a clearing house of information; (5) to furnish an

organ of publicity; (6) to function in cooperative tasks for which there is no other provision.

The work of the Federal Council has thus far been done through various Commissions working in conjunction with the representatives of the Foreign Missions Conference and the Home Missions Council. For the coming quadrennium the committee on Methods asked for a more clearly defined scope of progressive action for the Council, a more adequate staff and a budget of \$300,000 a year from the cooperating denominations. The officers of the Council expressed their readiness to make necessary changes in its organization in order to render better service and to bring it into closer relationship with such interdenominational agencies as the Foreign Missions Conference, the Home Missions Council, the similar Women's organizations, the Sunday School Council of Evangelical Churches and the Council of Church Boards of Education. Their aim will be to secure unity and to avoid duplication and waste of effort.

Recommendations were finally adopted with a view to the carrying out of the methods of cooperation suggested by the special committee; the strengthening of interdenominational relationships; the enlarging of the secretarial staff; the providing of \$300,000 a year; closer cooperation between the Council and interboard agencies; the necessary readjustment of the organization of the Council; the revision of the by-laws and a fuller expression of the spirit of Christian fellowship, service and cooperation. A meeting of representatives of the above mentioned interdenominational agencies was held on December 13th, to consider a plan of co-operation to be presented in January to the Foreign Missions Conference and the Home Missions Council for their action.

The effective carrying out of this program will depend on the character of the leadership and on the willingness of the various denominations to supply the funds required. The cause of Home and Foreign Missions is great enough and important enough to call for closer relationship between existing interdenominational missionary agencies.

FAMINE IN NORTH CHINA

The present famine in North China is one of the gravest catastrophes the world has ever known. The midsummer rains utterly failed, and 25,000,000 people face starvation. The region involved extends from Paotingfu beyond the Yellow Mountains in Honan, and from the Grand Canal in Shantung to the mountains of Shansi; a territory of from five to six hundred miles in length, and nearly two hundred miles in width. Help is needed immediately.



PERSIAN REFUGEES SEEKING MISSIONARY HELP

Persia, A Challenge to the Church

BY REV. E. T. ALLEN

Missionary of the Presbyterian Church, U. S. A., in Persia.

In ages long gone by Persia was a name to conjure with: to-day its mention wrings one's heart with sorrow. The land and the people have a glorious past, of which any nation might be proud. It was Cyrus, the Persian, who conquered the proud Babylonians, re-patriating and re-habilitating the exiled Jews; it was Darius, the Persian, who destroyed forever the militaristic power of the boastful Assyrians. Xerxes, the Persian, threatened the growing western civilization and caused the Greeks under Alexander to rise to its defense. The Sassanian kings ruled well from the Indus in the east to the Nile in the west, and from the snows of the mountains of the Golden Fleece in the north to the warm waters of the Indian sea in the south.

Though Persia maintained herself nobly before the Greeks, the Romans, and the Barbarians that threatened her from the north, she fell wounded before the hordes of fanatical Arabs of the seventh century, with their battle cry "For God and the Prophet." The Arabs overran the whole land, bringing all under the sway of the sword of Islam. Then followed a thousand years of destructive rule under such monsters as Muavia, the hybrid Arab, Mutassim Billah, the miser Khalif, and the Mongul fiends headed by Ghenghis Khan, Hulaghu and Tamerlane. From these years of misgovernment Persia has never recovered. The strong men who occasionally came to the throne were strong in destroying rather than in building the Empire. Since the coming of Islam to Persia there has been a steady decline in all that is good until now the old land that boasted heroes from the days of Nimrod, "The mighty hunter before the Lord" lies broken and desolate, her best blood drained by the sword, her physical manhood sapped by the licentiousness of Islam, her high moral ideals outraged by the immorality of her conquerors and her mental vigor dried up by inactivity. She who once had an army whose tread shook the world now cowers behind a few shabby soldiers with antiquated weapons and overdue salaries. The people that once had a glorious literature, now has no poet. Once Persia was the leader in astronomy; now she has no star. With large cotton growing areas she is naked; with richly productive land she is hungry; with God-given coal in her hills, she shivers with cold; with abundance of oil, she has

no light; with mountains of minerals, she has no mines and with eighteen hundred miles of sea coast she has neither ships nor sailors, fisheries nor navy. The ancient song of Æschylus, the Greek, that was sung after the defeat of the Persians at Salamis 430 years before the Christ, is true now as it was then—

“Woe to the towns through Asia’s peopled realm
 Woe to the land of Persia, once the post
 Of boundless wealth! How is thy glorious state
 Vanished at once and all thy spreading honors
 Fallen! Lost! Ah me! Unhappy is his task
 That bears unhappy tidings; but constraint
 Compels me to relate this tale of woe.
 Persians, the whole barbaric host is fallen!
 O Horror, Horror! What a baleful train
 Of recent ills! Ah! Persians, as he speaks
 Of ruin, let your tears stream to the earth.
 It is even so, all ruin; and myself
 Beheld the ruin which my tongue would utter.”

Battered and broken politically, poor and hungry physically, lost and undone morally; dominated by a false and foreign religion not loved by the people, her ancient territories given to her enemies, her present possessions held as a pawn upon the chess board of politics, Persia maintains her political identity and nominally her independence. In the twenty-five hundred years since Æschylus sang of her destruction, while other peoples have been born, risen to power, ruled over the world, and disappeared; Persia, the unperishable, continues to live, having survived her enemies. This people, virile, with an intellectual capacity second to none, organizing power tested and proved, and executive ability, is kept from filling a larger place in the world only through lack of education and the distrust of stronger nations.

Persia stands before the world today as a great question mark. During the war the eyes of the Germans, the Turks, the Russians, the British and the French were upon Persia and their emissaries were busy trying to win her decision in their favor. She remained officially neutral. As the connecting link between the east and the west, and with characteristics of both, Persia can associate with both with freedom and equality. What will this people do and where will they cast their lot?

Some politicians and diplomats would make Persia the geographical back fence between the east and west. In reality she is the bridge over which the nations have had their intercourse since the days of Adam. Persia is the highway of the world. All nations have fought for the possession of her strategic position. But down through the ages her mountains and her valleys, her plains and her deserts have swallowed up the intruding armies while Persia remains today the aim of the Russian Bolshiviki and the desire of the British.



A PART OF THE URUMIA MISSION WORK DESTROYED BY THE KURDS

This group of students, taken in the Avenue in front of Fisk Seminary, Urumia, shows the flourishing work of the American Presbyterian Mission in Persia that has now been shattered, at least temporarily

As Persia stands as a question mark before the political world, so does she stand before the Church of Christ. What will Persia do with the Church and what will Christianity do with Persia? The experiences of the Church in this land have not been altogether pleasant. Soon after the Cross stood on Calvary missionaries of Christ found their way to the east. If the wise men did not come from Persia, tradition insists that one of them returned to Persia, to the city of Urumia and there founded and built a church where he lies buried. It is generally believed the Apostle Thomas visited Persia on his way

to India. Whatever these traditions may indicate it is well known that the Gospel took a strong hold on certain portions of the land long before Mohammed was born. Nestorian missionaries established churches and later vied with Mohammedan missionaries for the conversion of Ghenghis Khan (who had a Christian woman to wife) and other Tartars or Monguls. Bishops and Archbishops lived in the land; churches and schools were in every city, and Christians were numerous. At times Persian kings have married Christian women and periods of clemency followed when the Church went forward with truly missionary zeal. The early efforts to bring Persia to Christ were brought to an end under the persecutions by the Monguls, which stripped the land of churches and schools, of teachers and pupils, of priests and people, and Persia again stood a challenge to the Church.

Modern missionary effort took up this challenge about ninety years ago, when the American Board sent its first missionaries to succor and enlighten the remnants of the old Nestorian Church which remained hidden and forgotten in the mountains of Kurdistan during all the centuries.

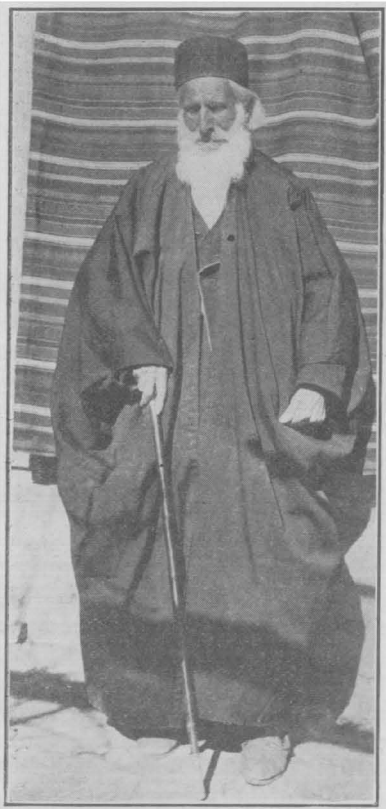
The mission was located in Urumia, in the province of Adzerbaidjan. This was the center of the Nestorian population of Persian territory, and near to the tribes of the same faith in the mountains of Kurdistan. Here a strong evangelical church was built up among this old people claiming descent from the ancient Assyrians.

A system of village mission schools fed the two large Christian academies for boys and girls and the academies became the center for higher education and for the training of Christian workers. Normal classes provided teachers for the schools; Bible training classes raised up Bible readers and visitors; and the theological department trained pastors and evangelists. Men and women workers went out to all parts of Persia as teachers, evangelists, colporteurs and Bible women.

The first hospital of any kind in Persia was located in Urumia, with Dr. Cochran, of sainted memory, in charge. Here the sick were healed, the blind saw, the lame walked and the poor had the gospel preached to them. Prejudices were removed, opposition was broken down, and a name was made for western medical science and Christian kindness. In the medical department of the school physicians and nurses were trained and went out to practice in distant parts of the land. They extended the influence of the gospel and won many friends to the cause.

A printing establishment was opened and did sixty years of service, printing and scattering not less than eighty million pages of Bibles, hymn books and other Christian literature. The influence of the press extended not only into the churches, schools, homes, hospitals and among the general public, but even into the tea houses and opium dens and many other places closed to the missionary.

Out of this first venture grew many other stations in Persia. From the neighborhood of Mount Ararat in the northwest corner, to Meshed, the Sacred Shiah shrine in the northeast corner, bordering on Afghanistan, eight of the important cities are occupied by missionaries of the American Presbyterian Church, with schools and hospitals and evangelists in order to fulfil our Master's command to disciple all nations.



A PROTESTANT PREACHER IN PERSIA

Rev. Shimmon Culia of Urumia—a Preacher to Jews and Mohammedans for sixty years

When the war began its deadly work these stations were in a flourishing condition and hope ran high that soon there would come a new day to Persia when she would come into her inheritance in Christ. The schools were full, the hospitals were freely used by all classes, women were breaking with the old customs of secrecy and slavery, evangelists freely traveled here and there and were greeted with cordial welcome from all sides. Splendid opportunities brought great hopes and at times it looked as though this ancient land would come to God and that Jesus Christ would be master of the hearts of the people of Persia.

But the Church in Persia was destined to suffer, for the war dealt woefully with all who followed the Christ. Political, religious and national confusion reigned and moral restraints were removed. The smouldering hatred of Islam for the Christian was fanned into a flame and burned furiously. National and personal animosities found vent and knew no restraint. The result was that old friendships were forgotten, while old scores were remembered,

and there arose a widespread determination to tolerate no longer the Christian advance.

Urumia, being close to the Turkish border, soon fell under the the heel of the Turk and of the marauding Kurdish tribes. The result is desolation. Nothing is left to show the fruits of those eighty years of service save scattered ruins of hospitals, schools, press and mis-

sion homes, and the remnants of a broken hearted people. Not a missionary is left in that district, not a Christian village, not a Christian home, not a Christian school, not a Christian save a miserable remnant of women, girls and small boys held captive still in the harems of Turks, Persians and Kurds. A remnant has also escaped to the British refugee camps in Mesopotamia where they await the long deferred repatriation to their destroyed homes. In

no other part of the land did the Christians meet with so complete destruction yet in all parts they were in extreme danger, often robbed or fined or killed. This is the result where Islam attains power over Christians.

THE CHALLENGE TO THE CHURCH

Can this land that heard the Gospel as early as the first century and for two thousand years refused to accept Christ still be won in the twentieth century, or has she sinned away her day of grace? Christians have pointed with pride to the early missionaries waiting decades, with unwavering faith for their first converts; we have gloried in the challenge of cannibalism; we have never doubted before the cast iron caste system of India, nor has faith faltered before the sleeping giant of China. We have seen all kinds of obstacles and opposition slowly give way before the power of the watchful, waiting Christ. What shall we say of Persia, the procrastinator, Persia that for nineteen centuries waits? Can the faith of the Church endure against the strong



A RESCUED PERSIAN GIRL

After a year in the orphanage

opposition, the deep bigotry, the fiery fanaticism of Islam in Persia? Can the faith of the Church outlast these and win in the end? We believe that even these must give way before the power of the conquering Christ. Faith must not falter when waiting, but work patiently to the winning.

Paul said "Love suffereth long" but there were no Mohamme-

dans in his day. For nigh unto ninety years the missionaries have been giving a service of love to Persia and their Christian converts about them have followed their example. They fed the poor, they healed the sick, they clothed the naked: their doors have been open to the persecuted of all nations and religions, their influence freely used in behalf of the defenceless, their stores freely given to the needy, and when war removed restraints they were rewarded with a bitterness of enmity and persecution not often known in the world. The merciless followers of Mohammed, whose myriad lips utter five times a day those most beautiful words "God is merciful," fell upon their best friends to murder and to loot. The stores that fed them they plundered, the sacred refuge that sheltered them they desecrated with the blood of their saviours and



RELIEF WORK—DISTRIBUTING FLOUR TO KURDISH REFUGEES IN URUMIA

those who had healed them, fed them and defended them, they killed. The love of the Church is called upon to take up this challenge. Will we do it? We will, for that is the glory of Christianity. The Church holds no enmity but only waits to show how long suffering is the love of Christ.

Persia challenges likewise the devotion of the Church. Nine American missionaries gave up their lives for Persia during the war. Their graves are sacred. The winning of the land to the Christ may call for other graves. The enmity, the tribal wars, the bigotry, the prevalence of disease, the long exile from home—these are still dangers and send a challenge to the Christian young men and women of America.

Persia must be born again. The need of the land is the de-

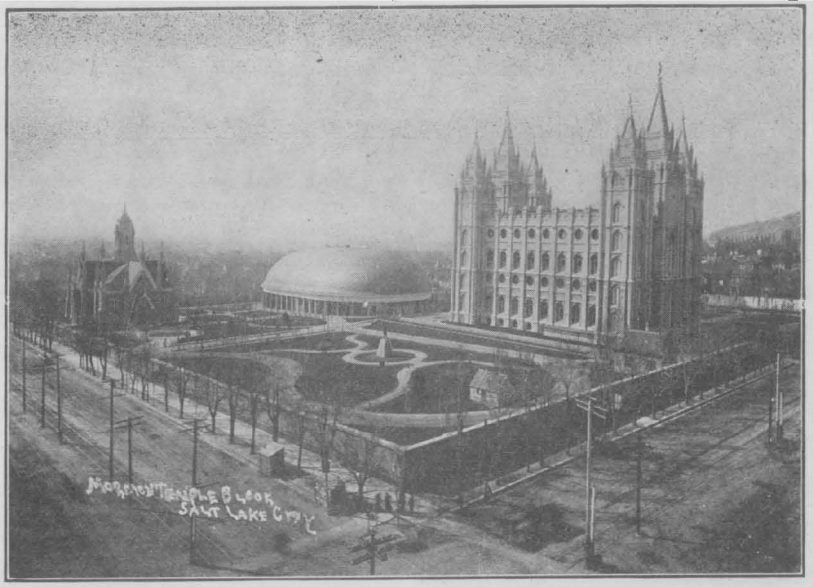
struction of the things that destroy and the building of a strong manhood after the manner of Jesus Christ through whom alone a new birth can come. The challenge is a call to service and the history of the Church is abundant evidence that Christians, touched by the Spirit of Christ, will respond to this call with love and devotion.

Persia's politics are hopeful. Since the coming of Islam, thirteen hundred years ago, Persia has had no constructive rulers or leaders. Now the constructive genius of the British for commercial development and good government make the future of Persia seem brighter than it has been for thirteen centuries. A period of peace under the guidance of British officers should bring a development of the abundant natural resources of the land that will make Persia prosperous. The presence of British officers will insure safety to all, and a democratic spirit may even overcome the fanatical prejudice of Islam against other religions. Oppression will cease and sanitation, education and development will progress.

With such conditions a new day will dawn for old Persia. Prosperity will come to the land and Persia will find more freedom than she has known for centuries. The false system that has dominated and blighted the land for more than a thousand years will give way to the Christ whose law is love, whose rule is right and whose peace passeth understanding.



PERSIAN MOUNTAIN GIRLS IN FISK SEMINARY, URUMIA—NOW SCATTERED OR DEAD



THE MORMON TABERNACLE AND TEMPLE, SALT LAKE CITY, UTAH

Mormonism of Today and How to Meet It

REV. RODNEY W. ROUNDY, NEW YORK

Associate Secretary of the Home Missions Council

THERE was a Mormonism of yesterday. It was a day of laying foundations, a day of weakness and relatively small beginnings but a day of growing strength. Like all human movements which grip the imagination and interest of men the day of laying foundations was one of mingled vision and fact. Out of the East, from New England, the land of the Pilgrims, from the rock-ribbed Green Mountain State of Vermont came the "prophet," Joseph Smith, and the practical leader, man of affairs, Brigham Young. The prophet's revelations were imperfect, sometimes absurd. When dilemmas arose revelation had to succeed revelation. Revelation to be useful must be flexible. How could strange doctrine, mediocre truth and hodge-podge interpretations of a "Book of Mormon" be made possible unless faithful followers arose who could construct "two thousand changes in the Book of Mormon"?

There must be mystery. For every man religion must have its mystic attachments and suggestions. Mormonism must have its Temple to be entered only by the faithful; it must have its mystic seals of secret initiation; it must have its prophet and those on

whom the prophetic mantle from time to time must descend through a well organized hierarchy. Joseph Smith was not only the prophet but his soul goes marching on in the veneration of the faithful.

No one can look on the statue of Brigham Young on an eminence near the Temple Grounds, at the meeting of the busy streets in Salt Lake City without realizing that here was a man of affairs, any more than he can look upon the Temple without thinking of Joseph and his priestly successors. No one can look into the pictured face of Brigham Young without assurance of his masterfulness. He was a peer in the field of statesmanship, with other giants who sprang from hardy strains in the Green Mountain state. No one but a general could have so led a forlorn hope to success, turned a small company into a host, encouraged a trek from state to state under greatest difficulties until he could put down a stake to say "Thus far we go, and no farther."

In Utah were laid the foundations of empire. Irrigation was, for America, first introduced here in the great inter-mountain area. A valley was soon made to blossom as the rose. A Mormon state sprang into being. A hierarchy was established. There was an era of foundations and Brigham Young, more than any other but along with others of strength and prowess, laid those foundations.

There was, and is, an era of propagandism. Mormonism grew. It had its witnesses, its missionaries. Its devotees were preachers of its doctrines and traveled the country, yea, went to Europe, to all regions where lived the Nordic race, to proclaim its strange doctrines. They sacrificed. They tithed themselves. Brigham Young would have had all Mormons accept the law of consecration, giving their all into the hands of the hierarchy. The rank and file would stand only for the law of tithing, one tenth to be ecclesiastically used. Out of this income they erect their church buildings, their temples, their expensive administration headquarters, their Hotel Utah, their cooperative enterprises, their various institutions of enterprise and extension.

The Mormon Church of today has its 450,000 members in the United States of America, and 50,000 in other lands. It has four temples in Utah, one in Alberta, one in Hawaii, and is building one in Mesa, Arizona, one of the resting places for its sacred ark in the early days of its pilgrimage. It has a shrine, marking the birth-place of Joseph Smith in Vermont, and a local habitation and name even in Brooklyn, New York. There are 80,000 Mormons in counties of Southern Idaho. Arizona and Wyoming each has 15,000. In a single year the tithings amount to \$2,600,000. The sugar beet business is such a success that church leaders are indicted as profiteers. Its propaganda has been a fruitful tree and continues to bring forth quantities of fruit in America while Mormon devotees still reach hands across the sea.

Mormonism now is in an era of adjustments. There are adjustments for the better in its practice of polygamy. To become a state the Mormon hierarchy must needs issue its Manifesto in keeping with the Edmonds-Tucker Act, confirmed by the Supreme Court in 1890. The law was not fully observed immediately nor is it fully obeyed now, especially in the remote habitations of Mormon adherents. Increasingly it is being obeyed. Not in all cases is the law respected any more than the Volstead Act is respected. But increasingly the law operates and the moral forces of civilization are constructively making their adjustments.

The excellent schools of Utah are forcing adjustments. As an educational system the schools of the state rank high among the state systems of the land. Interested Gentiles may think rightly that the County Boards and the control of the University are entirely in the hands of Mormon leaders. There was universal resentment when a few years ago certain professors were dismissed from the faculty of the University for teaching what was generally acknowledged truth. Yet the schools themselves, forced quite largely upon Mormon leaders by Gentile interests, mean letting in the light. The streams of light grow brighter and shine more constantly. A culture is developing formerly lacking in Mormon society as evidenced now in the faces of older adherents of the faith. Hundreds of Mormon young men and women are in attendance at colleges and universities in the east, middle west and on the Pacific Coast. Returning home these young men and women can never be the same. All along the line there are the adjustments of enlightenment.

Then it must always be remembered that the very processes of Christian civilization mean adjustment. The ice behind the mountain and in the cave shaded from the sun melts in June if it does not in April. Utah cannot be wholly isolated. It is one of the states of the United States. Its people are American citizens. One hundred thousand of its population are non-Mormon.

A paramount adjustment in Mormondom is that due to the influence of the Christian enterprise. In estimating the numerical size of this enterprise one must not only take into account the actual 10,000 Protestants of Utah, 10,000 Roman Catholics and 8,000 Greek Catholics, but also the 100,000 people of the state, a considerable number of whom were formerly Mormons, as elements of the Protestant group, as subjects for evangelization. The Inter-mountain Conference of Christian Workers at Salt Lake City in October 1920 went on record as follows: "Resolved that the work of evangelical Christianity in Utah and Idaho shows valuable progress and encouraging fruitage in our common faith, and we earnestly commend the constructive and conservative methods employed; and urge their continuance, with such adaption and such reinforcements as time and circumstances may suggest."

The chief emphasis for Christian work in Mormon territory must be the same as elsewhere, only more strongly placed on devoted, efficient Christian leaders. Earnest, faithfully, though not always adequately, supported Christian missionaries strategically located in the state has been the policy of the Christian Church, and should be continued with larger numbers than has yet been done. Church buildings inspiring respect and not contempt should be erected. Already this plan reveals its wisdom as evidenced in a number of structures in larger centers of population, especially Salt Lake City. Consecrated personality is needed more than money in the Christian enterprise of today. The inter-mountain area has particular need for an increase where the "harvest indeed is plentiful but the laborers are few," where seed must be sowed in great patience and results garnered after many moons.

Fortunately missionary strategy has developed a machinery, a method and a spirit. The Home Missions Council of Utah has already found its place and brought forth the rich fruits of comity. No denomination, in place or kind of work, operates without regard to others. There is revealed in practice the unity of the spirit in the bonds of peace.

To produce a Christian leadership there must be continued the strategy of a Christian educational plan. With an improved system of public education largely forced upon the state by Christian interests the number of small denominational schools could properly be reduced. The present Christian academies should be maintained and strengthened. Perhaps two or three more in strategic locations should be added. All should work together in maintaining Westminster College of Salt Lake City as the head and heart of the whole Christian educational plan. Its new site in the outskirts of Salt Lake City overlooking the present buildings of readjusted use makes an unsurpassed location. Supported by the Presbyterians, in so far as its funds are not raised locally, it functions for all Christian bodies through its interdenominational Board of Trustees. President Rehard, in vision and accomplishment, method and spirit, is rightly recognized as the leader to a better day of Christian education for worthy leadership.

The Conference felt strongly that literature of a positive constructive type covering the best modern conceptions of the essentials of Christian faith should be distributed in the Mormon country. It was further decided that lectures on fundamental principles of faith and by an outstanding leader of national reputation in the cities of Utah and Southern Idaho would be of large usefulness.

* For those interested in the study of Mormonism the following books are recommended: Linn's "The Story of Mormonism," published by the Macmillan Co.; La Rue's "Foundations of Mormonism" and Kinney's "Mormonism, the Islam of America," published by Revell; "Joseph Smith, Jr., As a Translator," by Bishop F. S. Spaulding.

Missions and the World's Peace

A Series of Papers on the Relation of Christian Teaching to the Peace of the World, and the effect of Missionary Work on national and international Problems

CHRISTIAN PRINCIPLES IN INTERNATIONAL RELATIONS

BY REV. W. H. P. FAUNCE, LL. D., PROVIDENCE, R. I

President of Brown University

HAVE any of the nations which reject and abhor the pagan theory of government by brute force yet established a Christian theory of the world order? Are those nations who condemn the pagan theory as monstrous, Christian in their international relations? We have accepted fairly consistent Christian ethics for the individual. We have curbed corporations and made them amenable to social obligations. We are seeking to Christianize industry and commerce and municipal life. We recognize God in national holidays, proclamations, and in opening legislative assemblies. But in international relations we meet two startling facts. The first is that any war, undertaken for any reason whatever, is according to international law perfectly legal. The second is that neutrality, maintained by any nation in any struggle, is considered entirely moral. According to the law of nations that has developed in modern civilization, national sovereignty means the right to make war at any time on any people; and however unprovoked the attack may be, if due formalities are observed, international law cannot condemn one nation for waging war upon another. In the 20th of the Christian centuries, war is perfectly legal, and international law affirms the right of any nation to wage it for any cause.

The other fact is not less startling. In the presence of any attack, however atrocious, upon a small state, any neighboring state is fully within its rights if it remains neutral. If the neighboring state sees nothing to gain by entering the struggle, it may quietly close its eyes to international crime, may complacently resolve to be neutral in word and deed and thought. That such neutrality may be itself a crime against the world-order never occurred to the founders of our system of international law. Unless we seek to change that situation we are not Christians, or even forward-looking men.

What are the Christian principles, yet to be written into the

society of nations? What is a rational and Christian basis for international society? International rivalry, suspicion, hostility, has based itself on alleged facts of biology, ethnology, geography and cosmic development. Christian society needs ethical foundations at least as strong and deep as those erected by the philosophy of force. The Christian principles we need are not merely exhortations to brotherly love; they are certain ineluctable and eternal truths.

The first truth is this: that *we are "members one of another."* Individuals, associations, corporations, municipalities, nations—are members, united by the lasting bond of participation in a common life. The *feeling* of membership may be present or absent—the *fact* remains. "If the foot say, 'I am not of the body,' is it therefore not of the body?" If the insurance company shall say, "I am not of the social order," is it therefore outside the order? • If Austria or Spain shall say, I am not responsible to any world society, is it therefore not responsible?

If we really are members one of another, we shall cherish respect for unlikeness. That one man is of English and another of Irish descent, that one speaks a Saxon and another a Latin language, will not be causes of enmity but the means of mutual enrichment. The differences between Orient and Occident are among the precious assets of civilization. If any one of us had lived in China, and been subject to the Chinese environment, he would undoubtedly write from the top of the page to the bottom and insist on mounting a horse from the right side. In the presence of such facts we do not want toleration, but respect. Mere toleration of others' opinions, modes of speech and life is an unchristian attitude. It implies the condescension of a superior who waives his right to criticize the absurdities of an inferior. The Christian theory of life not only permits but demands differences. The Hindu poet, Tagore, sees this when he says: "Respect differences if you would find unity; you shatter differences only to multiply them."

On the foundation of mutual respect we build mutual responsibility. The foreigner, whose very foreignness is something precious, whose very strangeness is the supplement and completion of our partialness, is after all united with us, like islands that meet beneath the estranging sea. But our greatest difficulty is not the antipodes, or even with the Latin people; it is with our English kin whom we misunderstand just because we are so like them. We expect the Chinese, who live in the "land of topsy turvy" to be absurd. But the man who uses our familiar speech in a curious way, whose accent and intonation are an implicit criticism of ours; whose manners are slightly, and therefore irritatingly, different—he rasps us, as two notes that are close together in the musical scale make the harshest discord. "Thou shalt love thy neighbor"

has deep philosophy behind it, for if you can truly love your neighbor you can love anybody else in the world.

Does not this respect mean simply the old doctrine of the brotherhood of man? Yes, and no. No, if by brotherhood is meant a warm and generous feeling, which may vanish tomorrow when neutralized by a more primitive and powerful instinct. Yes, if we mean the clear understanding of a permanent fact. Brotherhood is not sentiment, it is intellectual understanding. Love is not in the last analysis emotion; it is perception—perception of the values under the surface of another personality or behind the strange costume and speech of another people. We cannot *like* all men, but we can and must *love* them, i. e., perceive and appreciate their value and hold it as a precious possession. To place underneath the world-order the steady perception that all nations are members one of another, is the first step in Christianizing the relation of states.

The second Christian principle is this: *Inequality means not a chance for exploitation but opportunity for service.* Deep in the teaching of the New Testament is the recognition of the permanent inequalities of men. The assertion of the Declaration of Independence that all men are born free and equal was never drawn from the teaching of the Nazarene, and finds no echo in St. Paul or Augustine or Luther. If it means that all should be equal in political rights and economic opportunity, it is magnificently true. But if it means to affirm equality in gifts, capacity or attainment, it runs counter to the whole Christian conception of humanity. The doctrine of brotherhood implies the contrary—brothers are never duplicates. A social club is built on a principle of identity but a family is built on the principle of unlikeness. In a family some are old and some are young, some are stalwart bread-winners, others in the cradle are simply love awakeners. But in and through this inequality the whole family is bound together in mutual service. If ever the human society does become one family there will be as many inequalities in power and ability and development as we see today. Any attempt to lift man by ignoring the differences in men is doomed to failure.

But, as Macaulay said, the test of any civilization is its attitude toward the weak and the small. Nations must forever be as unequal in growth and size and capacity as individuals. There are many states in the world today, each claiming to be an independent entity. Does any man suppose that in a society of nations all can have equal voting power? Can all ever become equals? Can Siberia ever claim the leadership that belongs to Britain? Britain's greatness is, above all, greatness of obligation. If she uses her power to crush, to delude, to rob, to manipulate, she is an enemy to the human race. If she uses her power to serve the little states, and by her navy protects the rights of man, she is helping to

realize the noble prophecy of Shakespeare in Henry VIII:

"Those about her . . .

From her shall read the perfect ways of honor,
And by those claim their greatness, not by blood."

The exploitation of colonies, the enrichment of the victor by the spoliation of the conquered; the subjection of the tropics in order that they may yield ivory, or rubber, or spices, to the temperate zone; the forcing of opium on any people whatsoever—these are crimes whose enormity is measured not by the harm done to the weak, but by the wealth, and power, and knowledge of the superior nation, which constitute its obligation to the weak ones of the earth.

A third principle is this: *security depends in the last analysis on moral force*, for in the end, moral force always conquers physical force, "Nothing is ever settled until it is settled right." Nothing is so unsettling to a world-order as the commission of an international robbery. It curseth him that loses and him that takes. The running sore of Alsace-Lorraine has for fifty years been an object lesson to the world.

I know men say, "Reason as you will, talk about right and justice as you choose, at last it comes down to bayonets, and the nation that has the most of them wins." No assertion could be more baseless. The nation that had the most munitions and the best trained men lost in the war because against her was the moral force of civilization. The moral force finally won physical support, but the nation that trusted in physical force could win no moral support from any other nation under heaven. "Thrice is he armed that hath his quarrel just." And he whose quarrel is unjust will not be ultimately saved by all the armies and navies of the world. Physical force never wins any permanent victory unless that force be the transient expression of a righteous purpose. The will to power has proved powerless; the will to help gets help from the whole round world.

The last Christian principle I mention is this: *the universal application of the law of love*. Nothing is more ominous for civilization than the ingenious attempts to side track the teaching of Christ and ignore it in the discussion of international affairs. Those who say that Christ's teaching was meant only for individuals, those who explain it away as oriental exaggeration, are merely attempting to supersede Christ as the moral leader of mankind. During the war it was gravely proposed to declare a *moratorium* of Christian ethics until happier days should return. Christians have no use for a religion which can be applied only in days of sunshine and that has no application in time of storm. I cannot proclaim a moral law which applies to two boys fighting in the street and has no reference to two nations struggling in the fields

of France or meeting in conference at Versailles. Either the teaching of Jesus applies now and here, or it applies nowhere and never. We have no use for a law of gravitation which applies to a pebble on the beach but cannot explain the revolution of the stars. We reject any Christian ethics unless it is universal in its scope and can guide a hundred million associated citizens as truly as the single peasant in his cottage. "Thou shalt love" is a law which has greatest binding force upon the greatest people, and finds its clearest application in the desperate emergencies of international struggle.

Can we love our neighbor while we fight him? The answer is to be found in the daily life of every hospital, and in the ethics of the medical profession. When a surgeon plunges the cold steel into quivering human flesh, he does it as the finest possible expression of sympathy and mercy. He is cutting out the cancer that he may save the human life. The cutting process is the highest possible union of science and sympathy, the complete expression of the law of love. But having cut out the cancer we must proceed with the rehabilitation of the world and the construction of a social order in which such diseases shall be checked at their first appearance. We must study preventive measures. Having shown that the nation that appeals to Caesar goes down, we must show that the society that appeals to Christ steadily rises in peace and power and happiness. The best security league is a league of human service. The best society of national defense is the united and purified Church of Christ. The only fortress that can never be taken is the City of God.

THE SECRET OF PEACE FOR AFRICA

BY RT. REV. WALTER HENRY OVERS, D. D.

Bishop of the Protestant Episcopal Church in Liberia

EVERY traveler in Western Equatorial Africa must, sooner or later, come in contact with the white ant. These creatures are among the most destructive pests of the country, yet I question if anything plays a more wonderful or important part in nature. The presence of the termite is usually indicated by a large number of hills, like towers and spires, some of them fifteen or twenty feet high. Break open one of these large mounds, and there will be revealed an almost endless number of rooms displaying the wonderful wisdom of these remarkable colonists. As I have stood watching these marvelous little builders, erecting with much patience, their castles, tunnels, monuments and mansions, I have found myself repeating the verse of the poet:

"We are building every day
In a good or evil way,

And the structure as it grows
Must our inmost self disclose,
Till in every arch and line
All our hidden faults outshine."

In the arrangement of the white ant colony, you will behold in miniature, the modern building of the African Empire. There are in every well regulated colony of termites four principal classes as follows: Explorers, Soldiers, Workers and Homebuilders.

In the development of the great African Empire everything depends upon the same four classes that I love to call the *Master Builders*. The soldier has a place. Not, however, the native warrior with whom war was pastime, murder a luxury and plunder a daily industry.

The white ant soldier has one mission only—to *protect the worker* from evil interference. This is the true mission of the soldier in Africa. His presence has been found necessary to break down powerful, barbarous and savage kingdoms where "Man's inhumanity to man makes countless thousands mourn." Slavery has been rightly denounced as "the summation of all villainies." Not until a military force was organized and gunboats were placed upon the lakes and rivers and the ethics of the Gospel marched behind bayonets and the thunders of Sinai made themselves heard beneath the roar of British guns, did Africa's greatest curse receive its death blow.

The principle which prevails generally among the native African tribes is that "might is right." It is of the greatest importance that the people should be taught, by precept and example, that the Colonial soldier is there to protect the best interests of African life.

Some years ago British soldiers going through a newly made Protectorate proceeded to use their power by abusing the natives and taking everything of value from them. I happened to come into one of the native cities, and caught the soldiers in the very act of abuse and robbery. I insisted that they come with me to British headquarters some miles away where I presented the case to the officer in charge, who was an honor to his position. After a fair trial in which the soldiers made a full confession, he ordered a just punishment, then calling his men before him, gave them a splendid address on the true mission of the soldier in Africa. If there were more officers like that Captain, there would be less trouble in the African Colonies.

Liberia is a republic in a land of colonies, the only place in Africa where the black man rules. In the interior of the republic are fourteen uncivilized tribes. Yet the Government keeps but a small army, known as the Liberian Frontier Force, with which to maintain peace. It is almost a miracle that from the year 1847

when the Republic was founded until now it has been able to hold its own. There have been no wars of aggression, but only efforts to preserve the peace and protect the right.

A new day appears to be dawning for the black man. Yesterday Africa was the continent of mystery, today it is the continent of opportunity. Colonial effort should lead to civilization, development and the highest welfare of the native African. When a colony fails in this, it matters not how great may be its commercial results, it forfeits its right to exist in the land of Livingstone,

Victor Hugo once said: "The twentieth century will make a world out of Africa." Will this prophecy come true? It depends upon two things, namely, education and Christianity. After Theodore Roosevelt visited Africa he made the remark that "Civilization can only be permanent and continue a blessing to any people if in addition to promoting material well-being, it also stands for an orderly individual liberty, for the growth of intelligence, and for equal justice in the administration of law. Christianity alone meets and fulfils these requirements." Many people seem to think that Mohammedanism is the religion for Africa, It is true that the religion of the crescent is fast covering the Continent.

A few months ago I passed through many interior towns where there was not a single Christian teacher, but in each of these towns there lived a Mohammedan priest. I became interested in the way these priests were supported. In the great Mohammedan center each family sets apart one member as a priest to propagate their religion and what is more, that family assumes the responsibility for the support of the priest until he has become established in some town and is able to take care of himself. No wonder Africa is becoming flooded with Mohammedanism. The representatives of this religion are not heralds of peace and good will. They believe in slavery and practice polygamy and therefore cannot stand for the liberty of African manhood or the elevation of African womanhood.

Africa gave birth to the law-giver Moses and sheltered the love-giver Jesus. Only by these two mighty principles—the majesty of Law and the inspiration of Love can the Dark Continent come to its redemption.

A LIBERATING FORCE IN TURKEY

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

Secretary of the American Board of Commissioners for Foreign Missions

WHEN we attempt to account for the significant changes that have come over the Asiatic world in the last three generations, foreign missions must be given much credit for the liberation of forces for Christian civilization.

In 1820 American missionaries entered the Ottoman Empire with simple Christianity, the printing press, modern medicine and Western education, all of which were comparatively new to the entire country stretching from the Adriatic to the Caspian Sea and south to the Persian Gulf. The West had little knowledge of the races which occupied that vast territory, so that the reports of the tours of exploration were as eagerly read at home as have been the expeditions to the Arctic and Antarctic Poles during the last decade. The Armenians, the Georgians, the Kurds, the Bulgarians and the Albanians were almost unknown peoples, and the Turk was understood chiefly as a fighter who had once achieved great military fame but whose crescent was upon the decline.

While Americans knew little of these peoples, they knew far less of us. Some of them had never heard of America, and even the Turk was slow to believe that the name stood for a country that was worthy of special consideration. United States Consuls and diplomatic agents in due time followed the missionaries, and thus the official and more advanced leaders among the ruling classes began to realize that in the Western world there was a considerable country known as America.

It was, however, through the missionaries that these peoples began to comprehend something of the true spirit and character of Americans. The multiplication of schools which culminated in colleges for both men and women convinced them that America believed in education for both sexes. The increase in printing establishments with the rapid production of text books, general, religious and periodical literature in vast quantities and in the vernaculars of the people, awakened dormant intellects to inquiry and farther research, opening before all a new conception of a vast outside world of facts, ideas and ideals.

The establishment of modern hospitals, together with the promulgation of the Christian principles, helped the people to understand that religion cannot be wholly embodied in ceremonies. The people were taught to have a clearer comprehension of religion and primarily of Christianity.

These forces of enlightenment and awakening have affected directly and indirectly succeeding generations of leaders in all races, but chiefly among the Armenians, Bulgarians and Turks. This peaceful penetration of the forces of Christian civilization was not without its disturbing elements. The entrance of light produces unrest and commotion among devotees of darkness. Tyranny revolts against any general elevation of the intellectual standards of the masses. Intelligence and righteousness has always been an enemy of injustice and tyranny. Christ came not to bring peace but a sword and set various forces against one another. He did it, as the martyrdoms of the centuries witness, and yet He

laid down the only possible foundation for a universal and an abiding foundation for world peace.

Fanaticism and slavish devotion to tradition and form have always been the implacable foe of progress and reason. The missionaries were confronted with the fixed traditions of the oriental churches and the uncompromising prejudice and hatred of the Moslems. At the outset, there was no common ground upon which the Christian ideas and ideals of the West could meet the conservatism and prejudice of the people of Turkey.

It was inevitable that the introduction of the study of modern history and sciences, international law, the science of government, economics and many allied topics, together with the English language, should have resulted in unrest. It was inevitable that the Armenians in the East and the Bulgarians upon the West should have become conscious of the injustice of the treatment they were receiving from the hand of their rulers and should begin to seek some way of relief. This necessarily led to internal political unrest, bringing the oppressed races into closer sympathetic relations with the nations of the West.

The schools begun by the missionaries became the models upon which native populations developed national schools and in which subjects were pursued similar to those taught in American schools and colleges. In this way progress spread over the country and out of these institutions large numbers of men and not a few women came to Europe and America for farther study. Many returned as confirmed advocates of liberty for the oppressed, and committed to national and social reforms.

A superficial observer might say that the entrance of missionaries into Turkey brought only unrest. That it did bring intellectual, religious and physical unrest, all admit, but these are not incompatible with the creation of conditions favorable for permanent peace. How else can we explain the turning of all these varied peoples towards the country from which these missionaries came when asked their choice for a mandatory power? They had learned to put supreme confidence in the character, the principles of government and the administrative and religious fairness of America through its representatives who had dwelt and labored among them for three generations. They had become capable of understanding the importance and significance of sound international relationships based upon the principles that guarantee peace. They have come to prefer peace to war and disorder and are ready to submit to such measures as will secure it. For this reason the Armenians and Bulgarians have applied for membership in the League of Nations while the Georgians, the Albanians, the Kurds, the Arabs, the Greeks and the Syrians are either directly or indirectly co-operating with the League or looking to it for aid in securing peace.

If missionaries had not entered Turkey a century ago and there planted institutions of spiritual religion, education and beneficence, the question of pacifying the areas then occupied by Turkey would have been vastly more complicated than it is today. The missionaries have prepared the way for an enlightened political service in the Near East in the interest of the permanent pacification of that troubled area.

If America could be persuaded to assume this responsibility, and if the military forces of the Allies would withdraw from the area under American general control fighting would soon cease. The half million or more refugees now unable to return to their homes and long the objects of charity, would be repatriated and speedily become self-supporting. Many of the more than two hundred thousand orphans and half orphans would find friends to care for them from among these repatriated refugees. With the advent of peace would come the development of industries which for five years have been paralyzed, thus giving remunerative employment.

Missionary schools of all grades would begin to operate at full capacity to meet the already urgent and almost universal demand for modern education from all classes throughout the country. From the many colleges would emerge men to cooperate in perfecting a practical government and in developing the industrial, agricultural and commercial resources of the country.

The government afforded by American help would at once extend lines of communication, open the many mines in the country, introduce modern methods of agriculture and convert that land of strife, poverty and despair into a country of industrial and social prosperity. The introduction of religious liberty, freedom from persecution and the recognized right of every man, woman and child to live in peace and free from fear, would in itself constitute a revolution of sweeping significance. Missionaries and the institutions they have planted there, the ideals they have inculcated, the men and women they have trained, the principles they have established and the confidence they have won would make the carrying out of such a program comparatively simple and effective. The preliminary work has been done; the foundations have been laid. The conditions are now ripe for the erection upon the ruins of the old sin-cursed Near East of a new structure whose pillar shall be righteousness and whose canopy peace.

THE CURE FOR INDIA'S UNREST

BY REV. W. L. FERGUSON, D. D., RAMAPATNAM, SOUTH INDIA

Missionary of the American Baptist Foreign Missionary Society

INDIA is coming to the front rapidly in many ways. Some day she may become a world power; she is already assuming the dimensions of a world problem. In population she stands second

in the world and she is growing at the rate of about 8,500 a day, 250,000 a month, or 3,000,000 a year. This means that she is great in man-power. She is great economically, being first in the amount of rice produced; first in tea; first in cane-sugar; first in the number of cattle raised; first in jute; second in cotton; fifth in wheat; and fourth or fifth in the world's trade as an importer and exporter. India has great cities, as Madras, Bombay and Calcutta; great harbors; great railway systems, with nearly 32,000 miles of lines in use. She has thousands of miles of well made roads and one of the cheapest and best post and telegraph systems in the world. She has gold mines being worked on a paying basis; she has deposits of iron which are being developed with Indian capital by one of the greatest corporations in all the East; she has coal, though not of the best quality; she has salt, which is a government monopoly; she has petroleum, rubies and teak-wood in Burma; she has coffee, spices, medicinal herbs, seeds and gums; she has cocoanuts, peanuts and oils for export; and she has fisheries which promise to be of untold value.

These facts indicate some of the possibilities of India as an economic factor in the world's commerce. What constitutes the world problem is India's huge population and its overflow into other lands, as East Africa, South Africa, the Straits Settlements, Fiji Islands, Mesopotamia, the West Indies, South America, Canada and the Pacific coast of the United States of America. It is economic pressure which forces peoples to migrate. India is overflowing just as are China and Japan, although Japan has nearly twice the per capita wealth that China and India can claim. India's population is increasing altogether out of proportion to the increase of her wealth or the productiveness of her soil. From remote times all the best agricultural lands have been under the plow, and in recent times most of the remaining cultivable land has been brought to bear more or less perfectly; but the growth of harvests does not keep pace with the growth of population, which during the past ten years has been something between 25,000,000 and 30,000,000. Government has done much in seeking to improve agriculture by constructing irrigation works and by opening agricultural schools and colleges. The conservatism of past ages, however, clings to the great agricultural classes which form some 85% of the population, and new ideas and methods are slow of finding a reception. This keeps down the production of the soil.

On the other hand caste customs decree early marriages, so much so that girls are mothers at thirteen or fifteen ordinarily, and in many cases boys are fathers before they are through high school. This sends populations up and thus the land becomes overcrowded and its crops insufficient to provide an abundance for all. The result is greater demand for what exists and higher prices year

after year. For the past twenty years there has been a steady increase in the prices of staple food-stuffs and supplies; and the great world war has created the same shortages and evils following as have resulted in all the rest of the world. Consequently India is in more or less of "unrest."

The "unrest" not only shows itself in opposition to the British Government in India and constant criticism thereof, but also in an irritated state of feeling against other governments,—towards South Africa and Canada for refusing to admit Indians into these colonies on equal terms with native born citizens or immigrants of European descent; towards Fiji for importing Indian labor on contract and for the ills attendant on such a system; towards America for her laws excluding Asiatic laborers from temporary or permanent residence; and towards Australia for keeping up a color bar and pursuing a policy of "a white Australia," and so on around the circle of international relations.

Again, the "unrest" is seen in labor troubles, strikes, riots and occasional lootings, such as followed the last year of the war and occurred during the first year of peace following the armistice; and it is seen in the religio-political coalition which has taken place between Mohammedans and Hindus in regard to the peace treaty with the Turkish Empire and the resulting status of the "kalifat." Bolshevism is seeking entrance to India in the hope that "unrest" will furnish the soil all prepared for the reception of its seed; and it is looking to India to furnish one of the most stupendous uprisings the world has ever seen. The peril is not fanciful, but real, for there are forces both within and without India which are conspiring to bring this about, all of them more or less reactionary, anti-government, atheistic, agnostic, or godless.

Over against this picture must be placed another, which is far brighter, but by no means so bright as one could wish. It is the picture of the triumphs of the Gospel in India. Wherever that Gospel has been presented and found ready acceptance, there "unrest" is at a minimum and loyalty to Government as by law established is at a maximum; and generally speaking good relations subsist between the Indians and foreigners. Nothing so serves to break down the "middle wall of partition" which separates race from race and class from class as this message of love, fraternity and peace. None but the Father Above knows how far the influence of the Good News of Christ has gone towards keeping India as a whole in a state of peace for the past many decades. An official in an important province once said regarding an American missionary lady within his district, "Her presence is equal to that of a regiment of soldiers." Whatever else may be said, this is certain, that missionaries who have been some years in the service have seen races flow together under the influence of the Gospel and

in response to its behest. We have seen Tamils, Telugus, Kanarese, Malayalims, Burmans, Assamese, Garos, Ceylonese, Punjabis, Decanians and a host of others come together in a great Christian convention and make no distinction on account of race or color, since all were happy and conscious of their oneness in Christ. The same thing is true of the All India Christian Congress, and in the National Missionary Council of India, in which Indians, Americans, Canadians, English, Scots and Australians meet as equals, co-workers for the Kingdom of God. Such demonstrable proof of the power of the Gospel to overleap racial and national bounds within India makes one feel certain that it can and will also overleap the barriers in the outer world, once it has a chance to operate on an extensive scale.

Here, however, comes in the difficulty of our slowness vigorously to press forward with evangelism, and the expanding and up-building processes which inevitably must follow it. The spirit of Christ is the only true basis for a sound internationalism and the only guarantee for a right and enduring world peace. Wherever the Gospel has been diligently proclaimed there its effects are manifest. Through preaching, through the influence of primary schools, high schools, colleges, and professional institutions, through the translation and wide-spread circulation of the Scriptures and an increasing Christian literature, and through the influence of a multitude of earnest "living epistles" a deep impression has been made and is being made on multitudes. In localities where this has occurred community living is on a higher plane, the impact of Christ on the home, the business man, the teacher, the lawyer, the physician and the journalist is more in evidence, and the relations between the various castes, races and creeds are decidedly better. What has been done is an earnest of what may be done, and constitutes a call to enlarged service and a guarantee of success. The times are clamant for the vigorous pressing on of the conflict of light against darkness till the darkness shall be overcome.

DEVELOPING CHARACTER IN CHINA

BY REV. A. L. WARNSHUIS, SHANGHAI

WHATEVER happens in China is of immediate and great concern to Japan, America, Great Britain, France, Netherlands, Belgium, and other nations. China possesses treasures of mineral wealth and other natural resources, with an almost unlimited supply of labor. These treasures are needed by the rest of the world in its economic and industrial reconstruction. Were any one nation to attempt the development of these natural resources for itself the jealousy, rivalry and opposition aroused in other nations would inevitably lead to war.

China is a menace to the peace of the world because of its

own political weakness. The militarism which exists in Japan is certainly objectionable, but its evil consequences will affect Japan more than any other country. China has suffered from Japan's militarism, but Japan is not the cause of China's weakness and China will never be ruled by Japan. The more serious possibility is that in the course of the next century or two China may absorb Japan. As the great mass of China, now almost formless, develops nerves and central ganglia and becomes one of the greatest organized states of the world, it will dominate the Far East.

The cause of China's present weakness is within the nation itself but its weakness does not consist in the lack of an army or navy. One of China's troubles is that rival military groups are using up the country's revenues in unproductive expenditure. Neither is poverty China's weakness, for it is rich, almost beyond measure, in undeveloped resources. Even the lack of modern education does not explain this weakness. The nation has able men who have been in power and others who still exercise political power. It is not ability that China lacks so much as she lacks character in her government officials. This is a terrible indictment to bring against a people that for so many centuries has paid lip service to a system of morality with truly high ideals. This lack of character is as evident since the establishment of the Republic as it was under the imperial rule. Indeed, many affirm that corrupt government, which is not mere inefficiency but is real dishonesty and selfishness, is worse now than before the imperial government was overthrown. China today needs leaders who will be honest and faithful, self-sacrificing and sincere patriots.

Western civilization, unless it is dominated by Christ, is not only powerless to produce such men, but its influence is positively bad. "Except so far as our Christianity has permeated our Western impact upon the East, that impact has been positively harmful and bad. It has broken down what was innocent and good; it has destroyed the moral and industrial organization of old societies, and, save as in some measure Christian principles have been embodied in it, it has been a visibly deteriorating and destructive power."* The proof of this may be seen in Shanghai, Constantinople, Africa, the South Sea Islands, and in some of the foreign students who live for a time in America without experiencing genuine Christian influences. The visible results of the impact of Western civilization without Christianity has led Chinese and Turks to say that they want none of such civilization.

Christian missionaries in their schools and churches are promoting peace in the Far East by giving to China the men that will make it a strong nation. It is easy in these days to make a fairly long list of leaders prominent in national affairs and active

* "The Gospel and the New World"—Speer, page 145.

in provincial and other grades of office, both military and civil, who are strong Christians and who are witnessing a good confession often in spite of much opposition and serious difficulty. This list is growing rapidly.

These Chinese Christian leaders are to be found in all parts of the country. Such men as these are the hope of China. The Christian community is rapidly increasing in size, and the influence of these Christian men and women in political affairs is already out of all proportion to their numbers. These are the men who, under God, will be the leaders in making China a great nation. In developing these men and women of strong, upright character, Christian missions are most effectively promoting the peace of the world.

INTERPRETING CHRISTIANITY TO JAPAN

BY REV. A. J. STIREWALT, JAPAN

THE INFLUENCE of Christian missions on the national life of Japan is seldom recognized by the overwhelming non-Christian masses, but occasionally a voice is heard from among the unprejudiced thinking classes, ascribing value to Christian influence. When California legislation for limiting property rights of Japanese subjects was being agitated, certain periodicals of Japan appealed to the missionaries to assist in bringing about a peaceful solution, recognizing that Christianity stands for justice. Perhaps there is no nation whose people are so sensitive to the opinions of others as the Japanese. Daily incidents arising while mingling with the people, as well as certain attitudes taken by groups, establish this fact. There is no class of outsiders in her midst of whom she is so conscious as those who represent Christianity. In all probability this is because of the standards—Christian standards—with which they compare the country's attitudes and actions. The number of Christians in the national Diet is greatly out of proportion to the Christian population, and they are in a position to exert an influence.

Japan has been unjustly criticised in matters pertaining to peace. If she has an army and a navy it is because she thinks they are necessary for self-preservation, and she claims that they are only what other nations have. If she has been ready to use such forces, perhaps she has had as much occasion for it as other nations. If Christian nations go to war, we cannot demand that the 230,000 Christians in Japan be able to keep her 63,000,000 non-Christians out of war. But since Christians, because of their different standards of life, because of their practice of a higher conception of the relationship between man and man, are exerting an influence out of proportion to their number, it would be but natural for the Christian constituency to have an influence out of proportion to its number on this matter of world peace.

The great social questions which have unsettled the world's peace, and which have plunged certain nations into chaos and suffering are extant in Japan. The government is sensitive to the situation, and is seeking to avert unfortunate conditions which have befallen those other countries. Labor has been recognized, and is being rewarded as was never supposed to be possible. Japan, in trying to solve her problems is studying the experience of other countries. Fortunately, those countries by which she is most influenced are the so-called Christian nations. We would naturally expect Japan to follow Christian standards in adjusting her part of the world problem to a proportionate degree that so-called Christian nations make Christian principles the underlying factors in the solution of their parts of the problem. The representatives of Christian missions are, to no small degree, the interpreting factors of what takes place in their own lands.

But the development of a Christian consciousness among the Christian constituency on the field is a factor not to be ignored. This includes men whose exalted conscience and fine sense of justice and equity and love for peace, based on Christian truth, compare well with those found in any part of Christendom. Such men are seen as lights. Their teaching is filled with power. Their influence permeates all society.

SPREADING THE CHRISTIAN SPIRIT IN KOREA

BY O. R. AVISON, M. D., SEOUL, KOREA

THE GEOGRAPHICAL position of Korea has made it a buffer state between Siberia and Japan, and between China and Japan. Its weakness stood in the way of active military resistance, and the peaceful inclination of its people prevented any military preparation. Its strong desire for peace was shown by devastating a strip of its northern border to create a literal "no man's land."

The Koreans have ever shown great interest in literary and spiritual things. The coming of Roman Catholic missionaries, more than sixty years ago, afforded a clearer conception of God than their own religion had ever given them, and they entered the fold of that Church in considerable numbers. Protestant missionaries entered in 1885 with a still clearer teaching concerning God's relation to man, and now 300,000 Koreans are Protestant Christians. They have clearly grasped the conception of God as the Father of mankind and Christ as the Saviour. They have also grasped the plan of Jesus for the extension of His Kingdom to such an extent that the work of evangelization in Korea has nearly all been done by Korean Christians, and they have also gone into Shantung and Manchuria with the Gospel. They are planning to enlarge their evangelistic work already begun in eastern Siberia.

Since the religion of Jesus Christ is a powerful factor in promoting peace by the development of love in the heart, instead of hatred and suspicion; and in developing the power of love, rather than the overcoming power of military force, the missionaries of Christ in Korea are training workers who manifest the spirit of their Master, and teach His laws. This will influence China, which in turn will be a powerful force for righteousness in the world. If Korean Christians can proclaim the love of Christ effectively in China, she may be a peace-making force, rather than a menace. Korea is especially well fitted to be a spiritual power for evangelization and Christianization because of her receptivity toward Christianity, her practice of its virtues, and her missionary spirit. Thus the time and money spent in the Christianization of Korea will be far more effective than that spent in many other lands.

The part taken by Christians in the recent protests of Korea against the rule of Japan only proves that Christianity sets in operation the thinking powers of those who really absorb its teachings. True, Christianity has always fostered democratic ideals, and caused unrest in countries ruled by autocratic princes. It does set up a struggle against oppression, and develops a demand for fairness and justice. These states of mind naturally create a demand for changes in favor of righteous dealing with the masses. The only remedy for unrest and dissatisfaction with ignorance and oppression is more of the Spirit of Christ, both in the classes and in the masses. This will make the people less unreasonable and impatient in their demands, and the rulers more willing to give good government and equal privileges to all. Peace will thus take the place of unrest, nations will dwell side by side without envy, and the Kingdom of God will be seen on earth.

CHRISTIAN INTERVENTION IN LATIN AMERICA

BY REV. G. B. WINTON, D. D., NASHVILLE, TENNESSEE

DISTURBANCES of the world's peace are of two kinds, international and "intra-state"—to borrow a word from the railway officials. The Christian belief in the value of the individual, equality before the law, intellectual enlightenment and spiritual liberty, tend, without doubt, to unsettle conditions in those countries where government and privilege have been for the few at the expense of the many. Christian missionaries, working as did their Master, among the poor, contribute to this unsettlement. At the same time, their converts and the youths trained in their schools are a leaven in the revolutionary groups that makes for moderation, for peaceful measures wherever possible, and for personal integrity. This contribution has been, in the Hispanic American republics, of hitherto unrecognized value, and the future

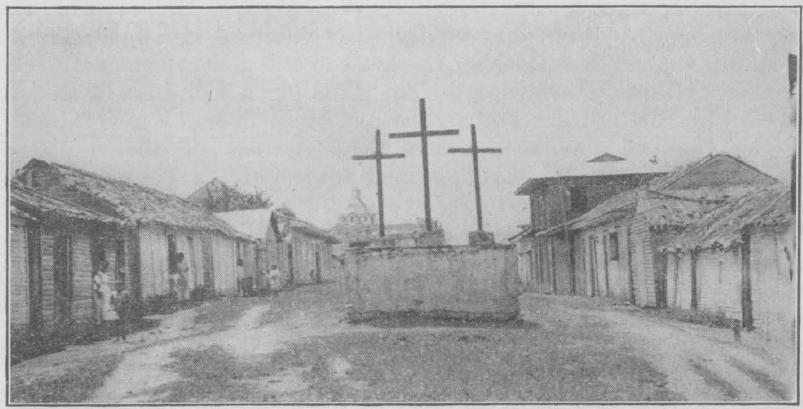
will see its influence greatly extended. Evangelical missions in those countries have had as yet scarcely a generation in which to operate. On international relationships, their influence is much larger, though perhaps more difficult to appraise. All Latin America is bent on being republican, having taken the infection from the United States of America.

The commercial mind is frankly selfish. American business men in Latin America are concerned only with dividends from investments. The missionary, on the contrary, is concerned only with the welfare of the people. It is from them that he looks for spiritual dividends on his investment of life and labor. He believes that the Christian religion will help Latin Americans to a better government, and to improved economic conditions, but his direct objective is to raise the intellectual and moral level of the people themselves. Living among them, he comes to know them as no other foreigner ever knows them. On the basis of this knowledge, he invariably becomes their advocate. Over against the gibes of tourists, the contempt of investors and the book "cure-alls" of the politically-minded, he defends them for their docility, their hospitality and their native sprightliness.

The missionaries are against intervention by the United States. Training for citizenship is not to be handed down from above by a supergovernment, and at the point of bayonets. Virtually all of these unstable republics to the south of us are large enough and proud enough to force us, if we interfere at all, to do so by arms. See even the Island of Santo Domingo. Simple as the problem there seemed, those two dusky "republics" have become a veritable "tar baby" for American diplomacy.

The part played by men trained in mission schools in recent government affairs has not been overlooked. The Mexicans, the thoughtful Mexicans, of all classes have drawn two inferences that bear directly on the peace of Latin America. The first is that the missionaries are their friends and their true interpreters to the American people; and second that the missionaries represent the attitude of the great mass of normal, distinterested, fair-minded citizens of this country. The Mexicans wish to have peace with the United States, for they greatly dread a war that might lead to the loss of their national integrity, and they look to the missionaries to continue to help preserve that peace.

Of every Latin American country the same things will, in any issue, prove true. The missionaries are the friends and the true interpreters of those countries. They are engaged in a labor which will not only tend to make those republics better able to maintain pacific internal conditions, but will raise them to a level when collisions with other nations will be less likely to occur.



A REMINDER OF CHRISTOPHER COLUMBUS IN SANTO DOMINGO

Three Crosses in a Dominican village, marking the site of a battle in which Columbus was almost overpowered by Indians

The Missionary Problem of Santo Domingo

BY SAMUEL GUY INMAN

Secretary of the Committee on Cooperation for Latin America

FEW Americans realize how extensively and with what rapidity is growing our far-flung battle-line. We generally think of our America as limited to the forty-eight states represented in Congress. It is a positive shock therefore for the ordinary American to travel through the various Caribbean countries, and there to come face to face with the predominance of the influence of the United States in these little (so-called) republics. This influence has increased gradually but very steadily. As the result of the Spanish-American War America came into possession of Porto Rico. Cuba was turned back to her own people, but, by means of the Platt Amendment, a virtual protectorate is maintained in that country and a naval station is held at Guantanamo. The Panama Canal was built and the United States took control of the Canal Zone with the Panamanian Republic itself under our influence. In 1912 we sent marines into Nicaragua to restore order, and since that time we have maintained a garrison of at least a hundred marines in the capital city, Managua.

In 1915 one of the worst of Haiti's many disturbances caused Admiral Caperton to land marines on that Island, and under their directions new elections were held. A treaty was signed which gives the United States practical control of the country. A year later a revolution in Santo Domingo was the cause for landing marines there, and when the government then in power would not

agree to sign a satisfactory treaty Rear Admiral Knapp declared martial law and put himself at the head of the government with the title of "Military Governor." The Dominican Congress was adjourned by the military authorities and since then the government of the republic has been entirely by decrees of the military Governor, carried out by the armed forces of the United States Navy and Marine Corps.

At about this same time the United States bought the Virgin Islands. We have also exercised a very strong influence in Costa Rica, Honduras, Salvador and Guatemala, so that traveling through these little countries one is overwhelmed with the conviction that the United States holds them in the hollow of its hand. A tremendous responsibility is thus put upon us. We have heretofore been known to these people too largely through our marine corps and battleships, and too little through those forces which would demonstrate to them our belief in service, sacrifice and idealism.

Strangely enough these countries in which the United States exercises such a predominant influence are the very countries in all the world where American Christians have done little missionary work. The appeal presented to us by these lands is not simply the need growing out of their degradation, lack of education and lack of spiritual light, but the demand on us is imperative because we have made ourselves responsible for their political and commercial life. They have therefore the right to look to us as no other country for the spiritual blessings that they lack.

THE DOMINICAN REPUBLIC

In the Dominican Republic the United States is at the present time absolutely sovereign, since there is no Dominican government. It is also the country where less evangelical work has been done than in almost any other of the countries mentioned, except Haiti. It occupies two-thirds of the island which Columbus called Hispaniola, the other third being occupied by the Republic of Haiti. The island lies squarely between Cuba and Porto Rico and is about two-thirds as large as Cuba, and seven times as large as Porto Rico, or nearly equal to New England, omitting Maine.

Santo Domingo and Haiti should not be confused nor classified together. Haiti is a Negro republic, with something of a French background, at least for the cultured classes. French is the official language, with most of the two and a half million Haitians speaking a *patois*, combination of French, English and African languages. It is the "black man's paradise."

Santo Domingo, on the other hand, has a Spanish background and Spanish is universally spoken by its inhabitants, with the exception of the few West Indian Negroes, coming from English colonies, who speak the English language. While there is a great

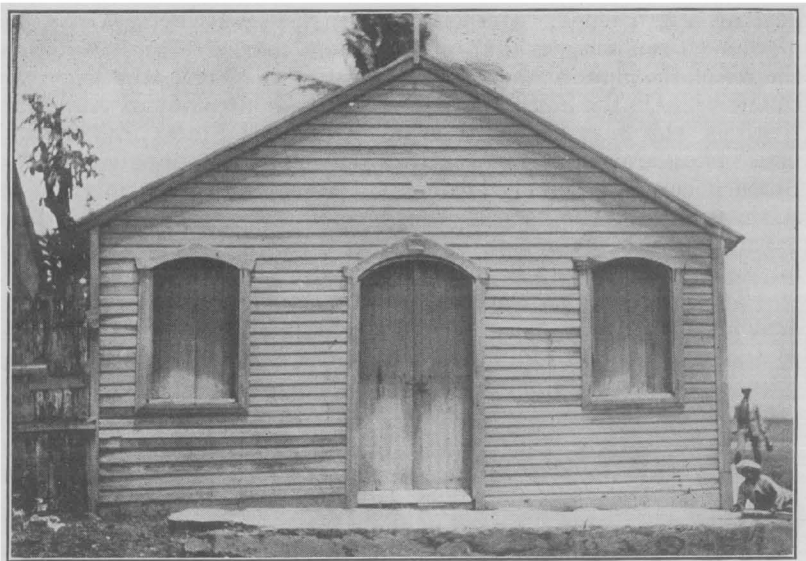
deal of Negro blood, the racial mixture is very complete and the typical citizen may exhibit predominant characteristics of either the white, the black or the ordinary mestizo of other Latin American countries. On the Samaná peninsula there is a colony of American Negroes who migrated there from the United States in 1830 and have maintained their American customs and language. The Spanish consciousness is strong in spite of the great mixture of African blood. The very black mayor of an inland town said to a naval officer in the course of a conversation: "Your argument is all right for an Anglo Saxon but we Latins are different.

The politeness so characteristic of the Latin American is evident on every side. The gracious hospitality that offers the home to the guest with the assurance that "it is your house," is still prevalent in Santo Domingo. The idealism of the Spaniard, that often drives the Latin American to extremes of individualistic effort, to intolerance of a foe and the worship of a friend, also leads the Dominican to take himself very seriously, to speak much of liberty and democracy, but to find it very difficult to sacrifice personal differences for the good of the whole.

The climate of Santo Domingo is characterized by heat and humidity. It is, however, tempered and rendered bearable by cooling breezes which are seldom absent. Being very mountainous (five chains of mountains stretch through the island), the readily accessible areas of higher elevation afford a variety of temperature conditions at any time of the year that is unusual in so small a country. The country consists of extensive plains and broad fertile valleys, surrounded by mountains of various heights, well irrigated by abundant streams and rivers. The soil is very fertile, and the coastline is well indented with excellent harbors and bays. One of the naval authorities has said that Santo Domingo is more capable of caring for a dense population than any other like-sized territory in the whole world.

Santo Domingo is also rich in historic interest. It is the oldest of all the permanent settlements on American soil. Here Columbus founded various colonies and Santo Domingo City became his favorite of all the New World. It was here that he spent some of the happiest time of his life and here that he was reduced to prison by his political enemies and from here he was sent in chains and disgrace to Spain. The old tower where he was imprisoned still remains and his bones lie in the great cathedral of Santo Domingo City.

In this oldest city of the New World one still sees the remains of the first church built in America. Its foundations were laid in 1502. Here is the house where Cortez kept the court records before he had ever heard of Mexico. From here Ponce de Leon set out in his search for the Fountain of Youth. Here lived Pizarro before



A TYPICAL PROTESTANT CHAPEL IN SANTO DOMINGO

This shack and a similar one, both occupied by small Negro congregations, represent Protestantism in the capital city of Santo Domingo

he went to Panama and sailed down the West Coast to conquer the Inca Empire. Here was founded the first university of the New World when in 1538 a royal charter was granted for the establishment of the university of St. Thomas.

Unfortunately this glorious history was not maintained. Fifty years after the first settlement the Indians had almost been exterminated by the cruelty of their masters and the finest of the *Conquistadores* had moved on to conquer new and more glorious worlds. For nearly three centuries Santo Domingo dropped out of the notice of the world. In the early part of the nineteenth century, when the other Spanish colonies were declaring their independence and establishing republics Santo Domingo endeavored to join this movement, but she was overpowered by the Negro despot of Haiti and was held under the dominance of the Negro republic until 1844. Then followed twenty years of independent life, filled with revolution, after which the country again put itself under Spain for some five years. Again declaring itself as a republic it entered an independent existence until 1916, when the government was taken over by the United States Navy.

So it will be seen that from the time of its discovery Santo Domingo has had a great variety of government, which has been accompanied by all kinds of strife and turmoil. Being about the

size of Ireland, it also reminds one in its political difficulties of that ill fated land. During her seventy years of national life nineteen constitutions have been promulgated and there have been forty-three presidents, only three of whom have completed their terms of office; two were killed, twenty deposed and others resigned more or less willingly. It is a country where until recently, time has stood still. The military government established in Santo Domingo by the United States Navy has eliminated revolutions—the bane of the country for a century—is building roads and port works, gradually paying off of the national debt, improving sanitary conditions, providing stable conditions for business and improving the educational system.

These improvements are, however, made at the expense of much bad feeling between the governors and the governed. A military government is not designed to win a people or to develop them in self-expression or prepare them for self-government. Martial law means regulation of every detail of life. People cannot meet in public gatherings to discuss their problems. The newspapers cannot discuss political questions and criticisms of the military government are not permitted.

In the second place, a foreign military government conducted



THE ROMAN CATHOLIC CENTER IN SANTO DOMINGO

This is the Cathedral in Santo Domingo City—wherein the bones of Christopher Columbus are said to have been placed.

largely by those who cannot speak the language of the country and who have no idea of their history or national psychology must necessarily be an unjust government. Even a fine spirit of service cannot keep the officials from making great mistakes when they arbitrarily determine problems of taxation, education and economic and social life.

The greatest objection to the present method, however, is that the people are not being prepared for self-government. The Dominicans have no responsibility placed upon them. They have no incentive toward progress except material prosperity. More of their children may be taught to read and write and more may enjoy automobile rides on good roads, but the present military government by its very nature cannot give itself to the development of the nobler things of life. In the interior of the country, development is still held back by serious disorder which in four years the marines have been unable to suppress.

The continuance of a severe censorship is probably doing more to cause dissatisfaction than anything else. Not long ago three Dominican newspaper men were arrested for criticising the military government, and their cases were transferred from the provost court to a military court martial. This news leaked out and was cabled all over Latin America, causing intense indignation.

As the interior of the country is rather mountainous the people live in the pockets of these mountains or down in the valleys, completely cut off from the outside world. Many country people cannot count to more than five or six. The densest ignorance prevails, not only in the country districts but among a large part of the inhabitants of the cities themselves. In the country as a whole it is estimated that from ninety to ninety-five per cent. of the people are unable to read and write.

A generation ago, education in the Republic took on a remarkable revival, under the inspiration of Eugenio de Hostos, who, although born in Porto Rico, gave most of his life to Santo Domingo. Few men are so revered by the people. He was a born pedagogue, that rare combination of profound student and inspiring instructor. He left some forty volumes of writings.

The American military occupation found about 20,000 pupils in schools. These pupils were mostly in little private schools subsidized by the government in which the one teacher who held the classes in a room of her own house taught all the grades. Not only pedagogical, but hygienic and moral conditions were usually very low.

The advance in primary education made since the American occupation is nothing less than astounding. Colonel Lane of the Marine Corps, who until recently was Minister of Education, was widely known for his singular devotion to his task. Beyond a cor-

rectional school and agricultural school, however, the latter not yet in operation, no industrial work is being done or contemplated by the Government. Colonel Lane believes that the government's first job is to teach the children to read and to write since the object of the American occupation is to establish a capable self-governing people, and since funds are so limited he is bending every energy toward this single object. Nothing has yet been done toward training teachers, except the adding of two grades of normal training to the one high school in the capital. In the tremendous speeding up of primary education, all kinds of teachers and buildings have had to be used. Old stables, jails and all kinds of buildings are laid hold of, hastily cleared out and schools installed. The school enrolment has grown to the remarkable figure of 100,000.

The present budget for public instruction is \$1,500,000, one-third of the amount being furnished by the national treasury, another third by the municipalities and another by special taxes. It will probably be some time before, in justice to the people, this amount can be greatly augmented. The great need for help from outside forces is therefore easily seen, especially along the lines of industrial training and preparation of teachers.

There are a very few private schools, religious or secular, in the country. In the capital there are two small commercial schools giving courses in the evenings and a girls' private school with 140 enrolled, giving courses from kindergarten, through the primary grades. The Episcopalians conduct a small primary school for American children in the rector's residence. The Catholic Church maintains Colegio San Tomas with miserable equipment, enrolling some twenty-one boys with eight students for the priesthood. There are few private schools of any consequence outside the capital. The few primary schools conducted by Protestants are: a day school, with fifty pupils, conducted by the African Methodists at San Pedro de Macoris; also a day school conducted by the Moravians in the same city; both for English-speaking Negroes. The African Methodists also have schools in Santo Domingo City. The Free Methodist Church is conducting the only missionary school in Spanish on the Island,—at San Francisco de Macoris. They have done a splendid work in spite of great handicaps in equipment and sufficient teachers.

The Roman Catholic Church has lost the prestige of the old days, and if it were not for the popular archbishop, who is in many ways not only a fine man but the most popular citizen of Santo Domingo, it is hard to know what would be the state of the Church. No one seems to regard it in a serious light or as having anything to do with present day life and problems. Reports everywhere concerning the priesthood indicate that they are generally low bred and immoral.

The African Methodist Episcopal Church has the oldest Protestant work in Santo Domingo. It was established in 1830, encouraged by President Boyer, who made great promises to the Negroes in the United States concerning the privileges he would grant them, which promises he never filled. The colony maintained its integrity nevertheless, and today it reminds one very much of the Negroes in the southern part of the United States. Their church at Samaná is credited with having 325 members, most of whom speak English. They have two day schools, two Sunday-schools and four workers altogether in Samaná. In San Pedro de Macoris they have a church building with 300 members. They have also a small chapel in Santo Domingo City.

In Santo Domingo City there is one other little chapel which



A FLOURISHING MORAVIAN SUNDAY-SCHOOL AT SAN PEDRO DE MACORIS

has been transferred from the Missionary Alliance to the Moravians. This is also for English-speaking Negroes. The Episcopalians hold services for Americans in the Customs Collector's building. There are no services in Spanish. The Moravians have work in San Pedro de Macoris and also at La Romana, but their work is also for English-speaking Negroes.

The Wesleyan Methodists have had work in Santo Domingo for at least half a century. The Rev. W. Mears who is in charge of the work is much discouraged by the lack of support from the home base. There is an English-speaking church at Puerto Plata which has exerted a fine influence in the community. Mr. Mears had also recently begun meetings in Spanish. There are small Wesleyan congregations in Sanchez, Samaná and Montecristi.

Some independent workers of the Free Methodists came to

Santo Domingo in 1890 and began work in Spanish. This work was later adopted by their Mission Board. There are now ten or eleven missionary workers located in the northern towns of Santiago, Moca, Sanchez, and San Francisco de Macoris. They are consecrated people, but suffering greatly from lack of equipment. This is the only Spanish-speaking work on the island, with the exception of a few little independent groups that usually meet in private houses.

The Episcopal Church has just begun work in Santo Domingo City under the superintendence of Archdeacon Wyllie, who, with his good wife, is indispensable to the American colony in Santo Domingo. At San Pedro de Macoris there is a small church which is also connected with the Episcopalian Church. Other services are held as opportunity offers in neighboring towns and sugar plantations. The present work and all planned is in English.

PLANS FOR UNITED WORK

Because Santo Domingo is such a needy mission field, because of the peculiarly heavy responsibility that the United States has for the Dominican people, because of the growing spirit of unity manifested in many cooperative enterprises that have been developed during the last five years among the Mission Boards working in Latin America, an advance plan for united work in Santo Domingo has been approved by several mission boards. This plan consists of a union board of trustees whose membership shall be made up of representatives of the various denominational mission boards desirous of working in Santo Domingo. The united board has selected a superintendent under whose direction shall be the work in Santo Domingo, and he is now on the ground.

So far the General Home Board of the Methodist Episcopal Church and the Woman's Board of that Church, the general Home Board of the Presbyterian Church in the U. S. A. and the Women's Board, and the general Board of the United Brethren have come into this agreement.

An annual budget of \$80,000 has been provided. The program has been worked out for the next five years. It consists of two large centers, one in the south, at Santo Domingo City and the other in some city of the north. Here there will be erected as early as possible a church building with provision also for community service, including night classes, lectures, daily Bible classes, clinic, etc. A hospital and nurses' training school, and an industrial school shall be located probably a little distance out from the city and have enough ground to teach some agricultural as well as other manual work. This program will practically be duplicated in one other center. From these centers evangelists will be sent out to the

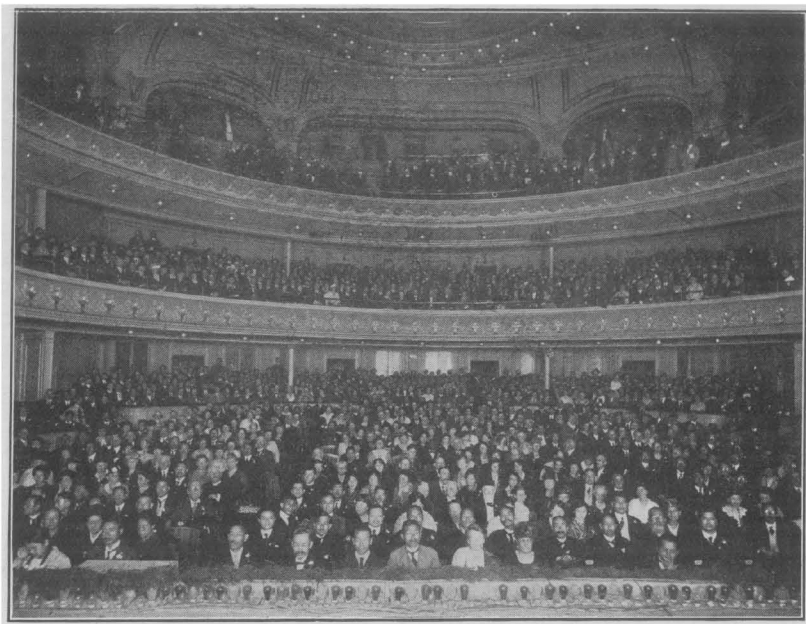
smaller towns and with the establishment of preaching places there will be also provided a place where the people can be gathered every night for instruction in whatever particular line it seems to be most needed. The whole program will be developed in cooperation with the forces already on the field. There is immediate need of a physician, two nurses, an evangelistic missionary and a director of an industrial school. Correspondence with reference to these positions should be directed at present to the Committee on Cooperation in Latin America.

From Porto Rico a large number of evangelists will be drawn for the Dominican work. Rev. Philo W. Drury, who has been the secretary of the interdenominational work in Porto Rico has been given leave of absence to open up the work in Santo Domingo. He is now on the ground, accompanied by two Porto Rican evangelists. These evangelists will get into contact with the evangelicals who have gone in considerable number from Porto Rico, organize groups and gradually open stations in other cities and towns.

For all of these years the Dominicans have been exploited both by their own upper classes and by foreigners. The Church has done nothing for the common people. There is, therefore, the greatest suspicion both of foreigners and of religion. If the Dominicans are to be won they must be persuaded that it is a program of service for them, and not a way of exploiting them to build up some foreign organization, either political or religious. This united practical program which the American mission boards are planning is one of the most interesting experiments ever made in the history of missions. There are many difficulties in the way of its accomplishment but the leaders of the movement believe that these difficulties should not deter them from at least trying out in this little bit of the world a new program of unity, service and spiritual idealism.

THE POWER OF PRAYER

"We are in the greatest need of help in what I believe in my inmost soul is the most important thing, next to prayer itself, that we ever have to do, and that is the enlisting of men in the exercise of real prayer. The Church has not yet discovered, still less begun to realize, the limitless possibilities of intercession. Every other consideration and plan and emphasis is secondary to that of wielding the forces of prayer."



THE SUNDAY SCHOOL CONVENTION ASSEMBLED IN THE IMPERIAL THEATER

At the Sunday School Convention, Tokyo

BY FRANK L. BROWN, LL. D.

General Secretary of the World's Sunday School Association

WE ARE too close to the World's Sunday School Convention at Tokyo to measure its full effects, but many leaders, both Christian and non-Christian, have testified to the helpful features that justified the expenditure of time, money and effort.

After months of patient preparation, the Convention building stood ready to receive the delegates. In sixty days the great hall, seating 3000 people, had been constructed. Back of the platform was an ellipse within which were two worlds, united by a Bible and above the Bible a dove. Around the ellipse in electric letters, in English and Japanese, was the Convention text: "I am the Light of the World." The Executive Committee was in session in a nearby hotel, making final plans when at four o'clock, three hours before the first session of the Convention, word came that the Convention building was burned to the ground. The Naval Orchestra and six hundred members of the chorus were rehearsing when the fire started, but in the mercy of God all those in the building escaped.

The Executive Committee and many Japanese leaders immediately assembled and W. G. Landis of Pennsylvania started the

hymn "How Firm a Foundation," then, "When through Fiery Trials He calls thee to Go." We joined in prayer, and, "after the fire" came the "still small voice," showing that God was near. In a few moments arrangements had been made to open meetings at the Y. M. C. A. and the Salvation Army Hall. Two hours later the Convention opened with enthusiasm on schedule time, and every seat filled.

On the second day of the Convention the beautiful Imperial Theater was rented for the use of the delegates. It seated 2500 and provided for a chorus of 600, and full pageant effects. On the second morning after the fire, the 2000 delegates from thirty different fields assembled in a building as well adapted to their needs as was the one which had been destroyed.

Day by day the interest intensified. Leaders from every continent spoke on the Convention themes—"World Progress of the Sunday School," "Jesus Christ, the World's Redeemer," "The Bible the World's Text Book," "The Christian Heritage of the Child," "The Sunday School and Education," "The Sunday School and Evangelism," "The Sunday School and the Community," "The Sunday School and National Life," and "The Sunday School and the New World."

Each morning at 8:30 Dr. W. E. Biederwolf led a World Fellowship Prayer and Testimony Service. Then Prof. Smith conducted a song service attuned to the day's theme. Two addresses followed and at 11:30 each day Bishop Welch presented one of a series of devotional addresses. These with the other addresses will be made a part of the Convention report.

Four great pageants which engaged 500 people were produced by the Christian schools of Yokohama and Tokyo under the guidance of Prof. H. Augustine Smith of Boston University. These covered the subjects "from Bethlehem to Tokyo"; "The Rights of the Child"; "The City Beautiful" and "The Court of Christianity."

Among the prominent leaders present at various sessions were the Minister of Foreign and Home Affairs, the Minister of Finance, the Charge d'Affairs of the American Embassy, Baron Mitsui and Baron Sakatani, Professors in the Imperial University. On the last evening of the Convention, after a message from the Emperor of Japan, Bishop Lambuth gave a message on "Christian Brotherhood, the World's Best Bond." Miss Margaret Slattery gave the closing message on "The Ever Present Christ—the Hope of the New World." Marion Lawrance, the presiding officer, asked all to join hands while a song of consecration was sung, and the Convention closed with prayer.

Forty thousand attended the exhibit of Sunday School equipment and methods at the Y. M. C. A., and thirty-four thousand were present at the fifty-one Extension Meetings held at schools,

universities and churches throughout Tokyo. Thirty conferences were addressed by a hundred specialists on Sunday School methods. Both before and after the Convention delegates addressed gatherings in the large cities and out of the way places in Japan, covering some fifty centers, and it is hoped that many new opportunities of service will result. The recognition of the Convention by the educational authorities will remove one of the hindrances to the spread of Sunday School work in Japan.

One of the interesting services of the Convention was the morning when \$40,000 was raised for the World's Sunday School budget of \$96,000, to finance a forward movement in Japan, Korea, China, the Philippines, South America and the Moslem field. It was indeed a service of worship in giving. The Japanese delegates gave

over 7000 yen for the work in Japan. Beyond this appeal is the need of India, Australia, South Africa and Europe. Representatives of the British section of the Executive Committee presented the unanimous request of the British section that hereafter the administration of the entire world field be centered in New York under the American Committee. This will mean a new financial and administrative responsibility for America, for which new resources must be obtained. The Executive Committee was enlarged to meet the new situation, and a number of strong business men were added.



CHRIST AND THE WORLD'S CHILDREN

This Statue, erected for the Sunday School convention at Tokyo, stood just outside the convention hall. It was untouched by the fire that destroyed the hall on the very day the convention opened.

Rio de Janeiro, Manila, Mexico City, Glasgow and Athens, have each extended invitations

for the World's Convention in 1924. The decision will be made by the Executive Committee after consideration of the special needs of each field. If the Tokyo Convention is to mark a new epoch in Sunday School history, the coming four years must place a new emphasis upon the educational and evangelistic work of the Sunday School and so must begin a new era in building up the Kingdom of God.



BEST METHODS



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

WHY NOT HAVE SUCCESSFUL CONVENTIONS

"This convention is costing \$250 a minute" was the statement posted at a recent meeting. It automatically called the speakers to brevity and the elimination of useless discussion. The smallest conventions are expensive when we consider the amount expended for travel and for entertainment, and the loss of time from usual occupations.

The speaker who arises to announce "I have nothing in particular to say" and forthwith furnishes real evidence to sustain the truth of his statement has, should his audience consist of one thousand people, wasted in one minute over fifteen hours of time.

If it is worth while to have conventions at all why not make them worth while. Successful conventions do not just happen, neither do those that are unsuccessful.

Why One Convention Failed

1. A hurried, postponed meeting of the program committee was called at a late date and a hastily scrambled program was prepared.

2. Notices were sent to the church papers and magazines too late to be printed in time to reach the delegates.

3. Most of the program announcements and instructions to delegates were mailed too late to reach those living at a distance.

4. No instructions or suggestions had been furnished to the members of the congregation which was entertaining the convention, and no clear notices were sent to delegates about notification of time of arrival. When the delegates arrived there was general confusion. A weary missionary who was to give the first address sat in the station three hours while the committee worked out assignments. He might have had three hours rest if entertainment plans had been carefully made.

5. The time of the opening session had been planned without reference to train schedules. The convention began with only a few delegates and

when a number of delegates arrived in the midst of the President's address, there was such a great commotion that many could not hear what the president said.

6. With unfailing regularity the presiding officer arrived late for the sessions; like a train off of schedule the program was further and further behind at each stop and all the meetings were pervaded by a sense of hurry.

7. Committee meetings were scheduled before each session and ran over time so that the officers and many of the delegates were seldom present at the devotional services.

8. No one gave special thought to periods of worship and intercession. Just before the sessions began some one was asked to "open the meeting."

9. Suggestions as to the music were not sent by the program committee, so that the selections made by the choir were inappropriate. After a stirring address on "Facing the Facts and the Field" the choir sang soulfully "Oh that I had the wings of a dove that I might fly away and be at rest."

10. For one evening a special musi-

cal program of long and unrelated selections had been arranged. The organist being ten minutes late and the contralto five minutes later the program began fifteen minutes off schedule. A delegate, who had been asked to make a brief statement, read a long and involved paper which took thirty minutes instead of ten. The pastor who was asked to introduce the speaker took fifteen minutes to present some of the choicest gems from his previous Sunday's sermons. Announcements took ten minutes. As the clock pointed to the hour of ten the missionary who had been brought half way across the continent to speak at that meeting sadly arose. As the program had lengthened he had been meditating which parts of his address could be left out and one by one had thrown them out of his mental window until but a skeleton remained.

11. The convention was held in a city with very attractive stores and many delegates' badges were seen hovering over bargain counters during convention hours.

12. The women of the local church served lunches every day and dinner every evening. They had invited the convention with an impression it would mean much to the local church as well as to the church at large, but they spent most of the convention hours cooking and washing dishes and were worn to a frazzle when the convention adjourned.

13. A tour of the city was arranged for delegates one afternoon at three-thirty o'clock. Promptly at three a succession of messengers began to go up the aisle to ask the president in loud disconcerting whispers how many would go and how long before they would be ready to start. The warnings were supplemented by the thoughtless blowing of horns of cars that waited outside. Sundry automobile owners also strode impatiently back and forth through the vestibule and peered through the doors at the speaker who was laboring valiantly and ineffectually to hold her audience.

14. The convention committee fail-

ed to notify the entertaining congregation that tables would be needed for a literature exhibit. On the last day the literature was opened and laid on a pew, the charts that were meant for the walls being stacked in a corner.

15. When some of the most important actions were taken, almost half of the members were absent attending various committee meetings.

16. No definite time of closing the sessions was announced so that each day the meetings just "oozed out."

17. The last session was scheduled without any thought of trains. In the midst of what should have been the greatest inspirational address of the convention confusion reigned as one delegate after another slipped over to leave a parting message with some friend and to collect various personal belongings preparatory to a hasty departure.

18. The pastor's wife spent many days collecting and sending the various packages of literature and exhibits of sundry departments and committees who asked whether she "would mind" having these things packed and mailed to them as they did not have a chance to attend to them.

Why Another Convention Succeeded

1. The Program Committee called a meeting immediately after the adjournment of their convention to plan for the meeting next year. While the failures and successes of the meeting which had just closed were fresh in their minds they considered what to include and what to avoid for the coming meeting.

2. They secured special speakers early in the year, consulting mission Boards so that their convention would be included in the itineraries of furloughed missionaries.

3. They planned the opening and closing services with reference to train schedules and included in notices to delegates a request to arrive in time for the first session and remain until after the last.

4. Full instructions to delegates were mailed several weeks in advance.

They included name and address of hostess or hotel and definite instructions as to what delegates were to do on arrival; also information as to what a good delegate should do at the convention.

5. Full instructions prepared by convention officers and program committee in consultation were sent to the entertainment committee, so that they understood fully just what they were expected to furnish in the way of equipment, entertainment, music, etc. Many of these details were agreed upon by letter or in a meeting of the president, the chairman of the program committee and the chairman of the local entertainment committee. When the convention opened, the walls were effectively decorated with charts, the literature and other displays were in readiness and there was a restful atmosphere of preparedness to welcome the delegates.

6. An official timekeeper was appointed. She saw that every session began on time and called time on the speakers with unfailing courtesy and firmness. There was no extension except by vote of the convention. The president reminded each speaker as he or she came to the platform "You have—minutes." The program as scheduled had allowed ample time for discussion and business.

7. One leader was in charge of all the devotional periods with the understanding that she should work out a harmonious plan and ask others to take part. There was an inspirational thought and a period of intercession at the beginning and also at the close of each session. A definite time was set for closing and no matter what was up for discussion the leader of the intercession period came forward promptly unless there was a vote to extend the time. A call to prayer was sent with the committee's announcement to delegates. A blackboard in the front of the auditorium was reserved for announcements from day to day of special objects for prayer.

8. The Executive Board and standing committees held their meetings several days in advance of the conven-

tion so that their plans and reports were ready and they could attend the sessions. Two hours one morning were scheduled for committee meetings so that they might meet unhurriedly without taking delegates away from the business sessions. Delegates not on committees were invited to examine literature and exhibits at this time or hold group conferences.

9. Each hostess was notified as to who her guests would be. A copy of the program was sent with an urgent request that meals should be served so as to permit delegates to be on time.

10. So that none of the women of the entertaining church would have to miss the meetings, luncheons and dinners were served at cost by women of a nearby church of another denomination with the understanding that a similar courtesy would be extended by them when the sister church was entertaining. This gave a refreshing outing of several blocks and enabled both hostesses and guests to attend all the meetings.

11 "Traffic Policemen" were appointed to direct the comings and goings. No one was allowed to stand in the rear of the church and talk during sessions.

12. A good publicity committee was appointed with one or two local members. They began several months in advance to secure photographs of leaders and speakers and interesting facts about the meetings for the local papers. They asked papers to send a reporter each day and were ready to give him at the hour designated strong excerpts from addresses and statements of important actions taken. They arranged for interviews with missionaries. They prepared a report of the convention and had it mimeographed so that every delegate could take it home for publication in the county or township paper.

13. A statement was made of the things each delegate could do to make her attendance worth while to her constituency. She was given a note book and pencil and an outline for report to be made to her local society. Up to date bulletins were posted from

time to time giving facts on such items as the following:

- Number of delegates in attendance.
- Number of societies represented.
- Total gifts of the year.
- Comparison with gifts for past five years.
- Largest amount contributed by any society.
- Largest per capita amount.
- Goal set for next year.
- Number of young people's societies.
- Number of junior societies.
- Facts about each department.
- Speakers present.
- Interesting personalities.
- Best quotations from addresses.
- Important actions taken.
- Advance work planned.
- Date and place of next meeting.

A "Wall Program Committee" had charge of the making and posting of these bulletins. They were made quickly and simply on manila paper. This committee had charge of the wall space for the entire convention and gave constant and ever changing demonstration of wall possibilities in maps, charts, pictures and exhibits.

14. As the meeting was held in a city, most of the delegates were anxious to visit points of interest. Anticipating this the committee arranged an automobile trip announcing that cars would start at five-thirty o'clock to the minute. On the day before those who wanted to go on the tour were asked to hand their names to the chairman of committee. Cars were provided in sufficient number without confusion, and delegates were back at the church in time for dinner.

15. Special announcement of the time for the closing session had been made and all the delegates urged to be present. There was an atmosphere of hurry and restlessness as the convention drew near the close. A number of delegates had felt they must rush out. The president lifted her hand and called for order. The organ sounded a chord and a rich contralto voice sang "When I survey the wondrous Cross." It was as if the Master had as of old, touched a hot brow "and the fever left her."

Very quietly and earnestly the convention was led to Calvary ere the delegates went back to face the tasks

at home. There in a few moments of meditation and supplication every woman saw again the hands that bore the nail prints, the side that was pierced, and looked into that blessed thorn-crowned Face and in His name came to the Father for strength and wisdom to go forth to the work of the coming year.

THE SUCCESS OF CONVENTION PREPAREDNESS

BY REV. F. H. KNUBEL, D. D.,
President of the United Lutheran
Church in America

The difficult task of presiding over the recent national convention of the United Lutheran Church in America, representing nearly one million members, was so successfully accomplished that every conclusion reached, whether on principle or practice, was practically unanimous. This makes the convention suggestions of President Knubel of more than usual interest.

The best guarantee for successful conventions is found in advance preparation along seven lines:

1. A presiding officer who has studied carefully every detail of the business to be covered with all of the possible bearings; who has also had complete conference with his cabinet of advisers so that they have a full and sympathetic understanding of all the problems that are to be met and are prepared to discuss them in the convention. Even though he be possessed of greatest wisdom a president who had not taken his cabinet into his counsels is powerless, inasmuch as he can only make suggestions from the chair and can take no part in the discussions without calling some one else to preside.

2. A keynote or prevailing tone or spirit for the convention, which brings clearly to all who are present the importance of the work to be done. The announcement of the convention should sound this keynote. Calls for prayer should be issued. A speaker should be chosen who will open the convention with a formal or an informal address which will sound for the entire meeting a keynote of an in-

tensely spiritual character. Levity during the meetings should be discouraged. A hearty good humor may pervade all the sessions without the levity that dissipates effective work.

3. A prepared program means more than is usually recognized. The very arrangement of the program should be educational as to the fundamental aims of the organization. It should in itself reveal these aims. The departments of the organization, whereby the aims are carried out, should enter into the program in an orderly way.

4. In many conventions delegates act on reports of which they have no adequate comprehension. All important reports of departments, boards and committees should be printed in advance and mailed to delegates so they may study them carefully. The cost of this is far less than the cost to the convention of the time of its delegates to sit through the reading of long reports. The aggregate cost of a national convention is many dollars a minute. If reports are sent out in advance the officers of departments can stress vital points in reports in a few minutes and present them for discussion and action.

5. The floor of the convention may be kept comparatively clear of routine business. By the hour set for the opening all delegates should be enrolled in such a way that a committee can report the roll call without loss of time from the convention session.

Balloting which is always a disorganizing influence may be kept out of the regular sessions. A nominating committee may report on a given day, the opportunity being given for additional nominations from the floor, when constitutional. Arrangement may be made to immediately print the ballots. The following morning before the session, by a prearranged and announced plan, delegates may receive their ballots. The voting may take place during the noon recess at polls in charge of tellers in rooms adjoining the auditorium, reports of election being made by the tellers before close of the afternoon session.

5. Many sessions have been wrecked on the rocks of ill advised general resolutions, introduced by individual delegates and setting forth personal hobbies. A sifting committee to whom all such resolutions must be referred and with whom they must be discussed will obviate many difficulties. The right of a delegate to insist upon the presentation of his resolution must, however, never be denied.

6. When a convention becomes dangerously heated in discussion, the best recourse is a suggestion from the chair for reference to a special committee. Misunderstandings have always entered into such debates. A fairly appointed committee, including all interests and individuals especially concerned, can far better continue the discussion and clear up the misunderstandings than can a large convention. Such committees frequently bring in unanimous reports. The suggestion from the chair that unless there be special reason for continuing the debate, the committee's report deserves adoption, generally produces an approving vote.

Where committees are considering matters of great importance it is well that they announce to the convention a certain time (outside of the regular hours for sessions) when the committee will hear any delegates who wish to appear before them. This privilege should be stressed. It saves lengthy debate before the Convention when the committee's report is brought in. The committee's report comes more truly to include the sense of the entire gathering.

7. It seems scarcely necessary to conclude that strict parliamentary practice helps any gathering (aside from very small ones) to a more expeditious and fairer conduct of its business.

Convention Dynamos

By W. E. DOUGHTY

Possibly no man in America has led more Conventions in their intercession than Dr. Doughty. He has also led many thousands of people into a life of intercession.

Of the holding of conventions there

is no end. Some might better never be held. Some are drab and colorless and neutral in their effect. Others help mightily to bring in the Kingdom of God.

Conventions that are different are usually the result of one or all of three factors:

Either there is an unusual occasion or objective which of itself compels popular attention and interest,

Or there is originality and initiative in arranging for striking features,

Or there is the right kind of spiritual preparation.

If we always waited for the first factor no many conventions would be held. The second factor is sometimes absent because the human material is lacking in quality. In the third lies the hope of those indispensable gatherings of God's people which must frequently be held to create and sustain interest in the great projects of the Kingdom, to give fresh information to the workers and to inspire with new courage and zeal all those who attend.

How shall power be generated to make our conventions grip the hearts and challenge the wills of the people? There is no human force like prayer to set the dynamos going, to charge the batteries which run all the mechanism of the Kingdom.

I BEFORE THE CONVENTION

Success begins long before the first session is held, in the Committee that has charge of the preparations. If the chairman and his associates are keenly conscious of the fact that prayer is the supreme human preparation, the first victory is won. They will then put prayer into the selection of the speakers, the preparation of the printed matter, the publicity, the making of the local arrangements and all other details. Much depends on the chairman and many a convention is doomed before the date for the meeting arrives because of prayerless committee meetings and because other secondary things are given first place.

From the Committee this spirit of prayer must spread to the speakers. A personal letter to each one who is to

participate in the program urging the importance of this matter, naming the other speakers and asking each to pray for all the others by name each day will help tremendously.

Next to Committee and speakers, it is of the utmost importance to enlist as many delegates as possible as prayer helpers. A brief, definite, simple, carefully prepared and attractively printed card or folder calling for prayer should be sent with each invitation. If the prayer call goes to all who are invited many who may not attend will pray for the meetings. If delegates' credentials or registration cards are issued, certainly some prayer reminder should be sent with these credentials.

A card with appropriate suggestions on it sent a few days previous to the opening of the convention for use on the journey to the place of meeting, will stimulate interest and make intercession more vital.

One of the most powerful meetings the writer has attended was made up of only four hundred delegates but more than sixty thousand persons had been invited by personal letter to pray for the meeting.

II DURING THE CONVENTION

Much of the spiritual power of a meeting depends upon the chairman. Plans should be made for a quiet, unhurried time of prayer just before the convention, when the chairman, speakers and perhaps the Convention Committee can meet to make their final preparation in prayer for the meetings.

Breakfast together for this same group each day in some quiet place for conference and prayer will greatly add to the unity and power of the Convention.

If those who have the management of the Convention in charge are keenly sensitive to the spiritual forces at work, those moments of special interest in the meeting will be taken advantage of to guide the prayer life of the whole Convention into deep and definite channels.

Often the use of a map as a prayer guide, or suggestions placed on a bulle-

tin board will focus attention and help to produce the right spirit.

The devotional periods should be most carefully planned and should contribute definitely to the thought as well as to the devotion of the Convention.

III AFTER THE CONVENTION

What happens the day after is the true test of the vitality of a Convention. It is frequently true that our conventions are well worked up but not well followed up. Sometimes like the Mississippi River steam boat, they have so little power or such a big whistle that when the whistle is blown the boat stops running. We are great at getting the ship ready to sail but too often there is no one at the dock to unload the cargo when the ship arrives.

A message for the homeward way given to each delegate at the closing session or as they leave the Convention City will often fix and deepen the impressions made.

Prayer and praise and service suggestions sent by mail to each delegate with a personal letter would often multiply many fold the practical and permanent value of the Convention.

Finally, Conventions that "begin, continue and end" in prayer will be charged with a dynamic which will leave the world permanently enriched and refreshed because they have been held.

IN THE VANGUARD OF ONE'S GENERATION

BY MARGARET FLENNIKEN

Miss Flenniken is Secretary in charge of the Student Conferences of the Y. W. C. A.

Why Student Conferences

The word "duffle bag" fills one with a peculiar sense of joy. Before one's eyes begin to rise wooded hills, and steep mountains with enticing by-paths, cool, rushing brooks, streams and rivers full of fish, canoeing—and what not.

In like measure, not only the lover of out-of-doors, and the good comrade but the person of a mystical sense, begins to have a feeling of elation as

he hears the names—Silver Bay! Geneva! Seabeck! Blue Ridge! Estes Park! Asilomar! Eaglesmere! Maqua! These names are crowded with young life and fun and idealism, and the burning vision of youthful prophets of a new day for the Kingdom of Heaven. Why these beautiful retreats? Why are their names so bursting with the accumulated spiritual power of the youth of this generation? Young life is never static. It is full of movement, of ebb and flow, of hunger and searching, of experimenting and discarding. Where may it find satisfaction? All through the year, but especially at summer conferences the quest for personality goes on. How may one get it—how find release from innumerable inhibitions—how get full self-expression? This quest is none the less keen because it may be unconscious. And it is particularly true of women students today who in the long past of their sex have been weighted down with so many shackles. Even the young woman who does not outwardly wear the label of "feminist" is striving diligently to separate the inherently womanly from the conventional feminine. Then, too, there is a small group who "just follow the crowd." But all are seeking, all are hungry—nor are they unwilling to apply the pragmatic test to the atmosphere and the areas of thinking into which they find themselves at conferences. Conference Departments have tasks which angels might covet. For such departments the "unpardonable sin" is not to be aware of the currents, the rapids, the whirlpools, the backwash, the ebb and flow of young life in today's generation. Not to know this spells inevitable, hopeless failure.

II Who Comes

Those who have had much experience say in assembling one's wardrobe for a conference take all you have so as to be ready for a whole year's range of temperature crowded into ten days. This observation has proved true—especially noted by those who happened to bring summer apparel only.

In like measure, leaders of a conference must come with plastic souls, ready to adjust to each separate individual, to understand widely, to hold innumerable keys which unlock all kinds of hearts. Sometimes one finds the atmosphere fixed—countenances fixed, forms fixed, and in such conferences hearts remain unlocked.

There is always the "Holiday Group." The call of the out-of-doors, and the crowd, and the reduced fare ticket, have proved their undoing. It seems a glorious opportunity to play. A "fixed" conference finds such a group a great annoyance—an "understanding" conference helps them to play right into the Kingdom of God.

There also come "the lame, the halt and the blind," who, as yet, can scarcely be included in the "leadership" of the generation; but whose need is great, and whose potentialities may be great. Kind hands, understanding hearts, a patient faith must be available here.

There is also the minority of prophetic souls struggling for a voice, or perhaps lacerated cruelly by an idea which they are sure would build the Kingdom of God, but which seems too radical, or perhaps absurd to the leaders.

III Times of Release

Various grown-ups have defined conferences in terms of many things. So far as I know, the students, themselves, have never given their own definition. If secured, I am sure it would be illuminating. There are certain things which it would seem conferences primarily are *not*, as well as certain things which they primarily are, or should be.

1. They are not primarily hunting grounds for recruiting agencies.

2. The main objective is not to achieve a smooth, ball-bearing running of machinery.

3. To supply and use up a large "interview capacity" is not the first consideration. Spiritual values cannot be thus measured.

Stated primarily in terms of women, I would say that a conference is supremely a spiritual fellowship, whose

only *raison d'être* is to release the spiritual dynamic resident in the lives of young women. The "nots" are good enough in their place, but they become vitiating elements when they get in the way of the *release of spiritual power*. Many conferences teach, and inform, and make happy; but the conference which succeeds, *releases* the power of the Risen Christ in its delegates. Then the leadership is not a fixed idea, or a fixed program, or a fixed method, but the spirit of Christ Himself.

IV. What Happens

Many things happen in conferences—some of them coming out of what conferences ought not to be. Then only the lower level is achieved. Delegates who go home only *informed* or only *pleased*, will not turn the world upside down. But delegates who have been released from their old ideas, their hoary prejudices, and from themselves, do make a different world. One looks out on the world through wholly different eyes—all one's tendencies to acquisitiveness is transformed into eagerness to serve. One seeks to cooperate where formerly he hindered; one gets the perspective of the Cross on life and all its relationships.

The prize song at Silver Bay this summer states what young women themselves conceive conferences to be. Let us beware lest we build at cross purposes with their ideal. To live thus is to be in the vanguard of one's generation.

To the Knights in the days of old,
Keeping watch on the mountain heights,
Came a vision of Holy Grail
And a voice through the waiting night.
Follow, follow, follow the gleam
Banners unfurled o'er all the world.
Follow, follow, follow the gleam
Of the chalice that is the Grail.

And we who would serve the King,
Keeping watch here at Silver Bay,
In the consecrate silence know
That the challenge still holds today.
Follow, follow, follow the gleam
Standards of worth o'er all the earth,
Follow, follow, follow the gleam
Of the light that shall bring the dawn.

Woman's Home Mission Bulletin

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

DAY OF PRAYER FOR MISSIONS

February 18, 1921

"O Word of God, Incarnate" is the basis for the program prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions, February 18, 1921. This program will be found to link readily with both Foreign and Home study books, "The Bible and Missions" and "The Church and the Community." It is now ready and may be obtained at \$1.50 per 100 from denominational Women's Board headquarters.

A card with prayer suggestions has also been issued by the Federation and Council and is obtainable, free, at the same headquarters. This card fits an ordinary correspondence envelope and is intended for wide preliminary distribution in preparation for the Day of Prayer. The use of a similar card last year was found to be fraught with great blessing.

Until last February separate Days of Prayer for Home and for Foreign Missions were observed each year. By action of the Federation and the Council a special Friday in Lent has been set aside for the annual united interdenominational observance of the Day of Prayer for Missions and last year witnessed the first of these united observances.

If no one has taken the initiative in your community toward planning for this Day of Prayer, will you not call together before January 15 the women leaders of the various denominations and formulate plans? Do not forget to use all the publicity opportunities; such as church bulletins, pulpit notices, local press items, posters, an-

nouncements at meetings and gatherings, religious, civic and social. Use your pen and telephone to invite friends, acquaintances and neighbors from near and far to the meeting to be held February 18. And above all pray! Begin now to pray. Use the prayer card and pray daily that God may open the doors of Heaven and pour out His Spirit. "The supplication of a righteous man availeth much in its working." "Pray ye. therefore."

COMMUNITY WORK FOR WOMEN

BY ROLVIX HARLAN

Secretary, Social Service and Rural Community Work, American Baptist Home Mission Society

It is not necessary nor always wise to distinguish between responsibilities and tasks which belong to men and to women. In most work for the welfare of the community all Christians—in fact all citizens—regardless of sex, should be interested and should co-operate according to the measure of their strength and opportunity. However, from the standpoint of their organized religious work, whether as mission boards or local societies, women have a peculiar responsibility to the community and a splendid opportunity for service.

The first thing any community needs is to become self-conscious. Note the analogy of the adolescent boy or girl—how they become conscious and spruce up. Nature partly takes care of this matter of becoming self-conscious for the individual. Not altogether, however, for education and varied social contacts are greatly needed. Then note the desire on the part of the youth to appear well, to please, to serve. So with a community. It must become self-conscious or it will remain shab-

by, squalid, satisfied with what is inferior, and be an unfavorable factor in the national life. *Knowledge of the facts about the community, its institutions and the relation of the factors in its life, is necessary; together with an interpretation of these facts in the light of Christian principles and the experience of other communities.* A woman's missionary society can be one of the chief agencies in bringing a rural community to self-consciousness and in helping to quicken the social conscience of the community. The women have their study classes and groups and thus far have been better able to maintain consecutive study than have groups of men. Why not provide through the study class, for part of the year, a diagnosis of the community itself—not some far away pagan or frontier community, but their own, the one right at home? Why not have a committee to make the study? Send to the Federal Council of Churches, 105 East 22d Street, New York, N. Y., for pamphlet, "What Every Church Should Know About Its Community." Let the study of the community cover questions of population, charting the facts showing proportion of nationalities, sexes, ages, and social groups, showing increase or decrease of population in the last three decades, etc. Let the study cover Education, Recreation, Health, Housing, Road Conditions, Marketing Conditions, with charts to lift out the facts and thus give information in graphic form. Present and interpret these facts to the women.

Such a close-up study of the community along with presentation of the social ideals of Jesus and concrete facts as to what other communities are doing, will be of great value. The community will become self-conscious and will develop a conscience.

But the Woman's Missionary Society need not stop with study, as valuable as that is. Whatever definite thing needs to be done in the way of service or cooperation with other agencies should be undertaken cautiously, but patiently and persistently. *Hearty*

cooperation with whatever welfare agencies that are found working in the county, will give a new sense of worthwhileness and render a real service. The forces of good represented in the woman's society can get back of wholesome recreation and a high grade lecture and entertainment course. They can cooperate with the extension work of the University in domestic economy. They can even start lines of service of their own. A Wee Folks Band for mothers and young children, meeting monthly, can take up matters pertaining to the care and health of young children. Health and good sanitation campaigns can be led by this consecrated group of women. The community diagnosis will show the things which need to be done.

A concrete illustration of what a woman's organization can do to quicken a community and be of service locally is that of the women of the church at Honey Creek, Wisconsin. They felt the need for high-class entertainments and educational extension work for their little hamlet and countryside and started a lyceum course. It was a success from the first and established high ideals of what such a course should be by bringing in only the best. The growing sense of need for a building better adapted than the church for such a course and for various social gatherings, led to the idea of a Community House and the women took the lead, enlisted the interest of practically the entire community, and a house was built. It is under the control of the trustees of the church and is utilized for educational and social purposes—institutes, dramatics, entertainments, commencements and all occasional community gatherings.

The women could take the initiative in having placed in the village or county seat library, books on Rural Life, on the Rural Church, and the bulletins dealing with community activities sent out by the government and the universities.

Varied activities of groups of wom-

en which could be adapted to a missionary society are presented by Professor C. J. Galpin in his book, "Rural Life."* A committee of the society could investigate by correspondence the activities therein presented and adapt such of them as are practical and needed in their own community and add them to the program of their society.

Many local societies could begin a modest program of activities, but have no money. There is a suggestion in Dr. Agar's book on church methods, "Help These Women,"† that a sum be set aside in the local church budget, to finance the community activities which belong distinctively to the women, and that these activities be given the recognition and have the dignity of real church work.

To summarize: The women of a village or rural community may well undertake the task of awakening the community through a careful study and presentation of the facts which most need the attention of church women; they can cooperate in and through existing welfare agencies, and they can begin with an inexpensive, but needed program of activities and grow in experience and influence.

SUGGESTIONS FOR ANY WIDE-AWAKE CHURCH

By HENRY A. ATKINSON

General Secretary, The Church Peace Union

Equip one or more rooms in the church which shall be open to the various clubs in the community for club purposes.

Install a pool table, a bowling alley and tables for other games.

Organize a brass or string band to give free entertainments in the church.

Assume responsibility for the teaching of wholesome games that may be played in the home and outside of the home, but in close connection with it, providing hours and places of amuse-

ment where children and parents can play together.

Supply volunteer helpers to the community's recreation agencies.

Help to organize and promote play in the streets.

Provide tennis courts and baseball diamonds.

Arrange with the city authorities for sidewalks in certain blocks to be open for roller skating or coasting.

Promote church athletics, baseball, basketball, volley ball leagues and offer a banner or prize for the best athletic club.

Maintain boating, yachting and fishing clubs in the vicinity adjacent to navigable water.

Arrange for summer camps and camping trips.

Plan tramping trips under the right guidance and direction for groups of different ages in the church.

Secure a lease upon a vacant lot in the community and provide the means and direction to the young people for gardening.

Provide an adequate program for the various holiday celebrations by pageants, entertainments, picnics and such other exercises as appeal to the good judgment of the church.

Cooperate in promoting the Boy Scout activities, paying special attention to the social, fraternal features of the work.

Organize and maintain Camp Fire groups for girls.

Help to provide some form of recreation for the community on Sunday afternoons.

Urge, work for and demand in the name of humanity the Saturday half-holiday for all.

Organize a group of baseball enthusiasts in the church, and together rent one of the largest boxes at the league baseball park. Let this be known as the box belonging to the church. Other organizations follow this plan and their members always sit together at the games. Why not the church?

From "The Church and the People's Play" by Henry A. Atkinson, as

* Published by Century Co. Inquire in the the Public Library.

† Published by American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

reprinted in the August, 1920, issue of "*The Playground*," published by the Playground and Recreation Association of America, 1 Madison Ave., New York, N. Y.

SUGGESTIONS FOR THE DEVELOPMENT OF RECREATIONAL ACTIVITIES IN THE CHURCH

By L. A. HALBERT

Recreational Committee

Each church should have a committee consider the recreational needs of its constituents and decide what part the church should play in meeting these needs. Such a committee should include representatives of such auxiliary organizations as the Ladies' Aid Society, the Young Peoples' Society, the Sunday-school, etc.

Recreation for Adults

In the first place, the committee should consider socials or social gatherings intended to bring the church members together in social intercourse. There is an art in conducting the program of such an event so that everybody will participate, and action, interest and laughter shall fill the evening full. The Church should take full advantage of what has been learned in the long experience of recreation leaders and apply it to such events. They can occasionally secure skilled leaders to come and personally conduct their programs. They may also send their workers to training classes, which will teach them exactly how to conduct such affairs.

Recreation for Young People

The church committee should consider the recreation needs of its young people and provide for frequent events under the auspices of the young people's society of the church. There is a great variety of musical games with action and rhythm in them which can be used to compete successfully with the attractions of social dances by churches which do not approve that form of recreation in connection with the Church. Unless full advantage is taken of all that is known in these lines, the social activities provided for

the churches will attract and hold only those young people who are securely bound to the church by their religious interest.

Recreation for Children

The churches will find it is not practical to any great extent to plan active recreation in which the children and adults would be expected to participate together, although an occasional picnic of that sort is successful. Special provision for the children of the church must be made with activities adapted to the age and sex of the children involved. Occasional play parties for the juniors and primary department can be had where the boys and girls play together. Boys and girls from the ages of ten to fifteen should have their recreational activities provided separately. The knowledge of children's games is not something that comes by inspiration or that belongs to almost everybody. It requires study and training to conduct such events successfully.

Drama and Pageant

A few churches have successfully dramatized and presented scenes and stories from the Bible, sometimes with profound religious effect. Many churches have given lighter dramatic performances as a means of entertainment. A dramatics coach could give the churches very substantial assistance along this line. Community song leaders could be of material assistance to choir leaders in smaller churches, and could render great service to inter-church gatherings and conventions. Such conventions could be enriched with pageants portraying achievements of the Church in missions, etc.

By systematically developing a recreation program adapted to the different groups and varied according to the season of the year, and by putting their facilities at the disposal of the entire community the churches will make a great contribution to the social and recreational life of their communities.

From Bulletin No. 51, Community Service (Incorporated), 1 Madison Ave., New York, N. Y.

NEWS FROM MANY LANDS



Christian Student Federation

THIRTY-SEVEN nations sent delegates to the meeting of the World's Student Christian Federation at St. Beatenberg, Switzerland, last summer. In future, the Federation will work not only for the evangelization of students, the promotion of their spiritual culture, and their enlistment in the extension of the Kingdom of God at home and abroad, but also to bring students of all countries into mutual understanding and sympathy, and to lead them to realize that the principles of Jesus Christ should rule in international relationships, and, to endeavor by so doing to draw the nations together. At this meeting the Federation clarified its Christian basis by making the requirement that all controlling members have a vital, personal faith in Jesus Christ.

Although the organization is non-political, it is concerned with those moral conceptions and relations which determine whether the different nations shall live together in peace or in discord and strife. Pre-eminently the duty of promoting fellowship among nations falls upon Christians, and especially on Christian students.

Christian Work.

Missionaries and Tax Laws

MR. HENRY W. JESSUP of New York, a lawyer and the son of the late Dr. Henry Jessup of Syria, points out the injustice to missionaries in the anomalous interpretation of the Federal and State tax laws. He cites the case of a missionary dying abroad and leaving a small estate, mostly in Liberty Bonds. The United States Government regards him as a non-resident, domiciled abroad, and his estate therefore subject to Federal taxation. The State, however, argues that New York is his "home," his last place of residence in America, and lays the heav-

ier "transfer" tax. The Government clearly never intended to impose this hardship on missionaries, but since the law is open to this interpretation, a determined effort should be made to incorporate in the tax laws some such provision as the following:

"An American citizen commissioned by a missionary Board of any denomination in the United States, as a missionary, occupied in the discharge of his duties, shall not be deemed to have abandoned his last place of residence at the time he departed from the United States, and his estate shall be entitled at his death to any exemption to which it would be entitled had he died at such place of last residence."

"Open Membership" and the Disciples

THE attention of the international Disciples' Convention, October 19-24, centered on the question of missionary practice in China. Some missionaries had written their home board that church union in China is imminent, and expressed the conviction that Disciples should cooperate in the movement. This would involve exchange of membership among all missions. As the Disciples are immersionists, this proposal met vigorous opposition. Two days of discussion failed to bring unanimity, and the conservative element scored a point in having a motion passed that missionaries be asked to resign if out of accord with the Church's position against "open membership."

Christian Work for Orientals

FOUR serious obstacles to missionary work among orientals are outlined by Dr. George L. Cady. These are: race prejudice, inadequate housing facilities, sectarian overlapping and oriental vice. The last is permitted to flaunt itself in most cities, with the knowledge and connivance of city authorities. If Amer-

ican youth were being enticed in these dens they would probably be closed, but no one appears to object so long as it is only the "heathen Chinese" or the "Jap" who is debauched. This attitude helps to explain why Christianity makes slow headway among the orientals in America.

NORTH AMERICA

Promoting International Brotherhood

THE Committee on Friendly Relations among Foreign Students in America renders service impartially to men of every race and religion in the following ways:

1. Promote acquaintance and friendship among students of all races.
2. Render prompt assistance of a practical nature whenever needed.
3. Develop Christian character by bringing students from other lands into contact with pastors, Christian teachers, Bible discussion groups, etc.
4. Win students to positive Christian decisions.
5. Give counsel and guidance regarding the choice of life work.

This college year has brought an unusually fine group of students from the Far East; Japanese of liberal mind and Christian spirit, Chinese of maturity and training, eight hundred Filipino champions of the new nationalism, thoughtful East Indian students, eighty from Siam and a few Koreans. The Near East is represented by men from Egypt, Syria, Turkey, Armenia and Greece. By the initiative of international commissions many scholarship students are coming from Belgium, France, Serbia and Czecho-Slovakia. Fully five hundred Russian students in America are in desperate need of friendly help. Mexico, Central and South America are represented by four thousand visiting students, while South Africa, Australia and New Zealand enter American fellowship through their student class.

Army and Navy Chaplains Needed

CAPT. John B. Frazier, acting Chaplain-in-chief of the United States Navy who has served as chap-

lain for twenty-six years, pleads for young Protestant ministers to enter the Navy as chaplains. Although the government has made provision for 147 Navy chaplains, only 80 are at present in the service, and there is not one application now before the Board. Of the eighty, fourteen are Roman Catholics. Thousands of young men are sailing the seas without spiritual guidance.

Rev. John T. Axton, Chaplain-in-Chief of the United States Army, reports that of the 2,200 army chaplains in the army during the war, 200 have been retained, with 19 denominations represented. He says that there are 29 Protestant and 17 Catholic vacancies.

Home Missions Monument

A MONUMENT in the suburbs of Sioux City, Iowa, erected by the Presbyterian General Assembly, commemorates a day more than fifty years ago when three young ministers, Thomas H. Cleland, John C. Elliott and Sheldon Jackson knelt on that hill and prayed God to send laborers to sow and reap a spiritual harvest in all those vast regions beyond the Missouri, then unreclaimed. These three names on the monument speak not only of prayers offered, but of long lives devoted to the fulfilment of their prayers. The memorial is a fitting counterpart of the foreign mission "haystack" monument at Williamstown, Mass.

Washington School of Missions

FROM November 8 to 12 four hundred and thirty men and women attended a school for missionary instruction, held in Washington, D. C., under the auspices of the Women's Interdenominational Missionary Union of the District of Columbia. Twenty-one denominations were represented in the enrolment. The course was based on "The Bible and Missions," taught by Mrs. Wm. H. Farmer. Addresses were also given on "Methods of Work for Young People," by Mrs.

E. C. Cronk, and on "The Dedication of Life" by Mrs. Emrick. Mrs. John Culbertson, a returned missionary from Siam, presided.

Syrians in America

A MISSION for Syrians is conducted by the United Presbyterian Church in Fall River, Mass.

The nucleus of this mission is a group of Syrians who became members of the Christian Church in their native land and are the fruits of the labors of missionaries sent abroad by the American churches.

Indians Seek Citizenship

FEDERAL legislation to grant "citizenship without reservation" to members of their race was urged by the Society of American Indians at their ninth annual Conference, held in St. Louis last November. Every tribe in the United States is represented in this Society. Two of the principal measures which the Conference advocated were that full citizenship be granted all Indians born in the United States, and that the conferring of citizenship shall entail no surrender of the tribal rights. Approximately 300,000 Indians, or two-thirds the entire Indian population, are not now United States citizens.

Episcopal Indian Missions

CANDIDATES for the ministry are not lacking among the Sioux Indians of the Dakotas and Nebraska. Last September, five were ordained by Bishop Burleson of the Protestant Episcopal Church. There are thirty ordained Indian clergy among Sioux Indians, in addition to the bishops and white clergymen. Two thousand people attended their annual convocation in September, when they brought over \$8,000 as their annual offering.

Out of a total Indian population of about 25,000 in So. Dakota, one in five is a communicant of the Episcopal Church. Of the Oneidas in Wisconsin, one in four is a communicant.

The Living Church.

LATIN AMERICA

"The New Democracy"

"A Nueva Democracia" is an evangelical monthly published in New York under the auspices of the Committee on Cooperation in Latin America. It is printed in Spanish and its purpose is to reach the educated Latin American and to show that there is a Christian solution to all the problems of modern society. Among the topics covered in leading articles during recent months have been the following:

"Can Humanity Get Along Without God?"

"Dangers of Anti-Americanism."

"The Christian Solution of the Conflict of Races."

"Real Pan Americanism."

"Why Most Educated Men of South America are Not Religious."

"The Common Inheritance of the Two Americas."

"The Problem of Alcoholism in Chile."

"Education of the Indian."

The magazine has been warmly commended by Latin Americans of prominence, including the presidents of Guatemala and of Salvador and many ambassadors of South America.

The Bible in Porto Rican Schools

MRS. E. R. Hildreth, whose husband is head of the Presbyterian hospital in San Juan, has the distinction of being the first person in Porto Rico to carry the Bible into the public schools. After gaining the consent of the Department of Education she made a schedule which enabled her to visit several schools in San Juan every week, including the normal school and to read and tell Bible stories to the pupils. She was surprised to find that the teachers listened as attentively as the children, many of them confessing they had no idea the Bible was so full of practical truth, and fascinating narratives. Mrs. Hildreth's plan has made it possible for thousands of children to hear the Gospel who would otherwise grow up in ignorance of it.

A Successful Buenos Aires Mission

A METHODIST Mission in the crowded, working class district of Buenos Aires is open day and night. It is at once church, charity organization, employment bureau, orphanage and relief kitchen. The Sunday-school has an average attendance of three hundred, and the membership of the church is about the same. Fifty girls work in the sewing classes, making garments for the destitute. Thirty-six other children receive musical instruction, and are organized into the Sunday-school Orchestra.

The expenses of the institution, some six thousand dollars annually, are supplied by citizens of Buenos Aires.

Record of Christian Work.

A School of Agriculture

ONE significant feature of missionary accomplishment in Brazil is the large number from among the educated class who are enthusiastic church members. The government in the province of Rio Grande del Norte has offered to turn over the direction of its school of agriculture to mission control. This occupies 4000 hectares of planted land, and is provided with the buildings needed to operate an evangelical institute for young people, with an annex for agriculture.

In the number of organized, evangelical churches, and in membership Brazil leads South America.

Record of Christian Work.

EUROPE**Leaving the British Y. W. C. A.**

FINDING themselves out of harmony with many of the policies of the Young Women's Christian Association, a number of British branches have broken their connection with it and, together with the "Evangelical Y. W. C. A.," which had previously separated from the Association, have formed a Society to be known as the Christian Alliance of Women and Girls. The Irish Y. W. C. A., which dissociated itself

from the British National Association on the same ground some time ago, is to federate with the new Alliance, which it is hoped will become a power in carrying on spiritual and evangelistic work among the young women. It stands for the full inspiration and authority of the Bible as the Word of God, and seeks to win lives to the love and service of Christ.

The Christian.

Overseas Work Continues

NO LESS than 615 American men and women are continuing the war-time activities of the Y. M. C. A. in Europe. One branch of the work is that for Chinese coolies retained in France to help restore battle fields to cultivation. With these Chinamen are fifty-one Chinese-speaking Americans, principally former missionaries.

Sixteen men from the United States are staying with Russian prisoners in Germany until the two governments concerned can agree on the method of taking them back home. Poland has had a force of sixty-five workers cheering on its fighters; seventy six are in Czechoslovakia. An American sailors' hut is open under "Y" auspices in Constantinople. Roumania is being served by forty representatives of the American association and there are twenty-nine in Siberia.

Laymen's Movement for Italy

ITALY now has a "Laymen's Movement," organized under the title of the "National Association of the Evangelicals of Italy." The Association aims at effective, though not organic, unity of the Italian evangelical churches. It has a program of pensions for ministers, of schools, colleges and hospitals. It has branches in many places, and in each of these a monthly prayer meeting. That in Rome has an average attendance of four hundred.

Record of Christian Work.

A Striking Appeal

THE *Mission Suisse Romande*, an Evangelical Society, states it

needs as follows:

Budget for 1920.....	345,000 fr.
Needed per month.....	28,750 fr.
" " week.....	6,442 fr.
" " day.....	945 fr.
" " hour.....	39 fr.

If 8625 persons would agree to finance the Mission for one hour each, the entire budget would be covered. This would require but 1% of what the average workman earns in one hour. They also suggest the setting aside of the income from a bee-hive, a fruit tree or a field, for missionary work.

Russian Lepers

PASTOR Adam Podin of Russia, has for twenty years, been the only person from the outside world allowed to visit and minister to the inmates of the leper asylum in a remote district of Esthonia. In a letter to *The Christian* he says:

"There are about sixty men and women there, and God has blessed His Word to them, several having been converted. These unfortunates are utterly beyond the power to help themselves, being separated from their fellow-beings by government regulations. The distress in Russia is very great everywhere for everyone, but for these poor people it is far worse. The government supplies a very small quantity of black bread, barely enough to sustain life, and medicines are altogether unobtainable."

MOSLEM LANDS

American University of Beirut

THE name of the Syrian Protestant College, founded by Dr. Daniel Bliss in Beirut, Syria, in 1866, has been changed to the American University of Beirut. The trustees believe that because of the development of the college the former name no longer adequately expressed its work, purpose or scope.

Starting with sixteen students in a rented house, the institution now has a campus of 47 acres stretching along the Mediterranean shore; with 26 buildings, all of modern con-

struction and well adapted for the work. About 3000 graduates have been trained to take up many varieties of work and are scattered all over the Near East.

No successor to President Howard S. Bliss has as yet been appointed by the Board of Trustees.

American Boys' Orphanage

A FORMER Turkish military school on the Asiatic side of the Bosphorus was opened October 9 as an Armenian Boys' Orphanage. Instead of drilling boys to be army officers, these spacious quarters will shelter one thousand boys, the victims of war, and will train them for constructive work. At the opening the Armenian Patriarch made an address, speaking of the future of the boys who will there be cared for and instructed, and expressing his gratitude to all who had helped to make this possible. The Director, Mr. Aboulion, spoke of his desire to see the boys trained mentally as well as physically, looking toward building up the national life of the country.

The Orient.

Talas Hospital Destroyed

A CABLE message to the *Missionary Herald* states that the American Board Hospital at Talas in Asia Minor has been destroyed by fire. One third of the provisions and instruments were saved by Near East workers, and all workers and patients escaped unharmed. This hospital, near Caesarea (Kaisariya), was one of the largest and best equipped of the American Board institutions, which was placed at the disposal of the Near East Relief workers. It was of stone, three stories high, with sunny porches and set in a walled inclosure.

Transfer of Mardin Mission

UPON recommendation of the Eastern Turkey Mission, the Mardin Station of the American Board has been transferred to the Presbyterian Board in the interests

of more effective and economic administration.

Established in 1861, this station is located in northern Mesopotamia, and was the only station of the American Board where the Arabic tongue was used. In addition to its evangelistic work, it contained, in pre-war times, a high school for boys and another for girls; and a hospital and dispensary, which served a wide field in Mesopotamia and among Syrian peoples.

Missionary Herald.

INDIA

Children's League of Service

A "CHILDREN'S Guild of Service" has developed from the patriotism and spirit of helpfulness, manifested by the boys and girls of India during the war. The headquarters of the Guild are in Poona, with branches in Bombay, Surat and other centers. The objects are as follows:

(1) To keep alive in the children's minds the memory of the great ideals and objects for which the war was fought, and the lessons of heroism, patriotism and service which it taught.

(2) To teach them early to think of others who are worse off than themselves, and to try to help them.

(3) In order to give practical effect to the above objects, the funds raised by the members will be devoted to children's charities throughout the Presidency, primarily to such as especially benefit and help the children of soldiers who have fallen or been disabled in the War.

Girls up to any age and boys up to fourteen are eligible to membership.

Indian Standard.

Himalayan Mission Jubilee

THE Calcutta Auxiliary of the British and Foreign Bible Society passed a resolution regarding the jubilee of the Church of Scotland Mission in the Eastern Himalayas, rejoicing

"in the manifest blessing which has attended the labors of the Scottish missionaries and their Indian colleagues as shown in the building up of a church of over 8,000 Christians, the establishment of 200 schools and the organizing of other aux-

iliary agencies to secure the physical, mental and spiritual welfare of the people living in the Darjeeling and Kalimpong districts, in Sikkim and in the Dooars."

Mission News

Lutherans in India

SIXTY per cent of the budget for foreign missions of the United Lutheran Church is required for the India Mission. Of the 100,000 Christian converts in all fields, 98,000 are reported by the India Mission. The Guntur field alone reported 6000 baptisms during 1919, and the Rajahmundry field 3000. Of the 25 new missionaries sent out last fall, 16 went to India.

One of the most significant indications of the growth of Lutheran missions in India is the desire for a theological seminary, and the United Lutheran Convention has authorized the establishment of such a seminary.

The Lutheran.

CHINA

The Opium Curse Again

IT IS reported that last year Japan made a profit of over \$30,000,000 by smuggling opium in the form of morphine into China. No less than 28 tons of this powder were smuggled into China—enough for every man, woman and child of all China's four hundred millions to receive four hypodermic injections.

The authorities of England and America cannot claim to be ignorant of what is going on, and it is high time that Christians everywhere should demand that there be an end to this gigantic evil with all its ramifications.

A missionary in Hunan Province writes that unless something is done soon, and done effectively, the whole anti-opium battle will have to be fought again. Poppy seed has been imported into Hunan and many farmers have been forced to plant it. "Opium pills," says this missionary, "can be bought in every market town."

Community Service In Shanghai

A COMMUNITY Service League was organized in Shanghai in 1917, to arouse community consciousness and to render help to the poor. The League is conducted by an executive committee composed of one representative from each of the churches in the locality, and others elected out of the community. The first work of the League was a Christmas entertainment given to 500 children of the poor. In 1918, this number was doubled, and trebled in 1919. Membership fees, contributions and special funds provide the finances.

A free school, originally intended for children of beggars, but afterwards admitting children of ricksha coolies, has more applicants than can be accommodated. Lectures are given from time to time on hygiene, patriotism and religion.

Work for Buddhist Monks

BUDDHISM is being revived in China as well as in Japan. One monastery in Kansu has ordained a thousand Buddhist monks in a year, and there are more than a million monks and nuns in all China. Temples in the Yangtze Valley are being built and repaired, literature is being circulated and many students are becoming Buddhists. A Lutheran missionary of Shekow writes in the *Chinese Recorder* of a small Christian Brotherhood among Chinese Buddhist monks. To encourage this open-minded attitude an institute is planned to afford a contact where opportunity is given for study of the Bible. There will also be courses offered for baptized monks, to prepare them as evangelistic teachers.

Christian High School in Changsha

AT CHANGSHA, Hunan Province, a high school for girls was opened last year by Miss Tseng. The school has grown steadily, and is now said to be one of the most promising educational efforts in China. Miss

Tseng, who took her degree in science at London University with honors has named the school "I-Fang" (Garden of Fragrance), and has chosen as its motto the words "Loyalty and Sympathy," with which, in the sixth century, her ancestor, a famous interpreter of the system of Confucius, summed up his teaching. Miss Tseng, who is an earnest Christian, was formerly a pupil at the C. M. S. Mary Vaughan High School at Hangchow.

The Christian.

JAPAN—CHOSEN

Japanese Woman Emigrants

ONE in every fifty-five Japanese is an emigrant. By the latest statistics from Tokyo there are 252,863 Japanese in the United States, Canada and the Hawaiian Islands, and 32,429 in the various countries of South America, with the number rapidly increasing. There are said to be only 9,151 Japanese in all Europe, and 35,866 in Southern Asia, the East Indies, the Philippines and Australia. The largest numbers are in the nearby countries—Manchuria has 404,847 and China 58,438. Two-fifths of the total number are women.

The idea of doing something for Japanese women immigrants has taken shape in the minds of Japanese Christian women of our western ports, and a corps of volunteer workers in the various places where the immigrant women go to live, follow them up by friendly calls, and so far as possible get them into Christian churches. Women workers in both Yokohama and Kobe who have themselves lived abroad are prepared to give advice and assistance to the emigrant women. As many as possible are talked with personally, social customs of the new country are explained and the Christian Message given. Each woman receives a pamphlet of advice to travelers and a tract giving the substance of Gospel truths.

The development of the individual emigrant becomes a thing of strate-

gic importance when it is realized that the bulk of these people come from the remote and least evangelized sections of Japan.

Japan Evangelist.

Forty Years of Association Work

THE fortieth anniversary of the Tokyo Young Men's Christian Association was celebrated June 6, 1920. Mr. Yammamoto, the General Secretary, gave a historical sketch of the work and reviewed its growth. Previous to its organization there existed a society called "The Christian Association," which, upon dissolving, bequeathed its library of 800 volumes to the new Y. M. C. A. The Association English school is thirty years old, and class rooms seating 80 have had 160 enrolled the past three years.

Receptions to new students who have arrived in Tokyo are held twice a year. Two religious and educational meetings have been held weekly with an attendance of 150. A Library and Reading Room containing all current Japanese magazines and newspapers, and many English ones attracts over fifty men a day.

All funds for current expenses have been raised in Japan.

Japan Evangelist.

Children of Boat Dwellers

THE Water Police of Yokohama took a census last spring of children of school age who are living on the various types of small craft in Yokohama harbor. They estimate that upon the 5000 or more boats used as homes some 12,000 children of school age are growing up in ignorance. The frequent change of location presents a difficulty in any plan for their schooling. One suggested scheme is to establish boarding schools, to which children may be sent while acquiring some degree of learning.

Workshop of the Late Mikado

THE fact that Japan is not yet a Christian nation was emphasized

last November when vast crowds assembled to worship the spirit of the late Mikado Mutsuhito, at a shrine just opened in Tokyo. The present emperor and empress had their special time of worship, the whole city was illuminated and public exhibitions of theatrical shows and geisha dances were given on open air stages in all the wards of the city.

Congregationalist and Advance.

"Pencil Day" for Sunday Schools

THE National Sunday School Association of Japan plans to erect a building in Tokyo as headquarters for the growing Sunday-school work of the Empire. Some funds for the purpose are in hand, and further sums are pledged. As a means of swelling the fund September 23d was designated as "Pencil Day," and 1,200,000 pencils inscribed "World's Eighth Sunday School Convention, Tokyo, 1920" were sold at two for 10 sen (5 cents). All the Sunday-schools in Japan cooperated in this plan. Tokyo's allotment of 300,000 pencils was sold in three hours' time.

Magazine for Korean Women

THE SIN YAW CHA, "New Woman," started in March of last year, is the first magazine for women in Korea which is edited and published by women. The sales have been about 2000 copies for each issue. A partial table of contents indicates the scope of the magazine:

Editorial.

Coming of Spring—a Poem.

The Needs of Young Women.

The Claims and Management of "The New Woman."

Please Answer. (Question Department).

Present Day Problems.

The Well Regulated Home.

Impressions of the "New Woman."

The Old Maid's Life.

Men's Failings.

The Equality of Men and Women.

The Life of a Nurse.

The spirit of the magazine is optimistic, looking toward the uplift of Korean women.

Korean Mission Field.

Ten Years of Foreign Missions

WOMEN'S missionary societies in Korea date back to 1910, and the first missionary was sent out in 1913. At the close of a decade, there are now 125 such societies, with about fifty more not yet fully organized. Once each year is held what may be called a synodical missionary meeting. This year unusual enthusiasm was manifest and when the collection was taken for foreign missions nearly 1000 yen was subscribed in one evening. In this collection were counted thirty-one wedding rings, three silver wedding ornaments, and three new hair-ribbons—these last evidently given by little girls. Four women pledged an annual payment of 100 yen each for foreign missions.

Korea Mission Field.

AFRICA

Field Waiting for Workers

TO enter a new region of African country, devastated and ruined by war, to start reconstruction, to reopen schools and churches, to be pastor, builder, carpenter, doctor, and everything else in one, is difficult but exhilarating.

Rev. O. R. Mackenzie of the Scottish Free Church Mission has undertaken this task in Tanganyika, East Africa. The total population under his care is about 225,000, speaking many different languages. The country is divided into five well-defined areas, in each of which Mr. Mackenzie proposes that a station be placed, the central one to be at Rutenganio, the second at Isoko, the third at Manow, the fourth at Utengule and Mbosi and the fifth at Tandala or Bulungwa.

The whole region is rich in agricultural possibilities, and is likely to develop rapidly since it is proposed to establish a large European colony in it. Mr. Mackenzie appeals to the young men and women of his Church to rise to this opportunity for "teaching, healing, or bringing the light of home to places where home is noth-

ing but a hut without a thought of higher things, a hut for the body and a hut for the soul."

United Free Church Record.

Disciples' Congo Mission

THE Disciples' Congo Mission met in annual conference at Lotumbe on the banks of the Momboyo River from March 27 until April 5. There were twenty-one missionaries present.

A regular program was followed, one day's subject dealing mostly with native topics, such as sermons in the vernacular, and the need of instruction in questions of hygiene and purity. An evening was given to the recent survey of the Sanga River, and maps and charts were shown. How to unify the differing African dialects, which are as numerous as the days in the year, was discussed in its relation to cooperation among the missions. A new station, Mondombe, eleven days by steamer from Bolenge, is to be opened this year.

As far as statistics can show the success of twenty-one years' labor the following figures tell the story:

Number of missionaries, 29; native evangelists, 313; present church membership, 7,173. The year's offerings were \$3,404.78. The number of schools is 240, and the enrolment is 3,963. There are three hospitals and 25,977 treatments were given during the year. Sunday-school scholars number 5,188, assembling in 215 schools.

World Call.

Training Teachers in the Congo

AN Institute has been started at Yakusu on the Upper Congo, where three hundred students, who are at work teaching the Gospel in that vast region, gather regularly each year to study the Bible. Every teacher comes into the station twice a year for a period of six weeks at a time for training, going out again to impart the things learned. This method is proving an effective one. Two thousand fresh inquirers are at

present waiting for the missionary's visit to be baptized.

Thriving Transvaal Mission

IN THE seventeen years' history of the English Methodist Mission in the Transvaal about fifty-five thousand persons have been baptized, of whom more than twenty thousand were adults gathered out of heathenism and received into the church, after long probation and careful instruction. An average of eighteen adults are baptized every Sunday. This Mission has an army of 2750 unpaid native preachers, who minister week after week to their own people. In Swaziland, plans are being considered for training African women as preachers.

Torpedoed Manuscript Recovered

AN INTERESTING incident is related in the "Church Missionary Gleaner" for November with reference to the recovery of valuable manuscripts belonging to the late Archdeacon Dennis of the Niger Mission, who was a victim of German "frightfulness" when returning home on the "Karina" in 1917. He had with him at the time of the disaster the bulky manuscript of his English-Ibo dictionary, the sequel to his translation of the Bible into Ibo on which he had spent twenty-three years' work. Some time after his death these papers were washed up on the coast of Wales, and they are now at the C. M. S. Headquarters in London. The last words translated by Archdeacon Dennis were "Our God is a God of love."

Industrial Mission for Zulus

THE Church of England has an industrial training home for boys and girls in Zululand which does an important work in preparing the way for better living conditions among the natives. The Institute does not attempt to turn out skilled artisans, the time spent there is too short, but the boys go out from their three years' training, equipped to raise the

standards of family life, and benefit their whole community. It is all but impossible for a people to live and sleep on the ground, without windows or furniture, and yet maintain clean, moral, Christian ideals. A great step upward is made when people are taught to live in well lighted, well ventilated rooms, with some simple furniture.

The Mission Field.

Spain's Protestant Colony

ALMOST all that remains to Spain of her once gigantic colonial empire is the island of Fernando Po, off the Coast of Africa. It is a curious fact that although Spain is the most Catholic of nations and the few Protestants in the kingdom are obliged to fight continuously for any shreds of religious toleration, the population of this African island is predominately Protestant, and lives in comparative religious peace. The black natives are about 22,000 in number.

Record of Christian Work.

AUSTRALIA AND THE ISLANDS

The Aborigines of Australia

THE position of the Australian aborigine in the scale of intelligence has been an open question among ethnologists, but the more his outlook on life has been observed, the greater is the inclination to accord him a place above the lowest. The Presbyterian Mission at Napoon, North Queensland, is an example of what devoted workers can make out of most unpromising material. The natives have not only been taught the Christian faith, but have attained a considerable degree of efficiency in the manual arts, even though they spent their childhood in the wild bush. The most satisfactory work has been done among the children, and although the problem of the preservation of the pure-blooded aborigines is a serious one, no one doubts that its only solution is to be found in the education of their children in the white man's ideas of sanitation

and cleanliness of mind and body.

Australian Christian World.

Japanizing the Marshall Islands

THE Marshall Islands are rapidly being transformed into a New Japan. The trade of the group, which in pre-German days was largely with Australia, is now almost wholly with Japan. The Japanese language is being taught in the schools, the people are now dressing like the Japanese, and the whole place is being run on Japanese lines. There are still a few whites in the Marshalls, but there is a distinct impression that they are not very welcome. The American Board of Missions has been represented in the group for many years.

Australian Christian World.

Missionary to Moros

MATIAS CAUDRA, a conscientious convert from Islam, was ordained last year to preach among the Moros on Siasi island in the Sulu Archipelago. There are only three other Christians on the island.

The Sultan of Sulu is the head of the Mohammedan religion there. The Hadjis, priests, are Arabs sent from Mecca. They read the Koran in a language that neither they nor the people understand. Caudra has the English version of their sacred book and is familiar with its teachings; he puts it into the language of the people when he is talking to them, and they have to admit that he knows more about their religion than they do.

World Call.

Japanese Mission to the Carolines

THE Japanese government, finding that some thirty-five churches, more than thirty regularly appointed Christian workers and several thousand church members in the Carolines had been suddenly deprived of spiritual leadership when Germany was driven from the Islands, turned to the Kumiai churches to see if they could not supply the Christian leaders required. Those churches could not

take on this missionary task in addition to what they were doing in Korea, Manchuria and Formosa; so an undenominational society was organized, under the leadership of Dr. Kozaki, a Kumiai leader in Tokyo. Three Japanese families have been sent as missionaries, one to Ponape and two to Truk.

OBITUARY NOTES

Dr. Stearns of Germantown, Pa.

ON November 6, Rev. D. M. Stearns, D. D., pastor of a comparatively small church in Germantown, Pa., entered into rest. As a preacher in his own church, where he had been a pastor for over thirty years, Dr. Stearns was not widely known, but his influence extended over the eastern portion of the United States, and to many foreign lands, through the Bible classes conducted by him each week, and the gifts to various independent missionary causes. Dr. Stearns looked upon his church not as his field, but as his force of workers. They loaned him for a larger work in neighboring cities, and supported him by their gifts and their prayers. He exerted a wide influence, not only in teaching the Bible but in interesting thousands of men and women in the work of God throughout the world. In one year, the gifts to various Christian causes amounted to over \$95,000, and in the thirty-two years during which he conducted these classes, the gifts received and distributed were considerably over a million dollars.

Mrs. W. W. Peet of Turkey

MRS. WILLIAM W. PEET, wife of the Treasurer of the American Mission in Turkey, died October 20, at Constantinople where she had been stationed with her husband since September 1, 1881. From 1917 to 1919, when diplomatic relations between America and Turkey were severed, Dr. and Mrs. Peet were in America, but returned at the earliest possible date to take an active part in the various relief organizations.

THE MISSIONARY LIBRARY

The Army and Religion. Edited by D. S. Cairns. 12mo. 447 pp. \$2.00. The Association Press, New York. 1920.

It would be difficult to present the religious revelation and results of the war more skilfully and judiciously than they are presented in this report of the inquiry conducted under the auspices of a special British Committee on "The Bearing of the War on the Religious Life of the Nation." The volume is based on the replies to a questionnaire sent out to a number of individuals and groups, including army officers and privates, chaplains, doctors, nurses, hut leaders and others, to inquire what men are thinking since the war on religion and morality, what changes have been caused by the war, and what is the new relation of men to the churches. The words of witnesses are quoted in Part One and are commented upon by the editor in Part Two.

The report shows that probably four-fifths of the young men of Great Britain have no vital connection with any of the churches, and that these men have fundamental misunderstanding as to the Christian faith and ideals of life. Dr. Cairns believes that the churches are largely responsible for this unfortunate condition. He studies the causes that have contributed to this alienation of men from the Church, and suggests the grounds of hope for retrieving the situation. First, there is the inexhaustible power of God; second, there is the good that is discoverable in man; third, there is the fact that men are irreligious because they are ignorant of Christianity and not because they have wilfully rejected Christ. What is needed is a campaign of Christian evangelism, with a true interpretation of God, a clear revelation of the divine Christ, a faithful teaching of the Bible and a new dependence on the Spirit of God. Dr. Cairns also believes that the Church must make clear the Christian ideal for society. He truly says: "The first need is not a church devoted to reform but a deepened sense of God—spiritual regeneration.

We need a new spirit of fel-
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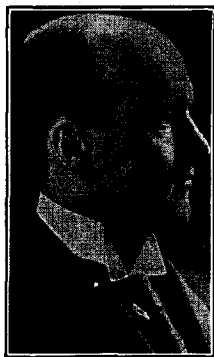
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lowship in the Church. . . . The Church must bear witness by individual members who put Christian principles to proof in life and business, and by its social gospel."

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Through Santo Domingo and Haiti. By S. G. Inman. Pamphlet. Committee on Cooperation in Latin America. New York. 1920.

It would be well if those who are reading the garbled and partisan newspaper accounts of the American occupation of Haiti would read this pamphlet in which Mr. Inman records what he actually saw in his recent visit to the Island. He has sympathy for the unlettered and semi-savage natives, and also for the United States marines who face a difficult task in endeavoring to pacify the marauding bandits. Mr. Inman gives a great deal of valuable and reliable information on the history, resources, social conditions and religious problems of the two republics of Santo Domingo and Haiti. There is also a useful bibliography of recent books and articles.

Evangelische Missionskunde. Dr. Julius Richter. 8vo. 463 pp. Leipzig and Erlangen. Germany. 1920.

This new book by the veteran authority on Christian missions contains a discussion of the latest phases in missionary theory and practice. It is comprehensive, as is evident from the fact that it discusses the Biblical Foundation, the Theory of Missions, the Apologetics of Missions and the History of Missions.

In the treatment of the Biblical Foundation, the author bases his discussion entirely on the findings of certain recent schools of theology. The very first sentence which reads: "It is one of the most magnificent aspects of the Old Testament economy of salvation that the idea of God is developed from the tribal God of the nomad Hebrews to God, the Holog, the transmundane." The REVIEW emphatically disagrees with this

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statement as unproven and contrary to Biblical teachings.

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The method of presenting the Gospel to the adherents of various non-Christian beliefs is the real object of the section on the Apologetics of Missions. This part of the book contains an introduction to the principal ethnic religions according to modern German ideas.

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Mr. Friend o' Man. By Jay T. Stocking. 12mo. 130 pp. paper or cloth. Interchurch World Movement. New York. 1920.

This is a classic for children, and is written to instil into their hearts and conduct the Spirit of Christ in their dealings with others. It is a fairy story with a purpose and suitable to children from ten years old and upward. Mr. "Wise and Wonder Man" tells how the city of "As it Was" is transformed into the ideal city of "Is to Be" by the influence of Mr. "Friend o' Man." The ideals of the best church in town, the best people, the rolls of honor, the spirit of the flag and the road to success—these are Christian ideals interpreted in the language that children will understand. The one criticism we would offer is that there is nothing avowedly Christian in the book. The author takes for granted that readers will understand, but he does not give the credit to Christ for these ideals, nor does he indicate that Christ's power is needed to fulfil them.

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Students and World Advance. The Convention at Des Moines. 1920. vo. 8. 654 pp. \$2.50 Student Volunteer Movement, New York.

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The People, the Land and the Book. Edited by B. A. M. Schapiro. Hebrew Christian Publication Society, Bible House, New York.

This little publication is full of interesting information about the Jews, their Scriptures, customs, present condition and future. The editor is an intelligent, educated Hebrew Christian, and the managing director of the Hebrew Christian Publication Society, of which Bishop Charles S. Burch of New York was president. The Society also publishes a number of helpful tracts, such as those on the "Jewish Sacrifices," "The Law and the Gospel," etc. These tracts are issued for free distribution.

The Living Christ. By Charles Wood, D. D. 8vo. 218 pp. \$1.25 net. Fleming H. Revell Co., New York and Chicago. 1919.

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"In the person of Mr. B.A.M. Schapiro, the Managing Director, the Society possesses a man of rare qualities. A Jew by birth, and a Christian by rebirth, he brings to his task a knowledge of Hebrew, Yiddish, and of the Talmud and Jewish Traditions which affords him a wide field of thought. His grasp of the essential doctrines of the Christian faith is comprehensive and convincing. His spiritual insight is keen and his devotion to our Lord Jesus (tried in the fires) is indicative of his call to His service. He loves his people and he writes for them with apostolic zeal. Eminent scholars have strongly endorsed his works and not a few have personally commended his methods, during the past quarter of a century.

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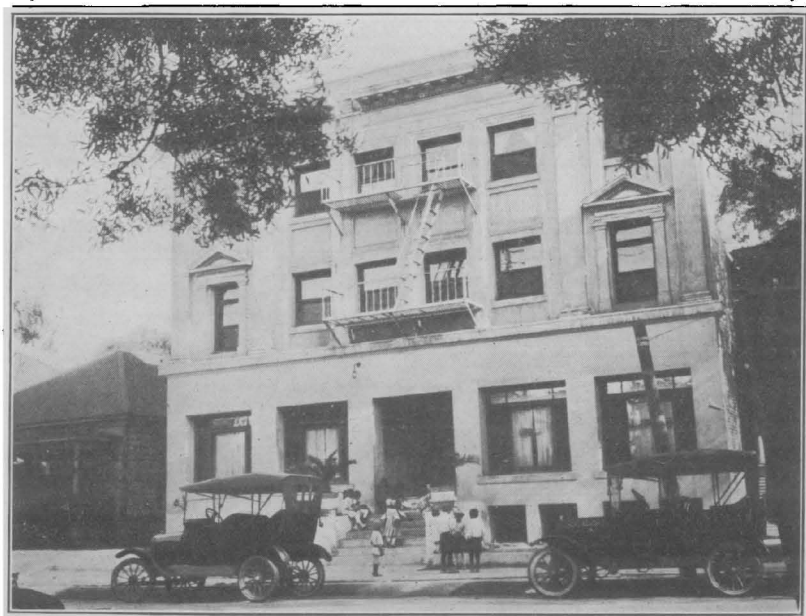
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Chinese Students Attending a Christian Conference in Wisconsin



A Disciples' Mission for Japanese in Los Angeles, California
CHRISTIAN INFLUENCE ON ORIENTALS IN AMERICA

THE MISSIONARY REVIEW^{of} the WORLD

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PRAYER AND THE PRESENT CRISIS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RECRUITING CHINESE STUDENTS

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

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

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

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

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

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

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

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

EDUCATION AND EVANGELISM IN KOREA

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

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

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

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

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

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

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

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

"The gratifying thing about this movement has been the way

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

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

ANTI-CASTE SENTIMENT IN INDIA

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

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

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

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

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

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

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

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

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

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

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

MAKING INVESTMENTS THAT PAY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE AFTERMATH OF THE TOKYO CONVENTION

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

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

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

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

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

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

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

The New Near East

BY SHERWOOD EDDY, LL. D., NEW YORK

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

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

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

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

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

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

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

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

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

FOUNDATIONS OF NATIONAL LIFE

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

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

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

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

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

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

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

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

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

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

HOW CAN WE WIN MOSLEMS?

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

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

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

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

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

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

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

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

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

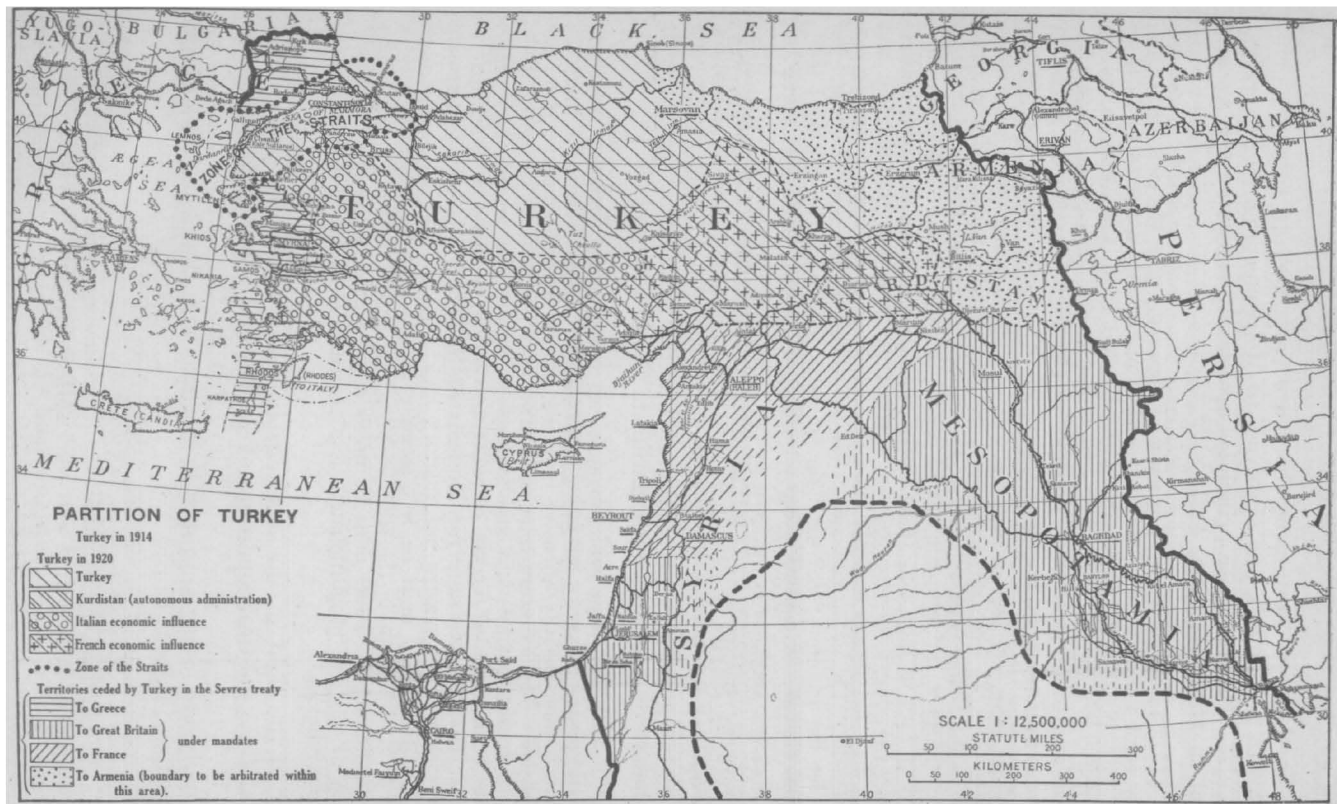
3. Mohammed must be left severely alone.

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

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

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

—John E. Edgerton.



(See page 108).

MAP SHOWING CHANGES IN ASIATIC TURKEY ACCORDING TO THE RECENT TREATIES

The Turkish Treaty and Missions

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

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

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

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

THE TREATY AND POLITICAL CHANGES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW TERRITORIAL DIVISIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NEW HIGHWAY CONSTRUCTED

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

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

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

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

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

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

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

ADJUSTMENTS OF CHRISTIAN MISSIONS

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

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

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

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

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

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

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

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

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

IMMEDIATE RELIEF FOR ARMENIANS NEEDED

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

Popular Idolatry In China

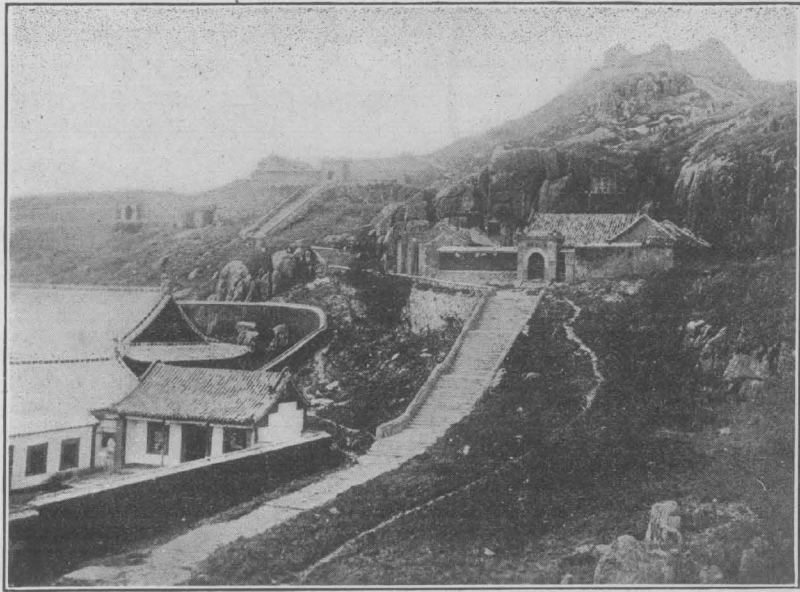
A visit to the Sacred Mountain of Shantung

BY REV. CHARLES E. SCOTT, TSINANFU, CHINA

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

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

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



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

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

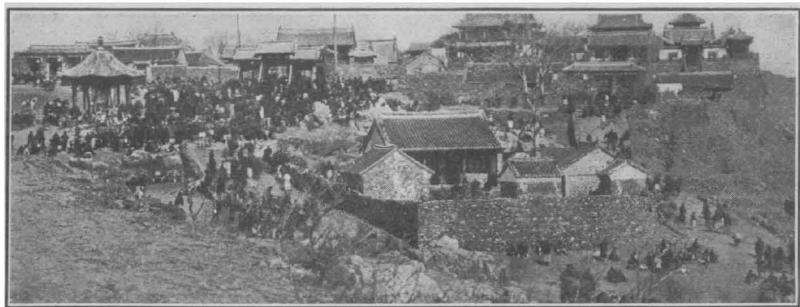
Some pilgrims come on horses, mules or asses, all gaily bedecked; others walk beside animals carrying on their backs small wooden replicas of the Temple of "The Old She-Devil" (as she was jocularly called) whose little image of wood is inside. It is considered deferential to bring these diminutive effigies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

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

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

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

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



THE MANY TEMPLES AND SHRINES AT THE SUMMIT OF THE MOUNT

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

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

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

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

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

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



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



TYPICAL BEGGAR ON THE MOUNT

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

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



MISSIONARY AND EVANGELISTS JOGGING ALONG TOWARD PILGRIMAGE MOUNT

All ride, or none. The Chinese are too democratic for any other arrangement.

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

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

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

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

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

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

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

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



PEOPLE CROWDING UP STEPS OF MAIN TEMPLE TO WORSHIP

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

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

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

A CHINESE ON NICODEMUS' PROBLEM

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



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

Cambodia—A Neglected Land

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

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

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

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

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

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

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



SOME OF THE HOUSES IN WHICH CAMBODIANS LIVE

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

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

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



A RACING BOAT OF THE CAMBODIANS

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

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

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

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

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



A CAMBODIAN PERFORMING HIS DEVOTIONS

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

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

Indian Nationalism and Missions

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



A JAPANESE KINDERGARTEN OF THE DISCIPLES' MISSION, LOS ANGELES

The Orientals on the Pacific Coast

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

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

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

Denominations at work—14

Missions for Chinese in northern California—43.

Missions for Chinese in southern California—10.

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

Missions for Japanese in northern California—40.

Missions for Japanese in southern California—32.

Korean missions in the whole state of California—15.

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

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

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

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

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

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

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



SHALL THEY WORSHIP THIS IN
AMERICA?

An Idol in a Chinese Temple in Portland, Oregon

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

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

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

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

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



THE INTERIOR OF A CHINESE PRESBYTERIAN CHURCH IN SAN FRANCISCO

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

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

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

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

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

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

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

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

The Missionary Ministry of D. M. Stearns

A brief account of a remarkable life and service.

BY STELLA C. DUNKELBERGER, GERMANTOWN, PA.

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

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

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

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

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

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

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

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

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

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

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

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

Woman's Foreign Mission Bulletin

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

THE EDITOR'S MESSAGE

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

Interdenominational Institutions on the Foreign Field

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

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

Methodist Episcopal Church:

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

Methodist Episcopal, South:

Miss Belle H. Bennett

American Baptist Church

Mrs. H. W. Peabody

Mrs. W. A. Montgomery

Congregational Church:

Dr. James L. Barton

Miss Kate Lamson

Canadian Presbyterian Church

Christian Church

Mrs. Anna R. Atwater

Presbyterian Church, U. S. A.

Dr. Robert E. Speer

Miss Margaret E. Hodge

Reformed Church in America

Dr. W. I. Chamberlain

Mrs. DeWitt Knox

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

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

Yenching, Nu Tsu, China

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

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

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

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

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

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

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

Ginling College

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

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

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

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

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

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

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

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

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

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

Shanghai School for Nurses

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

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

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

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

Woman's Christian College, Tokyo

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

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

Medical School for Women, Vellore

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

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

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

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

Woman's Christian College, Madras

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

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

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

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

BEST METHODS

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

MANY METHODS OF MANY MINDS

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

BIRTHDAYS THAT COUNT

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

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

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

A SUCCESSFUL IMMIGRATION MEETING

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

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

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

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

Jamestown, 1607
Plymouth, 1620

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

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

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

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

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

tures of the work of their own Boards.²

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

VARY THE MEETING PLACE

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

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

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

ANTI-RUTS RECIPES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

TWO BIBLE READING SUGGESTIONS

The theme "The Bible and Mis-

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

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

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

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

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

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

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

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

* * * * *

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

A COLLEGE PICTURE FRAME

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

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

USING CITY LIBRARIES

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

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

CHRISTIAN AMERICANIZATION PLAY

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

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

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

SIX CIRCLES OF PROGRESSION

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

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

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

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

A \$500 INVESTMENT

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

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

¹Six copies of the play, entitled "Immigrants All," may be secured for three dollars from Mrs. M. B. Lee, 3129 Portland Avenue, Minneapolis, Minnesota.

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

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

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

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

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

A FARMER'S SEED SOWING

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

THE PRAYER WHEEL

By FLORENCE MALLALIEN RIFFEL

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

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

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

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

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

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

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

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

ONE METHOD OF RECRUITING

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

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

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

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

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

TEN MISSIONARY NEEDS

Bishop Joseph F. Berry, Philadelphia, Pa.

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

NEWS FROM MANY LANDS



CHINA

The Old and the New

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

Extent of the Famine

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

Institution for the Blind

THERE are in Kiangsu province at least five thousand blind boys be-

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

Introducing Coolies to the Missionaries

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

Need for Agricultural Reform

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

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

From Prisoner to Pastor

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

Korean School in China

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

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

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

White Son Pray for Yellow Son

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

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

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

JAPAN

The Printed Page Bears Fruit

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

"Loving Neighbor" Institute

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

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

Japan's New Religion

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

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

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

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

The Monkey Temple

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

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

Japan Evangelist.

The New Korean Women

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

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

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

Women's Educational Association

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

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

SIAM AND MALAYSIA

Teaching of Buddhism Urged

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

Immigration to Malaysia

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

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

C. M. S. Review

INDIA

The Work of a Famine Wait

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

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

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

Duyanodaya

Mahrattas Seek Purer Religion

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

The Mission Field

Catholics Become Mohammedans

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

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

Christian Patriot.

MOSLEM LANDS

America Educating Armenians

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

Save a Syrian Orphanage

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

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

"Only a Woman"

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

Scarcity of Bible Women

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

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

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

Boy's Home, Khartum

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

United Presbyterian

Magazine for Armenian Children

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

Cairo's Outcast Waifs

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

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

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

The Khalifate

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

Egyptian Gazette

AFRICA

In Algiers

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

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

Successes in Nigeria

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

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

New Bible House at Lagos

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

Christian Express

General Congo Conference

PERMISSION has been granted by the French government for a

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

Salvationists in West Africa

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

C. M. S. Review

Sadhu Sundar Singh Impresses Africans

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

EUROPE

Christian Campaign in England

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

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

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

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

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

Congregationalist

Gospel Distribution in France

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

Baptist Work in Europe

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

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

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

Gospel Work in Poland

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

Russia and the Bible

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

Of all European countries modern

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

The Bible in Greece

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

Christian Advocate

LATIN AMERICA

A Saving Force on Canal Zone

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

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

Gains in Mexico

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

Tithing in Chile

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

The Challenge of Brazil

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

Public education in Brazil scarcely

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

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

Presbyterian of the South

A Suggestion—Publicity

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

NORTH AMERICA

Christian Daily Appears

THE first number of the "American Daily Standard," the Christian daily of Chicago, appeared December 22, in the form of a Christmas edition. It is issued every evening except Sunday, and there will be no Sunday work at the publication plant. In addition to the United Press news service, there are included a home department, children's page, agricultural column, church page and financial business and market news.

Results From Prohibition

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

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

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

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

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

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

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

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

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

Missions in the Lutheran Church

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

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

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

N. J. Löhre

Preaching in the California Oil Fields

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

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

ISLANDS OF THE PACIFIC

Holiness Convention in New Hebrides

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

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

The New Hebrides

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

GENERAL

Day of Prayer for Students

THE World's Student Christian Federation has asked for the observance of Sunday, February 27, 1921, as the Universal Day of Prayer for Students.

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

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

all and vindicate Christianity to the world?"

OBITUARY

Dr. Mark Williams of China

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

Dr. Macalister of India

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

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

William Baker of Ireland

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

THE MISSIONARY LIBRARY



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

LEPERS

LEPERS

America's Share in World Task

If you are willing to add your gift to others of like character toward alleviating the suffering of lepers in all lands, and ultimately Ridding the World of Leprosy, please send your gift to the Treasurer of

THE AMERICAN MISSION TO LEPERS, INC.

The 1921 budget asked of America for This World Wide Call is \$219,150, or the equivalent of \$5 each twelve minutes, or \$25 each hour of the day and night. Gifts large or small will be gratefully acknowledged, and may be sent through any authorized local Representative or to the Treasurer. The Society owns and controls Stations (with hospitals, homes etc.) at fifty-three different parts of its world wide field. It makes grants of money, material and service to many other stations conducted by Mission boards or by local native Governments.

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LEPERS

LEPERS

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MISSIONARY PERSONALS

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

* * *

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

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

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

Two Hours with China's Christian General

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

"Saving One's Face" in China

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

China's New Stand for the Old Faith

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

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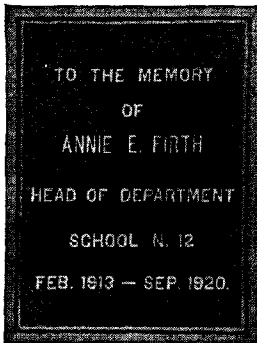
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NEW BOOKS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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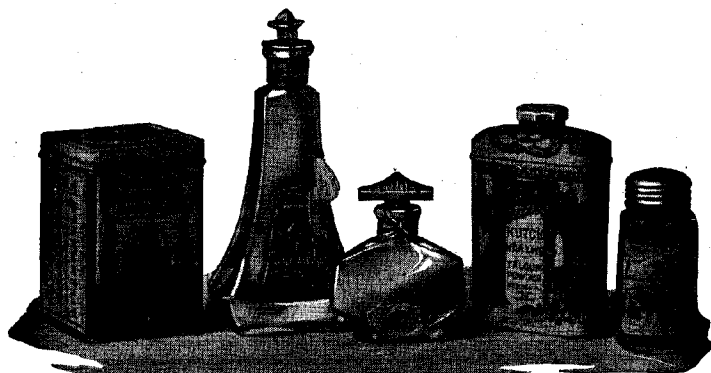
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Editorial and Business Chat

THE "REVIEW" AND THE MISSION BOARDS

AT THE FOREIGN MISSIONS CONFERENCE

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

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

AT THE HOME MISSION COUNCIL

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

Continued on p. 255

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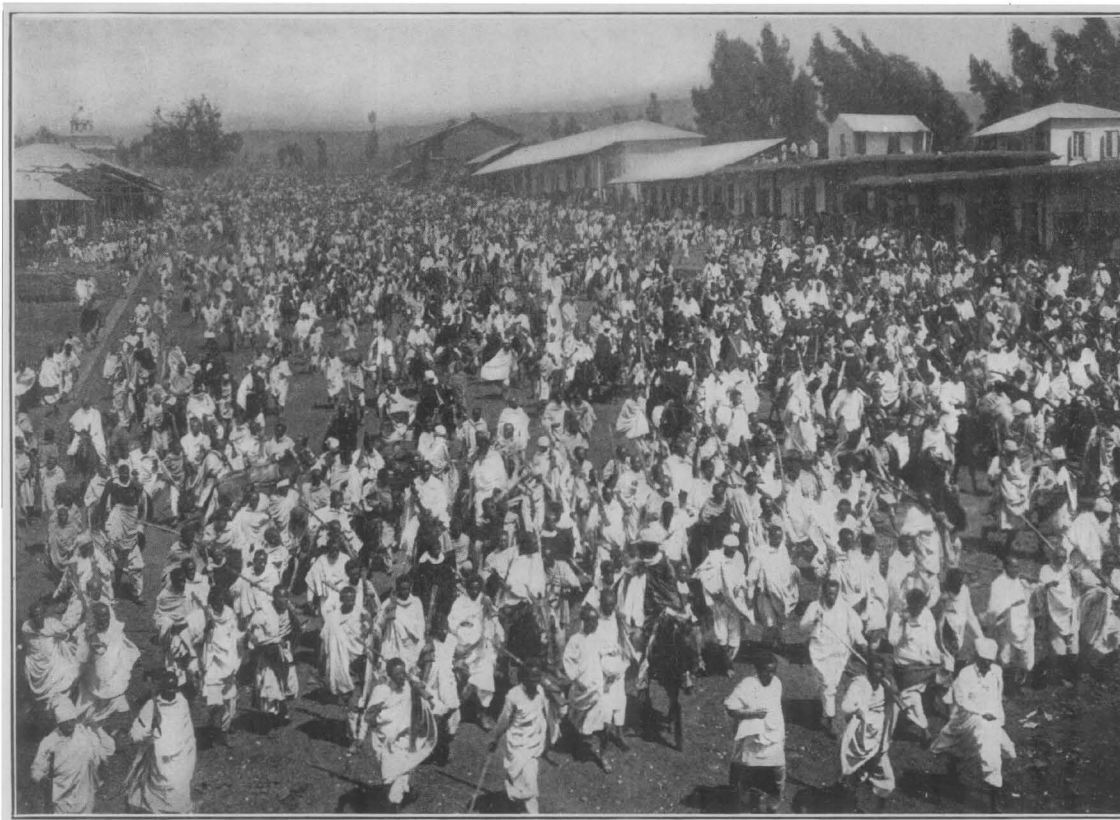
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A STATE PROCESSION IN ABYSSINIA—THE MOST ANCIENT MONARCHY

A Prince is riding through the main street of the capital, Addis Abeba

THE MISSIONARY REVIEW *of the* WORLD

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XIV

MARCH, 1921

NUMBER
THREE

AN INTERNATIONAL MISSIONARY COMMITTEE

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

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

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

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

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

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

The functions of the Committee shall be:

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

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

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

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

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

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

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

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

Rev. C. C. B. Bardsley.
Rev. J. L. Barton, D. D.
Pasteur D. Couve.
Dr. Karl Fries
Rev. Principal Gandier, D. D.
Zendingsdirektor J. W. Gunning, D. D.
Mr. F. H. Hawkins

Rev. Bishop Hennig, D. D.
Rev. Frank Mason North, D. D.
Rev. J. H. Ritson, D. D.
Rev. Paul de Schweinitz, D. D.
Dr. Robert E. Speer
Rt. Rev. Dr. Talbot.

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

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

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

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

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

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

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

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

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

CONFERENCE ON HOME MISSIONS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

UNITED CONFERENCES OF WOMEN

THE increasing spirit of cooperation among denominational mission Boards is evident in the conferences that bring together the various agencies which face similar tasks from different points of view. These conferences bring together workers to consider related problems, and to formulate interdependent plans and policies. The joint session of the Executive Committees of the Federation of Women's Boards of Foreign Missions of North America and the Council of Women for Home Missions, which met in New York in January, was the first time that these women's home and foreign agencies have been brought together. For many years, while some denominations have united their home and foreign mission work under one organization, there has been generally a distinct line of cleavage between the two spheres of service, so that the foreign mission task and mission work in the home land have had few points of contact. The January joint meeting, however, reviewed as a unit the recent achievements in unification of methods, discussed plans for increase in efficiency and planned the lines along which advance should be made.

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

INDIAN CHRISTIANS ON INDIA'S UNREST

AT A time like the present when men's minds are excited and their passions are aroused by real or fancied wrongs and by ambition for power, it is profitable to look to the foundations of our convictions, and to tone down our ambitions to meet the requirements of Christian ideals. The members of the National Missionary Council of India, Burma and Ceylon have recently sent out a statement that should have the effect of quieting and stabilizing the Christians of the Indian Empire. The principles include (1) the oneness of humanity as the basis of society in God's plan; (2) the infinite value of each human soul as shown by the death of Christ for all; (3) the duty of each individual to serve his fellow-man; (4) equal justice for all in industrial and political relationships—

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

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

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

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

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

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

PROTESTANT WORK IN SANTO DOMINGO

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

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

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

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

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

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

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

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

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

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

In Sanchez, a new church building is nearing completion.

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

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

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

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

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

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

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

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

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

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

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

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

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

WHY HELP THE CHINESE FAMINE SUFFERERS

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

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

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

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

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



PRINCE LIDJ YASSU OF ABYSSINIA IN ROYAL ATTIRE

Abyssinia—The Most Ancient Monarchy

BY C. T. HOOPER, PORT SAID, EGYPT

Agent of the British and Foreign Missionary Society

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

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

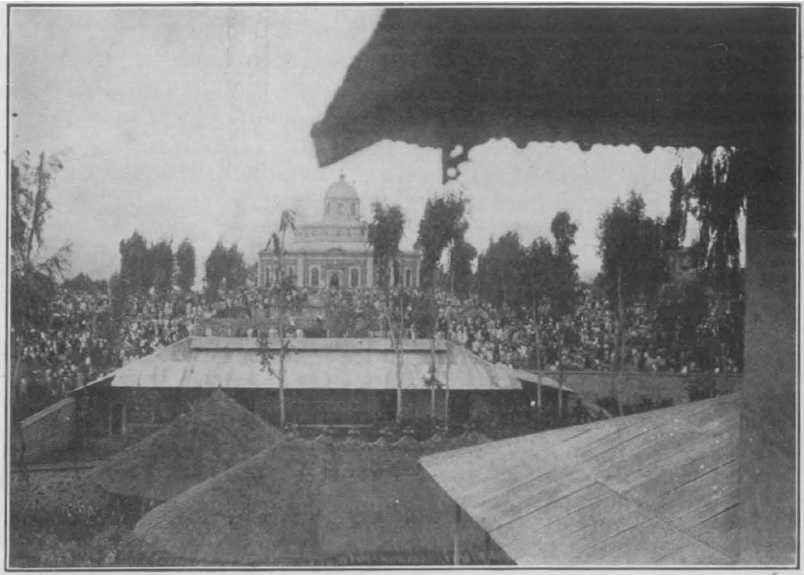
volcanic energy appears to be no longer active, on the east side it has done much to shape the wildly-broken features, among which lava plains, crater lakes, hot springs, and other volcanic phenomena are still evident. In the wet season heavy rains sweep down the mountain sides and rush through the stupendous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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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



THE ARCHBISHOP OF THE ABYSSINIAN CHURCH

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

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

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

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

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

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

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

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

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

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

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

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

NUGGETS FROM RECENT ADDRESSES

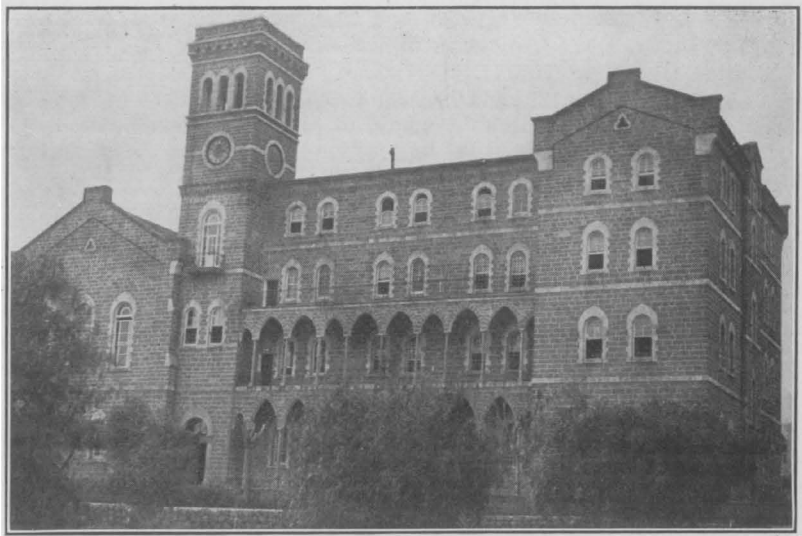
"We need today an efficient Church in which we are no longer satisfied with a Boanerges in the pulpit, a prima donna in the choir and a selfish millionaire in the pew." Rev. Joseph A. Vance, of Detroit.

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

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

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

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



THE FIRST BUILDING OF THE AMERICAN UNIVERSITY OF BEIRUT

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

Two Missionaries and Educators in Syria

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

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

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

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

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

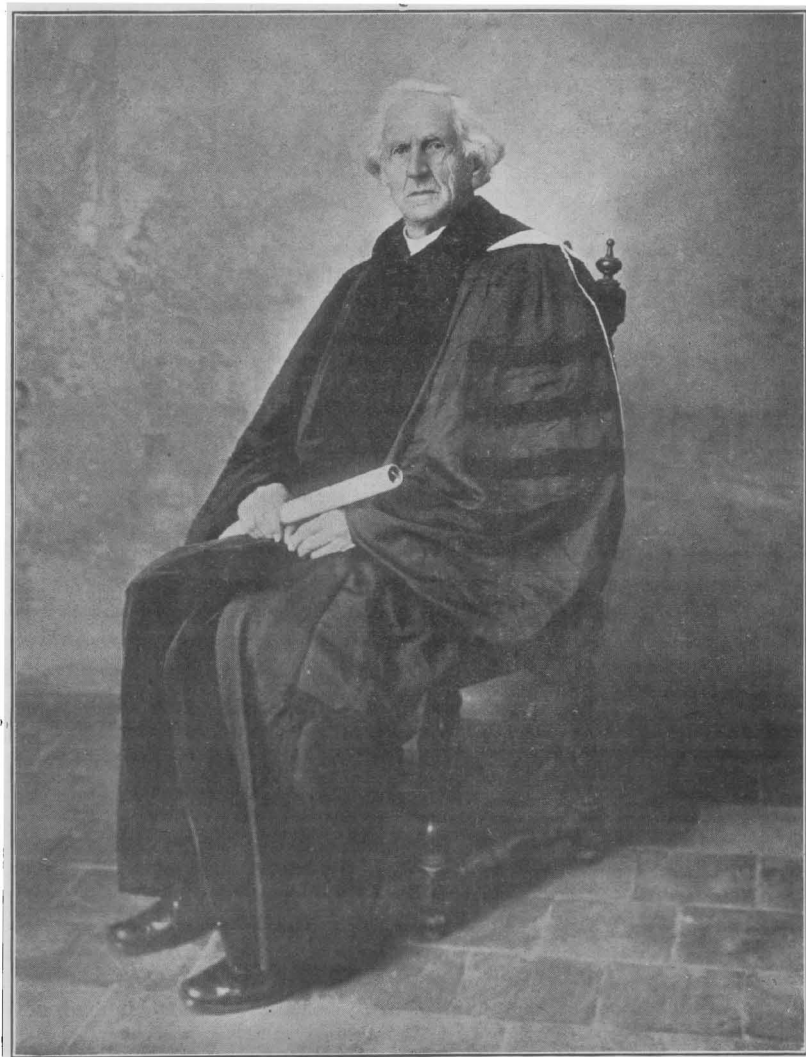
"During the years 1861 and 1862 the Reverend Dr. William M. Thomson and I frequently conversed on the subject of higher education for Syria and the Arabic-speaking peoples of the East. Experience had led the missionaries to regard with little favor the plan to educate men out of the country * * * It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

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

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

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

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



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

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

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

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

Dr. Bliss gave a brief sketch of the institution.

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

"No, why should I?" he answered.

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

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

His preaching had that simplicity that seemed to ignore difficul-

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

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

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

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

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

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

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

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

The Education of Japanese Women

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What I Saw of the Famine In China

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

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

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

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

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

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

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

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

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

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

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

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

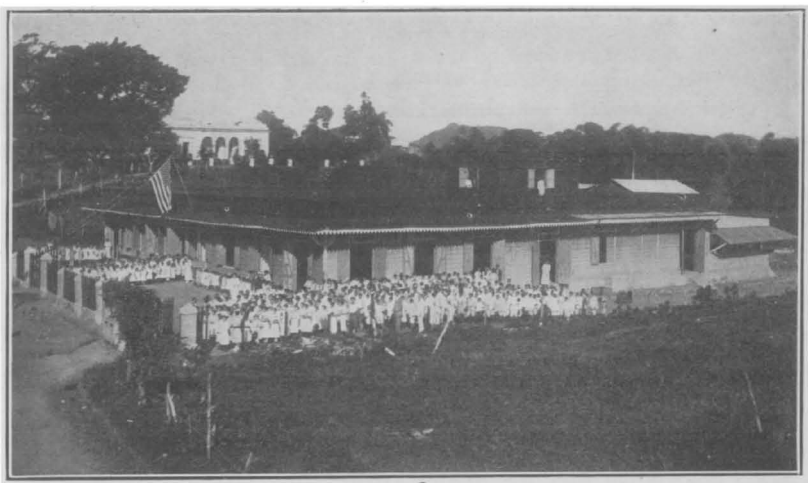
On account of the small amount of money available the workers have been obliged to adopt the policy of taking a certain number of villagers and carrying them through the year. The rest will die. If we keep them alive for two months and then let them starve we have not given adequate relief, so we have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

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

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

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

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



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

Twenty Years' Progress In Porto Rico

BY PHILO W. DROURY

Secretary of the Evangelical Union of Porto Rico

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

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

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

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

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

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

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

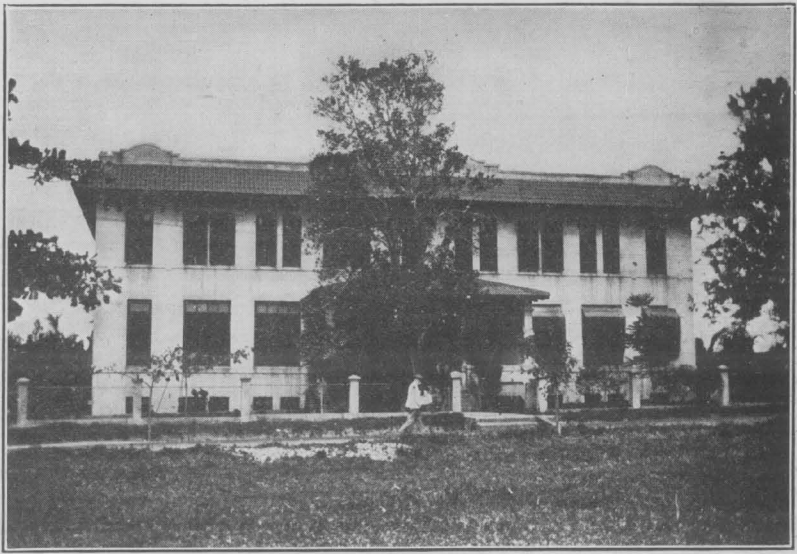
THE UNCONSCIOUS INFLUENCES

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

The evangelical churches likewise championed a campaign for

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

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



THE EVANGELICAL SEMINARY OF PORTO RICO IN WHICH SEVEN DENOMINATIONS COOPERATE

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

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



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

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

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

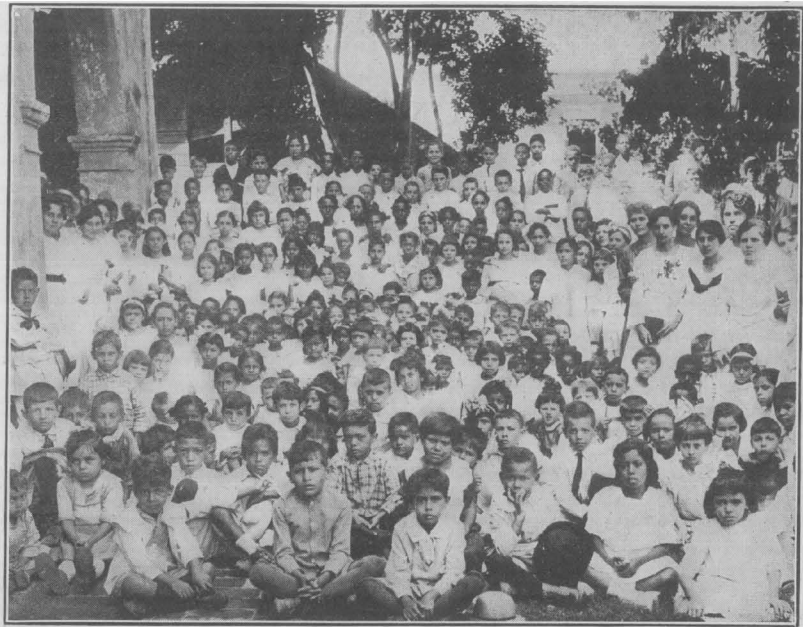
CO-OPERATION AN IMPORTANT FACTOR

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

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

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

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



A PRIMARY DEPARTMENT IN A PORTO RICO SUNDAY SCHOOL,

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

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

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

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



ONE RESULT OF PROTESTANT WORK
IN PORTO RICO

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

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

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

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

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



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

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

Negro Americans and Their Problems

BY REV. RODNEY W. ROUNDY, NEW YORK

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Charles M. Alexander and His Work

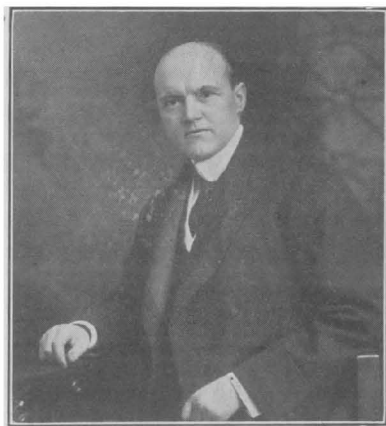
BY HENRIETTA M. HYSLOP

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

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

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

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



CHARLES M. ALEXANDER

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

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

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

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

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

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

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

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

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

had had upon his heart a vision of a great, world wide Bible revival, and by every gift at his disposal he fostered this idea. So successful had he been that before leaving the United States on what proved to be his last voyage, plans for such a revival had been formulated and entrusted to a Committee whose privilege it will be to see that the ideals of the man now called to larger service are carried forward. In great industrial establishments, where there is as never before a need for the stabilizing influence of the Gospel, meetings are being held and the Bible is put into the hands of the workers. Special efforts have been made in Philadelphia to reach the street car men of the city, and this has resulted in twenty-six hundred of them signing up to read a daily chapter from the Bible. Of these, more than six hundred and fifty wrote upon their cards, "I accept Christ." Over one hundred men are enrolled as daily Bible readers in Sing Sing prison, and a group calling themselves the "Comfort Club" get together in the evening to read their Testaments. Thirty-three inmates of Oregon State Penitentiary are League members and the warden writes: "The Testaments are worth their weight in gold to the men who are trying to fit themselves for a new life."

The League now has a place on the practical work program of the Los Angeles Bible Institute. In a report recently issued, the Pocket Testament League leads all other departments in the number of conversions brought about—over 1600 in all. Branch headquarters have been established in Great Britain, Canada, Australia, South Africa, Syria, Japan, Korea, China, Holland and Norway. The main office is at 156 Fifth Avenue, New York City.

Mr. Alexander's last great work in America was a seven weeks' evangelistic campaign in Detroit, where 24,000 men and women became members of the League. The city was stirred by a sweeping "Back to the Bible" wave of enthusiasm. In street cars, factories, offices and banks, Testaments were in evidence. In a single bank over a hundred employees joined the League. In the Detroit Chamber of Commerce one of the largest commercial organizations in America—men may be seen in groups reading and discussing their Testaments. The Word of the Lord endureth forever, and those to whom He has entrusted the continuance of the great work laid down by Charles Alexander can thank God for his example, and go forward believing that the blessing of the past is an assurance of the blessing to follow.

Writing to the Church at Home

ONE day a Chinese gentleman was shown into the guest room of an inland hospital. He came to see the foreign doctor, but not because of illness. His home was hundreds of miles away in another province, and he had never seen the hospital or any one connected with it.

When the doctor entered the stranger said: "I have heard about this hospital even though my home is far away. Here is a very insignificant contribution I wish you would receive."

He brought forth and carefully counted his "insignificant contribution" and handed it over to the doctor with an apology. It was 100,000 cash or about \$5,000.

The stranger left. The doctor counted the money over again and it was all good cash. There had been no request for a card. The stranger had not even stated what business brought him to the city. He came and went like a ship in the night, and nothing more was heard from him.

Such a story sent home from the field in a personal letter helps to keep alive interest in mission work and to win new friends and supporters. But so few seem to realize the opportunity and the necessity of such letters that I feel impelled to tell of a plan tried by one missoinary.

In the first fifteen months after this medical missionary came to China, he wrote five long letters, some of them over 15,000 words long. By the use of a typewriter with carbons and thin paper, he made nine legible copies of each letter. The subjects in each letter were varied and included clippings from the *Chinese Recorder* and other publications not in the reach of his distant friends, his own experiences, stories told him by missionaries, his meetings with Chinese who spoke English. Every sort of impression made upon his mind, which he thought would interest his friends, he noted down in a little vest-pocket book he carried for that purpose.

One of the nine copies of these letters ultimately went to the secretary of his Board. The eight others went to groups of his friends, 15 of whom were divided into eight groups according to their geographical location. To each of the eight groups went a letter. These were forwarded from one to another in rotation. Then they went finally to relatives and to two college libraries where he had attended school. He also sent home pathological specimens to the medical school from which he came and films for lantern slides to friends who used them for missionary addresses. Sometimes the letters were used for magazine articles.

"The result of this attempt," he writes, "have been most gratifying. I am in closer touch with the faculty of my own medical school than I was while a student. And I had something to back me up when recently I sent them an appeal to bear the needs of China in mind when Junior and Senior students came to them for advice regarding their future location. Among other letters, I have received one from a man unknown to me, a medical student whose face was turned to China by an article I wrote. Another letter came from a mechanical engineer who is making money. He and I traveled through Europe together. I never thought he was much interested in missions. Now he writes to ask whether he could put his training to good service in China. Pastors and laymen have written me that my letters brought the subject of missions very much closer to them. Previously missions had been something more or less abstract. They had all read books on missions, and accounts of missionary work printed in church papers, but what they wanted was to know someone personally on the field, these younger pastors and laymen particularly. The biggest result, however, is my personal conviction that for me at least, this plan is a good one and very much worth while. It is not an easy thing to do. It takes time. Often I have pounded my typewriter till one and two o'clock in the morning. It takes money, too. But the time and money are well spent.

"There are many things I cannot do but I can tell others the good things the missionaries are doing, and what life in China is meaning to me. Two evenings a week I devote to my 125 friends and if I do not try to tie them up to the work of the Kingdom in China, perhaps no one else will. Their interest in China may hinge entirely upon me.

"Mission study books are of excellent educational value, but they are not personal. Church report letters and printed missionary reports are also good, but they will not get under the vests of my friends. They do not have the force of a personal letter. What we want is intercessory prayer with definite meaning to it and giving in which the heart of the giver goes with the money."

It may be well to add one word of caution. Those not much accustomed to writing ought to take an older missionary into his confidence. There are some things which might be very interesting, but the writing of which would be a hindrance to the Kingdom. Our own opinions, if such questions arise, ought to yield to the judgment of men who know what is helpful from actual experience in the work of the Kingdom.

Many who go out to the mission field can do little during the first tongue-tied years. But they can use their native language to interest those at home by writing letters to circles of friends.

BEST METHODS



MRS. E. C. CRONK, EDITOR, 437 FIFTH AVENUE, NEW YORK

MIDDLE-AGE MISSIONARY METHODS

All the world cheers youth to new achievement. Everybody has a tender sentiment for beautiful old age. The most neglected area in human life is prosaic middle-age. Yet the greatest achievements in the world's work have been wrought by men and women of middle age. Between the dreams which young men dream and the visions which old men see come the prosaic years of accomplishment of middle-aged men.

"We have made far more mistakes in sending out missionaries who are too young than in sending out those who are too old. Send us missionaries who have *lived*" comes the message from the force on the foreign field to one of the great mission Boards of America.

How shall we make the most of these middle years in missionary methods?

Is a New Type of Life Work Meeting Needed?

In addition to the meetings which have a twenty to twenty-five years age limit why not some meetings in which a gleam of hope is held out to people who have passed thirty or forty? At a summer conference with a thousand delegates this announcement was made.

"All delegates under twenty are invited to a life-work meeting at eight o'clock." About five hundred noted the hour and place of the meeting to which their youth gave them entrance while the other five hundred excluded ones saw before them a barred gate inscribed "Abandon hope all ye who cannot enter here."

One of the most fatal things that can happen to a life work meeting for the teens and the twenties is to have the majority of the seats taken by the forties and the fifties, but why not hold a parallel meeting to consider definitely the opportunities of middle-age?

We recount the achievements of youth to inspire young lives. Let us give also some inspiration to men and

women to rescue them from the danger of the "retiring" germ, to which we seem particularly susceptible at the time when our life work should count for most.

There is even more danger of drifting at forty than there is at twenty. Many people face at forty or fifty entirely different conditions and opportunities from those which surrounded them in earlier years—that is if they really look about and face them. Usually they drift past without recognizing the opportunity of changing conditions.

A woman whose children are grown and away at school or married should discriminate between the application of the time honored quotation "A mother's place is at home with her children" during the period when she really had children in her home and these later days when the children are gone.

A woman whose every moment is filled with home duties at thirty may have, at forty, hours each day she could give to missionary service. We are apt to throw the blanket covering of "woman's sphere" over all femin-

ine activities, regardless of age or condition. A woman who at thirty spends every evening reading or telling stories to her children may at fifty give several evenings a week to settlement work for other children instead of nursing in loneliness the ache in her heart for the children who are gone.

A man who has never really faced life work problems honestly before, may find at forty or fifty there is yet a large service he can give in the home or foreign field. A professor in a medical college attended his first life work meeting after he had passed the age limit at which any Mission Board would send a doctor to the field, but the call came to him so definitely for service in medical missions that he resolved to get at least one man a year from his classes who would go out as a missionary. That decision was even more far reaching than the decision of the student by his side to go himself.

There are men who could be led to a decision to finance a missionary or a whole mission station if the opportunity of middle age were presented as earnestly and forcefully as the opportunities of youth have been urged. There is no reason why we should abandon hope if a man or woman has passed forty.

Let us have place in our missionary program for the presentation of after-forty life work problems and opportunities.

THE TRUTH ABOUT THE SHELVING PROCESS

"I have been laid on the shelf by the younger man" said a man at fifty-five.

Therein was he mistaken. No man is laid on the shelf. Shelving is not a thing one man can do to another. It is one of the injustices a man does to himself.

If one man could shelve another then Pastor von Bodelschwingh would have been shelved when, by the intrigue of a jealous court chaplain, he

was given an unimportant parish in a waste and barren spot of Germany with a group of epileptics as his parishioners.

If he was shelved he developed on the particular shelf to which he had been consigned such a marvelous colony of mercy that all the world went to Bielefeld to study his methods. He kept open house for discharged convicts and sent them away honest men. The doors of his colony were never locked. Before the days of the Salvation Army slogan he convinced hundreds of discouraged hearts that "a man may be down but he's never out." Helpless children were brought to him. To the poor, the needy, the sick, the dispirited—he gave new hope, new life, and new courage and trained them to take their place in the world's work.*

If it were possible for one woman to shelve another then the woman who was adroitly transferred from the directorship of a large department in a Sunday-school to a class which had a few middle-aged women in it would have been on the shelf. If she was, she found on her shelf an opportunity hitherto unrecognized. Not a particle of her energy did she waste in uncovering her wounds to compel public sympathy.

"What an opportunity" she said. "I wonder that I never saw it before!"

She worked with all her might and soon a class of two hundred women was one of the strongest features of that school.

If it were possible for one man to shelve another then that young Korean Christian who was sent in chains to an island would have been laid on the shelf. Instead of saying, "See how I have been thrown aside," he said, "Now I have the opportunity of being sent out as a missionary to people who have never heard of Christ, and the government is bearing my traveling expenses."

*The story of von Bodelschwingh's work is told in the book, *A Colony of Mercy*, Price 75 cents. Lutheran Publication House, 9th and Sansom Streets, Phila., Pa.

Some one said of D. L. Moody, "If he were sent to prison he would count it an opportunity to preach Christ to all the prisoners. If he were consigned to the county alms house he would transform it. If he were banished to the most desolate spot of earth he would fill it with such light and love that soon that spot would become an irradiating center to which multitudes would flock."

If it were possible for one man to shelve another then Pope Leo surely would have laid Martin Luther on the shelf with his bull of excommunication. According to the parlance of many of our modern missionary societies. Luther would have been perfectly justifiable in nursing his grievance and saying:

"I have been shamefully treated. My work is absolutely unappreciated. I have done my best. Let some one else try reforming the Church now. Here I am past fifty, and my own church has not recognized my initiative and ability. I'm too old to begin all over again."

If Martin Luther was shelved then Protestantism was built on his shelf.

The plaint "I have been laid on the shelf" is a pitiful confession, not of an outward sin committed against a man by other men, but of an inward condition for which he himself is responsible.

"I shall have to retire" said one minister. "What's the trouble?" asked a sympathetic friend.

"I'm fifty years old" answered the retiree impressively and I feel as if I had served my day and generation."

That was the age at which Christian Frederick Heyer said:

"I shall have to take a medical course to fit myself for my life work." Heyer had gone out to India when he was forty-eight, although some of the members of his Mission Board had shaken their heads very doubtfully about sending such "an old man" to India. When he came back on his first furlough in four years he was convinced that a medical course was necessary for his most efficient work

in India, so he bought a new book strap and entered Johns Hopkins with "the boys."

Some of the Board members could but smile at the eagerness of the man of fifty-two fitting himself for his "life work."

At fifty-four he received his diploma and sailed back for India. Farther and farther he pressed on in his work. When a call came for him to go into the Palnad district his friends were sure he would die while in that deadly section. After working there with wonderful success for four years he burned the coffin that had been made for him and went on.

Years later when he was home on furlough he met a member of the Mission Board who had voted against sending him to India because of his age.

"You do not know me?" said Heyer as the Board member regarded him with a puzzled expression, "I'm the man who was too old to go to India twenty years ago!"

At seventy-five, while on a visit to Germany he learned that because of difficulties and discouragements on the field, his beloved mission was about to be discontinued. Back to America he hurried. Arriving at Reading, Pa., when his ministerium was in session discussing the matter, he walked in, grip in hand, and proposed that he would go back and get hold of the situation. At seventy-five he spoiled all the kind and thoughtful plans for his retirement by buying another ticket for India.

Raymund Lull, foremost among the noblemen of the Middle Ages, gave up his position and honor as grand seneschal of the court and spent nine years in a cell on Mount La Randa, with a Moorish servant who taught him Arabic. When he was fifty-five years old he sailed for Tunis, the one missionary in all the world to Moham-medans. Vander Kemp was fifty years old when he went out as a medical missionary to South Africa.

We have women who have literary ability who feel that they were so

handicapped in early life. they have had no chance. Amelia E. Barr published her first book after she was fifty and published seventy-four others in the thirty-three years between her fiftieth and eighty-eighth birthdays.

Gladstone was appointed premier at eighty-three. Edison is still inventing at seventy-three.

The only gray which really disqualifies for service is of a kind that no external application of dye can change. Some men are gray with age when their hair is yet black and others are never old though their hair may turn white at twenty.

Intrigue, jealousy, lack of consideration may lead a man to the shelf, but no one except himself can ever really shelve him. A man may *be* retired from a certain position but he alone can retire himself from service.

WHAT THEY DID AFTER THEY WERE FIFTY

Always a son and a daughter in College. A man said to his wife "Elizabeth and John both graduate next year. It will seem rather strange not to have any children in college."

The mother's face clouded and then brightened as she said: "It would be just as easy to send some one else next year as it was to send Elizabeth and John this year, and I'd rather do it than to buy the new house."

They did it. They found the young man and the young woman in all their acquaintance who gave best promise of using to advantage a college course and never since their own children graduated has there been a year they have not had a son and a daughter in college.

Why should we have less part in Christian education when the children that are ours by birth are through college? If we made sacrifices to send them to college why should we cease to sacrifice when there are many others whose lives might be trained for missionary service at home or abroad.

Why should we not make one of

our methods of work sending young men and women to Christian colleges and helping other people to see the possibility of having part in the work of the next generation.

A business man of New Jersey assumed the support of a bright young girl through college and medical school with the expectation that she would become a medical missionary. After completing the medical course she married a young physician.

"I thought then," said the business man, "that my investment had not turned out exactly as I had hoped, but I knew she was qualified for good work in America. After a while I had a message that both she and her husband were going as medical missionaries. You never can tell about investments. Sometimes you get compound interest when you don't expect it."

THOSE EMPTY NURSERIES. A woman went into her empty nursery. Her children were grown and married. The bright sun streamed in on unused toys. The absolute orderliness of her well-furnished home oppressed her.

"Why should there be so many childless homes and so many homeless children?" she said.

She went out and found two of the homeless children.

There are many people who talk much about how much better they could train their children if they had it to do over again, but few of them really make use of their experience.

"I hope to give my second family the benefit of the experience with my first," said the lady who brought two homeless little ones into the love and light of her home.

EIGHT EXTRA. She was a quiet little woman with snow white hair. During the conference on missionary methods in the great auditorium she said not a word. The sound of her own voice would have frightened her, but as we rode home she said, "I have had to do my work at home. As my large family was growing up I

realized how easily I could care for one child more since I was giving all of my time at home, so at different times I have had the joy of having as members of my family eight orphan children. All of them are Christian men and women today, who are taking their part in the world's work and I am much better off than if I had shut them out of my love and care when I had plenty to take them in."

Another mother who was a busy pastor's wife with three children adopted three orphan children to grow up and go to school and be trained for service with her own children.

IS IT TOO LATE? A woman went home from her father's funeral, and looked about her at the empty house. Twenty years ago she was to have been married. Her mother's illness and invalidism had kept her at home. Then her father demanded her care. Now at forty she was alone. She was not sorry she had given those twenty years to them but now it was too late to do anything else. "Was it too late?" The lines about her mouth became very resolute. Why should she not fill the coming years full to the brim?

She entered a training school for Christian workers, taking an additional social service course at a university. She studied as the younger students did not know how to study, and instead of living a life of dreary loneliness she is the center of a Christian settlement.

IN THE SERVICE AT ONE HUNDRED. Recently a woman died in Pennsylvania having added more than thirty years to her allotted three score and ten. At one hundred she still had part in missionary service. Many years ago she assumed the support of a boy in India. When her boy finished school he decided to be a preacher. His friend in America decided she would continue to support him, as he fitted himself for the ministry. He became an exceptionally successful native pastor. Through his ministry robber bands that no one else had been able to reach became Christian

citizens. So a woman in Pennsylvania whom people called aged and infirm had part in vigorous youthful service in India.

A WHOLE STATION. A middle-aged successful business man looked his bank account, his business and his investments squarely in the face. All had grown very steadily. He knew he could do the thing the Mission Board Secretary was asking him to do.

"I'll do it" he said.

That meant that he would take the support of an entire mission station—send out the foreign missionaries, support the native preachers and teachers, build the churches and schools required to give the Gospel to two hundred and fifty thousand people.

There are other men who have never been brought face to face with such "big business" in missions who would make similar investments.

Training Our Successors. At the 1921 Foreign Missions Conference at Garden City more than one person noticed an older woman who usually sat with a young girl. The woman had attended many Conferences. It was the girl's first Conference. The woman was ever on the alert to see that the Conference would mean the most possible to the girl.

"Who is going to carry on the work" she said, "unless we older women are careful to surround ourselves with girls we are training to take our places."

Any middle-aged woman who is not giving some attention to training her successors is too short sighted for real success.

The type of woman who covets for herself such encomiums as: "When she drops out her work will stop." "She was wonderful! We can never get anyone to fill her place," is far below the type of whom it can be said:

"She was far-sighted enough to plan the work so it would advance steadily without her." "She trained her successors so there was no break."

A TALENT SEARCH

Fifty-three members who belonged to a Missionary Society received this letter:

"You are invited to take part in a 'Talent Search' for the Women's Missionary Society. We are sure there are many hidden talents among our members. There are many other talents besides money of which the Lord has need. In planning the work for the coming year we want to have a program of service with every member doing the things she can do best. Here are some of the things our members will be asked to do. In each blank please write whether or not you will give service along the line indicated. We are not asking the most expert service but the most willing service that may become more expert.

We want to have on file a list of women who can and will give various types of service. Will you:

1. Play organ or piano if called on?
2. Sing in chorus choir for meetings in church, hospital or in homes?
3. Play any other musical instrument?
4. Lead a meeting?
5. Lead in prayer?
6. Prepare articles or papers on assigned subjects?
7. Read leaflets in meetings?
8. Prepare and make short talks if material for study is furnished you?
9. Be hostess for meetings at church or at homes of others?
10. Offer your home for meetings as needed? If so how many people can you seat in one room or rooms with open doors?
11. Offer an automobile for occasional use in meeting speakers, visiting sick and absentee members?
12. Decorate church for special occasions?
12. Furnish flowers for church or to be sent to the sick?
13. Visit sick or absent members?
14. Make or help make posters and charts?
15. Lead a Mission study class?
16. Read to "Shut Ins"?
17. Visit hospitals?
18. Prepare special food for sick on request of committee?
19. Make costumes needed for pageants?
20. Suggest other things you would like to do or think should be done?
21. Give names of other people with talents you think may be unknown to the committee?

Note: You will not likely be called on at once to do all the things listed.

If the above plan is followed be sure that the committee makes good use of the talents discovered.

SISTER COLLEGES

One of the developments in international friendships is seen in the sister colleges. Many of the women's colleges in America are becoming strong big sisters to the colleges of the Orient.

At the annual meeting of the Federation of Woman's Boards of Foreign Missions, Mrs. Burton St. John, Student Secretary of the Methodist Episcopal Church, said:

There is a growing feeling of sisterliness among our students, and a more intelligent interest in the Oriental college girl, resulting from educational programs carried on in the colleges. The expression of this interest is taking shape in exchange of correspondence and small gifts, and in the larger contributions to the support of the Oriental colleges.

A few items will show how it works locally:

Dakota Wesleyan had a Sister College Day. A play was given in the chapel by the girls, and in the afternoon, a program and tea, after which subscriptions were taken, for Tokyo Women's College.

At the University of Southern California, three Chinese students served a Chinese dinner to over seventy-five girls to boost Ginling. They invited a Ginling girl from Pomona College to be their guest for the day. This girl spoke at the Y. W. C. A. meeting in the morning, and gave an after-dinner speech in the evening.

Topeka Branch gave a large share of its Annual Meeting to student interests. A college girls' banquet was served to four hundred guests, and toasts were given to "Other Girls," "Double Up," etc. On college night a debate was held, "Why I believe in my Sister College," in which five girls defended each her own Sister, and \$25 was given to the winner—Baker—for their Ginling Fund.

Thirty-four colleges gave to their seven Sister Colleges in the Orient this last year the splendid sum of \$10,224.59.

Goucher College gave the largest outright sum—\$2,037.50.

Cornell College had the largest increase; from \$150 last year, to \$1,450 this year.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 FIFTH AVE., NEW YORK

EXTRACTS FROM THE ANNUAL REPORT

The Council of Women for Home Missions is becoming, in the bulk of its work, closely related to other agencies. Each year marks closer co-operation with the Home Missions Council. Many joint standing committees with that Council and with other agencies have functioned during 1920.

Publicity

The genius of Home Missions Council and Council of Women publicity is the quiet spreading throughout the land of the story of cooperation among the Home Mission agencies of Protestant churches. Publicity, as conceived by this Committee, is education through the presentation of facts so treated as to be alive with inspiration and the spirit of encouragement.

The field to be thus educated is, first, denominational home mission workers, including officials and missionaries, and the ministry and membership whom they serve and represent. The second division of this field is the general public. The misconceptions of the public as to the relationships of the different denominations is due to lack of knowledge and to erroneous interpretations, written and printed by those either not careful of their phrasing, or eager to throw dust in the eyes of those who would see clearly if given the opportunity.

The first task of the year was the preparation and sending to five hundred of the leading newspapers of the country and two hundred church papers a four-page single-space story of the Annual Meeting of 1920. Then began to go forth a continuous stream of information. When there has been something to say it has been said to the best of our ability and sent out for publication.

Just before Christmas, a Christmas message as the Bible puts it was sent to three hundred foreign-language publications, two hundred twenty-five church papers and every daily newspaper in the United States. The marked copies received indicate a wide use of this material.

New Americans

This Committee has had a year of formulating policies, of finding feasible lines of cooperative service, of gathering stores of knowledge from every section of the United States. Special attention was centered upon surveys of foreign language literature and press, survey of foreign language religious education literature, and racial group studies prepared by experts.

A Bureau of Information on non-English-speaking people in America began its work October 1, 1920, the staff dealing with foreign-language literature of the Board of Home Missions and Church Extension of the Methodist Episcopal Church having offered their services for that purpose. The Bureau has under way at the present time (1) the establishing of a bibliography for each language group, (2) the development of a file of outstanding leaders in each language group, (3) the compilation of statistics on the strength of the various denominations in the work with foreign-language groups in the United States and Canada (4) the maintaining of a clipping file on each language group.

Farm and Cannery Migrants

Seven women's boards furnished funds for four experimental stations in New Jersey, Delaware and Maryland during the summer of 1920, the funds being dispensed through the

treasury of the Council of Women. There was altogether a total of forty-five weeks of service at the four stations. Three types of communities were selected, each being composed of foreign-speaking folk: (1) where the produce was shipped fresh to the market, (2) a cannery owned by an individual who lived in the community, (3) a cannery owned by an absentee corporation, with a local manager. The funds for salaries, travel and furnishings were provided by the Boards through the Council, the owner provided the building and permanent equipment with service, the local community or nearby town gave moral support and aid, especially through a committee of leading women.

The general program was essentially alike in each of the stations, though the group served was sometimes Italian, sometimes Polish; one place needing especially the day nursery and kindergarten, while at another special attention was given to work for older children and to those employed by the cannery. At each there was direct Americanization, and the inculcating of honesty, respect and reverence. Lessons in citizenship and sanitation, in practical home-making and simple arts and crafts, served to transform lives and homes. To realize what the work means one must know of the unspeakable conditions in the shacks and bunk houses, of the appalling ignorance and living habits, of the small rooms housing girls and older brothers and roomers indiscriminately, of the gambling and smoking and bullying, of the lack of law and order. One must follow the family groups from city slum to berry patch, to vegetable garden, to oyster bed, and back again over the cycle—a migrant life without real home or opportunity for school or play.

Spanish-Speaking People

The most conservative estimate of Spanish-speaking people in the Southwest is at least 1,500,000. There are eight denominations engaged in educational work for these Mexicans and

Spanish-speaking people. They have more than three thousand pupils enrolled in their educational institutions in the states of California, Arizona, New Mexico, Texas and Colorado. There is also a Protestant church membership of more than ten thousand in these states, and work for Mexicans is being carried on at approximately three hundred different points.

Indian Missions

This Committee has been active in promoting the following lines of work during the past year: the survey of the American Indian field; allocation of responsibility for unreached and partially occupied fields among 46,000 Indians in the continental United States; cooperation with other agencies in the suppression of the peyote evil; providing for a unified program of religious education in Government schools under trained directors; emphasizing the need of suitable literature for religious education in home and school; stimulating cooperating Boards and Societies to strengthen already existing mission schools and provide adequate educational facilities for the thousands of children not now in any school; urging the necessity of strong Sunday-schools, young people's work and community work among the native churches, mission stations and centers of Indian population; standing as a unit for a native Christian leadership, well trained, and the establishment of a central interdenominational institution for the training of such leaders from all the tribes of the United States and eventually from Mexico and South America.

Practically ninety-five per cent. of the Indian young people outside of those in attendance at the regular public schools are enrolled in Federal institutions. In such institutions there is great need for a unified religious education program under trained direction. The plan has already been carried out in Haskell Institute at Lawrence, Kansas, and has met with gratifying success. There is a great

need of simple Bible study courses and Sunday-school literature for the Indian young people. At the Wallace Lodge Conference in September, 1920, a committee was appointed, to confer with the International Sunday School Lesson Committee to devise means for getting out a new Sunday School Lesson sheet for use among Indians.

Developments of much promise for native leadership are looked for from the recently organized "Indian Volunteer Bands" in two of the larger Indian schools. The members are interested in fitting themselves for positions of helpfulness among their own people, living as Christians in whatever walks of life they may enter. A number of these young people have declared it as their intention, God willing, to enter Christian callings.

Orientalism in America

The work among the Chinese began in 1852. There are now 43 Christian institutions for the Chinese in northern California—three are children's homes, one a Y. M. and one a Y. W. C. A.; ten missions in southern California; four in Portland; one mission and a Chinese Y. M. C. A. in Seattle. The Japanese work was organized in 1877 and now is in 40 places in northern and 32 places in southern California. The Korean work has been in existence about 20 years and is conducted in fifteen points in California.

It would be difficult to find anywhere a more noble work carried on in a more noble spirit, or in buildings better fitted to express that nobility of missionary enthusiasm than that done by the Methodist and Presbyterian Boards in their rescue homes for Chinese girls.

Negro Americans

The Committee has busied itself during the past year in the promotion of the platform of Christian principles enunciated at the conference of colored and white leaders in New York City on September 4, 1919. The facts of the leaflet "The Negro, An Asset

of the American Nation" have been widely circulated, not only through 6,000 copies but through the religious press of the various denominations.

It is of importance that we note the strides made in inter-racial cooperation between white and colored people, not simply in some sections of the South but in widely distributed areas. The very best and most Christian talent of both races has been actively enlisted. Attention should also be given to the progress of work for Negroes in the North undertaken by Boards of mixed white and colored membership. The purely Negro denominations have been forging ahead in constructive missionary policies in the fields of Negro education and church life during the last five years.

Recruiting the Home Mission Forces

The most imperious need of the hour is for Christian leadership. The Committee has felt that it has been called into existence not so much as a committee of survey as to find candidates—both men and women—whom the homeland agencies may definitely commission for longer or shorter periods. The Committee serves as a clearing house for the recruiting efforts of the various Boards which are constituents of the Councils. The various denominations have been largely individualistic so far as their programs of effort at summer conferences were concerned. Possible candidates were being lost between conferences and Board offices.

The Secretaries have done some college visitation work since the commencement of the fall term. Investigation has been inaugurated with a view to the utilization of Board secretaries and missionaries in an inter-denominational way. A man who visits can recruit for twenty denominations as well as for one. He will not have a knowledge as to the exact character of the need in particular fields in denominations other than his own, but he will know types. The information thus secured by a relatively small group of men and women and

imparted to the appropriate Boards, if properly followed up by each Board, will result in as definite and worthy results as if the old individualistic method were further pursued. When the richness and sweep and significance of the home missionary opportunity are properly presented, it is not difficult to secure the thoughtful consideration of the best type of students. Denominationalism no longer bulks large in the student mind. Students think of denominations as co-operating, not competing units. They cannot understand why a dozen representatives of as many denominations should waste their time in one institution when one man can do the work for the group.

Study Courses

If new impetus were needed to the devotion of the Committee it could be found in the example of those others who with passionate zeal seek to educate the masses with mistaken and misleading formulas of salvation. A multitude of cults and creeds that know not Christ, and have not God in all their thoughts, are bidding successfully for the minds and hearts of thousands of earnest seekers after truth. Christian education in its widest significance must be the instrument of saving all such. It must be set over against the avalanche of subtle half truths and falsehoods which are circulated by the millions of copies in many languages and distributed throughout city and hamlet among people of every tongue and every color. The educational service, then, of Home Missions becomes of first importance as it contributes in any wise to the spreading of Christ's ideals, and the essentials of Christian principles in human relationships.

Of "Christian Americanization" 117,000 copies were sold; of the junior book, "Called to the Colors," 11,000 copies were sold. To accompany the adult book there was a supplement and also a devotional booklet, "The Bible Message for the Stranger Within Our Gates," while a Manual and a Take

Home Envelope were issued for use with the junior book. Of "The Church and the Community," over 70,800 were sold; of "Serving the Neighborhood," over 28,000 were sold; of "Mr. Friend-o'-Man," 10,600 were sold before December 16.

Three books are in process for 1921-22 on the general theme "Facing Our Unfinished Task in America," for adults a book by Dr. H. Paul Douglass, for young people a book by Fred Eastman, and a junior book which takes the form of travel stories by Mrs. Agnes Wilson Osborne.

Women's Federations

In the early part of 1920 a "Suggestive Constitution" for state or local Women's Church and Missionary Federations, recommended by the Council and the Federation of Woman's Boards of Foreign Missions, was published by these two bodies. Feeling the importance of joint action in regard to local federations the Committee of the Council and the Committee of the Federation constituted themselves a joint committee. This committee is planning ways in which to be of real service to local federations, especially in the presentation of suggestions for the annual program and activities.

Committee on Consultation

On invitation of the Federal Council of the Churches of Christ in America, a conference between representatives of the Federal Council and other interdenominational agencies was held in New York City, December 13, 1920. It was voted that it was "the sense of this conference that there is need for closer and more mutually supporting relationships between the agencies represented." As a result a Committee on Consultation was recommended "made up of representatives from each of these agencies to meet periodically to consider matters of common interest and to study the problems of cooperation. The Council of Women has three representatives on this committee."

NEWS FROM MANY LANDS

LATIN AMERICA

Sunday School in Brazil

REV. HERBERT S. HARRIS was sent to Brazil as Sunday School Secretary last May. A central office was opened in Rio de Janeiro, and Mr. Harris has made a number of organizing trips through the various states. Recently an important step was taken in the appointment of an interdenominational committee to consider the merging of denominational interests in the preparation of suitable and adequate Sunday-school literature for Brazil. A new Methodist Publishing House at Sao Paulo will issue a monthly lesson paper for children, a quarterly for adult classes and an annual lesson help for teachers, probably Dr. Winton's *Notes Explicativas*.

Another important advance is a library, in Portuguese, of religious pedagogy. Translators are now at work on the first four books of the series: "The Sunday School at Work"; "Learning and Teaching"; "Life in the Making"; and "Organizing and Directing the Sunday School."

A Notable Conversion

MR. F. C. GLASS reports a growing interest in the Bible throughout Brazil. He writes:

"Over a year ago I received a letter from a Catholic gentleman in the interior of Pernambuco. He had seen our leaflet offering Bibles for sale, and enclosing about seven shillings, asked to be supplied with a Catholic Bible having the Pope's approval. I replied that such a book would cost £3, but that I could furnish him with the same book, minus the pictures, the Apocrypha, and the Pope's approval yet quite authentic and complete. He replied that he wished a Catholic Bible or none, whereupon I returned his money, adding a few tracts.

"A little later came another letter with £3 enclosed, and with some difficulty I obtained for him a copy of the Catholic Bible. Within three months he wrote again: 'I beg you to ask all the believers in Jesus Christ to pray for my conversion. I have many difficulties.' Hundreds of Prayer-Circle members and others made this a matter of special prayer, while I continued the correspondence with ever-increasing hopefulness. Only a few days before setting out on my long journey to the Carajá Indians, I received a letter from Luiz, telling me that the great decision was made, and signing himself, 'Your brother in Jesus Christ.'

"Since then I have made a journey to his town and found that the Pope's Bible had done wonders indeed. I found a fine Gospel Mission Hall, one of the best buildings in the town, entirely built at Señor Luiz's expense. Much of the decoration, and all the texts adorning its walls, were his own handiwork. Outside the building, easily seen by all who enter the town, he has placed a huge carved Bible, inscribed with the following words: 'Search the Scriptures.'

The Neglected Continent

Ryder Memorial Hospital

AN UNOBTRUSIVE and to many an entirely unknown work is carried on in a sacrificial spirit at the Ryder Memorial Hospital, at Humacao, Porto Rico. This is the outgrowth of medical missionary work started by Dr. Schurter under the Congregational Board several years ago. The little hospital accommodates sixteen patients and is always full. In one month last year 3012 patients were treated at the clinic, aside from the regular inmates of the hospital. This work is all done by Dr. Schurter as resident physician, his wife as matron and one trained nurse.

NORTH AMERICA**Second National Lutheran Council**

THE National Lutheran Council, formed by the merging of several Lutheran bodies, held its second annual meeting in Chicago early in December, and adopted a comprehensive program in which relief and friendly cooperation in Europe was the dominant note. Reports at the Council showed that every country in Europe where the Lutheran Church is found has received assistance. In Poland a loan of 21,000,000 marks was arranged for farmers, whereby about five hundred communities were stabilized. The region near Warsaw had begun to thrive again when last summer's Bolshevik drive devastated about seventy per cent of the area and a second loan is necessitated.

The Council authorized plans for a World Conference of Lutherans in 1922, and urged a worthy celebration of the quadricentenary of the Diet of Worms, which falls on April 18, 1921.

Dr. Lauritz Larsen is President of the Council.

World Convention of C. E.

THE fortieth anniversary of the founding of the Christian Endeavor Society will be marked by a World Convention in New York City, July 6-11, 1921. During these forty years, it is conservatively estimated, some twenty million young people have been connected with the Society. In the United States nearly one-sixth of all the inhabitants are now or have been connected with the movement, while in missionary lands progress has been equally significant. India has 2000 societies, China 1200 and even distant islands maintain such organizations. They have also found their way into prisons, on ships of the navy and in barracks of the soldiers.

Home Service Courses

THE Union Theological Seminary is offering special courses from January to May for students planning to engage in special types of Christian work. The aim of these courses is

(1) to acquaint the student with present day movements in industrial relationships and interdenominational cooperation; and (2) to give advanced instruction to those who expect to deal with the problems involved in these movements.

Among the topics considered in their relation to church responsibility are charity organization, child labor and community recreation. The purpose of the course on interdenominational cooperation is to study the principles which underlie the movements toward Christian unity; and another course on race relationships will consider the economic and psychological factors of the Negro question, the intricate problem of the Asiatics in America and the relation of immigrant groups to our American community life.

Rosenwald Fund at Work

THE following is an outline of the plan of the Julius Rosenwald Fund in its beneficent work of raising the standard of rural Negro education in the South. The program for 1920-21 provides for the expenditure of \$500,000 from the Fund, and \$1,500,000 from public and private sources.

The school site must include ample space for playgrounds and for such agricultural work as is necessary for the best service of the community. The minimum area for a one-teacher school is two acres.

Plans and specifications for every building shall be approved by the General Field Agent before construction is begun.

Aid will be granted toward the construction and equipment of only those school buildings whose terms run at least five consecutive months.

It is a condition precedent to receiving the aid of the Fund that the people of the several communities shall secure an amount equal to, or greater than, that provided by the Fund.

Every community agrees to complete, equip and furnish its school building within eight months after re-

porting that it has qualified for aid from the Fund.

To insure the protection of the property and to make the schools serve the broadest community interests, Teachers' Homes should be provided on the school ground.

At the close of every month the State Department will be expected to report to the General Field Agent any amount or amounts disbursed, with a statement showing that the work has been inspected and approved by an authorized representative of the State Department of Education. Thereupon the Fund will replenish its deposit in the amount disbursed.

The Southern Workman

Jewish Evangelization in Chicago

THE reports given at the Annual Meeting of The Chicago Hebrew Mission, held January 19th, were very encouraging. During the past year 11,722 personal calls were made upon the Jews of Chicago, and 7,305 personal conversations held with them regarding their Saviour and Messiah. These resulted in the professed acceptance of Christ on the part of 44 Jews, and a number of Poles and other nationalities. During the year there was a total attendance of 9,205 children in the classes, clubs and Sunday-schools of the Mission, while a total of 35,000 adults and children were reported as attending the 192 open air meetings conducted during the summer. Gospel meetings, mothers' meetings, and night classes were held each week.

The Book Store of the Mission has distributed during the past year, 3,012 Bibles and Testaments, 61,431 Gospels and 562,410 tracts. In addition to that distributed in Chicago, literature has been sent to 44 States and 19 foreign countries, and there distributed by other Missions and by individuals. Any one desiring Testaments, gospels and tracts, either in English or Yiddish, for distribution among the Jews of their community, can secure them by writing Rev. Norman H. Camp, Superintendent of The

Chicago Hebrew Mission, 1311 So. Kedzie Ave., Chicago, Ill.

Japanese Institute in Chicago

THERE are some five hundred Japanese residing in or near Chicago, mostly young men. At least one-third of the number are students, who have come to America with large hopes and plans. The Japanese Young Men's Christian Institute provides a place where these young men may receive a word of encouragement, friendly counsel or even material assistance if needed. Many of these young Japanese struggle with untold hardships, and the Institute exists to help them keep pure in heart, strong in mind and sound of body. Mr. Misaki Shimadzu is in charge of the Institute.

"Jewish Negroes"

A REPRESENTATIVE of the *Jewish Forward* is authority for the following account of a colored Jewish center in New York City, with members scattered all over the country. Their mission is to convince the world that they, the Negroes, are the real Jews and that the white Jews are usurpers. They claim that the Negroes are descendants of Esau, and therefore the real Jews, whom God has chosen for His people. Because of their long servitude the Negroes do not yet know their high estate, and the Lord has commanded twelve prophets to open the eyes of the colored to the secret which the sons of Jacob have suppressed. As soon as all the race learn that they are the real Chosen People the Messiah will come, probably not later than in 1925. The twelve apostles have initiated a commune among themselves. All members of the Society, no matter where they are, do some work. Everything they earn they send in to the secretary, and the twelve decide how much each one shall reserve for his or her expenses. They also decide where and how the members shall live and what they shall wear. The Society also devotes itself to welfare work,

making no distinctions in color or religion, their object being propaganda work.

The most interesting thing about these "real" Jews is that they believe not only in the Mosaic Law, but in Jesus Christ.

The Gospel by Caravan

TWO young Canadian women toured the province of Saskatchewan and Alberta last summer in a motor caravan, which was equipped with mattresses, cooking stove, tent, etc. They went 3,000 miles, visiting towns and going out to far off day schools on the prairie. Fourteen districts and ten Sunday-schools were visited and demonstration classes held, also pictures and books given to teachers and children. Five Sunday-schools were started in districts where there were no Sunday-schools. As there is no Scripture teaching in the day schools in the two provinces, the children seemed to know nothing about the Life of Christ, and could not say the Lord's Prayer.

Sixty children, who lived far away on the prairie, joined the Sunday-school by post. They will have lessons sent to them for each Sunday, which they will answer and have corrected. Twelve prairie day schools were visited, and Scripture lessons were given. Many Bible picture talks were arranged around the caravan, to which children belonging to all denominations came. It is hoped that a similar plan may be tried in some of our western districts.

EUROPE

Scotland Protests against Envoy to Vatican

THE Acting Committee of the Scottish Reformation Society, representing to a large extent the Protestant sentiment of the country, has entered a vigorous protest against the continuance of a British envoy at the Vatican. At the time this appointment was originally made, a petition, signed chiefly by the people of Scot-

land, was sent to Parliament protesting against the mission as "derogatory to the dignity and authority of the British Crown and a violation of the acknowledged Protestant constitution of the realm; as being tantamount to the recognition of the Pope as a temporal sovereign and the Papacy as occupying a position of equality in matters of State with other powers; as a probable step toward the resumption of permanent diplomatic relations with the Vatican * * * and, further, as being repugnant to the religious convictions and patriotic sentiments of the vast majority of the subjects of the realm." The petition closed with an urgent appeal that the envoy be immediately recalled.

Although this was not done, the public was assured that this was merely a temporary appointment for the duration of the war. In now announcing that this mission to the Vatican is to be continued, the Committee considers that the Government has not kept faith with the public.

Original Secession Magazine

Independence for Scottish Y. W. C. A.

ON ACCOUNT of geographical, temperamental and ecclesiastical differences, the Scottish Council of the Young Women's Christian Association last year drafted a proposal for independence, and presented it to the British National Council in London on May 20th. Partly as an outcome of this request a conference of English, Welsh and Scottish representatives met in London, October 19th, to discuss a plan of federation by which Scotland would be linked with the Federal Council, and at the same time would have entire independence in carrying on its own work along its own lines. In pursuance of this plan, the Scottish Council has proceeded to draw up its own constitution. The work of the Association is being vigorously pushed throughout Scotland, and revived interest in spiritual things is reported.

The Finnish Mission Society

THE Finnish Mission Society maintains work in Africa and China, as well as Jewish missions in Europe and home missions in Finland. The work in Amboland, southwest Africa, has prospered as the field has widened. Three evangelists have been commissioned during the past year. After the German missionaries were removed from Ukuanjama, the Finnish Society undertook the responsibility of caring for the native congregations, training teachers and continuing the schools. Thirteen graduates are now at work among five different tribes.

As a result of the constant emigration from Amboland to Herreroland, West Africa, the Finnish Mission has lost many members, but the Gospel has thereby been more widely spread. Rhenish missionaries provided evening schools and devotional services for about 10,000 Ambo immigrants in Herreroland, resulting in over 500 baptisms in 1919. In the home stations in Amboland, native Christians are steadily striving for self-support.

Finnish missionary work in China has been seriously handicapped because of political conditions and the difficulty of communication with the home land. Notwithstanding all drawbacks, 188 converts were baptized the past year, and the native church now numbers 1764.

Religious Liberty in Malta

EFFORTS on the part of Roman Catholics are being made to secure a declaration in the new Malta constitution that Roman Catholicism is the established religion of the island. Missionary John Flazon of Malta writes encouragingly of the hope for full religious liberty. On November 17, when the British Under Secretary of State was asked in the House of Commons whether the new government of Malta will have the power of conferring privileges on a particular church which are not enjoyed by other churches he replied:

"Clause fifty-six of the draft Con-

stitution for Malta provides that all persons inhabiting the colony shall have full liberty of conscience and the free exercise of their respective modes of religious worship, and that no person shall be subjected to any disability or excluded from holding any office by reason of his religious profession. Subject to this proviso the people of Malta will be entirely self-governing in matters of religion and will not be precluded from giving special recognition in education or otherwise to the religion of the overwhelming majority of the population."

Evangelical Christendom

AFRICA

Educational Progress

THE Africans of the western colonies and protectorates (Gambia, Sierra Leone, Nigeria and Gold Coast) have combined to form a "Conference of West Africans," which held its first meeting at Accra, the Gold Coast capital, in March, and which is likely to become a powerful instrument for consolidating African opinion and bringing it to bear effectively on public questions. It passed a number of resolutions of which some of the most important urged the necessity for a West African University which can give technical, industrial, scientific and professional training. Sir Harry Johnston is pressing for four African universities, namely, one in West Africa (in Sierra Leone or the Kamerun), one in South Africa (at Cape Town or Graham's Town), another in East Africa (at Zanzibar), and a fourth to be formed by giving Gordon College at Khartum the status of a university. It is known that the Government wishes training in science and engineering to be given at Fourah Bay, but opposition to this scheme has been expressed on the ground that it will produce theorists and not practical engineers. Another important educational movement is that for the better training of African girls.

C. M. S. Review

Native Races and Liquor Traffic

IT MAY be reserved for Liberia to demonstrate to the African Continent what a dry republic can achieve. The new President has declared that "no consideration of the alleged advantages occurring to the public revenue from the importation or local manufacture of alcoholic liquors ought to weigh anything, in view of the great evil which has been in the past, and is still being inflicted upon our country by their use." With the advent of an enlightened and liberating policy, together with the guidance of such an able President, it is to be hoped that the liquor traffic in Liberia will soon be a thing of the past.

The action of the Dutch Reformed Church in May, 1919, when they pronounced in favor of complete prohibition with regard to the production, importation, and traffic in alcoholic liquors is a marked feature of the fight now taking place in South Africa against the proposals to increase facilities for obtaining liquor by colored and native populations.

Life of Faith

The Bible in Zande

EIGHT years ago a party of Church Missionary Society workers traveled a thousand miles up the White Nile above Khartum, and then made their way three hundred miles through swamps and forests to the Azande country, near the equator. At that time the Zande language had never been reduced to writing, and after much patient study the missionaries made a vocabulary and grammar. In 1918, the Bible Society published St. Mark, and in 1920, St. Luke. These crude people, who had never seen a single letter in print and at first held their books upside down, in about a year had learned to read through the gospel of Mark.

Tardiness Not Excused at Elat

AFRICAN Christians are not different from many others in their tendency to tardiness and irregularity in church attendance. When Rev.

W. C. Johnston was transferred to the Elat Presbyterian Church, he found that there was not only a falling off in church attendance, but a disposition to slip backward into heathen customs. The session decided not to accept any new members, nor baptize any infants until they first devoted every effort to getting the careless Christians into better form. At first the people were amazed, but soon realized the meaning and necessity for such a move, and manifested a wholesome change of heart.

A placard experiment was tried to ensure promptness in church attendance. Over the door was placed a card reading "I am early." As soon as the service began the card was reversed and the other side showed the one word "Shame." On the second Sunday thereafter, only twenty-three were late out of 1148.

MOSLEM LANDS

New American University at Cairo

THE launching of the new American University at Cairo has been attended by many gratifying and encouraging features. Egyptians have universally welcomed the institution, and 180 students applied for admission. This number was finally sifted down to 142, as the practical limit of capacity for the first year.

The mission schools of Egypt enroll about 12% of Moslems in their student body; the University enrolment is 75% Moslem. It was the hope of the founders to reach the future leadership of Egypt; an analysis of the present enrolment reveals two sons of governors of Provinces, three sons of mayors, four sons of judges of the Superior Court and twenty-four sons of Pashas and Beys.

Prayer is asked for the continued development of the University.

Syrian Evangelists for Moslems

MR. CHARLES H. DANA, who is at the head of the Beirut Mission Press, believes that the Syrian race is the one to which the Christian world must look for the evangelization of Mohammedans. One of the

most effective ways of doing this, he believes, is by educating and recruiting Syrians in the United States, who will return to preach the Gospel to their neighbors. Several Syrian young men of ability have recently come to the United States to form a union which has this task for its central purpose.

The freedom of the press from censorship affords rich opportunity for disseminating the Christian literature so urgently needed in this new era. Dr. Zwemer once remarked that he would never be satisfied until there is a regular air service for the distribution of tracts in Mohammedan lands.

Kaiser's Land for Mission

THE daily press reports that a magnificent estate at Sivas, Turkey, the property of the former German Emperor, has been deeded over to Miss Mary Louise Graffam, a missionary of the American Board in Asia Minor. This estate was acquired by the German ruler in the era when German dreams of world domination included the seating of German dignitaries in all lands on a scale befitting the representatives of a dominant nation. It is not stated by what process the title to the estate has fallen to Miss Graffam, but it is thought that pressure was exerted by the Turks, who had come to have a high regard for her self-sacrificing service. At any rate, she is now maintaining her orphanage on the property, and has installed her industrial schools comprising shops for carpentry, tailoring and weaving. Before the war Miss Graffam's work included teaching algebra and Bible in the High School at Sivas and trigonometry in the teachers' college. She was church organist, mission treasurer, director of relief work and itinerant missionary, and when the war came she volunteered for service during the typhus epidemic, being made matron and head of the Red Crescent Hospital, an unsalaried worker, commandeered as an alien enemy.

New Zionist Orphanage

THE Zionist Commission has established in Jerusalem a home for orphan children under two years of age. It is operated as a center for the education of mothers and girls and for the care of children. The plan includes branches throughout Palestine where there are 4,500 Hebrew war orphans, of whom 1,000 are in orphanages or in homes.

Jewish Restoration Movement

THE restoration of the Jews to their native land is well under way. Now we are informed that a Jewish shipping company has been organized at Jaffa, with a capital of \$1,250,000, to establish a Jewish merchant marine for Palestine. This company will maintain passenger service between Jaffa, Constantinople, Trieste, Odessa and other Black Sea ports as a means of transporting the large number of immigrants crowding in these ports on their way to the Holy Land. Freight service to stimulate export and import trade is also planned, while a direct service is contemplated with Liverpool for the transportation of oranges from the rich groves near Jaffa. Other plans include the buying and selling of ships and the erection of workshops for ship repairing. Hebrew will be the official language used in the management of this company.

The whole country seems to be settling down under the new regime and the first assembly of the Jews unanimously passed a resolution favoring happier relations between Jews and Arabs, who are declared to be racially, linguistically and culturally related. If this spirit holds sway, the fear of friction between these two races will prove groundless.

INDIA AND BURMA

National Missionary Council

THE seventh annual Conference of the National Missionary Council was held in Calcutta, November 11-16. Representatives from Ceylon at-

tended for the first time and the membership of the Council was increased to fifty. There was a larger proportion of Indian members than heretofore. Resolutions were passed regarding the admission of missionaries into India in response to a request of the International Missionary Conference which met in Geneva last August. The Government of India has classified all foreign missionaries as recognized and unrecognized. To the former belong all those whom the Conference of Missionary Societies in the United Kingdom and the Foreign Missions Conference of North America recommend. All such may enter India without question. Others must furnish credentials which the Government will accept. The Government, however, will work in co-operation with the National Missionary Council, and except in rare cases will leave the matter to the discretion of that body.

Missionaries of alien enemy nationality cannot be admitted to India at present.

Bible Selling Campaign

MISSIONARIES in India are attaching more and more importance to Bible distribution. A recent Scripture selling campaign in Cawnpore revealed what can be done by united effort, when the Union Zenana Mission, the Presbyterian and the Methodist Mission joined forces in distributing Bibles at the meetings arranged for Sundar Singh. Within three days more than 1300 copies were sold, a result more noteworthy from the fact that no pagan festival was being held at the same time, for on such occasions sales are more numerous. Indian Christians and missionaries went along the streets, spoke to people individually, inquired whether they were readers, and invited their attention to the Gospels. Often conversation began with individuals, and resulted in the coming together of small crowds, among whom sales were rapid. The work was only partially

organized, but the results were most encouraging.

The Fate of Hindu Temples

THE Wesleyan Methodist Missionary Society has issued its 106th annual report under the fascinating title "New Idyls of the King." The report contains two striking incidents, the first referring to the consecration of a Hindu temple to the Christian faith. "In Katnur in the Palladam Taluk the whole village has renounced its idols and received the Christian faith. The temple, together with all the paraphernalia of Hindu worship, has been handed over to the Mission, and the people, notwithstanding considerable persecution and loss, are most enthusiastic about the new faith."

The other describes the work of some Hindu iconoclasts. In Kommanur it was decided to make a clean sweep of idolatry: A procession went singing around the village and when they reached the place where foundations of an idol temple had been laid prayer was offered, after which one of the most influential of the headmen with a crowbar began to demolish the shrine, the younger men working with a will as soon as he gave the lead. It was impossible to complete the work in one day. So they contented themselves with demolishing the most significant part of the shrine. Then the crowd moved on to the other temple, which was fully built. Again the headman led the way and the young men did the work after him. All signs and symbols of idolatry were defaced and a significant portion of the building was thrown down. Since then both buildings have been razed to the ground.

Dnyanodaya

Systematic Evangelism

IN THE Marathi Mission an evangelistic campaign is held once a year. Singing bands go out every day to different places, and when a crowd assembles the Gospel story is told. This opens the way to the sale of

many hundreds of Gospels and tracts. At the evening service the people are invited to meet and converse with the Christians. Women workers carry the message from house to house, and men gather audiences on the streets. Each day begins with prayer, and reports are made as to the number of listeners, Gospels sold, and striking incidents. The week closes with a procession through the principal streets.

The Gospel spreads its influence in many ways. A group of Brahman youth at one time made the request for twenty-six copies of the Bible. When asked the reason for their request they said they were studying in the High School, Milton's "Paradise Lost," and there were so many references which they could not understand without referring to a Bible, they wished to have their own copies, though there was a large Bible in the school for reference.

Twenty-five Years at Miraj Hospital

THE American Presbyterian Mission Hospital at Miraj completed its twenty-fifth year of service in July, 1919. A report just compiled for this first quarter century records a total of 32,000 in-patients and 847,400 out-patients who have been helped both physically and spiritually. Five branch dispensaries have been established. In the Medical School opened in 1907, seventy-three doctors have been trained, with thirty-eight now in training.

Regular evangelistic services are held in the wards during the greater part of the year. The objective is to demonstrate "the fact of Christ"—that mission hospitals are the result of His life and sacrifice. During the twenty-five years, a self-supporting church with a membership of 150 has grown up with the hospital.

The Miraj Leper Asylum was opened in the famine year 1900-1901 by Dr. W. J. Wanless, who has been with the Hospital throughout its history, and in 1918 a home for untainted children of lepers was built.

The total cost of supplying each leper with clothes, food, medicine and incidentals is about \$4.00 a month. The maintenance cost of the Asylum and Home, except for part time salary of the superintendent who is loaned by the Presbyterian Mission, is borne by the Mission to Lepers with headquarters in Dublin, Ireland. About 45% of the lepers are Christians.

News from Burma

THE last annual Baptist Convention and Missionary Conference was of more than usual importance on account of being held in Mandalay which is the stronghold of Buddhism in Burma, and therefore presented abundant opportunity for Christian campaigning. In preparation, a week's series of meetings and systematic home visitation were carried on. The Burman is proud and stolid, and his religion and patriotism are closely involved, so that results are difficult to estimate.

For the Convention meetings a bamboo "mandat" was constructed seating 1500. The delegates were mostly from the two largest native Christian communities, but the hill tribes also sent representatives. The Kachins sent a group of two hundred, a striking testimony of missionary work opened to them thirty-nine years ago; and a choir of twenty Lahu young men and women made another interesting group. These last named were students from the Mission School at Kengtung, and had made 300 miles of the trip to Mandalay on foot, the rest of the journey being covered by train in two days. About one-third of the Lahu race has been Christianized.

The further development of independence in the native churches, was the central theme at this Conference.

CHINA

Christ, the Hope of China

THE *Canton Times* recently devoted considerable space to the question, "What is China's Hope?" Various prominent men had been in-

terrogated on the subject and two of the replies are typical.

"Why do not the North and the South get together?" an official was asked. "Can't you see that the division of the two is injuring China in her world relations?" "I can tell you in one word: 'Selfishness,'" he replied. "What is your solution?" The official answered: "I am convinced that nothing can save China but religion."

A merchant of Tientsin was asked a similar question and he responded: "I am not a Christian and I am too old ever to become one; but I am thoroughly convinced that nothing but Christianity can save my country. If Christianity does not save us, China is lost."

Prof. Chen of the Government University at Peking is not a Christian, but in his recently contributed article in *The New Young Man*, China's most influential non-Christian magazine, he declared: "We do not need to ask teaching of theology, and will not trust to any ecclesiastical ceremonies, nor do we need to emphasize any sect; we will go direct and knock at the door of Jesus Himself. We will ask that we may become one with His lofty and great character and with His warm and deep feeling."

Malaysia Message

Pagan Panic

AN ARTICLE written by a Chinese student now in America recently appeared in the *China Times* and was translated for the *Chinese Recorder*. The following is an extract from the article:

"The influence of Christianity is increasingly felt in China. Those who embrace the old superstitions, with the exception of monks, priests and nuns, can renounce their religion and regain their freedom at any time. But those who accept the new superstition must submit to a rite of initiation. After having received baptism one becomes a Christian. Just as the Buddhist monks eternally are monks after having been burned on the head,

so are Christians always Christians after having received baptism. I have seen many persons join a Church and have never seen anyone leave a Church. Not only so, but after one identifies oneself with a Church his children and children's children all become Christians at birth. If such a state of affairs should continue, most of our people would become monks of this new type by heritage. The influence of Christianity in the West is decreasing from the 100th degree to zero, but in China it is increasing in the reverse order, from zero to the 100th degree. So, in advocating democracy, we must try to spread popular education, reconstruct art, and at the same time *lessen the influence of religion*. There are many now who, in their promotion of the new culture, also help to promote the new superstition; and so Christianity becomes a vital problem of to-day."

Let Americans take notice that the conversion of one such student, and the example of practical Christianity at home bears a geometrical ratio to the winning of China for Christ.

Missionary Growth at Shuntufu

EIGHTEEN years ago the Presbyterian Foreign Board opened a new station in North China at Shuntufu. Today in the city proper and in the five out-stations there are six churches and chapels, with about 1200 members and adherents. The country evangelistic work the past year has covered four counties and reached 80,000 souls with street preaching and lantern lectures. Eight classes for men and sixteen for women have been held for intensive instruction. Connected with Shuntufu Station there are eight day schools and two boarding schools, one for boys and one for girls. The boys of the boarding school conduct a night school for those who would otherwise have no instruction.

In addition to treatment of in-patients in the Hugh O'Neill Memorial hospital for men and the Grace Talcott Hospital for women, more than

seven thousand out-patients were treated during the year. The Nurses' Training School is giving instruction to a number of young women who will be able to render Christian service among the thousands who need their ministry. Daily preaching and teaching for ward patients is conducted by the hospital evangelists.

Christian Literature Society

THE Christian Literature Society for China is now in its thirty-fourth year. The thirty-third annual meeting of the Society was held November 26, in Shanghai, at which Bishop Lambuth and Mr. David Yui, General Secretary of the Y. M. C. A. were among the speakers. The formation of the Christian Publishers' Association, which includes representatives from the C. L. S. and seventeen other publishing organizations, registers progress in practical cooperation in the matter of production and distribution of Christian literature. Six thousand missionaries are at work in over six hundred stations in China, and all are in need of helpful literature. Whereas China's reading public of the past generation cared not how old a book might be it never grew out of date, with young China, only a constant stream of fresh literature has an appeal. In order to measure up to the spirit of the times the Society in its forward look proposes among other aims:

To encourage indigenous production of literature as an ideal to be kept in mind.

To appoint more Chinese on its directorate.

To take a more active part in the China for Christ Movement.

To urge non-contributing Boards for grants of men and money and above all

To emphasize insistently the fundamental truths of the Gospel in all its literature.

A Wasted Life Redeemed

THE story is told of an aged Buddha worshipper who was brought to a mission hospital in Hangchow, suffering from a serious wound in the head. This woman had given the best years of her life to incessant pilgrim-

ages from temple to temple, believing that in this way she would merit the best of blessing in the life to come. Every day she tramped many miles and at night took the worst accommodations she could find, helped each beggar she saw and took every opportunity of striking the temple bell, but as the years went on, this and turning the prayer-wheel became too much for her waning strength. Recently she tried even more dangerous places of ascent, feeling that the merit heaped up in her seventy years was very near. In one of the temples the stairs that led to the top were rickety, steep and dirty and she must have trodden on a rotten piece of board. At any rate, she fell from the top to bottom, and knew nothing until she found them treating her head in the hospital. Her way into the "Day of Joy and Light" was long and weary, but at last she found it and was baptized.

For one short year the old lady went about seeking by every means to lead others into the truth. She had not much left to give and often said: "Over fifty years to Buddha, and only one short year to Christ!"

After her death it was found she had left the residue from her temple spendings to the hospital where she had found healing and light.

Cheerful Giving

ABOUT two years ago the China Inland Mission Chapel at Taihsing collapsed, and those who were present at the time had a marvelous escape from death. The building fund on hand was not sufficient to replace the chapel, and the workers have been waiting and praying. Last year, Mrs. Wang, one of the oldest members of South Gate Mission and a widow, asked the privilege of saying a few words after the service. Walking up to the platform she laid four bundles of copper cash on the table and told how she had sold her little property for 65,000 cash. Then one night the house in which she was staying fell in, and although several tiles fell on

her she was quite uninjured. In her wonder she suddenly remembered how the Taihsing Chapel had collapsed and how God had protected the people from injury, and at once resolved to give a tenth of her sale price to the work of rebuilding the Chapel. This gift has been the means of stimulating others to contribute, and the work is now assured.

Work for Women in Wenchow

WENCHOW, the southern prefecture in Chekiang Province, has a peculiarly difficult dialect, not understood in any other part of China. One result is seen in the very large percentage of illiteracy among the women, and it was with a view to helping them that Bible Schools for women were started some years ago. The aim is to have a Bible School in each of the twelve districts mapped out, but this aim is not yet realized. These Schools, which are of ten days' duration, are held in the country chapels to enable the women of the surrounding villages to come. At one place, out of a total of sixty, more than twenty were church members, six or seven were inquirers, twenty were interested in learning more of the Bible while a few came out of mere curiosity. Near the close of each course, an anti-foot binding meeting is held.

Six of these Schools were held during the last half year, with a total attendance of 229, in addition to which there have been four weekly Bible classes for city women.

Korean Mission Assigned Territory

THREE Korean pastors in charge of a mission to Chinese in Shantung are supported entirely by Korean churches. The missionary bodies of Shantung assigned a territory 80 by 250 li to the Korean missionaries as their exclusive field, and have transferred all property and equipment to them, with the hearty approval of the Chinese. The population of the territory allotted is about 1,40,000 and has five organized

churches, eleven groups and eighteen meeting places with a total of about 500 Christians. China is looking on with great interest in this growing work of a nation materially and nationally weak.

JAPAN—CHOSEN

Christian Healing in Pyengyang

ASERIES of evangelistic meetings was held in Pyengyang, Korea, throughout last November. Rev. C. F. Bernheisel writes of the very remarkable results from the work of the visiting evangelist, Rev. Kim Ik-tu. Prayer meetings lasting an hour were held every morning at six o'clock, attended by fully two thousand people, and the interest in all the meetings was sustained throughout the entire series. Mr. Bernheisel says that although he has been a resident of this storm center of Christianity for twenty years he has never witnessed such scenes before. Mr. Kim is a graduate of the theological seminary at Pyengyang and has been for some years pastor at Sinchun.

A few years ago his mother was ill and being a firm believer in the power of prayer he made special intercession for her and she was suddenly healed. It confirmed his faith in the power and willingness of God to hear prayer for the sick and he began to pray for other afflicted ones and time and time again they were healed in a way that was nothing short of miraculous. Requests began to come in for him to go to other places and hold meetings, and wherever he went there were reported healings. His fame grew and he has spent the most of his time the last two years in holding evangelistic services in various parts of the country. During the meetings at Pyengyang the sick and afflicted came long before morning in order to get front positions near the pulpit. After the hour of prayer Pastor Kim called for those suffering from certain diseases to show their hands. He then offered prayer, next he called for the hands of those afflicted with certain other

diseases, again offering prayer, and so on through the list of diseases. He does not attempt laying on of hands, but prays for the sufferers collectively. After several days had thus passed he called for testimonies from those who had been healed. Mr. Bernheisel records a few of the best attested and outstanding cases.

One man who had had no use of his left arm and was for some months unable to tie his belt exhibited before the audience his perfect use of the arm and his ability to tie his belt.

A thirteen-year-old child, deaf from birth, during the time prayer was being offered for him, felt as it were the air going into his ears and is now able to hear. He was brought to the platform and proved his ability to hear.

One girl of thirteen, bedfast for two years, is now able to walk and proved it by walking across the platform in the presence of the congregation. This girl is personally known to Pastor Kim Sun-du of the West Gate Church, who vouched for the truth of this case.

One man deaf for 27 years and unable to walk now both hears and walks.

Not all who came were cured and possibly some thought they were cured when they were not, but many genuine cures were effected. Pastor Kim disclaims any power within himself to heal, and humbly gives all the praise to God.

Picturing the Light of the Gospel

DR. SAMUEL D. PRICE, who attended the World Sunday School Convention, says that the Japanese are exceedingly fond of the "movies," but most of the films shown in cherry blossom land are of the "blood and thunder" type. During the Convention week a Biblical picture, "The Good Samaritan," owned by Bishop Welch of Seoul, was shown with very marked effect. Bishop Welch is still using this picture in Japan, with telling results in his work.

What a Westerner Stands For

REV. C. P. HOLMES, Canadian Methodist missionary at Fukui, tells of an interesting experience when miles out of the city. A long line of public school children were out for a walk under the direction of their teachers. As they passed, the children called out various remarks, some complimentary and others far from such, but in the middle of the line some twenty or more began to sing "Jesus Loves Me, This I Know." They had been in Sunday-school somewhere and the missionary reminded them of it. Another day a small boy in the street of Fukui said to him, "Jesus, lend me your tennis net." To many of these children, the Westerner is a synonym for Jesus Christ.

ISLANDS

Historic Herrnhut

S. T. THOMAS is one of the islands of the Virgin group, now owned by the United States. Sixty years before Carey, and what is usually called the birth of modern missions, the Moravian Church, under the leadership of Count Zinzendorf, sent out two of their number to minister to the wretched and ill-treated slaves on this island, and in 1737 purchased a farm of sixty-nine acres, now known as New Herrnhut. The quaint old church, built in the same year, stands to this day, and in it the pastor, a black man, holds services every week. The membership numbers about 150.

Large Plans for Malaysia

IN BORNEO there is still head-hunting and one finds there the lowest levels of savagery known in the earth. Almost one hundred per cent of the millions of Java are illiterate. Their women are indescribably debased. A circle around Singapore with a radius of 1,200 miles would take in a population of over 50,000,000, yet in that area there is not one school of college grade. The Methodist Centenary provides for such a college. The Dutch Govern-

ment has promised three dollars out of every four needed to build a chain of Christian hospitals in Java, Sumatra and West Borneo. Ten of these hospitals are provided for in the Centenary promises, and one of them has been built.

GENERAL

Vatican and Y. M. C. A.

THE Vatican decree against the Young Men's Christian Association asking the bishops of the Catholic Church to "watch an organization which, professing absolute freedom of thought in religious matters, instills indifferentism and apostasy to the (Roman) Catholic religion in the minds of its adherents," has called forth strong denial that the Association seeks to apostasize any man from his religious belief. It has been doubted in some Catholic quarters that the Pope specifically mentioned the Y. M. C. A., but cable dispatches confirm the fact. This decree shows that the Pope is not reckoning with the spirit of true Christianity, and will react against the Vatican and its hold on the obedience of liberally-minded Catholic laymen in America.

Evidence is not lacking that when the Y. M. C. A. was under criticism at the close of the war members of the Knights of Columbus, acting under clerical authority, had undertaken a systematic campaign to discredit the efficiency of the Y. M. C. A. in its war work. The recently reported order from the Pope is an extension of the same spirit of intolerance.

Facts about the "Y"

ALTHOUGH Young Men's Christian Association work has been established in more than two thousand communities in the United States and Canada, fourteen hundred towns of 5000 or more have not yet had the service of the "Y," while thousands of smaller places need its program. Since the first Y. M. C. A. was organized in 1851 in Boston there has been a steady advance until there are today in North America.

2,194 Associations with a membership of over 868,800.

841 buildings owned by Associations, valued with other property at over \$128,000,000.

85,106 laymen, serving as Y. M. C. A. Committeemen.

5,173 secretaries, employed to carry out the Association program of service.

A Jew's Testimony

IT IS reported that the president of the Boston Chamber of Commerce who is a Jew recently made the following statement:

"You may be astonished to hear me, a Jew, say this, but in my opinion we stand before two alternatives—either anarchy or Jesus Christ."

To Regulate Marriage and Divorce

AN ORGANIZATION has been formed in the Protestant Episcopal Church entitled "The Society for Upholding the Sanctity of Marriage," with Rev. Milo H. Gates, D.D., as President. The principles of the Society are:

1. Complete loyalty to the teaching of our Lord, as witnessed by Holy Scripture and the universal voice of the Primitive Church, testifying to the indissoluble character of the marriage bond, "till death."

2. Allowance of legal separation for sufficient and weighty cause, but with no right of remarriage for either innocent or guilty party.

3. Allowance for annulment for cause preceding marriage, as in the case of sexual impotence, imbecility, fraud, etc.

4. The duty of studying these principles, and making them and their reasons known in private and in public, and by the use of the press so far as opportunity admits.

A campaign of education is suggested along the following lines:

I. Letters, addresses, sermons, and articles in Church and secular papers.

II. The printing for free distribution of brief papers on such subjects as the following:

1. "The Mind of Christ" concerning Marriage, and His supposed exception.

2. History of Marriage in the Church, East and West.

3. The Cruelty of Divorce Legislation versus the "Cruelty" of no Re-marriage.

4. The Statistics of Divorce in America as compared with Other Lands.

5. The Effect of Divorce in the Roman Empire and in Modern Pagan Nations.
6. Marriage from the Standpoint of Sociology and Physiology.

7. The Influence of Woman in Society.

Divorce data just compiled for 1916 tell a tragic tale. Forty American counties, scattered through sixteen states, show a divorce rate of over 300 per 100,000 population. Six counties had more divorces than marriages. In New Hampshire, where one might expect to find conservatism, the rate was more than double that of Japan for the same year.

Missionary Questionnaire

IN ORDER to find how far the graduates of mission schools were being used in evangelistic work, a questionnaire was sent some months ago to each of the 114 stations of the American Board. The following among others were asked: "How many native evangelists are you using? How many are supported out of appropriations from the Board? How many through special grants from friends in America or other Christian countries?"

The Zulu Branch of the South Africa Mission reports twenty-one evangelistic workers, with only one supported by the Board. The majority are supported by the native churches themselves. The Rhodesia Branch reports at least ten in evangelistic work, only one supported out of the Board's treasury. West Africa has about 150 evangelistic workers, the bulk of them being supported by the native churches; only twenty by regular appropriations of the Board. The Marathi Mission of India, which makes a fairly full report, records ninety-three evangelistic workers, thirty-six of whom are supported by the Board. Ceylon has twenty-six, eight of whom are supported by the Board. North China, with two stations unreported, names 131 evangelists, of whom thirty-six are supported by the Board. Seven out of twelve stations in Japan report thirty, of whom eighteen are supported by the Board. Mexico,

Spain, Czecho-Slovakia, and the Philippines report fifty-one evangelists, all of whom are supported by the Board, except in Czecho-Slovakia, where American support is only partial. Summing up the replies received to date, of the 634 workers reported 268 are supported by the Board. These figures indicate the progress made in developing initiative and responsibility in the native church.

Missionary Herald.

Some Bible Statistics

UP TO the end of 1919, the Word of God has been printed in 713 languages and dialects, counting complete single books of the Bible. The Whole Bible has been printed in 159 languages, the New Testament in 138 more. The three largest producers and distributors are the British and Foreign Bible society, the National Bible Society of Scotland and the American Bible Society. The year 1919 was a lean year, but its figures are tabulated below:

	Bibles	Issues Total
A. B. S.	354,387	3,752,309
B. F. B. S.	692,594	8,746,963
N. B. S. S.	34,515	2,154,192
	1,081,496	14,653,464

While no complete figures are obtainable it is no exaggeration to say that since the art of printing became general, no fewer than 600,000,000 copies of the Bible, in whole or in part, have been printed and circulated.

Jewish Population of the World

THE American Israelite has published a calculation of the number of Jews in the world. The details are as follows:

Poland, 3,300,000.
Ukraine, 3,300,000.
U. S. A., 3,100,000.
Russia, 900,000.
Roumania, 650,000.
Germany, 540,000.
Hungary, 450,000.
Czecho-Slovakia, 450,000.
British Isles, 300,000.
Austria, 300,000.
Lithuania, 250,000.

Jugo-Slavia, 200,000.
 Africa (excluding Morocco, Tunis and Algeria), 170,000.
 France, 150,000.
 Algeria and Tunis, 150,000.
 Arabia, 130,000.
 Greece, 120,000.
 Holland, 110,000.
 Canada, 100,000.
 Turkey, 100,000.
 Palestine 100,000.
 Australia, 20,000.
 Other European countries, 200,000.
 Other Asiatic countries, 100,000.
 Other American countries 30,000.
 In all, nearly fifteen and a half millions.

Buddhists Acknowledge the Bible's Worth

MISSIONARIES have more than once discovered Scripture truths freely quoted in Buddhist sermons, but without quotation marks, making the words of Paul stand out with new meaning. "In every way, whether in pretence or in truth, Christ is proclaimed." A few years ago a missionary who visited a Buddhist temple was presented by the caretaker with a book containing selections he had compiled from the sacred books of Buddha. The volume was found to contain the whole of the Sermon on the Mount, but with no credit given as to its source.

Life and Light

Baptist vs. Roman Catholics

DR. E. Y. MULLINS thus describes the distinction between Baptists and Roman Catholics:

Democracy *versus* autocracy; individual *versus* a closed ecclesiastical system; regeneration by the Holy Spirit *versus* regeneration by baptism; the direct relation of the soul to God *versus* the indirect; *believer's* baptism *versus* infant baptism; the priesthood of all believers *versus* a priesthood who are custodians of divine grace; the New Testament *versus* tradition and an infallible pope; personal faith *versus* proxy faith. In a word, Christ and His free salvation on the one side and the Church and its sacramental salvation on the other. There is no middle ground. Baptists are right or Catholics are right.

Watchman Examiner

At the Eddy Meetings

AT ONE of the after meetings in Egypt, Dr. Eddy with vigorous directness illustrated men's failure to accept God's free gift of salvation. Holding up his closed fist he said: "I have one pound (five dollars) in my hand. I am going to give it to any one who will come up front and get it. How many believe I have a pound in my hand?"

Two or three young men got to their feet. To one, a boy of about sixteen, he said, "Do you believe I have a pound in my hand?"

"Yes."

"Do you believe I will give it to you?"

"Yes."

"All right, come up and get it."

A round of applause followed as the boy took the money.

"Now," said Dr. Eddy, to the others, "why didn't you get that money? There are three reasons: Some of you didn't believe I had any money in my hand. Some of you believed, but you were ashamed to come forward to get it. Others were just ready to come but you hesitated. For the same reasons you do not receive the salvation that Christ offers.

United Presbyterian

OBITUARY

William Baker of Ireland

MR. WILLIAM BAKER, honorary director of the Barnado Homes, died November 17, in his seventy-second year. As member of the Homes' Council and Finance Committee, Mr. Baker served the Institution for eighteen years until the death of the founder in 1905, when he became Dr. Barnardo's successor, and consolidated the work begun by him. At the time of Dr. Barnardo's death 60,000 children had been supported and educated for a fair start in life. Today the records show a total of 90,000.

THE MISSIONARY LIBRARY

The Christian Movement in Japan—including Korea and Formosa. 8vo. 377 pp. \$2.75. Conference of Federated Missions, Japan, and 25 Madison Avenue, New York.

The eighteenth annual issue of this volume is filled with the usual valuable information on the Japanese Empire and missions there. The general review of the year is by Rev. H. W. Meyers and is tersely and forcefully given. The important position of Japan, the outbreak in Korea, the position of Japan in Siberia, the relation of Japan to America, the democratic movement, sabotage, reform movements and the growth of the Church are especially treated. Then follow the usual sections dealing with various types of evangelism, with education, literature, young people's work and social service. Some of these chapters are especially interesting and valuable, as for example, those on Village Work, by Mrs. G. P. Pierson and W. M. Vories; Japanese Immigrants and the Gospel, by Miss Topping; and Saving Girls, by various writers.

Formosa is represented in only six pages by reports from the North and these are not adequate, especially in view of the fact that it is the fiftieth anniversary of the founding of the Canadian Mission. The hospital has been closed because of the absence of the doctors. Information is very fragmentary.

Korea is presented in 150 pages, dealing with evangelistic, educational, medical, social and literature work. Koreans are doing effective foreign mission work among the one million Koreans in Manchuria and Siberia, where they already have thirty self-supporting Christian churches. "Wherever a Christian goes," says Dr. George McCune, "he is the nucleus of a church. He sets up a family altar, and soon his home becomes the church of the community." The

work for Koreans in Shantung, China, is also in charge of Korean missionaries.

The statistics (in the pocket) are not separated as they should be to show Korean as distinct from Japanese work. They show 1096 foreign missionaries in Japan and Korea, and 40 in Formosa. Roman Catholics reported 452 missionaries in 1916. It is instructive to note that of the 3768 Japanese employed by the missions, *less than one-half are professing Christians.*

Of organized churches there are in Japan and Korea 1173, of which 327 are wholly self-supporting. In Formosa, there are 51 churches and 7286 full communicant members. The total Protestant Christian constituency in the Japanese Empire is reported as 104,134, or one-seventh of one per cent of the population. Roman and Greek Catholics number a little more than the Protestants.

The Reminiscences of Daniel Bliss. Edited and supplemented by his eldest son. Illus. 259 pp. New York: Fleming H. Revell Company. \$2.25. 1920.

The founder and long time president of the Syrian Protestant College in Beirut is here portrayed most commendably. Dr. Bliss was born in Georgia, Vermont, in 1823 and died in his Beirut home in 1916. The nearly ninety-three years that intervened are recounted very largely in the words of Dr. Bliss himself, with lesser additions by his wife and eldest son. He states that while he was called President of the Syrian Protestant College and professor of the Bible and Ethics, he might more truthfully be styled "the Professor of Story Telling,"—a characterization which the reviewer happily remembers to be warranted from the experience of a long railway journey

made memorable by the doctor's unique experiences narrated most fascinatingly.

His early years reveal a sturdy boy and youth, enduring hardness like a good soldier, upright and an advocate of the best things, and, despite the limitations of irksome tasks and of the later tanner's trade, leading on to schools and Amherst College and Andover Seminary life. Working his way did not so engross his energies that he failed to obtain an education, though he entered the higher institutions later than most students and had too little time for play and the lighter side of life.

At the close of 1855 he and Mrs. Bliss left America on a 300-ton sailing ship for their new home and life work in Syria, arriving in Beirut in the following February. The first six years were given to language study and the earlier planning on the beautiful western slopes of Mt. Lebanon, where in academy teaching he began to evolve the later college. Then came four strenuous years spent at home and in Great Britain in establishing the College and gathering funds for its development. For thirty-six years he was active president of the institution where he saw its students increase from sixteen to more than six hundred. Then for fourteen years he was president emeritus, with his son Howard nobly following the traditions of his aged father.

There is little in this volume that is technically valuable to the educator, but there is much that one would wish to find in the story of a life and a College whose main objectives were the development of Christian character out of the varied racial constituency of the Levant. There is also much of deep interest concerning lovely Lebanon, the awful atrocities of the 1860 massacres, Dr. Bliss's multitudinous contacts with promi-

nent men of his time in Britain and America, from President Lincoln, the Archbishop of Canterbury, literary men and titled nobility, to American philanthropists and persons of influence in church and state. This maker of Syria and Christian prophet, who lived in the Moslem world, is made to live before us, just as Dr. Bliss's statue in marble was evolved by a noted Italian sculptor and was used as a text of all character and soul growth by the recipient before an audience in the College which he had made. How many men of ninety-three have looked back upon so fruitful a life as Daniel Bliss of Syria?

Letters of Javanese Princess. By Raden Adjeng Kartini. Translated from the Dutch by Agnes L. Symmers. 8vo. 310 p. \$4.00 net. Alfred A Knopf. New York. 1920.

Princess Kartini, the young daughter of a Javaneese Regent, who was shut up in the high-walled palace, but longed for the freedom and light and work of modern civilization, finally managed to break the bonds of ancient custom, to lift the veil of seclusion, and to step forth into a life of service. In spite of parental opposition and Moslem prejudice, she opened a school for the daughters of Regents, chose her own husband (contrary to ancient custom), and lived happily until her death cut short her career.

Princess Kartini's letters are really charming productions that reveal the soul and mind of a Javanese woman. They also show the early training, the home life and customs that are hidden from foreign view. Missionaries to Java will find here a book worth reading, and others will find it interesting in its revelations.

Finding the Way Out. An autobiography. By Robert R. Moton. 8vo. 296 pp. \$2.50. Doubleday, Page & Co. New York. 1920.

The successor of Booker T. Washington as Principal of Tuskegee Institute.
(Continued on page 253)

THE MISSIONARY LIBRARY

(Continued from page 252)

stitute is evidently a man of character and ability. His life story is as full of interest as that of his predecessor. Major Moton's father was a slave, and the son, Robert, was born in 1867 on a Virginia plantation. He learned much as house boy, and from his white friend, the son of his father's employer. Robert's early education was in the Bible; he went out to work in a lumber camp at thirteen years of age and attended a district school at intervals. At eighteen, when he was leader of his church choir, superintendent of the Sunday-school and ready to be a deacon, he went to Hampton Institute, where he later became disciplinary officer.

The Church and Industrial Reconstruction. Edited by the Committee on the War and the Religious Outlook, Wm. Adams Brown, Chairman. 8vo. 296 pp. \$2.00. Association Press, New York. 1920

Naturally, the world war has brought world unrest in the industrial as well as in the social and political world. This Report is a careful study of the situation in the industrial world. After a preliminary statement concerning the Christian interest in and approach to industrial problems, the Report take up the Christian ideal for society; unchristian aspects in the present order; the Christian attitude toward the whole system; the Christian method of social betterment; steps to be taken toward a more Christian industrial order; what individuals can do, and what the Church can do. The appendices deal with history and bibliography on the subject.

Major Moton is a strong character, and understands both the Negro and the white man. His work at Tuskegee has proved to be of high order. While this volume is not as distinct a contribution to the understanding of the Negro problem as is Booker Washington's "Up From Slavery," it is an interesting study in Negro development, and reveals the possibilities of a high type of pure blooded African.

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By W. J. Wanless

The Mexicans in the United States
By Rodney W. Roundy

The Unfinished Task in America
By Various Authors

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The Gospel of World Brotherhood According to Jesus. By John Clifford. 159 pp. \$0.75. Geo. H. Doran Co., New York. 1920.

The Call to Unity By William T. Manning. 12mo. 162 pp. \$2.00. The Macmillan Company, New York. 1920.

The Missionary Situation After the War. By J. H. Oldham. 62 pp. \$0.30. Committee of Reference and Counsel, 25 Madison Ave., New York. 1920.

Tutors Unto Christ. Introduction to the Study of Religions. By Alfred E. Garvie. 250 pp. 4 s. 6 d. Milford, London. 1920.

Primitive Society. By Robert H. Lowie. 463 pp. \$3.00. Boni & Wright, New York. 1920.

Everybody's World. By Sherwood Eddy. 8vo. 273 pp. \$1.60. George H. Doran. New York. 1920.

Quiet Talks About Life After Death. By S. D. Gordon. 12mo. 197 pp. \$1.25. Fleming H. Revell, New York. 1920.

A Castaway in Kavirondo. 132 pp. 2 s. Church Missionary Society. London. 1920.

The Book of a Chinese Baby. By Mary Entwistle. 59 pp. 1 s. 6 d. United Council for Missionary Education, Edinburgh. 1920.

Yarns of the Near East. By Basil Mathews. 80 pp. 1 s. United Council for Missionary Education, Edinburgh. 1920.

Pearl's Secret. By Mrs. Howard Taylor. 85 pp. 2 s. 6 d. Morgan & Scott, London. 1920.

The New Jerusalem. By Gilbert K. Chesterton. 307 pp. \$3.00. George H. Doran. New York. 1921.

Gotama Buddha. By Kenneth Saunders. 113 pp. \$1.50. Association Press, New York. 1920.

Star in the East. By E. N. Harris. 223 pp. \$1.75. Fleming H. Revell, New York. 1920.

The Near Side of the Mexican Question. By Jay S. Stowell. 123 pp. \$1.50. George H. Doran. New York. 1920.

Frontier Folk By L. A. Starr. 96 pp. 4 s. 6 d. Church Missionary Society, London. 1920.

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EDITORIAL AND BUSINESS CHAT

(Continued from page 171)

Home Missions received a report of their special committee cooperating with the "Review," and on recommendation of the Business Committee passed resolutions re-appointing members to act on the Editorial Council as usual, and also appointing a special committee to cooperate in plans for strengthening the "Review" and extending its influence. The members of this special committee from the Home Missions Council are Dr. Charles L. White, Executive Secretary of the American Baptist Home Mission Society, Dr. John A. Marquis, Secretary of the Presbyterian Board of Home Missions, Dr. Henry Beets, Secretary of the Board of Foreign Missions of the Christian Reformed Church and Mr. W. T. Demarest, Secretary of the Board of Domestic Missions of the Reformed Church in America. From the Council of Women for Home Missions were appointed Mrs. Philip M. Rossman, Mrs. Orrin R. Judd, Miss Florence E. Quinlan and Mrs. May Leonard Woodruff.

These committees have met jointly and prepared a letter which has been sent to the Boards with recommendations which it is hoped will receive favorable consideration. These recommendations, if adopted, will materially help to strengthen the financial position of the "Review," and will greatly extend its influence.

ANNUAL MEETING OF THE REVIEW

The Annual Meeting of the Missionary Review Publishing Company was held on February 10th at 156 Fifth Avenue, New York. The meeting was well attended by stockholders, representing 269 votes, and by friends of the "Review." The Treasurer's report showed the largest income in our history—\$32,210.24—and expenses amounting to \$42,617.85. The increase in expense is due to large increase in manufacturing costs.

The Secretary's report called attention to the growth in the influence of the "Review," and the large amount of valuable material published during the year. The Home and Foreign Mission Boards are considering plans for more actively cooperating to promote the circulation, and to help meet the financial needs of the "Review."

An address was delivered by the President, Robert E. Speer, on "Present Day Movements toward Interdenominational Union and Cooperation."

Members of the Board of Directors elected for the ensuing year are:

Robert E. Speer, President; Frank L. Brown, Vice-President; Walter McDougall, Treasurer; Delavan L. Pierson, Secretary; Mrs. Henry W. Peabody (Baptist); Mrs. E. C. Cronk (Lutheran); Prof. Harlan P. Beach (Congl.); Frederick I. Colver (Boy Scouts); Wm. I. Chamberlain (Reformed); Fleming H. Revell (Publisher); Dickinson W. Richards (Lawyer).

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Correspondence regarding these positions should be addressed to Mrs. F. H. Marston, Candidate Secretary.

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MISSIONARY PERSONALS

REV. A. L. WARNSHUIS, D. D., National
Evangelistic Secretary for China, sailed
for Shanghai on February 10. He has
been named as associate secretary, with
Rev. J. H. Oldham, of the newly organized
International Missionary Committee. Dr.
Warnshuis plans later to return to London,
the headquarters of the new organiza-
tion.

* * *

DR. JOHN R. MOTT is at Asheville, N. C.,
resting after the incessant demands upon
his strength in connection with various
fields of Christian effort.

* * *

RT. REV. WILLIAM H. OVERS, Protestant
Episcopal Bishop of Liberia, sailed for
Africa by way of England on January 15,
after spending several months in America
in making known religious conditions of
his field.

* * *

REV. JASPER T. MOSES, of the Religious
Press Department of the Federal Council
of Churches, has gone to Mexico City to
become manager of the Union Evangelical
Press. He will also serve temporarily as
secretary of the Committee on Coopera-
tion in Mexico.

* * *

REV. WILLIAM FETLER, General Director
of the Russian Missionary Society, and
his band of 26 workers are now on their
way to Russia to work for the evangeliza-
tion of that unhappy people.

* * *

SIR HARRY STILEMAN, Rear-Admiral in
the British Navy, has been appointed as
the new Director of the Barnardo Homes
to succeed the late William Baker. The
Stileman family has long been identified
with religious activities, and one of his
brothers was the first Bishop of Persia.

* * *

DR. GEORGE H. BICKLEY has been elected
a bishop of the Methodist Episcopal
Church and assigned to the Malaysia field.

* * *

REV. A. E. THOMPSON, for eleven years
Superintendent of the Christian and Mis-
sionary Alliance work in Palestine, sailed
in November for his post in Jerusalem.
Mr. Thompson was forced to leave Pales-
tine when Turkey entered the war.

* * *

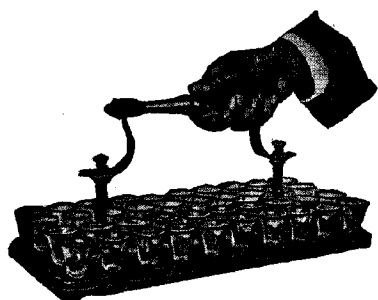
REV. HENRY H. RIGGS who had gone to
Harput to assist in the work of feeding the
Armenians has been ordered out by Mus-
tafa Kemal, no reason being given for the
order.

* * *

A son of DR. ALEXANDER WHYTE, the
famous Scotch preacher who died in Edin-
burgh in January, is the first President of
the Popular House in the new Parliament
of India, which is soon to give a measure
of home rule in that country.

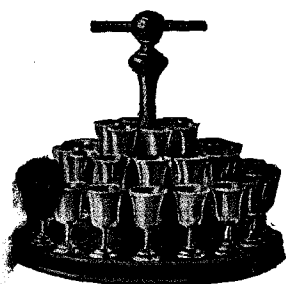
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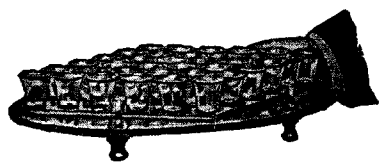
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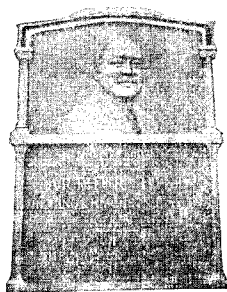
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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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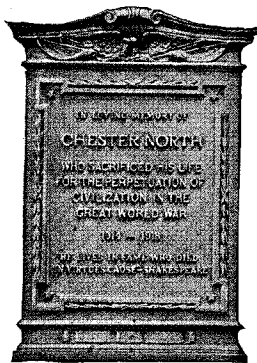
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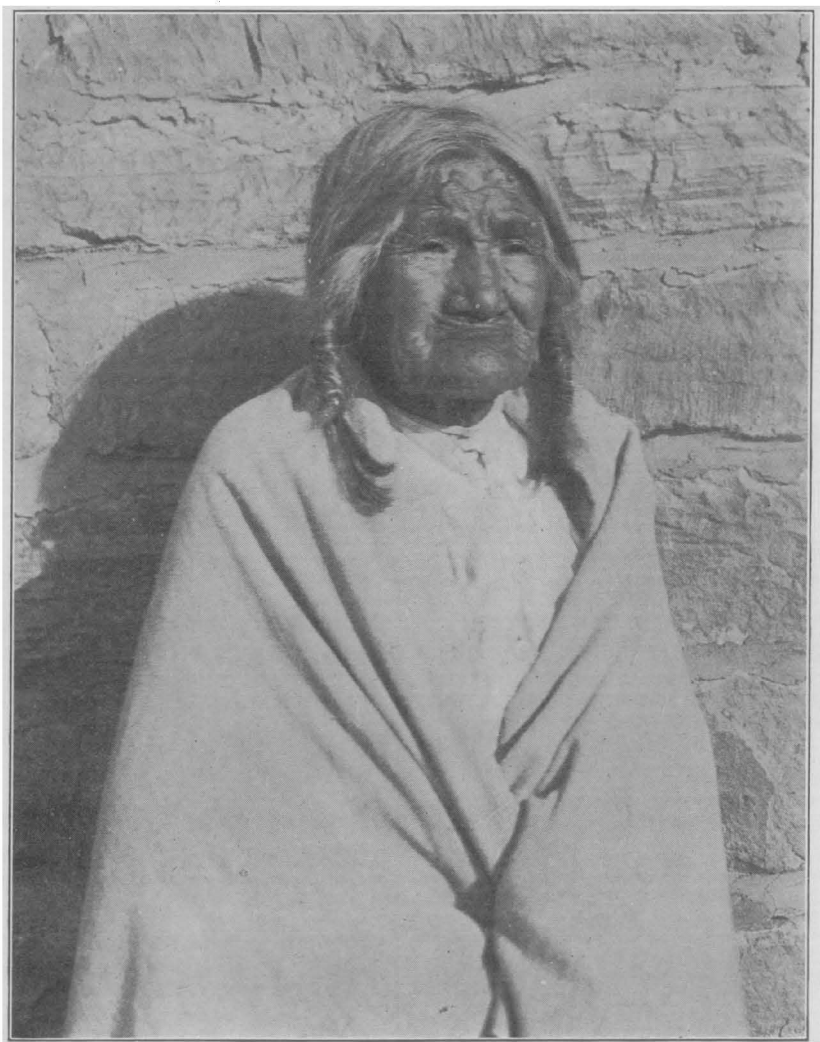
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THE MISSIONARY REVIEW^{of} the WORLD

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XLIV

APRIL, 1921

NUMBER
FOUR

THE GANDHI MOVEMENT IN INDIA

AN ARTICLE in this number of the REVIEW describes the "Awakening of Burma," and refers to the influence of what is called "the Gandhi Movement," or non-cooperation in India. This is one of the anti-British agitations that are disturbing the country and are hindering the progress of the governmental reforms.

M. K. Gandhi, from whom the movement received its name, is a unique figure in public life. He was a Hindu lawyer and ascetic who began his public career in South Africa by defending the Indian coolie who was being exploited in the sugar plantations of Natal, returned to India about the time the war broke out to devote himself to social and moral problems and inspired a non-cooperation revolution among his countrymen. In three years he has passed from being a fairly warm supporter of the government to its most outspoken opponent, the basis of his hostility being the harsh treatment meted out to offenders in the Punjab disturbances of 1919. Mr. Gandhi maintains that the only panacea for the social ills of the day is to return to some idealistic past, and advocates a peaceable aloofness toward British efforts at reform, hoping thus to destroy the present regime, root and branch. He holds that a bad self-government is preferable to an enlightened dependent government, such as that of the British in India.

The steps in his program are:

1. All title holders should renounce their titles, and honorary officers give up their honorary posts.
2. Lawyers to give up their practice and to establish national courts.
3. The withdrawal of students from schools and colleges.
4. The withdrawal of men from the Police and Army.
5. The non-payment of taxes.

Few title holders have thus far given up their titles and not many lawyers have fallen in line, but the students have been an easy mark. They were at first swept off their feet by Mr. Gandhi's abuse of existing institutions, but are now coming back to their studies, and their sanity. Most of the schools have reopened and the students have returned. In Sialkot, a national, non-cooperating school has been started, and mobs have visited the mission schools to prevent students from attending—but without success. Others see the inconsistency in claiming independence from Great Britain, while advocating the return of Armenia to Turkish rule.

In the first general elections for officers of the Provincial and State Councils under the new Home Rule Government, the qualifications for voting rest on property and income rather than on education. Many illiterate voters have cast their ballots, while educated men have been excluded, or have refused to cooperate. In Rawalpindi City, for example, where 3,500 out of 50,000 men were eligible to vote, crowds at the voting booths jeered at the few who cast their ballots. In other places the voting is said to have been fairly representative.

The present year will be a critical period for India. Six million voters have been enfranchised, but many of them are out of sympathy with the government program and refuse to exercise their right to vote or hold office. The new Councils have been established and an opportunity is offered to show the ability of the people to rule. If animosities could be banished and all classes would unite to establish peace and righteousness in India there would be great reason to hope for an era of prosperity. As it is, there is much need for prayer that the people and rulers of India may have wisdom. Patience, firmness and wise leadership is required to cope with the present situation, and to teach the people of India the principles and practice of enlightened self-government.

PORTUGUESE OPPOSITION TO MISSIONS

R EPORTS from Angola, West Africa, and from Portuguese East Africa reveal the fact of systematic and determined opposition to Christian missionary work on the part of Portuguese authorities in those territories. In East Africa, the Mozambique Company, a commercial concern, has been granted by the Portuguese Government complete administrative control of the territory between the Sabi and the Zambesi Rivers as far west as Rhodesia. This control extends over 65,000 square miles, and includes the power of life and death over 300,000 inhabitants. At Beira, the capital, the American Board has been endeavoring to

establish work for the natives for twenty-five years. Inhambane, a station of the Methodist Episcopal Church, is also in Portuguese territory, but outside of the Mozambique Company's control.

In the opposition of this company to the establishment of Christian missions we are carried back one hundred years to the early evidences of the British East India Company's antagonism to missions in India. The Portuguese are still retrogressive, and one of the leading officials of the company explained their attitude toward the missionaries by saying: "We are here as a commercial company to make profits, and we propose to make the natives work out our purpose. We shall use methods that missionaries will call slavery, and when reported will make trouble for us. We do not want missionaries of any sort, and will not have them."

Mrs. Howells of the Rusitu Mission in Rhodesia reports in the November number of the *South African Pioneer* that the Portuguese officials are persecuting the native Christians in their effort to stamp out the results of Christian missions. A Christian boy who was converted in Johannesburg returned to Portuguese territory and established worship among a group of native Christians in their kraal. Last year, the Portuguese, hearing of the success of the work, persuaded the leaders to go to Malata ostensibly to study Portuguese in order that they might teach school. They were, however, beaten and imprisoned for holding to their Christian faith and one of them died in prison. The Sunday morning service in the kraal was also broken up by native policemen, who took thirty of the native Christians to Malata where the *commandante* sent the men and four women to prison without trial. Two of them have already died in prison in Beira. When the others were finally released they were forced to drink grog and were warned not to attend worship again. Although permission was given by the governor to begin mission work in Beira, two missionaries of the American Board who went to work there suffered to such an extent that one of them died and the other was obliged to return home.

Young men who attended the Mission School were severely beaten by the police and were warned not to return. The teacher was imprisoned without trial and was condemned to work on the chain gang. Another Christian native was sentenced to seven years in prison for persisting in preaching and teaching. The latest report is that the Mozambique officials have refused to allow schools to be established, and have prohibited touring by native Christian evangelists in that territory.

In Angola, West Africa, the Portuguese traders are also using forced labor to exploit the natives and oppose Christian missionary work. While claiming to grant religious freedom, they establish schools for industrial training, but do not allow religious teaching

in them. The following are extracts from the Enabling Decree for Angola (No. 5:778):

"The civilization of the African races is a live problem given to all colony-holding nations as a pledge of their sovereignty and as an affirmation of their colonizing ability in the realization of their historical mission.

"By the terms of the international agreements our territories are open today freely and unconditionally to all missions without distinction of sect or nationality. . . . From this it has resulted that all sorts of missions have entered, installed, or transferred themselves to our colonies without formality, without previous knowledge of the Portuguese authorities, teaching without known program and making their propaganda without reserve and without limits.

"The problem of colonization and civilization never was charged with the scruple which agreement and diplomatic acts have placed upon us, nor rightly should it be considered necessary to defend the prestige of our name and the rights of our sovereignty."

The decree goes on to state that there are two Portuguese Catholic mission stations in Angola, which, although subsidized by the state, have appealed to the government, as they are unable to compete with the foreign mission societies which are mostly Protestant, American and British. These Roman Catholic missions are crying out against what they call the "denationalization" caused by foreign mission activity. After some paragraphs devoted to the duty of teaching Portuguese as the European language (which has been the practice of the missions in Angola, the only organized attempt at teaching the Portuguese language to be found in the colony), the decree continues as follows:

"It is necessary to put an obstacle in the way of this alarming work of denationalization. The time has come for us to arm for these battles a legion of workers interested in this patriotic labor and civilizing crusade that they shall go to the African wilderness to raise our flag and teach our language, opposing action to action and propaganda to propaganda. They shall teach our language and history, arts and trades, develop agriculture, establish infirmaries, and use other means of education and occupation."

It is stated that in the year 1911 there were in the Province of Angola 13 American missions, 11 English, 4 German and 28 French, and that recently these have been added to especially by the Protestants. The German missions ceased to function because of the war and the French missions are Catholic. Recently there have been many attacks in the press both of Lisbon and of Angola directed against the Protestant missions. These articles have claimed that the missions have taught English and denationalized the natives. They never specify any missionary, mission, place, date or instance, and do not say what is meant by denationalization nor to what extent the native was nationalized before the missions began. Certain passages of the decree make official accusation against certain unspecified missions.

In these days of supposed enlightenment pressure should be brought to bear on the Portuguese authorities to insure fair treatment of the natives and full religious liberty in Angola and Portuguese East Africa. The use of enforced labor produces practical slavery, and efforts to civilize the African by industrial training without Christian education cannot produce a high type of African character. A country may be exploited and a human machine may be trained to do certain work by modern methods, but nothing short of the Gospel of Christ can develop in the African the spiritual image of God and produce an intelligent, moral and benevolent human being.

A MOSLEM MISSION TO AMERICA

A MOHAMMEDAN missionary, Dr. Mufti Mohammed Sadiq, has recently come to the United States from India with the avowed purpose of converting Americans to Islam through the preaching of the Koran. Dr. Sadiq is a follower of the Mirza of Qadian, India, a Moslem sect that seeks to convert the world to Islam by preaching rather than by the sword, as of old.

There are already many Moslems in America, although their number is not accurately known. For the most part they are immigrants from Albania, Turkey, Arabia, North Africa, Persia and North India, and have settled in Chicago and some other large cities, as well as in rural districts of Pennsylvania, Connecticut, Massachusetts and Wisconsin. Many of these Mohammedans have their places of worship and their societies, but so far as we have been able to discover there is no Mohammedan mosque in the United States.

The question has been raised by some as to whether Christian churches in America should ever be opened to preachers of non-Christian religions, on the ground that Christian missionaries in other lands appreciate similar courtesies when they are offered by Buddhists, or leaders of other faiths. If Christianity is only one of many religions that are seeking to uplift men who are groping for light, it is quite conceivable that preachers of other religions should be welcomed to Christian pulpits and allowed to present whatever light they may think they have discovered. It is also conceivable that some who look upon Christ only as an Example and Teacher of religious truth may find sufficient fellowship with Moslems, Bahaiists and those of other faiths to welcome their representatives. Recently, a Unitarian minister in England has published, under the auspices of the British and Foreign Unitarian Association, a pamphlet entitled "A Message to Mohammedans," in which the similarity between the Moslem and Unitarian creeds are pointed out. The pamphlet says in part:

"The fundamental doctrine of Mohammedanism, of course, is that God is one. The fundamental doctrine of Christianity, as commonly understood by Mohammedans, is that the Godhead consists of Father, Son, and Holy Ghost, three in one, and one in three. This triune doctrine is so objectionable to Mohammedans, and so prevailingly associated in their minds with Christianity, that they have not realized that there is a body of professing Christians, who look up to Jesus Christ as their religious leader and yet reject the doctrine of the Trinity as emphatically as do Mohammedans. Yet such is the case, and it is the object of the present writer, who is a Unitarian—a believer, i. e., in the Unipersonality of God, as taught by Jews and Mohammedans, by Jesus Himself and His Apostles—briefly to explain what Unitarian Christianity teaches in reference to God."

It is therefore not surprising, perhaps, that a Unitarian church in Detroit, Michigan, has opened its doors to Dr. Sadiq, the Moslem missionary to America. Christians, however, who believe in the deity of Jesus Christ, and the necessity of finding the way of eternal life through Him, cannot conscientiously lower their standards by permitting churches dedicated to God as revealed in Christ to be used for the presentation of false hopes and misleading doctrines. Such a compromise is disloyal to Christ, and a betrayal of a sacred trust.

THE MEXICAN PROBLEM TODAY

NOT SO much is said today about armed intervention in Mexico. True and lasting peace is not established by force of arms which only stirs up animosity. Unrest and disorder still exist in Mexico, and American life and property are not safe, but neither are they in New York City. The present Mexican government is gradually restoring order and quiet, and if confidence can be restored between the United States and Mexico there is ground to hope for friendly peace and prosperity.

According to late reports, the Government of Mexico is entering upon an unprecedented educational program. A Department of Education has been added to the Cabinet, and a budget adopted providing for an expenditure in 1921 ten times as great as in any previous year. The Secretary of Education is a man of progressive ideas, and has laid out a program of modern educational methods, including the plan to provide every common school with a well-equipped kitchen, where under-nourished children may be well fed. An effort will be made to make education as nearly universal as possible. Textbooks will be supplied as far as possible free of charge.

Special schools have been opened for workmen, including a School of Social Science, recently established by the Mexican Federation of Labor, and the program provides for four new universities conducted on a popular basis. The National University appropriation is \$12,000,000 a year, as against \$1,400,000 heretofore, and chairs of socialism and of cooperatives are established. A good example

to other nations is set by providing for a large part of the increased appropriations for education by reducing the budget for the army.

President Obregon desires the Mexican Congress to change existing land laws so that immigration will be encouraged by making it easier for foreigners to acquire land, though he opposes the granting of mining and oil concessions, where there is no intention of commencing operations at once. He plans to reform the banking system by having six or eight regional banks started with private capital, the government owning enough stock to insure control. Mexican railways which have deteriorated as a result of successive revolutions will be placed in first-class condition preparatory to their return to owners. The President declared that he is opposed to gambling, but he takes a liberal attitude toward bull fighting.

A forward step is seen in the efforts to reduce the land monopoly and consequent poverty and peonage by enacting laws that give the poorest an access to the soil on favorable terms. Owners of large tracts of land may not hold them idle, but must lease small tracts at a rental not to exceed six per cent. of the assessed value.

An American missionary writes that the first great need is a better understanding between the two nationalities; second, a better sympathy for Mexican difficulties; third, larger expectations for the future of Mexico; and lastly, better cooperation and fellowship. This American missionary concludes:

"Let us establish people's institutes throughout Mexico to teach good government. Let us spread good literature broadcast, and especially let us establish in Mexico a strong evangelical Church.

"The United States spent enough on guarding the border and the Pershing expedition into Mexico during the year of the Columbus raid to build in every town in Mexico of more than five thousand people a college, a community center, a hospital and a church and to equip them magnificently, and there would be left over a sufficient amount to endow the public school system of each of these towns with nearly seven hundred thousand dollars. When will the ways of war give place to the far more effective ways of peace?"

RELIGIOUS CONDITIONS IN ENGLAND

MANY, both in Great Britain and America, hoped that the war would have a purifying effect on national life and a stimulating influence on the churches. Some even spoke as if the trenches and camps would prove a "school of saints," instead of colleges of evil, as they too often were in fact. The returning soldiers have not quickened the religious life of the churches, but have too often spread the spirit of irreligion.

Dr. Alfred E. Garvie, of New College, London, writes in *The Journal of Religion* that Christians in England are disillusioned as to the effect of the war. Hate, fear and greed have been allowed to influence the peace terms, and idealism has suffered much damage. The churches too have suffered. There has been no real reformation or widespread revival. In the colleges and universities there is unrest and distaste of control. The divorce courts show an enormous increase in immorality and physicians' records show an increase in venereal diseases. Standards of modesty have been lowered among girls, and crimes of violence are more numerous. High prices, profiteering and industrial unrest have caused discontent and dishonesty. Many pulpits have been marked by the preaching of extreme theories and substitutes for the Gospel. Old evangelistic methods do not seem to be effective, and there are signs of general religious indifference. Dr. Garvie continues in effect:

Many are looking for the remedy for this condition in a "social gospel" rather than in personal surrender to God. They forget that society is made up of units, and that the whole is not better than the several parts. Some think that better legislation, better housing, improved industrial conditions, higher wages and secular education will save the situation. They forget that a man's right relation to God is of first importance, and that if this is adjusted his relations to his fellowmen will be corrected. A spiritual awakening, following the war time suffering, is needed today as truly as Pentecost followed the Crucifixion.

TRUTH AND HALF TRUTHS

IT IS natural that westerners when visiting or living in eastern lands should be most impressed by the peculiarities of those lands and peoples and should seek to interest friends at home by describing these unusual characteristics and customs. Missionaries in India naturally write of the poverty, child widows, caste, idolatry and illiteracy; missionaries in China tell of opium smoking, bound feet, ignorance of God and brigandage; missionaries in Japan describe emperor worship, immorality, materialism and the multitude of shrines. This method of arousing interest is frequently used in efforts to awaken in the home folks a response to the appeal for physical and spiritual help.

It is natural also that Orientals resent what they regard as a biased and unfair representation of their people and country. Mr. C. T. Wang, an educated Chinese, recently protested vigorously against the statement that a Chinese family in the famine area had buried a child alive, and that others had eaten children. Individual instances of this sort may or may not be true, for human beings of

any race may be driven to the point of savagery or of insanity by suffering and despair. But it is obviously unfair to treat isolated instances as if they were general characteristics. One reading American newspapers today, with their descriptions of robberies, murders, strikes, corruption, intemperance, vice and lynchings might conclude that the United States is a savage and immoral nation, needing missionary teaching from Confucianists, Buddhists, Shintoists, or Moslems.

The Chinese students in America have pledged themselves to protest against the addresses of missionaries and travelers, and magazine articles that present biased and partial statements. Missionaries may be captured by bandits in China, but Chinese may also be robbed or murdered by bandits in America. Unjust criticism begets unfriendliness. Latin American students in the United States also protest against the tendency to magnify unpleasant truths while disregarding virtues to be found in their countries.

It is important that Americans who seek to enlist the interest of their fellow countrymen in people of other lands shall not alienate those of other races by injustices. The Oriental and Latin American students who return home will have large influence in shaping public opinion. The best results can be gained by seeking to understand the Chinese, Hindus, Japanese, Latin American and other races, and by leading them to understand us and to respect our intelligence and our fairness. In this way we can best be able to lead them to understand Jesus Christ and His Gospel as the secret of life, liberty and power. It is right to tell the truth and to speak it plainly and fearlessly, but it is wrong to paint a picture wholly black when there are in it both lights and shadows. Noble characteristics and commendable customs should be recognized and used as a bond of sympathy, by which we may win those whom we would point to Christ.

Such recognition does not minimize the sin and weakness that exists in all men, or lessen their need of forgiveness and salvation through Jesus Christ.

THE LUTHERAN QUADRICENTENARY

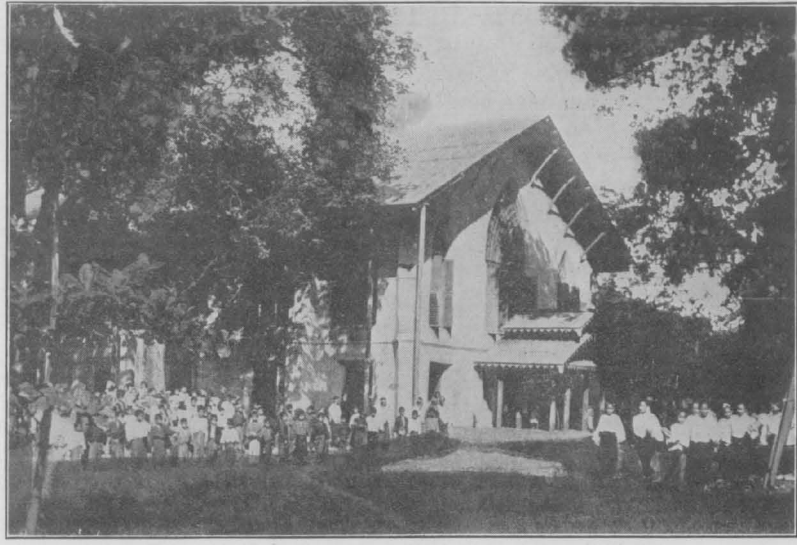
ON APRIL 18, 1521, Martin Luther stood before the Diet of Worms and proclaimed his faith in the doctrines that separated him from the papacy. Today, four hundred years later, the Protestants number two hundred million people. Luther's stand was in favor of a living faith, an open Bible, a life conformed to the New Testament standards and freedom from ecclesiastical abuses. He based his Reformation on the sole authority of the Bible as the Word of God, of which the Spirit of God is the final interpreter.

His stand has brought about the separation of Church and State; has given the Bible to the people; has led to the education of the masses; has extended the right of private judgment and religious and civil liberty.

The National Lutheran Council in America plans a nation-wide celebration of this Quadricentenary. Beginning on Sunday, April 18th, Christians are asked to meet for prayer, thanksgiving, the reading of the Scriptures and meditation at four o'clock in the afternoon, the hour when Luther was first summoned before the Diet. Prayer is requested for unity and purity of faith, for success in all good works and for the advancement of true Christian liberty and good will. Sunday-schools, young people's societies and other organizations may use special programs that have been prepared. Colleges are asked to give lectures on Luther and the Reformation; and it is recommended that all read books on the subject. (Write to Rev. Howard E. Gold, Director of the Celebration, 437 Fifth Avenue, New York, for further information.)



THE LUTHERAN QUADRICENTENARY POSTER.



SCHOOL, OF THE AMERICAN MISSION IN RANGOON, BURMA

Burma Awakened

BY REV. RAYMOND P. CURRIER, RANGOON, BURMA
Missionary in the Judson College (American Baptist), Rangoon

FOR MORE than a hundred years Burma has been a stagnant backwater of the world. It has been cited as a national embodiment of its own imperturbable, unworldly religion. It has seemed like one of its own vast, placid, gilded Buddhas, lying with half closed and dreaming eyes, now amid the decaying ruins of a forest shrine, now amid the presumptuous clatter of mills and railways, but to both alike utterly indifferent. As a nation, it was so when Judson found it. As a province, it has ever been so in the thought of its British India rulers: whatever Bengal or the Northwest might do, Burma was always "safe." One might post here the least experienced governor, and one might intern here the most desperate rebel. Burma was as fascinating as an oil-painting,—and as impotent.

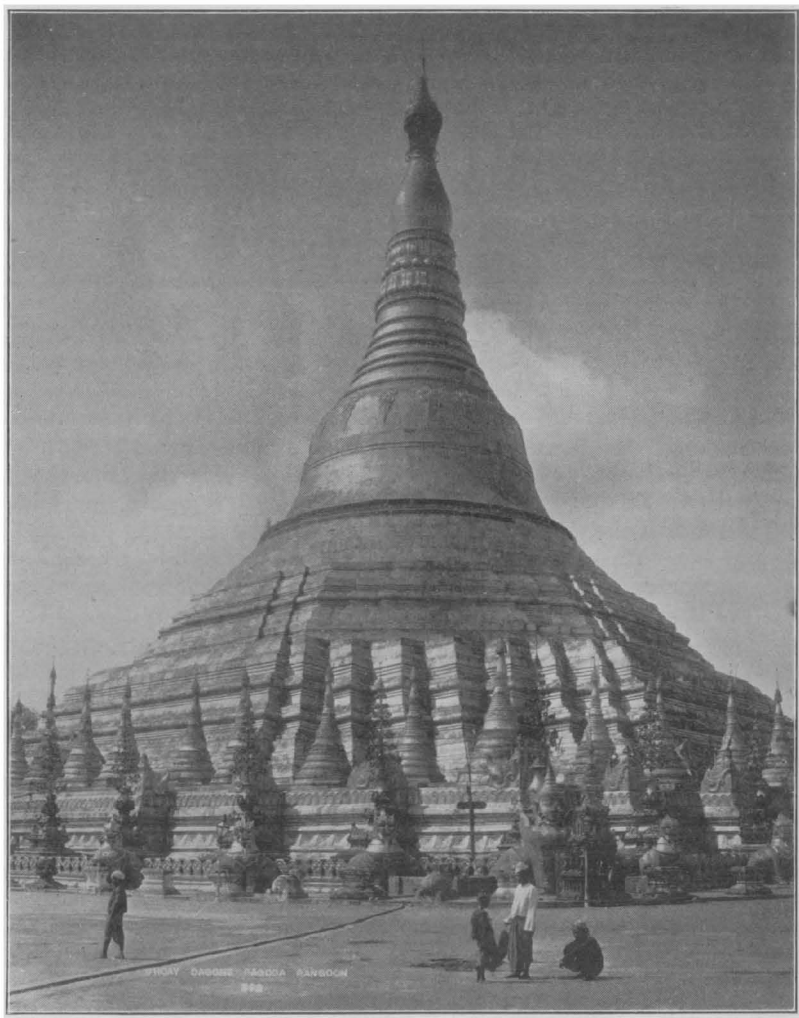
All this is history. To be sure, Burma may never startle the world as Japan did when her old self became history; but Burma has been watching Japan—and China and Turkey and Egypt and the Philippines into the bargain. Almost within three years—beginning, in fact, from the day when a certain western statesman used the magic phrase "self-determination"—Burma, quite like her Ori-

ental contemporaries, even though less spectacularly, has been reborn. Some millions of voters in the United States may have repudiated the author of the Fourteen Points, but in Burma "Wilson" is still a name to conjure with.

The new nationalism has had two storm centers. One is the same that is sweeping India. The Montagu-Chelmsford reform plans of 1917 were viewed at first with welcome and with hope. Then came in quick succession the terrible Punjab episode in April, 1919, the Mohammedan feeling that Britain had played them false in Constantinople, and the growing realization of Indian political leaders that the Reforms as finally passed would bring them to full self-government very slowly. A spirit of unreasonable but intense suspicion of the motives of the government, even in its most beneficent reforms, consequently flared up, and all India is to-day in the hands of the magnetic Gandhi and his "non-cooperation" movement. Non-cooperation is a passive-resistance strike against the government. Officials resign, students leave government-aided schools, lawyers refuse to argue in government courts, candidates nominated under the reform scheme refuse to stand, and electorates, as a direct insult to the government and as a rejection of reforms which they regard as inadequate and insincere, elect illiterate cart-drivers and cow-keepers to the Legislative Council.

Burma, to be sure, was expressly omitted from the India Reform Bill, except in a very general way, in order that a separate bill might be drawn up suited to her remote location and her non-Indian population. This Burma bill, however, has been delayed and even permanently endangered. Meanwhile, pending a final settlement, Burma was admitted this year to the privilege of electing three men to the India Council. But the electorate which was enfranchised to vote for the Councilors was peculiarly chosen and ridiculously small. The disgust and impatience of the young, English-educated Burmans knew no bounds; they came to feel, as the Indian leaders had already felt and no doubt with a good deal of incitement from those leaders, that the whole government reform scheme was a hypocritical farce. There is hardly a missionary or other westerner in the Empire who sees any rational basis for such a conclusion, but it is not hard to see how, from their point of view, the circumstantial evidence was very strong. However that may be, the non-cooperation movement was in a fair way to sweep Burma, too, when the second storm center formed and joined with the first.

The University of Rangoon, of which Judson College (formerly Rangoon Baptist College) is now a constituent part, was declared officially existent on December first. On December 4th about five hundred students of the two colleges—Judson and the government or university college—met to decide whether or not they should "walk out" in protest against some of the main provisions of the new insti-



THE GREAT SHIVE DRAGON PAGODA IN RANGOON; BURMA

tution. Already the Burmese population of Rangoon, though only about one-sixth of the total population, had carried out an effective boycott against the street-car company. Two weeks before, also, the boys of Cushing High School, our own "prep" school, disagreeing with the principal over a Buddhist holiday, had "struck," received considerable petting from the Burmese population, and were still "out." No moment could have been more auspicious: a university boycott was voted at once. By four o'clock the next day the boy-

cotters had left, carrying with them by persuasion and an assortment of ghastly threats practically the entire student bodies. The Cushing boys, who had been showing some signs of weakening, at once rallied to the new standard and were quickly followed by other government and mission high schools, first in Rangoon and then over the whole province, to the number of more than sixty. The more active members of the movement established themselves in a suburb of the city among the monasteries and rest-houses of the famous Shwe Dagon Pagoda, where they were fed along with the monks by the never-failing charity of the Buddhist public. They organized themselves very thoroughly with a Supreme Council, gate-keepers, roll-calls and all the rest of the machinery which they had lived under in their colleges, but which Burmans have been traditionally accused of being incapable of carrying out. They picketed the city—schools, colleges, railway stations, street-car lines and lunch counters, with a thoroughness that within three days made Rangoon schoolless.

Of course they were not unopposed in all this. The Karens, who in the cities are all Christians, both in their own self-supporting schools and in those of the missions, refused flatly to have anything to do with the boycott. In the colleges, too, the Anglo-Indians, the Indians, and a small nucleus of Christian Burmans who felt that the movement was too Buddhistic for them, either never went out or returned in a few days. The University Senate, very new and very inexperienced, ruled that the students might be given a week or two to think it over and set a "last day" for their return without penalty. Last of all, the government itself issued a statement of defense and explanations. It was indeed an admirable statement,—cool, reasonable and frank, but it was far too late. The radical Burmese papers seized upon and shredded it with malicious delight. Even before the "last day" arrived, several hundred students forestalled discipline by asking that their names be struck permanently off the rolls. When the day arrived, Judson had 76 per cent of its men and women back—all the Karens and Indians, and nearly all the Christian Burmans; but the other 24 per cent, mainly Buddhist Burmans and about 60 per cent of all the Buddhist Burmans of the old enrolment, were out to stay. Cushing High School showed a similar result: practically all the Christians, but only 20 per cent of the Buddhists returned, reducing the enrolment more than half. At University College, where the Christians are much fewer, the reduction was about 58 per cent; and many of the government high schools must have suffered more heavily still. The fact was that the movement had far deeper roots than was at first supposed, and it had already grown beyond the power of government reasonableness to affect it.

The boycotters' original objections had been ostensibly against the higher, and consequently the harder, standards of the new university. But it soon became clear that they were not objecting to

difficulty as such. "When we asked for self-government," they began to explain quite openly, "the Viceroy answered, 'Why! you have scarcely 400 B.A. graduates in your whole province!' Now the instant that we start to get the 400, up soars the educational standard!" This attitude showed at once that it was far more than a mere student strike. Almost immediately several Burmese leaders—the editors of the radical papers, the monks, and some capable English-educated lawyers (one of whom, by the way, though an Oxford man, had "taken the yellow robe")—came out squarely behind it. Then some one suggested that, if the university would not yield, a "national college" should be formed; some one said, "Why not national schools, too?"; and some one else: "Why only 'if the university does not yield?' Why not a national system of education anyhow? So, in one field at least, we shall be *free from British support or control!*"

There, no doubt, lay the true animus of the whole movement. As one student put it when confronted by irrefutable defences of the University Act from an educational standpoint, "You may be right. But we know the government policy is wrong in general and so we assume that the university must be wrong." The emphasis at once shifted from the boycott itself to national education, and some went so far as to pledge themselves never in any case to return to the university, right or wrong, and (which was a still more blindly courageous vow in a country where the best employment is governmental and all of any consequence is British) never to enter any form of government service. These devotees offered their services free for the remainder of the school year to teach school boys or junior collegians younger than themselves. They listed and numbered all the monasteries. They overworked the newspapers, published hand-bills and called public meetings. They made the national college and its feeding system seem, within a few days, very near and real to the average "man-of-the-street" Buddhist Burman.

Then came the financial question. Money-raising, it must be admitted, commenced well and a "national" bank was formed,—though the Burmans have never before in their history successfully put through any cooperative enterprise of any magnitude. At the moment of writing (January 10th), it is said with good authority that the equivalent of about \$560,000 has been pledged. To be sure, there's many a slip 'twixt the the pledge and the payment in Burma as well as in America, but even the promise is an enormous one in a country where \$12 a *month* is a fair living wage.

Finally, the Central Council of Young Men's Buddhist Associations (now, however, calling themselves "Burmese Associations" to catch the Christian and other non-Buddhist support) voted, first, that no loyal Burmese student must ever again return to any government-aided institution, and, second, that all Y. M. B. A. schools already extant and receiving such aid must refuse it and become forthwith

“national.” Such a decree from such a source is sealed with religious devotion; it carries something of a papal authority and for the Buddhist community at least, it has given the new movement a sanctity and finality which will endure unless and until it is ruined by financial collapse.

Such a collapse, of course, is possible and even probable. Yet no one with democratic sympathies and the daring principles of the Christ in his heart can fail to be immensely stirred by the whole thing. Mistaken and extravagant as it is in some of its phases, it yet breathes the air of mountain tops and calls to the imagination brilliant pictures of an uncertain but certainly wonderful future. Some of its best motives and ideals are Christian, and some of its sincerest and most ardent members have been Christian boys, who, going into it far more conscientiously than the leaders themselves, have returned to college only because they feel the futility of the present methods. Their hearts are still devoted to the “New Burma” with a spirit that one will not grudge to call Christlike.

Missionaries and local Christians alike will need from now on the guidance of the Master in a new and special way. In the practical emergencies ahead, what attitude will be truly His?

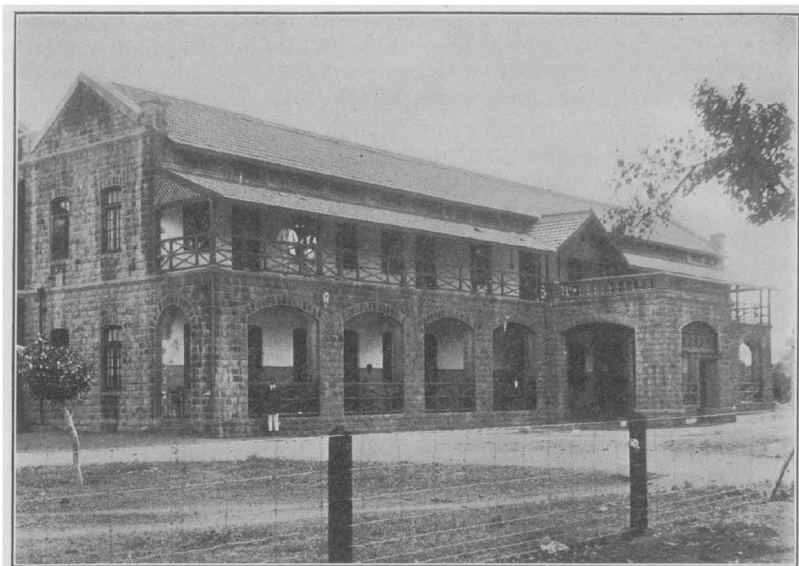
Shall mission schools struggle to compete with national ones for their old numbers and prestige, or not?

If so, shall they do it on the old bases, or turn to technical and commercial channels which the Burmans will now increasingly seek as they compete with British capital?

Shall missionaries take a safe and conservative attitude because they believe, as they all do, that the British administration has been a great benefit to the country, or shall they even by their silence encourage that criticism and non-cooperation which often has a justifiable case, but which leads to nobody knows what kind of a turbulent future?

Shall the Christian Karen community, so strong and self-conscious, and the small group of Christian Burmese, throw themselves into a nationalism which may at any moment become violently anti-Christian, or shall they safeguard themselves by a pro-British attitude that will split them utterly from their (as it will seem) more patriotic countrymen?

These are but a few of the exceedingly perplexing questions that will now stare Burma in the face as they already do India. They will make being a Christian an infinitely more difficult business than ever before. Will they also make it, as in other lands and other times, a more virile and attractive business?



THE WILLIAM MILLER BUILDING OF THE PRESBYTERIAN HOSPITAL, MIRAJ, INDIA

Religious Work in Miraj Hospital, India

BY W. J. WANLESS, M.D., F.A.C.S.

Superintendent of the Presbyterian Mission Hospital, Miraj, India

A PROSPECTIVE medical missionary recently interrogated the writer as follows: "Can a medical missionary in charge of an up-to-date mission hospital find time for evangelistic work among his patients?" The answer was "He should *make* time." No medical mission is a *mission*, no matter how *medical* it may be, that does not in some way convey the message of which the medical work is the fruit. The inspiration of medical missions is the Gospel and its Author must be made known, if the medical mission as such is to exist and thrive as a mission agency.

The well-organized medical missionary of today represents a large development in equipment over that of thirty or forty years ago; and with the necessary growth of the material side of the work the problem of its associated evangelism is in danger of inadequate concern on the part of the medical missionary. Time was when the medical missionary was mainly a preacher. He carried about his few boxes of pills, powders and ointments which he used to attract patients, more for the sake of getting hearers than the curing of disease. It cannot be said that this was Jesus' way. He really *cured*

disease. His healing was no sham. It was as real as was His Gospel which would not have been acceptable if His healing had not been genuine.

Men to-day do not possess Christ's power of miraculous healing, but God has given us in modern medicine and surgery an instrument for the cure of disease. Shall we use it so that it will be really efficacious in the cure of disease, or only as a means to obtain a hearing without regard to medical efficiency? Shall we be content with any kind of medical service provided it furnishes an opportunity to proclaim the Gospel? We cannot do this and be consistent either as doctors or Christians. If we call ourselves physicians and are not real doctors we would better discard the title of medical missionary. To be consistent we must exert our best effort as physicians. Our problem is then, how shall we, while making our medical institutions efficient in the healing of disease, maintain the evangelism of which the medical work is the herald?

The first requisite, if we would maintain evangelism in medical service, is the possession of a missionary spirit on the part of the missionary. Apart from this the evangelistic side of our work is likely to have a very secondary place.

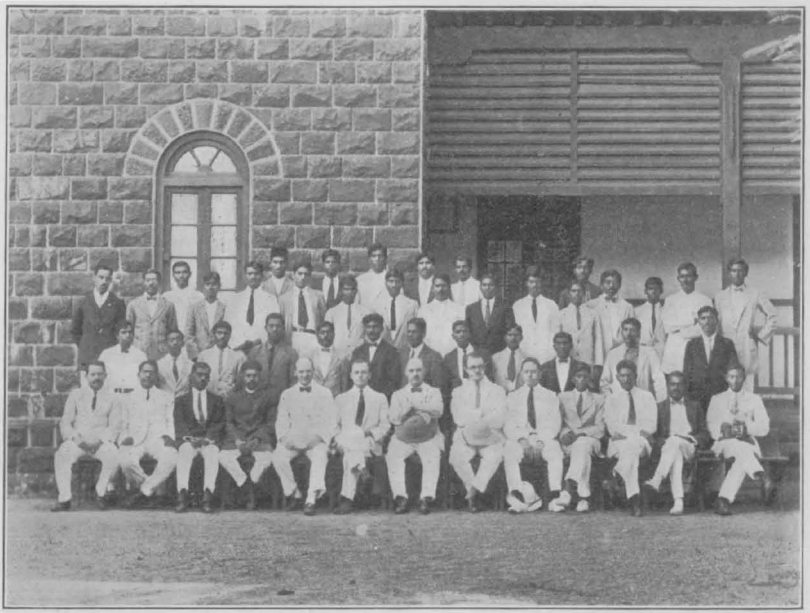
The second requisite is that the medical missionary himself either direct, or take an active part in the evangelistic work of hospital or dispensary. Manifestly all men cannot do this with equal ability and success; the will to do, however, is the main thing. If busy surgeons like Dr. Howard A. Kelly, of Baltimore, can find time for religious study and service, medical missionaries on the foreign field should be able to take part in the religious work of our hospitals. We owe it to ourselves to do so. It is not good to be so absorbed and occupied with the physical welfare of our patients as to forget that they have souls also that need contact with the Great Physician. In some way we must help our patients and their friends to know Him. It may be by our contact, conduct, sympathy, the manifestation of His love in service, the proper word in season, personal talks, or in public services, but we must not leave it in doubt as to whose we are and whom we serve. It need not take much time but the effort must be constant and insistent, whatever form it takes. We have no business to be medical missionaries if we are not making the effort, and we will dwindle into mere scientists if we do not.

ORGANIZATION.—Personally I am persuaded that in order to secure the maximum spiritual results, there should be connected with every sizable mission hospital, an evangelist who can give practically his whole time to work among the patients and their friends and relatives, mainly as a personal worker. In a modern mission hospital, which is usually understaffed, the doctors obviously must give the chief part of their time to the physical side of the work. This, however, should not exclude a very definite part in the evangelistic effort

on the part of the doctor. But this is not in itself sufficient. A larger use must be made of the opportunities which the hospital creates to make known Christ.

In addition to the personal work in which every Christian connected with a hospital should participate, there should be:

1. Regular evangelistic services conducted in the dispensary and the hospital wards by members of the staff and their evangelistic associates. In Miraj our entire staff of Indian medical and associate workers are divided into groups including the medical missionaries who are responsible for the daily services in the different wards



THE TEACHERS AND STUDENTS OF THE MIRAJ MEDICAL SCHOOL

at sunset and in the Hospital Sunday-school when teaching goes on simultaneously in all the wards.

2. The use in the wards of the magic lantern.

3. Special services of song and "Bhajans."

4. Sale and distribution of Christian literature.

5. A system of "Follow up" in the villages from which patients come and the invitation of former patients and their friends in their homes. This requires an extra staff or special persons on the staff of evangelists. Missionaries on tour should make use of this opportunity by getting the names of previous patients from villages to which visits are contemplated.

6. Correspondence with former patients when possible. Most

important of all is the creation, development and maintenance of the Christian spirit of love and unselfish service among all the Christian medical workers. Without this all preaching and teaching will be largely fruitless and yet it is perhaps the most difficult of our problems. Among raw Christian helpers and oftentimes among those advanced in the Christian life this spirit of persistent selfless devotion is difficult to realize. It often has to be created and is generally developed and always maintained by prayer, forbearance and charitable cooperation in service.

Our general experience in India is that while a majority of our patients are indifferent to the Gospel message many are interested in it; few resent Christian teaching in either the dispensary or hospital and almost without exception the services when interspersed with hymns and suitable music are welcome and appreciated. No one is compelled to attend a service; and while some will absent themselves many who are not patients will voluntarily attend, especially when services are varied and attractive. After all, the most efficient evangelism by the medical missionary himself will be that which he does as a personal worker by quiet talks, prayer with patients and by putting in their hands appropriate literature.

Many conversions could be enumerated as a direct result of Christian teaching in our hospitals, and many more as an indirect result. Medical missions are a part of the Gospel message and its blessings are widespread.



A CLASS OF INDIAN NURSES IN THE PRESBYTERIAN HOSPITAL, MIRAJ



A HINDU TEMPLE IN SAN FRANCISCO, CALIFORNIA—THE ONLY ONE IN THE UNITED STATES

Hinduism in the United States

BY CLIFFORD M. DRURY, SAN FRANCISCO, CALIFORNIA

AMONG the various oriental religions that are actively engaged in missionary work in the United States is the Hindu faith. Like Buddhism, it is making an attempt to gain a following, not only among the Orientals in America, but also among the Occidentals. San Francisco is its largest missionary center, and it has there two distinct organizations with a total following of about three hundred. The only Hindu temple in the United States is on the corner of Filbert and Webster streets, and with its distinctive Indian architecture occupies a conspicuous place in the midst of a quiet neighborhood of apartment houses. The main body of believers hold their meetings in this temple, while the second group meet each week in one of the lodge halls of the city.

The two other Hindu centers in the United States are New York and Boston, but no statistics have been gathered as to the number of Hindus in those cities. Judging by the following in San Francisco, it appears that the main body of believers is composed, not of Orientals, but of adult white people.

The writer visited the Hindu service held in the San Francisco temple on the morning of Christmas day, 1920. The advertised ser-

mon topic was: "The Awakening of the Christ-Spirit in Man." The auditorium was permeated with an odor of strong incense, and Christmas decorations gave the room a festive appearance. Several large pictures of Hindu priests hung on the walls, among them one bearing the title "Jesus Christ in the Yuca Posture." This was the picture of a man, clad in a white robe, sitting on the ground with his legs crossed. His feet were bare, and about his head was a nimbus. Two doves, one red and the other white, hovered above him.

The audience was composed of about sixty people of whom only two appeared to be of East Indian blood. During the opening exercises, a woman sang a solo of the birth of the Christ-child, a song that might have been sung in any evangelical church. A red-robed priest, a native of India, gave a forty minute address in which these thoughts were expressed:

"We come to celebrate the birth of one of the great messengers of light. All the marvelous visions of the great prophets which had been handed down through the ages had not been properly understood. At the time of Christ there was a widespread materialistic tendency of living. Then came the Great One to bring a true state of religion. When men forget God, when they think only of materialistic things, then these God-men come to show that the Divine truth is more important, and to show that man is not a materialistic being. Here is one common ground on which we all can stand for the brotherhood of man. We are not here to discuss the historicity of Christ, or when the Scriptures were written, but we want to see an ideal. Life without an ideal is worthless. Let us have our life inspired by this great spiritual ideal. There are two ideas of Christ. One, that He is the incarnation of God; the other, He is the outcome of evolution—a perfect man. The first has the thought of descending; the second of ascending. The first is metaphysical and beyond our reach; the second is open to all. The Divine light is the Christ-spirit. Confucius, Mohammed and Buddha were other great religious spirits like Christ. These God-men come so that we can cast our lives in their mold. The Greek word 'Xristos' means 'illumination'! When we say that the Christ-child is born, we mean that the Christ-spirit is born. Let the little self within us be swallowed up in unselfishness. Be blessed and become a blessing to others."

The priest spoke with feeling. At times he dealt with philosophical platitudes. His reasoning was not always logical, and his exegesis of some words as "Xristos" was incorrect. In a personal interview, one of the officers of the organization stressed the point that this religion includes all beliefs. "We are broad," he said, "we take in everything." In reply to the question concerning sin, he answered: "You soon outgrow that idea. There is no sin, and therefore no need for any atonement." In the rear of the hall was a table containing books and pamphlets on about fifty subjects relating to

this religion. Evidently they found a strong means of propaganda in the printed page.

This particular type of Hinduism is known as the Vedanta Society. Chronologically it goes back to India into the dim obscurities of the centuries preceding Christ. Centuries later came Gautama Buddha who was contemporary with some of the great religious leaders in Israel as Isaiah and Jeremiah, and with Confucius of China. In spite of the Buddhist religion, and the Jainistid heresy, the Vedic religion lived and various branch systems of philosophies developed including that promulgated by Cankara, a commentator on the Veda, who lived about 800 A. D. This system is built around the conception of Brahma as the Absolute One.

The present day philosophy of the Vedanta as expressed by one of their leaders is that this Absolute One is not an extra-cosmic being, but is nameless and formless, the source of everything. Their philosophy is absolute Pantheism and they teach that every human soul is immortal and Divine, without beginning or end. They believe in reincarnation with a possibility of attaining Divine perfection, and becoming equal to such great teachers as Buddha and Christ. Since each soul is a child of Immortal Bliss, there is no room for the doctrine of sin, which to them is nothing but selfishness and can be overcome by a realization of our Divine nature. The moment we realize that, then we become divine. They teach that Jesus Christ is not different from us in kind, but only in degree of realization, and they quote Max Müller as saying: "The Vedanta philosophy has room for almost every religion, nay, it includes them all."

The ideas and philosophies of the recent New Thought movement have been taken largely from the teachings of the Vedanta Society, but these Vedantists take pains to differentiate themselves from the Theosophists, Spiritualists and Christian Scientists. Their highest goal is to make manifest the Divine nature within, and they teach that this is to be done by controlling nature, external and internal, by work, worship, psychic control, or by philosophy. Doctrines, dogmas, temples, rituals and religious literature are to them matters of secondary importance, for they claim that to manifest the Divine within is the sum of their religion. How fully they live up to this ideal is another matter.

"Now that the world has found itself as one body it can no longer be a matter of indifference to one part of the body what is taking place in any other part of the body. A cancerous or leprous growth in Eastern Europe, or in the Far East, or in Latin America, will sooner or later profoundly affect America."—John R. Mott.

Saalako---A Hopi Indian Priestess

The Story of the Conversion of the Mother of Two Famous Snake Chiefs

BY COE HAYNE, NEW YORK

TUSAYAN boasts of no prouder village than Walpi, in the land of the famous Hopi Indians of Arizona. The terraced roofs surmount the highest pinnacle of First Mesa, lofty and severe in outline, and form a landmark well worth a long journey to see.

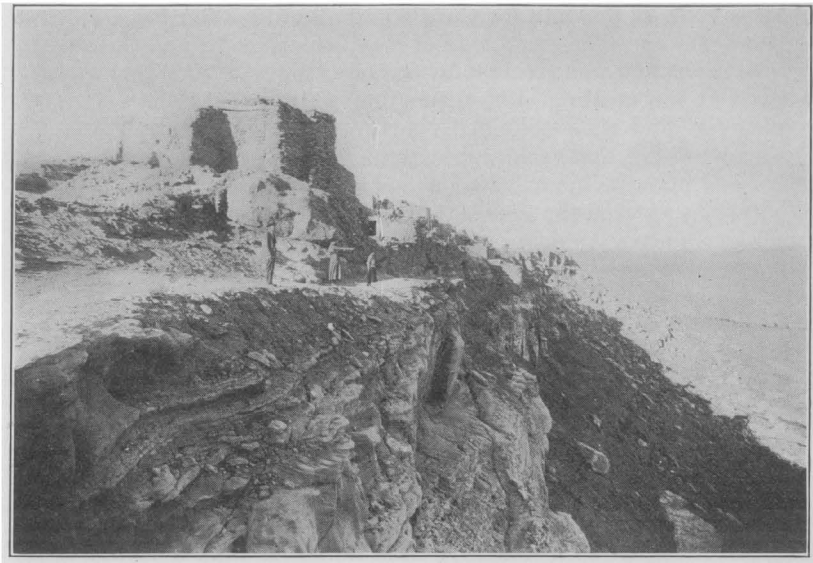
In this ancient stronghold of the Hopi Indians, the Snake clan is the oldest and most influential. Priestess of this order, by birth-right, is Saalako. Around her cluster the most ancient traditions of Hopiland. The present Snake chief of Walpi is her son, Qöyahwiyma; before him, Kopeli, her older son, was chief until his death; and preceding him, Saalako's husband, Supela, was Snake chief four years. Her connection with the leading Snake family gave her an intimate knowledge of the secrets of the order. It was her duty to brew the "medicine" which the Snake priests drank after their hideous ceremonies. She led the women in their infamous and demoralizing Mamzrauti dances. The honor and respect paid to her by the Walpi people, because of her wisdom and her rank, cannot be measured with words. In the aristocracy of Hopiland she occupied first place.

A few years ago Saalako voluntarily forfeited her exalted position in Walpi, for she has become a Christian. Consequently there are heathen mothers in Tusayan who tell their children that old Saalako is a witch.

The story of the redemption of this remarkable Hopi woman, whose fame is equal to that of Nampeyo, the pottery maker of Tewa, forms one of those golden chapters in the history of missions which reveal the power of Christianity to liberate humankind from the most enslaving traditions and the darkest superstitions. As she told her history to the writer one autumn afternoon, it runs as follows:

Saalako's age is unknown, even to herself, for the Hopi have no calendars. Her father was Poshumi, the devil chief of Walpi, who was noted as a grower of Indian corn. His ceremonial duties had to do with making known the wishes of the god of the underworld. Saalako's mother was Nakwyumsi, a maker of pottery. But more powerful among the Walpians than either Poshumi or Nakwyumsi was Kwuiyahwisni, the old Snake priestess, Saalako's aunt.

As a child Saalako lived through many Navajo, Apache and Ute raids and can relate many stories of the attacks of hostile tribes upon the mesa villages. Here is one of these adventures:



WALPI—ANCIENT HOPI PUEBLO IN ARIZONA

One day the Walpians were gathered at a feast called Ko-chets-ka-vi when suddenly the watchers cried out that a band of horsemen was drawing near. The Hopi warriors descended to the plains and after a prolonged battle with their Apache foes won a decisive victory, for only three Apaches returned to their own territory. Nearly every Hopi went home with a scalp and as they neared their village the women came out to meet the warriors at the foot of the mesa and escorted them to the plaza near the Dance Rock. A pow-wow was held and after the warriors had circled the Dance Rock for a time they went into the kiva or underground ceremonial chamber. For twenty days and nights the warriors who had been successful in taking the scalps of their enemies were given the freedom of the pueblo—a freedom which meant such license that the happy relations of many husbands and wives were rudely broken up. The law of the village forbade remonstrance by the injured husbands as their wives were taken from them. The warriors became the great men of the village and were appointed to the coveted positions of watchers of the trails during the night.

One early girlhood romance of Saalako ended tragically. A lad whom she loved was suddenly taken from her forever by the dreaded disease of the desert—small-pox. Later a friend came to her with the love message of Supela (Spider-Running-Up-Web). She looked kindly upon his suit and as an evidence of her regard carried meal and piki (corn wafers) to his home and thereby expressed her wil-

lingness to work a month for Supela and all of his relatives according to Hopi custom. The grass tray of meal which she brought was made of white corn and was received by Supela's mother. All that day she labored at the mealing stones grinding white corn. She was not a robust girl and the prolonged exertion drew so heavily upon her physical reserve that when night came she was barely able to crawl to her bed upon the floor. No one spoke to her during that first day nor was she noticed the next day while she continued her task at the grinding stones. As dawn approached, on the morning of the third day, she attempted to rise as usual but her aching muscles at first refused to obey her will. The supreme test of her loyalty to the man of her choice was at hand. She must get up and work until sundown grinding at the mealing stones, using on this day the dark blue corn. She crawled to her place in the corner with the grave misgiving that she could not keep going until night. Timidly she asked a member of the family for permission to go home for a little while.

"Not until we finish the wedding garments will you go home."

There could be no other answer. Had Saalako given up she would have been turned loose upon the streets, an outcast. In the eyes of all Hopi, she would have been no better than a coyote. Her parents would not have received her kindly and she would have been obliged to beg for her food from house to house. So Saalako continued to grind all day, looking forward to sundown when her friends would come with presents of trays of meal which, according to custom, would be returned on the following day heaped high with ears of corn.

At last the girl's probation was at an end, and at dawn of the fourth day the wedding ceremonies began. Relatives of both families assembled at Supela's home to take part in the traditional head-washing of the bride and groom, each guest bringing a small quantity of water for the rinsing.

Supela knelt before a bowl prepared by his future mother-in-law and Saalako knelt before a bowl prepared by her future mother-in-law. Their heads were washed while their young friends merrily tried to interrupt the ceremony from time to time by holding their own heads over the bowls. After the rinsing, the young bridal couple went out alone to the east side of the mesa and cast meal toward the rising sun. Then they returned to Supela's home as husband and wife.

But Saalako's period of testing had scarcely begun. While Supela's male relatives, in the kivas, spun the blanket and the sash from the cotton which Supela had provided for the adornment of his bride, Saalako was obliged to remain an occupant of his home, doing all the menial tasks for the large company. Supela's mother, his aunts and his sisters brought water in jars from the springs at the foot of the mesa but that was all. Many times homesickness and fatigue drove the young bride almost to desperation, and she was tempted to



HOPI INDIANS IN THEIR PUEBLO HOME

flee to her home, but she remembered the admonitions of her parents and of her aunt, the priestess:

“Until your wedding garments are made you must not leave your husband’s house alone; if you do you will bear an evil name forever and not only disgrace yourself but your family as well.”

Uncomplainingly Saalako performed her daily tasks, creeping to her bed at night with little hope of sleeping on account of the violent cramps that seized her as soon as her lame muscles began to relax. She heeded the warnings of her people to eat sparingly of food lest the spinning be cursed, and as a result steadily grew weaker. Once her mother brought her meal. The grinding, grinding continued during days that it seemed would never end.

When at last Saalako received her bridal trousseau, she went to her own home with Supela her husband. Henceforth the house they were to live in would be hers and their children would trace their descent from her rather than from their father. In this territory where woman’s rights centuries ago became ancient history, she alone would have the right of separation, turning the man away from her door in the event of domestic troubles.

The years passed. One dark night Nuwawistiwa, the old chief of the Snake clan, feeble of sight and easily bewildered, fell over the edge of the high wall of the mesa and broke his neck. This sudden termination of the old chief’s career was believed to cast a curse upon that office and as a result no man among the deceased’s relatives

would accept the tiponi, the badge of highest authority in the Snake clan.

During these years the power of Saalako had grown. She now shrewdly contrived to gain greater prestige and power for her family by annexing the tiponi of the Snake clan, which, had she been a man, would have come to her by birthright. As neither of her two sons was old enough to assume the important rôle of Snake chief she resorted to the irregular procedure of prevailing upon her husband, Supela, not of the Snake priesthood, to accept the Snake tiponi as chief of the order. At first he did not wish to accept an honor which Saalako's own brothers and uncles had spurned. But Saalako was persistent.

"If you will take the tiponi for four years, then Kopeli will be old enough," she urged. "And if you take it I will go down into the kiva with you and stay there four years, helping you in all the ceremonies."

Supela finally yielded to Saalako's importunities, and with his wife's help directed the Snake rituals four years. Kopeli, her older son, succeeded Supela at the end of the four-year term of office. He was a young man of handsome features and noble bearing. Dr. Walter Hough presents an intimate description of him in "Mesa Folk of Hopiland." Dr. J. Walter Fewkes referred to him as "an excellent man, whose heart was good and whose speech was straight. . . . It was through Kopeli's influence that the Snake dance at Walpi became the largest and most striking of these weird ceremonies in the Hopi pueblos." Kopeli met a sudden and tragic end also, dying of small-pox. Then the tiponi fell to the lot of Qōyahwiyma, Saalako's second son, the present chief of the Snake Dance. He is known among the whites as "Harry."

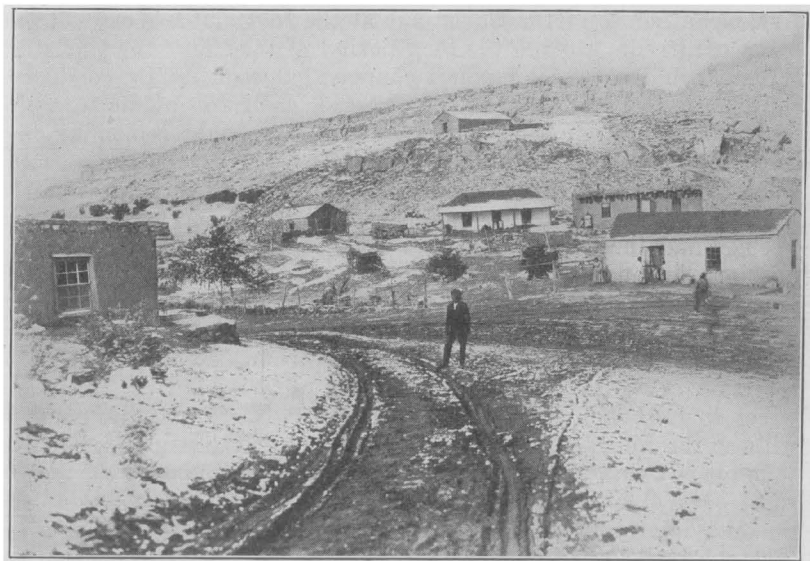
Saalako was always with her husband when engaged in the Snake ceremonies, except on occasions when the presence of women was not permitted, and thus became familiar with the Snake ritual and assisted her husband in teaching it to her sons. "The mystery which hangs around her," said Dr. Hough, author of 'Mesa Folk in Hopiland,' is born of her connection with the fearful rites of the Snake cult and her store of knowledge which has been passed down from time immemorial by 'living words from lips long dust.' This connection carried her to the distant pueblos to mix the 'medicine' (used as an emetic after the Snake dance), no one in the whole province being better versed in herbs and spells than she. . . . A remarkable Hopi woman whose history is worthy of fuller presentation."

When the general massacre of the Awatobians by the Walpians was in progress the life of one of Saalako's maternal ancestors, a woman chief, was spared on condition that she teach the women of Walpi the Mamzrauti or Woman's Dance. From her famous aunt, Kwuiyahwisni, Saalako learned the weird songs and rituals couched

in the "ancient" language and when Supela became Snake chief Saalako became chieftess of the Woman's Dance.

The Mamzrauti is reported to have been a particularly obscene dance even for a Hopi ceremony. It was given in the plaza, where all of the Walpian public religious ceremonies occur, and for some days previous the novices repaired to the kiva to be drilled by Saalako. Late each night they remained there engaging in the "dark ways" which Saalako has never ceased to deplore since she came under the Christian influence that proved stronger than her passion for power and the adulation of her people.

Years ago when the white women, with the happy faces and kind voices, first came to her village and spoke of the "Jesus Road," she



A CHRISTIAN VILLAGE ESTABLISHED BY HOPI INDIANS

The more enlightened and progressive Hopi Indians have built their homes at the bottom of the mesas, above which are the villages of Tewa, Sichumovi and the ancient Walpi pueblo.

looked upon them with disdain. Then a resentment, fanned by jealousy, burned within her when she learned that some of the men and women of her own village and of other pueblos were turning from "the old Hopi way" and were giving heed to the words of the missionaries. Gradually, however, as Saalako observed the kindness of the missionaries, as they sought to interpret the Master's love in their daily life, all the bitter antagonism was driven out of her heart.

The Hopi Christians, who had started on the "Jesus road" found that they could not continue to live in the old pueblos, or Indian

villages on the mesa. Persecution made life unbearable and the immoral conditions that surrounded them became intolerable for Christians, and especially for their children. Gradually, therefore, as they left the "old way" for the new and better mode of living the Indians formed a new village at the base of the mesa, and there built better homes under more wholesome surroundings. The improved conditions from a purely physical point of view were clearly revealed during the prevalence of Spanish influenza a few years ago. In some of the mesa villages the deaths were so numerous that the Indian medicine men refused to enter a home for fear of their own lives. The United States Indian agent was untiring in his determination to stop the ravages of the epidemic, and for a time increased his hospital corps by enlisting the help of the missionaries as field nurses. In the airy, clean homes of the Christians at the foot of the mesa not one death occurred. During the long period of the "flu" the Christian Indians could not meet in their chapels, but each family conducted church services at home. They dressed, as if for public worship, taught the children what Bible lessons they could remember and made their weekly offerings which were brought to the church later when the quarantine was lifted.

Saalako observed the great difference in the heathen mesa pueblos and the Christian villages, and began to pay visits to the missionaries and the people in the Christian community. One afternoon when she was passing through the little settlement of enlightened Hopi at the foot of the First Mesa,* she observed the bright, happy faces of the members of the new order. She noted the contentment in the homes where husbands were faithful to wives and wives to husbands, and where the children were not compelled to witness the immoralities that attend many of the pagan festivities. It happened that some of the preparatory ceremonies of the Mamzrauti or Woman's Dance were scheduled for that very night, and Saalako determined to break away from heathendom. Climbing the tortuous trail to Walpi, the "Place of the Gap," she descended the ladder that led to the bottom of the kiva where the women of the Mamzrauti and the novices were assembled. The women were in scanty attire ready for the public dance, their bare limbs striped with the black smut from the growing corn.

"This is the last of the Mamzrauti," declared the aged priestess. "I am through with the dark things that destroy the happiness of our wives and husbands and break up our homes. To-day I go from the kiva free."

The suddenness of Saalako's announcement produced a profound sensation. She was true to her word and the Mamzrauti is now a dead order in Walpi. Even Qöyahwiyma, the chief of the

*The late Theodore Roosevelt (Outlook, Oct. 18, 1913), said with respect to these Hopi Christians: "I came across a congregation of some thirty members, and from information given me I am convinced that these converts stood in all ways ahead of their heathen brethren."



HOPI CHRISTIANS AT KEAM'S CANON BAPTIST MISSION
(Saalako is in the middle foreground, with a shawl on her shoulders)

Snake clan, cannot persuade his mother to give up its secrets so that others may sing the songs and conduct the dances.

Saalako is "free." White friends have given her a little stone house at the foot of the mesa. She is an active member of the mission church, and in many homes where Christian guidance is lacking, she is doing what she can to bring about better moral conditions.

One day a young woman worker, not long a resident at the Baptist mission at First Mesa, was engaged in domestic duties out of doors when she heard a sound which she could not define or locate. At first she gauged its direction as coming from a deep gully paralleling the road that ran past the church and mission house. She pictured to herself some one groaning in pain at the bottom of the arroyo. Then she noticed that one of the chapel doors was open and stepping inside saw Saalako's bowed form near the front of the church. The aged woman was alone and praying. Later the young missionary learned that Saalako does not fail to spend some portion of each day in the little Hopi chapel in earnest prayer in behalf of her people who are still waiting for the light.

Prayer is our noblest ministry. We can do things by prayer that we cannot do in any other way. We have other ministries, to be sure. We have the ministry of money. It is a noble ministry. There is the ministry of words, and that is a great ministry. There is also the ministry of deeds, and that is a noble ministry. There is the ministry of influence. Even influence can be consecrated to God, and should be. In all of these things we are laying hold upon the human element in bringing things to pass, but in prayer we are laying hold of God Himself and bringing things to pass by the power of the Almighty. May God give us some conception of the nobility of prayer!—James I. Vance.

How to Create Missionary Interest*

Cultivation of the Church at Home in the Interest of Foreign Missions—From the Viewpoint of a Secretary of a Forward Movement

BY REV. S. S. HOUGH, D.D., DAYTON, OHIO

Secretary of the United Enlistment Movement of the United Brethren in Christ

THE enlarged programs projected by the various denominations cannot be completed, and the interest sustained and enlarged, unless there be an unparalleled missionary informational and inspirational campaign in the local churches.

No matter what method we use in cultivating the home church, whether through a combined Forward Movement or by having each Board proceed separately, or in groups, we must get into the hearts and lives of our church members, three things:

FIRST. We must give them the vision of the living Christ and His program for the Church. Some years ago I asked different groups of leaders, "How many of your church members believe and act upon the belief that Christ is now alive and is directing His work of evangelizing the world?"

Some answered 25 per cent, others 10 per cent, or 5 per cent. This gives some idea of the vast uncultivated field in the home churches which must claim our most serious attention. Multitudes of professing Christians have not yet discovered the living, conquering Christ who said,

"Behold I am alive forevermore."

"All authority hath been given unto me in heaven and on earth. Go ye."

"Ye shall be my witnesses both in Jerusalem and in all Judæa and in Samaria, and unto the uttermost parts of the earth."

Missions did not originate with men. Christ Himself is the authority for the program to evangelize the world. He is now alive and is directing this greatest enterprise in the world. The rank and file of the church members must be led into partnership with the living Christ, appropriate His resources and carry out, as loyal servants, His program.

SECOND. We must lead the members of the Church to see the condition and needs of the Christless millions now without the Gospel. Half the world's population cannot read or write, and have no medical aid. Their claims must be brought, in a graphic, sympathetic, living way, to the members of our churches and Sunday-schools. They must be led to see the multitudes in Africa, China and in the islands of the sea as Christ Himself sees them, torn and prostrate in

*An address delivered at the Foreign Missions Conference, Garden City, N. Y.

the hands of an enemy. The Christian leaders must discover a more comprehensive, thorough-going method of informing and enlisting the whole church membership—this for the sake of the Church itself as well as to reach every creature with the Gospel in this generation.

THIRD. The members of our churches must be shown the wonderful possibilities of an informed, obedient church and be led to practice the stewardship of the Gospel. The obligation to give the Gospel to others is as universal as the privilege of receiving it. The great *commission* is in reality the great *permission*.

Church leaders must be led to see that the surest way to develop a local church is to enlist its members to do their utmost to carry out Christ's program. Dr. Samuel Miller, who did so much to put the missionary atmosphere into Princeton University, well said: "If I were asked how a church would be most likely to rise and grow, I would say with confidence, let it begin in good earnest to pray and exert itself for the sending of the Gospel to the benighted and perishing, and the very effort will tend to enlarge and build it up."

Pastors everywhere should be led to discover what Dr. Andrew Fuller found out many years ago: "There was a period of my ministry," says Doctor Fuller, "marked by the most systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. I knew not what to do. At this time it pleased God to direct my attention to the claims of the perishing heathen. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept. They began to talk about a mission. We met and prayed for the heathen; met to consider what could be done among ourselves for them; met and did what we could; and whilst all of this was going on, the lamentations ceased, and instead of having to study how to comfort my flock, I was myself comforted by them. They were drawn out of themselves; that was the real secret. God blessed them while they tried to be a blessing."

The church at Antioch illustrates the possibilities of an informed, obedient church. They fasted and prayed and the Holy Ghost separated Paul and Barnabas, their leading workers, for missionary tasks. After the remarkable experiences of their first missionary journey, they returned to their home church and rehearsed "all things that God had done with them, and how that He had opened a door of faith unto the Gentiles." This Antioch church became one of the greatest churches of the centuries. When Chrysostom was its pastor three hundred years after the days of Paul and Barnabas, Antioch had a population of two hundred thousand, and one-half of its entire population were members of the Church. Thus the church at Antioch was a mighty evangelistic force in its own city, while it sent its strongest men to be missionaries to distant parts.

I repeat, we must reach the entire membership of our churches with the threefold vision: The vision of the living Christ and His program for the Church; the vision of the Christless millions without the Gospel; and the vision of the privilege and responsibility of every Christian to give the Gospel to every creature.

WHAT THE FORWARD MOVEMENTS FACED

An extraordinary situation confronted the Protestant churches of the United States and Canada following the war. In many communions there was a loss in the membership. On the other hand the high cost of everything, including the high rate of exchange in foreign lands, caused the leaders of each of thirty denominations to combine in a Forward Movement to mobilize the activity of their churches to meet the new situation. It was felt that the Boards could not act separately in the cultivation of the local churches, and do the work adequately; that it would require the combined force of all the promoting agencies to give information and motion necessary to lead the whole church membership into proper action.

The study of the condition of the churches themselves revealed the fact that only about one-third of the Protestant church members have been actively enlisted in the extension of the cause of Christ, with the churches facing a great dearth in ministers and missionaries; and but a small fraction of the members are practicing the stewardship of property. The entire contributions for all purposes, of many denominations, aggregate less than 35 per cent of the tithe of the income of their members.

Surveys were made of the victories and needs of America and of the foreign fields and comprehensive programs were formulated, calling for an advance of from 100 per cent to 500 per cent in gifts for the strengthening and extension of the work. Some of these programs were for one year, others for two, four and five years.

The big problem was how to reach the church members with the necessary information. In some communions an extraordinary force of trained leaders conducted the campaign of information and inspiration, and the canvass for funds. In others it was felt that the time had come when the regular ecclesiastical leaders should be given the vision and responsibility for enlisting the whole church membership, and only enough expert help employed to assist these in their task. This plan was carried out in many communions with marked success.

By this method the responsibility and privilege for the great advance was largely distributed from congested official centers to the responsible ecclesiastical leaders who entered into the work with splendid enthusiasm. Testimonies have come from hundreds of churches which show that pastors and laymen have discovered new capacities for aggressive leadership.

Hitherto, the church Boards in many communions cultivated the individual churches almost exclusively by direct correspondence from their central office. The multiplicity of appeals led the pastors to put many of their communications into the waste-basket. When the Boards began to function more and more through the appointed ecclesiastical leaders, such as Superintendents of Conferences or states, or Secretaries of Synods and Presbyteries, or other local officers, the pastors recognized that the cause was an essential part of religious education and benevolence, and that they should take the work seriously. By this method Forward Movements and Board Secretaries cooperate to furnish the facts, largely built the program, and give such assistance as is needed to enable the ecclesiastical leaders to function most effectively.

THE PLAN IN ONE COMMUNION

The Church of the United Brethren in Christ has a communicant membership of 350,000. Hitherto the various departments acted independently in the cultivation of the local churches and were given the privilege of receiving special public offerings. The result was that much of the time and attention of the pastors had to be given to specific appeals for money. By such a method there could not be promoted a thorough-going, satisfactory educational campaign, and there was more or less rivalry between some of the Boards.

Facing the great challenge of the imperative need for a much larger advance, the Secretaries of the various Boards and other church leaders came together, made a survey of the whole situation, and arranged a program whereby the entire church might be vitalized, informed and enlisted. They formed the United Enlistment Movement to coordinate the work of the Boards and to make a united appeal to the churches.

In carrying forward this program we began with the pastors. The Bishops and Conference Superintendents requested the Forward Movement to prepare an institute program for the regular annual conference sessions, setting forth the aims and purpose of the Movement. The ministers and a layman from each charge were present. What the pastors were to present to their people the next twelve months was first given to them at this annual meeting. Informational, inspirational and prophetic features, with methods of procedure, functioned much more largely at this Conference than hitherto, and less attention was given to routine.

The entire program of information, organization and enlistment for the months ahead was thus given to the pastors, and arrangements were made to discuss detailed phases of the work in district meetings where many laymen could meet with ministers of groups of churches. Two hundred and seventeen of these district institutes were held within two months after annual conference sessions.

In local churches the Movement was launched by placing emphasis first on Bible study and prayer. Forty thousand early enrolled as intercessors to pray for their pastor, their church and the Movement world-wide.

The next call was for life service—at the family altars, in churches, in colleges, and in Christian Endeavor Conventions. The response was wonderful. During the past twenty months fifteen hundred of our choicest young men and women have answered the call for the ministry and missionary work. Our colleges have now enrolled a much larger proportion of students who are preparing for definite Christian work than in any other period in their history.

A campaign on the stewardship of property and the stewardship of the Gospel followed. In family groups and in public congregations both laymen and ministers advocated the importance of becoming tithing stewards and personal soul-winners. Many have agreed to practice this twofold stewardship.

Then came the great campaign on missions, Christian education and other causes. Practically every family was visited personally by interested laymen. The facts about the work which has been done on the mission fields and the urgent needs for enlargement, were given in illustrated booklets and a copy was placed in every home. The program of needs was discussed and explained in the Sunday schools, young people's societies and in the public congregations.

Many who had been led to become tithing stewards were seeking a place of best investment, and were ready for the every-member-canvass to meet the combined needs. Subscriptions taken during the ten days' campaign increased the giving of the denomination two hundred and fifty per cent.

The budget was so arranged that the money needed for the current work of missions and other causes was made a preferred claim. Individuals, churches and Sunday schools were given the privilege of designating their gifts for specific objects.

Following the general campaign we have been cultivating men and women of large means to give to special objects in addition to what they gave to meet the quota of their local church. It is our conviction that we owe it to these persons, as well as to the cause to interest them in the great work of missions and Christian education that they may have proper objects for investment and become vital partners with Christ in extending His cause, and thus be kept from covetousness and worldliness. Some of our largest gifts have been received since the general financial campaign.

We have given much thought to the cultivation of the Sunday schools. A monthly missionary exercise to be given in the classes or before the school as a whole, has been prepared and is in operation in many schools. Some pastors and Sunday School Superintendents whose churches have raised in full their quota for the united

work, do not recognize the importance of missionary instruction in the Sunday school, since they have already reached their financial goal.

These do not fully appreciate the fact that missionary instruction is an essential part of religious education. They claim that the time for the study of the regular lessons is too short to introduce supplemental missionary instruction. It is our conviction that we should appeal to the International Lesson Committee to provide suitable missionary lessons from year to year which can be written up and illustrated by missionary experts. Can we hope to create a missionary atmosphere, and develop the missionary spirit in our Sunday schools without having regular missionary lessons?

Much of the Bible instruction leaves the children under the impression that Christ was living and active only in the days of the Apostles. We must give them the conception that the Christ of the Bible is still alive and is doing wonders in our own days. This cannot be done by an occasional supplemental missionary lesson. Three years ago a series of missionary lessons was thus written up in our Sunday school literature and the results have been most satisfactory.

We are seeking to instruct and enlist the new church member before he unites with the church or immediately thereafter. A booklet has been prepared for this purpose which sets forth the program now before the Church. During the ten days following Easter much attention will be given to instructing those who recently united with the Church. Surely as much effort should be given in guiding the new converts in the first steps of the Christian life as is given to secure their conversation and to lead them to unite with the Church.

Where the financial program covers a period of two or more years the members of the church and Sunday school must be given, from time to time, the latest facts on missions, and especially must they be kept informed about what is being accomplished with the money they have contributed. We have arranged for periods when special emphasis shall be given to the various causes. In addition to publicity through the church papers, illustrated booklets on the various causes are placed in the homes during these periods.

The big problem, where there is a budget, is to keep the attention of the people on the causes they are supporting rather than on the budget. This can be accomplished only by giving well-illustrated, inspiring facts on the work as it goes forward. The greatest asset of the Forward Movements is not the amount of money subscribed and paid, splendid as that has been, but is chiefly found in the large number of life work recruits; the thousands enlisted to pray and to practice stewardship, and to do personal work. The benefit is found in the world-vision given, and in the training that pastors and lay-leaders have received in enlisting the whole Church to accomplish its entire work.

The problem of properly cultivating the home church for missions is one of outstanding importance. It cannot be solved in a year or two with high pressure methods. Under the extreme urgency for immediate large sums of money to meet the crisis upon the various Boards, the Forward Movements and Board Secretaries have not had time to create the necessary literature, and to put in full operation a campaign of missionary education adequate to train a generation of men and women possessed with the missionary passion, and committed to the task of giving the Gospel to every creature.

A good beginning has been made but it is only a beginning. Adjustments to secure increased efficiency and power will be made as the test of experience shows the need.

The chief factors in giving the information and direction are the pastor and the religious papers. These reach the membership with messages every week. We cannot hope to arouse the churches and set them to work in earnest by confining the missionary information to tracts or exclusively missionary periodicals which can reach but a fraction of the church membership. The regular church papers must become more and more evangelistic and missionary.

The pastor, without doubt, is the pivotal man. The problem is how to give him the vision and training necessary to lead the forces of his church into action. Surely every pastor should read and digest the facts about his own denominational missionary enterprise and everyone of them should read regularly *THE MISSIONARY REVIEW OF THE WORLD*. Arrangements should be made speedily whereby the pastors of all communions will receive this interesting, valuable and necessary fuel for missionary fires.

In every communion there should be held strong, practical, comprehensive, summer Missionary Training Conferences with a view to developing expert ministerial and lay leaders.

Men like Livingstone pressed forward into the "regions beyond," and thereby opened up vast continents for the Gospel messengers. Has not the time arrived when more and more heroic spirits must plunge into the "regions beyond" in our local churches—regions of indifference, of prejudice, of unconsecrated lives and property,—that these may be opened up to the sway of the Christ for the evangelization of the world? It will require as much wisdom, courage, tact, heroism and statesmanlike qualities to do this intensive work in the home churches as is required for successful work in any foreign field. No other group of workers can contribute as much to change the home church from a field into a force, as those who are responsible for sending out missionaries.

The call is from *above*, "Go ye"; the call is from *without*, "Come over and help us"; and the call is from *within*, "I am debtor." The Forward Movements are cooperating with the various Boards to answer this threefold call.

British Students and the World

An Account of the Glasgow Convention of the British Student Christian Movement, January 4-9, 1921

BY PROF. KENNETH SCOTT LATOURETTE, GRANVILLE, OHIO
Professor of History at Denison University

ON JANUARY fourth to ninth inclusive, of this year, there was held a convention of The British Student Christian Movement at Glasgow, which had as its object the consideration of "international and missionary questions." It was for Great Britain what last year's Des Moines Convention of the Student Volunteer Movement was to the United States and Canada.

The gathering was remarkable in many ways. In the first place, it was the only one of the kind held in the British Isles since the outbreak of the Great War, and so gave an excellent opportunity for observing both the *post bellum* mind of British Christian students, and the strength of the British Christian Student Movement in its relation to foreign missions.

In the second place it was noteworthy for the numbers in attendance. While there were not the seven thousand that last year thronged the great hall at Des Moines, there were present fully twenty-five hundred delegates and leaders, which, in proportion to the student bodies of the two countries, was probably a larger representation than could have been accommodated at the American gathering. It is doubtful whether as large or as representative a gathering of students has ever met in Great Britain for any purpose, either secular or religious.

In the third place the Conference was remarkable for the quality of its leadership and speakers. The presiding officers, both young, and one still a student at Cambridge, were worthy representatives of the best type of university man. Viscount Grey, lately British ambassador to the United States, opened the Conference with an important and thoughtful address. The aged and saintly Bishop of Winchester sat through most of the sessions, as eagerly interested a listener as the youngest undergraduate. The Bishop of Peterborough and the Bishop-elect of Manchester, the latter a son of the late Archbishop Temple, had important parts on the program. Dr. Cairns was present, and the Rev. W. R. Maltby, of the English Wesleyan Church, gave the concluding address. Among the well-known missionary speakers were Dr. Harold Balme, of the English Baptist Missionary Society, the Rev. Nelson Bitton, lately of China, the Rev. Frank Lenwood, of the London Missionary Society, the Rev. Donald Fraser, of Livingstonia, the Rev. A. G. Fraser, of Ceylon, and Mr. J. H. Oldham, Editor of the *International Review of Missions*.

In the fourth place the Conference was remarkable for the large number of foreign students in attendance. Many of them are studying in Great Britain, coming from India and other lands, while large delegations came from Denmark, Norway, Sweden, Holland and Switzerland. Austria, Italy, Poland, France and several other nations were also represented by those who came especially for the Convention. Of the American delegations six made the trip from the United States especially for the Conference, others coming from British universities or from their work on the Continent. All foreign delegates met twice a day to eat together and a splendid fellowship resulted. On the final Sunday an hour of the Convention's time was devoted to hearing from the United States' delegation of the work of their Student Volunteer Movement and College Young Men and Young Women's Christian Associations and of America's position on international questions.

The outstanding characteristic of the Conference was its attitude toward the scope and purpose of Christian missions. For the past seventy or eighty years the missionary appeal to students has been made chiefly on the ground that peoples from Christian nations must take the Gospel to those of non-Christian nations, in order that as many as possible may be given the saving knowledge of Christ. The chief purpose of the missionary has been to build up a Christian community and he has generally left to it the responsibility for the molding of its surroundings. While the missionary frequently tried to change the environment of his converts and occasionally endeavored to assist non-Christian government officials in the difficult task of reorganizing their countries, the emphasis generally has been upon the message to the individual. Remarkable results have been achieved under this method, including the growth of the Church in non-Christian lands and great transformations both in individual lives and in communities.

In contrast with this emphasis upon the meaning of the Gospel for the individual, the Glasgow Conference represented what seems to be the dominant attitude of the Christian student mind of today. It was held that the events of recent years and especially the Great War have made clear that there are no Christian nations, although there are peoples whose life has in some of its phases been tinctured by Christian principles. The so-called Christian peoples have no right to look with contempt upon their non-Christian neighbors, since there are striking weaknesses in the former and there is much which the latter have to teach the former. It was held that missionary appeals must emphasize less the apologetic which pillories the evils of non-Christian lands as without parallel in Christendom. The evils and weaknesses in Christendom must be acknowledged and we must seek to remedy these at the same time that we are extending a helping hand to our neighbors.

The current Christian student mind as expressed at Glasgow believes that we must bend our energies toward Christianizing relations between races, nations and classes the world over, and that the evangelizing of the individual is a means toward this end. It believes that the elimination of racial contempt, of the iniquities in our existing economic and social order, and of the anti-Christian features of our international system must become one of the chief motives if not the chief motive of our Christian missionary endeavor.

This attitude of the present day Christian college and university student may be in part unbalanced, but it is a natural outgrowth of the Great War, of the industrial struggles of city life and of the growing nationalism of the past few years. It must certainly be reckoned with by all Christian leaders, and it was the dominant note of the Glasgow Conference. Viscount Grey struck it in the opening address of the gathering and it was stressed again and again by most of the speakers. One of the chief topics followed day by day in a series of addresses was expressed in the query: "Is Christendom Fit for a World Task?" Another topic discussed on several succeeding days was "The Contacts of the West with Asia and Africa." When countries like China, India and Africa were presented, as they were with force and vigor, it was their social needs and their nation-wide movements which were emphasized. Much was heard of Britain's relations with the Indian nationalist movement and it was insisted that the Church must be more alive to the importance of this latter than it has yet been. Over all was the shadow of the Great War and the restlessness and uncertainties of our age. As one well-known older Scottish Christian thinker put it in private conference, the world is under conviction of sin, and it seems that our choice is to be between the evangelization or the damnation of the world in this generation.

The gathering did not, however, resolve itself into a discussion of international and social questions with no reference to the faith of the individual. At one of the sectional conferences a series of addresses was given to crowded houses by Canon Temple, the Bishop-elect of Manchester, on the general topic: "The Universality of Christ." One of the most important periods of each morning was set aside for joint intercession. One evening was given to an address on the Cross and its meaning, and on the closing night the eloquent Mr. Maltby stated in vivid, appealing modern language the age-old gospel of the transformation which, if He is but allowed, God through Christ can work in any man, to give victory over weakness, and power to achieve tasks which are beyond unaided human strength.

As contrasted with the pessimism and the selfish individualism and nationalism which are so characteristic of much of the modern world, the Conference, while facing honestly the seriousness of the task of trying to make both the Occident and the Orient sufficiently

Christian to save the world from early self-destruction, believed that under God the task is not an impossible one, and that it can be achieved by faith and self-sacrifice, and by these only.

The attitude of serious Christian university and college students both in America and Europe may be open to criticism, but it must be reckoned with. These students believe that they are truly interpreting the will of God for this generation, and thousands are already venturing their lives on the truth of this assumption. And after all their motive is not as greatly divorced from the dominant missionary purpose of the nineteenth and early twentieth centuries as might at first seem apparent. The essence of the older view was the supreme value of the individual soul in the sight of God, the universality of God's love and sacrifice in Christ, and the sure confidence in the power of God to transform every life, no matter how degraded, and to insure for it eternal life. It is this same conviction of the value of the individual, of the universality of Christ, and of the power of God, which is at the root of the emphasis of the present day Christian students; only this newer emphasis says that to save as many individuals as possible we must strive to make Christian international, economic and social relationships, and that the individual can best find his life as he loses it in trying to make this vision real. This in any event was the message of the Glasgow Conference, and to many of us, while we recognize some of its faults and its dangers, this attitude of the Christian element in our present student generation is a ground for hope for the future of the missionary enterprise and of the world.

"There are five outlets of power—through our life, our lips, our service, our money, our prayer. And by all odds the greatest of these is the outlet through prayer . . . The greatest thing anyone can do for God and for man is to pray."—S. D. Gordon.

"From the day of Pentecost, there has been not one great spiritual awakening, in any land, which has not begun in a union of prayer, if only two or three. No such outward, upward movement has continued after such prayer meetings have declined; and it is in exact proportion to the maintenance of such joint and believing supplication and intercession that the word of the Lord in any locality has had free course and been glorified."—Dr. A. T. Pierson.

"It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer; and a life of prayer can only be led if we have entered into a life of communion with God."—Prof. Warneck of Halle.



THE BIBLE TEACHERS TRAINING SCHOOL, NEW YORK
Showing the Main Building and the Houses used as an Annex

A School for Missionaries

*What the Bible Teachers Training School Has Done
and Is Doing for the Missionary Cause*

BY ROBERT M. KURTZ, NEW YORK

Editor of *The Biblical Review*

THE IDEA of a Bible Teachers Training School had its inception on the foreign mission field. It is partly for this reason that it has maintained from the beginning such a close relationship to both home and foreign missions. After a wide experience in the work of Christian education, the founder, Dr. Wilbert W. White, was urged to go to India, some twenty years ago, where his brother, J. Campbell White, was then an organizer of student work, under the Young Men's Christian Association. He responded to this call and spent about two years teaching among the students of India.

It was during this experience that he came to realize the profound and world-wide need for Christian leaders who knew their Bibles in a deep sense. Multitudes of pastors and missionaries have felt that the weak point in their preparation has been the lack of a

comprehensive, thorough study of the Bible. This has been shown by both their testimony and their eagerness for further study under competent teachers.

Another evidence of the need for leaders trained in direct knowledge of the Bible was that many of the religious leaders of our day were in more or less doubt about the authority of the Scriptures and the deity of our Lord Jesus Christ. Dr. White believed that the cure of such doubt was a reverent and thorough study of the Scriptures themselves, that God speaks to the soul through this medium in the most direct and persuasive fashion. The wisdom of this view is found in the fact that no one has ever been known to lose his faith as a result of being at the Bible School; there is overwhelming testimony of many whose faith has been reestablished or vastly strengthened.

As Dr. White reflected upon the situation it became more and more evident that the difficulty was that both theological and other schools which trained men for responsible positions in Christian work *assumed* the student's personal knowledge of the Bible, and so were chiefly concerned with the externals of Biblical knowledge, its history, authorship and literature, and with related studies. As a result many students were sent out untrained and inefficient at the very point where their work demanded the highest knowledge and skill.

In addition to its failure to develop in students a thorough knowledge of the Bible or sound methods of study, this kind of religious education in the long run often produced a type of scholarship that made for the breakdown or serious undermining of faith in the great fundamentals of Christianity. It tended to encourage religious and Biblical speculation to such an extent that a distinctively destructive element arose in theological thinking.

Under this new and deep impression of the vast need of the Bible on the part of the world, and hence of teachers who were masters of the Scriptures, Dr. White conceived the idea of a school to be established upon both the great essentials of Christianity and the soundest principles of education, and so able to meet the demand of the times for teachers sound in the faith and well grounded in the best pedagogical methods. It should be founded squarely upon the great essentials of Christian faith, such as the Trinity, the Deity of Christ, His Virgin Birth, His Death and Resurrection, the Atonement, and the Inspiration of the Scriptures; it should not, however, take a partisan position on points about which devout Christians differ; it should be interdenominational and international.

So much for its religious character. As an educational institution it should be marked by the highest principles of pedagogy. A student should be trained in first-hand, direct, and intensive study of the Bible in his mother tongue; he should be taught to take a



PRACTICAL, MISSIONARY LABORATORY WORK

Graduate of Bible Teachers Training School working in New York

fresh view of the facts without restriction or limitation of theory or doctrine, avoiding, however, the superficial notion that nothing is to be learned from the past; he should be taught to avoid the danger of putting anything into the Scriptures, but rather he should learn to draw from them all that they contain for earnest souls; he should be taught to aim at the mastery of the material exactly as found in the Bible, in the light of the central idea of each book, and of the self-declared purpose of the entire Bible; and he should be taught to give as vigorous and as enthusiastic effort to the study of the Scriptures as men give to the arts and sciences.

The result of such thinking began to take form in the founding of the Bible Teachers College at Montclair, New Jersey, a great adventure of faith. The new institution was formally opened in January, 1901, twenty years ago. The next year it removed to New York, changing its name to the Bible Teachers Training School, to comply with a state law governing the use of the word college.

The school is divided into the Department of Theology, with a three years course; the Department of Religious Education, with a three years course; the Department of Missions, with a two years course; and the Department of Postgraduate and Special Study.

The average amount of time devoted to the English Bible by

the theological seminaries of the United States is under 15 per cent of the total. The minimum required by the Bible School is 39 per cent of the total. All of the other subjects studied in the best theological seminaries are included in the curriculum of this school, but all are made to center in what the Bible itself teaches. The school stands for a Bible-centered curriculum and a Christ-centered Bible.

The institution trains all types of well-educated leaders as well as ministers, and both men and women. The enrolment for the last year was 322 in the regular sessions; 105 in the summer session. Half of all the students now attending the school are college graduates, and nearly all of the others have had college training. Its Department of Theology is registered by the Board of Regents of the University of the State of New York, and is qualified to give Bachelor's, Master's and Doctor's degrees in Sacred Theology. The school now ranks among the first five theological and Bible schools in America in point of size.

The Extension Department organized in 1910 makes available for persons in New York and the surrounding region, unable to attend its classes, an opportunity for direct, systematic study of the Bible under the direction of members of the faculty. During the present year thus far some 27 classes have been organized, in various communities, with an enrolment of over one thousand.

Though the School is very definitely related to the work of the foreign field, the needs of home missions are not neglected. Its Italian department, under a special director, is devoted to the training of Italian preachers and other leaders for work among their own nationals. This is now the largest training center for this purpose in America. It has sent out 70 ordained ministers, 49 lay missionaries and workers, and 27 women workers, who compose about two-thirds of the trained Italian workers in this country. No less than 50 churches among the Italian people in America have been organized by Italians trained in this School.

One feature of the work is the insistence that all students engage in practical religious service in and about New York. This has resulted in valuable experience among people of the many races, nations and religious faiths in the great American metropolis. After such preparation students are going out into all parts of America to labor, in all sorts of places and under all kinds of circumstances where the people need the Gospel. There is also an increasing demand for graduates as teachers of the Bible in schools and colleges, and as leaders in the religious work of Christian Associations.

The most recent development is the newly organized Pastors' Department, which provides, for men in the pastorate, a course of one month's intensive study at the school. These periods of study,

which recur with a new class each month, opened in January and coincide approximately with the seven calendar months ending with July. Several hundred pastors from all parts of the country have signified their desire to come.

From the outset the problems of the foreign work have had a large place in its program and curriculum. It stands second among American institutions of all kinds, including theological seminaries, in the respective number of students entering foreign missionary service year by year under various church boards. During its history of twenty years it has sent out 127 new missionaries trained here, and in addition to these there have been in its classes 552 foreign missionaries on furlough. This represents more than one-twentieth of all the American foreign missionaries in the world.

In 1909, the Bible Study Committee of the Missionary Association of China extended an invitation to Dr. White to conduct a series of Bible conferences, and as a result of his visit to the Far East in 1910, 1911 and 1912 the school has been used as a model by the Nanking School of Theology, the Foochow Union Theological School, and to some extent the Arthur T. Pierson Memorial School of Seoul, Korea.

The Bible Teachers Training School has been a pioneer in giving missionary candidates a scientific knowledge of phonetics before going to their fields, and also by teaching them better methods of attacking a foreign language, the School has rendered a service of the greatest value to the whole missionary cause. Rev. T. F. Cummings, D.D., for many years a missionary in India, has been teaching phonetics at the Bible School since 1908, and has had a total of about 2,000 new missionaries in his classes. Many of these have been enabled through this study to save at least one full year out of the first three on their fields, by the speed and accuracy with which they acquire their new languages. Most of them have been lifted to new levels of efficiency for their entire missionary careers. Dr. Cummings has been sent by the school to the Orient to assist in the improvement of language schools for missionaries in Japan, China and India. He was also sent through Africa last year to assist in the mastery by missionaries of some of the most difficult features of African languages. Probably no other man has made so great a contribution to the entire missionary cause through the application of scientific method to the mastery of the various native languages.

The School completed its first twenty years October 29, 1920, and the experiences of these two decades have only served to emphasize the soundness of the principles upon which it has been reared. Its founders and builders are of the conviction that the emphasis upon direct, masterful study of the Scriptures for which the institution stands is an emphasis indispensable to the highest efficiency of the Christian Church.

A Signboard for Suicides in Japan*

NEAR the attractive town of Suma, just within the city limits of Kobe, Japan, where the road leading down to the beach crosses the railway, is a large signboard that reads:

“STOP A MOMENT!

“If you feel that there are reasons why you must take your life, please go to see Mrs. Nobu Jo at the Woman’s Welfare Association, just below the Kami-tsutsui terminus of the Kobe car line.”

The sign is a significant indication of the prevalence of suicide in Japan, and the method adopted by a Christian woman to combat the custom and save would-be suicides for this life and the life to come.

There are various causes for this sorrowful tendency to self-destruction in Japan. The pessimistic Buddhist philosophy, the high honor in which death by “hara-kiri” was esteemed, the lack of any special stigma attaching to suicide, are some of the reasons. Sensational newspaper accounts influence morbid minds through the power of suggestion, and lead to many suicides as well as other crimes. When Fujimura Misao some years ago jumped over the edge of the beautiful Kegon waterfall in Nikko, his example was followed by nearly four hundred students in the next decade, and it became necessary to set a police guard at the falls. The man who threw himself into the smoking crater of Asama was followed by scores of people who came from all parts of the country to end their lives in the same way.

For some years Suma has been a favorite spot for intended suicides. In summer men and women drown themselves in the bay, and in cold weather throw themselves in front of a train. A large proportion of the Suma suicides are women, and many of them well educated and well-to-do.

Mrs. Nobu Jo of the Kobe Woman’s Welfare Association wished to see if a little friendly sympathy and advice would save some of these girls, but the problem was how to get hold of them before it was too late. Last May she determined to try the plan of setting up a signboard at the point where the road down to the beach crosses the railroad, in order to catch the eye of the intended suicides, summer or winter. An electric light above the sign made it as conspicuous by night as by day.

The response to Mrs. Jo’s suggestion has been remarkable. Several residents of Suma have sent contributions for her work, and

*From *The Missionary Movement in Japan*, 1920.

various newspapers in Kobe, Osaka and Tokyo published rather sensational accounts of the signboard. Numbers of girls who have gone to Suma to take their lives have seen this sign, and have called on Mrs. Jo for help and advice. Many others read of the sign in the newspapers and wrote to her, telling their sorrows and their longing for sympathy.

Among the chief causes for these contemplated suicides, as told by the women to Mrs. Jo, are friction with mothers-in-law or husbands, marriages arranged by parents against the girl's will, runaway marriages and illicit relations, loss of property and poverty, infection from diseased husbands, bad health and melancholia. In nine months' time since the signboard was set up, two hundred and thirty persons were helped. Of these, thirty have come to Mrs. Jo's home for a longer or shorter period, and the others either called on her or were helped by letters.

One case was that of a girl of sixteen who came to Kobe from the country, thinking she could live an easy, happy life by becoming the concubine of a man of fifty-four years. Her foster mother, hearing of this, came to Kobe and managed to get seventy *yen* from the man as the price of her daughter. The girl soon became very unhappy, and after eating nothing for three days, she ran away, cut off her hair as an offering to the fox god, Inari Sama, and then went to Suma to end her life. On the way she saw the sign and went to Mrs. Jo for help, and has since been restored to her home.

A woman of twenty-three years, of good family and educated in one of the best schools in Japan, is the wife of a school teacher who is a heavy drinker, and treated his wife so cruelly that she went to Suma to take her life. There the signboard caught her attention, and she went to live in Mrs. Jo's home.

An official of profligate habits, who often got money under false pretenses from his wife's relatives, finally became ill and lost his position. The wife, heart-broken and discouraged, took her eight-year-old child to Suma, resolved that they would die together. See-



THE SIGN BOARD FOR SUICIDES

ing the signboard, she went to Mrs. Jo's home, found a new grip on life and was helped to find a position where she could work and support her child.

Mrs. Jo has been especially impressed by her recent experiences with the fact that great numbers of mothers and teachers have failed utterly in their task of building up character in their girls. No one has won their confidence or guessed their heartaches until they have reached the verge of desperation and have run away to commit suicide. Pastors, missionaries, teachers and especially mothers of girls should pay heed to these facts.



MRS. NOBU JO CONDUCTING MORNING PRAYERS AT THE KOBE WOMEN'S WELFARE ASSOCIATION, KOBE, JAPAN

"There are four classes of people in Tokyo," says Dr. C. J. L. Bates, of the Canadian Methodist Church—"the officials, the students, the industrial workers and the merchant folk. The fourth class, comprising a million people, shopkeepers and tradesmen, are the true citizens of Tokyo. The other three classes are largely transitory. They come from all parts of Japan, and in the case of the official and student classes they scatter largely to all parts of Japan. But these business families have lived in Tokyo for generations. They are very conservative, hard to move, deeply superstitious and faithful to Buddhism and Shinto. Of every 100 people reached by the evangelistic effort of the missionaries in Tokyo 47 are students, 15 merchants, 10.5 are professional men, 8.5 industrial workers, and the rest officials, business men, mothers, farmers and servants. When one remembers, however, that the industrial workers and the business men and their families make up probably 2,000,000 of the people it means that these classes are hardly touched.

BEST METHODS

MRS. E. C. CRONK, EDITOR, 437 FIFTH AVENUE, NEW YORK

THE "CUP OF TEA" IN THE MISSIONARY PROGRAM

THERE was once a charming little old lady whose universal cure-all was, "Won't you have a cup of tea?" If she met a friend who had been neglecting her she invited the friend in for tea, and over the cups they kept their friendship in repair. She approached the unapproachable with a cup of tea. She counseled and advised over her teatable. She interested and enlisted with "lemon or cream?" and straightened out tangles with "one lump or two?"

"That woman's cup of tea," said a friend, "is one of the greatest factors in our town. It has made friends of enemies. It has made resident citizens of strangers. It has promoted every good cause often more effectively than our great mass meetings."

What's in a cup of tea? Much more than the chemical analysis discloses. That is why people go so far for a cup of tea. A chance to talk things over, instead of always being "talked at." An opportunity for old friends to renew friendship and for strangers to become friends. Men and women and children organize clubs because they are social beings. The missionary program which recognizes the social craving and need claims interest and strength that might otherwise be directed into less profitable channels. The "Cup of Tea" may not be literal tea in a literal cup, but the missionary society or organization which does not take into consideration the social side of life is missing opportunity.

TWO TYPES OF SOCIABILITY

"Last month I went to two socials," said the young man.

"Both alike?" inquired the young lady.

"I should say not," responded the young man. "At the first one the members of the congregation were ushered to their seats in the Sunday school auditorium. The pastor said he hoped everybody would get acquainted. Then he announced that the first thing on the program was a musical selection. After the applause for that had died away he announced a reading, then another musical selection, then a talk. Some man talked on the value of sociability in a church and urged more of it. By that time it was ten o'clock. Some of the women passed around ice cream and cake and

we ate it and went home. I went back to my lonely little hall bed room and I hadn't met a soul except the usher who consigned me to my chair when I arrived.

"The other was in a near-by town where I happened to be with a friend over night.

"You must go with me to a little social affair at the church to-night," he said.

"Not I," was my chilling response, 'I've been!'

"Not to ours!" said he with such easy confidence, as he gently led me along, that I actually went.

"He led my somewhat reluctant feet down into the basement of the church. A look of gloom must have settled on my countenance, for he laughed as he clapped me on the shoulder heartily

and said, 'Cheer up, old man, it isn't as bad as that!'

"When we opened the door a half dozen boys and girls laid hold upon us with glad hands. They didn't pass us down any stiff, murmuring receiving line. They received us right on the spot, and I was soon in the midst of a lively group before some blazing logs.

"Then the hostess for the evening answered that all those who were born in January were to go to a spot in the room which they must locate as January, and so with the rest of the months. There was a lively search for birth-month headquarters.

"In one corner hung a number of new calendars, a sheet of Good Resolutions, and various other decorations that made January recognizable.

"February was white with imitation snow and ice, as were also December and January. Abraham Lincoln and George Washington divided the honors with the red hearts of Valentine Day.

"From a chandelier in the center of the room hung an umbrella. Underneath were both overshoes and sunshades, so the April crowd soon gathered there.

"June had roses and orange blossoms.

"July, of course, was easily recognizable by its patriotic decorations.

"November had its turkey and sheaves of ingathered grain.

"December had its tiny Christmas tree and bells.

"By the time the months were correctly assembled every one was well introduced, but to make doubly sure of it, the first person who located his month had to welcome the next, then the two welcomed the next, and so on until there was an all-pervading atmosphere of fellowship.

"When the last one was in place the hostess announced that it was the cook's evening off, and the guests would have to prepare the supper. January was to cut the bread, February to make one kind of sandwiches, and March another, June was to make cocoa and so on. When the meal was prepared and all were seated the

hostess tapped a bell and said, 'The sandwiches, please, April,' at which the Aprilites hurried off to serve sandwiches. So the entire supper service was assigned. Some of us who had been living in hall bed rooms, and hadn't been inside of a kitchen for years had the 'home, sweet home' feeling that we had been longing for as we concocted and sliced and spread those refreshments.

"When the supper was over, the groups were given fifteen minutes to evolve a poem or limerick on their birth-month. Each person had a pencil and paper. A vote was taken by each group as to the best poem or limerick of greatest merit, on their month. Then the roll of months was called and the authors of blue-ribbon poems read their compositions.

"After we had laughed and cheered the more or less rhythmic efforts produced, the leader calmly announced that the divisions thus made would stand for a year, and that for the next twelve months the programs and activities of the Young People's Missionary Society would be conducted accordingly, the January group being responsible for the January meeting and so on.

"Now I have never been much interested in missions, but the way that woman outlined the calls of the various months, and suggested the various things to be done,—well, the first thing I knew, I was wishing I lived in that town.

"We broke up into groups again, and—well, I've promised to go back to that town for the meeting in my month. December is such a good one that we've planned all sorts of things. We are to make and announce the plans and enlist all the others in carrying them out, of course. We're going to have a Christmas tree for the Settlement House, and a shower of Christmas cards for some Old People's Homes. We get the names and addresses and send cards to each one in the Home. The girls are getting up a Christmas Bell and Candle Program, and the green rope that rings the red

bell is to be made up of one dollar bills for India, and we are going to sing Christmas carols in front of houses."

The young man paused and the young lady thought of the marvel of missionary plans so compelling in their interest as to take a young man from the next town back for the December meeting.

A ONE HUNDRED AND THIRTY-NINE WOMAN-POWER SOCIETY

The 1921 program of the Women's Missionary Society of the Second Lutheran Church of Altoona, Pa., contains the names of one hundred and thirty-nine women. Seven are the officers, two are missionaries supported in the field, thirty-six are leaders of meetings, and the remaining eighty-four are hostesses. The meetings are held at the church, and each month seven women are responsible for the meeting socially. They receive members and give that indefinable, irresistible hostess effect to the entire meeting. At the close of the program they serve light refreshments which they have furnished and prepared.

Instead of an overburdened president bearing on her shoulders the entire responsibility of a meeting, this society divides it among all of its members. The three leaders sit in front with the officers, each being responsible for leading some feature of the meeting. For a woman to be one of seven to prepare and serve "a cup of tea" one month a year is not a heavy burden, yet the result is that one hundred and thirty-nine women definitely assume some responsibility; an opportunity is afforded for the members of the Society to discuss their work, and new members are welcomed in a way that really introduces them to the Society and to the women of the church.

Each month the missionary society furnishes not only an excellent devotional and educational program, but for those who can stay longer than an hour, a social opportunity which members new and old count a privilege.

AN EVENING WITH GREAT MISSIONARIES

Decorate the room with pictures of missionaries and scenes from mission lands.

Before the meeting prepare slips on which are written well-known sayings of noted missionaries, with name of the missionary and country to which he went.

Have at least one quotation for every one present. Cut each quotation in two parts. Scatter the cut slips on a long table about which the guests may gather. Give ten to fifteen minutes for matching slips. Let the first person who can put together two slips declared correct stand at the head of line to be formed. Others line up as they match quotations. When all are in line the quotations are read in order.

Then the guests are seated. The leader calls the name of some missionary. Some one who has been previously prepared, tells an incident from his life, or about his field of work. As many stories as are desired may be so assigned. In some instances the story of a Scripture passage in connection with the experience of some missionary, or the singing of a hymn with an interesting story may be given.

By a careful planning of program, the leader may call names of missionaries so that the stories and hymns will be well interspersed. Keep the meeting informal and have as many as possible take part.

THE COSMOPOLITAN "CUP OF TEA"

During the Christmas holidays many students from foreign lands were entertained in American homes. Mr. and Mrs. John D. Rockefeller, Jr., entertained fifty students from fourteen Spanish-American countries. The evening was most informal and home-like. Mr. Rockefeller spoke of the privilege which the people of the United States recognized in having students from the Central and South

American republics in their colleges and universities, and said that he and Mrs. Rockefeller were most grateful for the opportunity of having such a large and representative group in their home at Christmas time. He emphasized the message of the first Christmas with its "Peace on Earth, Good Will Toward Men" as the only basis on which right relations between the nations of the world can be established.

After supper, many students representing different countries, responded to Mr. Rockefeller's welcome, expressing appreciation of the friendship of the people of the United States which had been manifested in many ways, one of the most practical and far reaching in their estimation being the work of the Rockefeller Foundation in eradicating yellow fever and introducing improved methods of health and sanitation.

Several hundred students from other lands were thus entertained in the homes of prominent residents of New York, as part of the activities of the Intercollegiate Cosmopolitan Club which has a membership of 508 students from 64 countries.

The influence of the bringing together of young people who are destined to be the leaders in the economic, educational, civic, social and religious life of the world cannot be overestimated. When such hospitality introduces them to a host and hostess who, amid the heavy demands of business, civic and social life, put first things first, finding the time to lead Bible classes and to attend church services, to serve actively on mission boards and committees and to give many days of their busy lives to direct service for the extension of Christ's Kingdom on earth, it does much to counteract the influence which leads returned students to say: "The Christianity of the United States is for export trade only. I saw none of it being used for home consumption."

That secretary spoke truly who said: "When one meets or hears of a returned student who is antagonistic toward Christianity, one instinctively

thinks how different his attitude might be had he had the privilege in America of entering naturally into the life of a Christian home, where, without being preached to, he had yet been made to feel that there was there an "Unseen Presence" directing and inspiring the lives of the members of that family."

THE INTERNATIONAL CLUB FOR WOMEN STUDENTS

"Where can I find Miss Mendenhall?"

The question is being asked by many people who knew Miss Susan Mendenhall as Editor of *Everyland*, and as one of the Secretaries of the Missionary Education Movement. The answer is, "take the Fifth Avenue and Riverside bus in New York and get off at 121st Street, walk east to No. 509; take elevator to eighth floor."

If you should arrive at room 806 or 808 about five o'clock, you would see a very international group of students around the tea table in the studio on the roof, and there you would find Miss Mendenhall in charge of the International Club for Women Students. By common consent the term "foreign students" has been abandoned. Any woman student from outside of continental United States, engaged in study in our schools, is entitled to all the privileges of the club.

There are more than two hundred women students from other lands in institutions of higher learning in New York City. They represent forty-one nationalities. Many of them are government students pledged to give a certain number of years to their government in educational work on their return. They are the leaders and teachers of the world as it is to be, tomorrow. Fine representatives of their races they are, with keen, open minds, and an eager desire to meet American people, to know them in their homes, and to have real American friends.

Miss Mendenhall gives us a glimpse of the club life at the "foyer," as it is called after the fashion of the first home for "foreign" students in Paris:

"The foyer has been a rendezvous for the girls from the day the doors were open. Indeed, before they were fairly open, girls were arriving at New York harbor, en route to colleges north, south, east and west. Many of them came directly to the foyer, to be entertained in the little guest room, or located elsewhere until they could continue their journey, or could be permanently settled in New York City.

One of the first girls arrived direct from China. She had never spent a night apart from her mother, except when she was in the mission school, until she started for America with a party of more than a hundred students. She spent her first night in New York City, alone in a hotel, where she sat up most of the night. The following day she came to the foyer directed by Chinese students. After looking about for a time she said with a satisfied air, "It is home."

The girls have come to the club rooms daily and in increasing numbers, often for tea, to meet friends, to rest between classes, to study in quiet, to ask counsel of an American friend, to use a typewriter, sewing machine or kitchenette. They have been given the foyer to use with the freedom of their own home.

On one Sunday afternoon a group of twenty-one Icelanders, both men and women, held a religious service at the foyer. The service was in Icelandic, conducted by a visiting Icelandic clergyman, the first service of its kind ever held in New York City. At another time a larger group of Japanese women students was entertained by the committee of American women representing the Protestant Episcopal Board of Missions.

The various activities of the foyer have developed to meet the needs of the students. There is a department for helping the girls with English or any other study with which they are having difficulty. At regular hours or by special appointment they can meet a capable American student who will be both friend and teacher.

The chance for interpreting Christian ideals comes informally, naturally and at every turn. One girl said in a perplexed manner, "In America it is strange. Religion is in everything. In my country it is not so."

These at-random quotations from the record give some idea of what the members think of the club:

A Japanese woman sent in a girl from Switzerland, homesick and out of work. The next day the Japanese came in to bring news of the Swiss girl, saying, "I knew when she came here she would be comforted."

A Frenchwoman sat down to write letters at the little desk. When she got up she said feelingly, "This is the first quiet hour I have had for months."

A South African (Boer) who spends much time at the club said, "These rooms are the one place which seems like home."

A Canadian who had entertained a party of friends here after an evening of skating said, with tears in her eyes to the assistant in charge, "You won't know what it means to us to have a place like this where we can bring our friends."

WHO'S WHO IN INDIA

The parlors of the First Church were curiously unfamiliar, in fact so transformed as to give the impression of an Oriental room, so the Decoration Committee had been eminently successful.

All winter, the young people had been meeting for the study of India, and now that the course was finished, they were to have a large party at the home of their favorite missionary in India.

As the guests arrived, each had a card pinned on his back bearing the name of a missionary, prominent native, famous building or a custom in some mission land. William Carey, Ann Hazeltine Judson, the Taj Mahal, a child widow, the suttee, Vellore Medical College, Krishna Pal and many, many others were there. The game was for each to guess the name on his card from the conversation addressed to him. When he had guessed the first, it was taken off the back and pinned on the front, and another put in its place on the back. At the end of thirty minutes, the person having guessed the largest number was given a year's subscription to the MISSIONARY REVIEW OF THE WORLD, the money for which was secured from the fines imposed for failure to bring in the assignments during the course of study.

For refreshments, rice and curry were served.

MARY L. NOBLE.

THE ANNUAL QUILTING PARTY

A plan that has produced quilts by the dozen for missionary use and social "good times" for the young folks, has been in use by the Reformed Church, at Warwick, New York, for twenty years, and declared "rust proof."

An Annual Quilting Party is held at the church. The girls come at two o'clock to quilt on the comfortables. The boys or young men come in for tea. The table and lights are made as attractive as possible, and a supper is served. There is room for endless variety in missionary attachments. Sometimes questions and answers are hidden in napkins, or attached to place cards. Sometimes discussions or games are introduced between courses. The quilts are packed and sent to missionaries among the Indians or to other Home Mission fields.

MISSIONARY GAMES, GUESSING CONTESTS AND CHARADES

Miss Margaret Applegarth has originated many interesting missionary games and guessing contests for boys and girls, to be played at home or at missionary parties. The following may be used on various occasions:

SOME BLINDFOLD GAMES: To be played on the same principle as "Tailing the Donkey," the players to be blindfolded, one at a time, turned around three times, and started on a haphazard course toward the pagoda, man or house as the case may be, to pin the object in their hands in the correct place.

1. **ROOFING THE PAGODA:** Draw, color and cut out Japanese pagoda; make separate roof to be pinned on in proper place.

2. **TURBANNING THE HINDU MAN:** Hindu men are practically never seen without turbans, as the stories and India playtimes will have taught, so the children will enjoy relieving this gentleman's temporary embarrassment by trying to pin gay red, yellow, blue, etc., turbans on the place where a turban should be.

3. Something for every known race may be made, of course.

"Feathering the Chief" (a featherless war bonnet on an Indian chief, and a set of colored paper feather plumes to be pinned in place).

"Tagging the Immigrant" (an immigrant in apron and shawl at Ellis Island needs a

government inspector's tag in order to be admitted to the U. S. A. For these tags use little pieces of square cardboard with a string loop. On the tags write "U. S. A., O. K.")

"Dogging the Dog Sled" (an Eskimo dogless sled, and a team of brown dogs to be pinned in front of the sled.)

"Trimming the Christmas Tree for So and So." From green cardboard cut a big Christmas tree, rooted in a brown tub. Then from different colored bits of cardboard, cut candles, stars, and balls to be pinned on certain black dots on the tree, etc.

4. **GAMES ON MISSIONARIES AND THEIR STATIONS:** After missionary story hours these four games will help to fix the different names to the proper countries.

1. **Looping the Loops.** A good-sized map of the world should be pasted on a ten cent bread board, rectangular or circular, according to the style of map. Into each country screw a brass hook (the kind that have right-angled hooks, not circular ones). Fasten this board against the wall by using picture screw eyes and wire, hanging it up like a picture. Then use two boxes of rubber fruit jar seals, each circle labeled with the name of a missionary. The game consists of standing about eight feet away from the board and tossing the rubber circles to land on the hook of the proper country! Livingstone, for instance, ought to catch on the African hook, if he succeeds it counts the player *five points*, but if he loops onto some other country it counts *one point*. Tally should be kept, and to avoid the inevitable disputes about "who belongs where" it will be well to have a list of countries and heroes on the back of the board. Families who grow impatient for meals half an hour too early should keep this game hung outside the dining room door!

A list of countries with the more famous missionary heroes follows:

<i>Labrador</i>	<i>Africa</i>
Dr. Grenfell	David Livingstone
<i>Japan</i>	Robert Moffatt
Guido Verbeck	Alexander Mackay
Jos. H. Neesima	Mary Slessor
<i>Mexico</i>	<i>Alaska</i>
Melinda Rankin	Sheldon Jackson
<i>Persia</i>	William Duncan
Henry Martyn	<i>North America</i>
Fidelia Fiske	John Elliott
<i>India</i>	Marcus Whitman
William Carey	Sheldon Jackson
Alexander Duff	<i>South America</i>
Henry Martyn	Allen Gardiner
Pandita Ramabai	<i>Burma</i>
<i>South Sea Islands</i>	Adoniram Judson
John G. Paton	<i>China</i>
James Chalmers	Dr. Robt. Morrison
John C. Pateson	Dr. Peter Parker
John Williams	Dr. J. K. Mackenzie
<i>Turkey</i>	<i>Greenland</i>
Cyrus Hamlin	Hans Egede

Names of present day missionaries of your own board may be substituted.

2. *Looping the Loops* in China, India, Africa, or Burma, etc.

A similar game may be evolved for each country, only instead of bygone heroes, use present-day missionaries for the far circles and have them looped on to their proper stations. Maps are not often large enough for the hooks to be far apart for this station game, so paste a small map in the center of the board showing China, for instance. Then put rows of hooks up and down the board, each hook named for a prominent station in your denomination.*

3. *Bean Bag Missionaries*. A similar plan is to utilize a bean bag outfit, by pasting the name of the country over the hole and naming the bean bags.

4. *Where Do You Live?* An outdoor adaptation of the game is popular, because it is of a romping nature! Signs are hung up: one clothes pole is Alaska; another Burma; the kitchen steps are India; the back fence the South Sea Islands; the lilac bush Japan, etc.

The players all stand around the one who is "It," who calls out: "Where do you live, John G. Paton?" Everyone then has to recall rapidly where Paton did live, and make a dash for it, as the one who gets to the proper place first becomes "It." Score can be kept, and various changes made to make it more exciting.

TELEGRAMS

Old and young always enjoy this game, and when played with a missionary significance it gives an ideal chance for expressing the impressions received on story nights. Each person playing has a pencil and paper. One person mentions a letter of the alphabet which every body writes down on his paper. The next person in line mentions another letter, which is noted, and so on around, until ten letters have been written in a row. Telegrams have ten words (if economically prepared), so from these ten letters the players are to form a telegram from some heathen country; each word must commence with the letter listed in the row of ten letters in order. E. g., here are some telegrams which some children made from the ten letters P, B, J, M, A, F, C, I, G, V:

*Fuller description of these games and contests will be found in Miss Applegarth's book "The School of Mother's Knee," published by the American Baptist Foreign Missionary Society, 276 Fifth Avenue, New York. Price \$1.50.

"Pretty bright Japanese maiden artistically fixes chrysanthemums in green vase."

"Presbyterian Board just met about forcing colleges into getting volunteers."

"Persian boy joins mission although father cruelly inflicts grievous vengeance."

"Pasha Bala, jealous Mohammedan, acknowledges following Christ. Influence grows valuable."

"Physicians begin job mollifying all famished Chinese into getting vaccinated."

Variety enough! But because missions had to be the theme it brought out all sorts of ideas.

ELEVEN GUESSING CONTESTS

These pencil and paper contests are adaptable for many occasions, and interesting to all ages. For parties they may be written on attractive pieces of cardboard cut out in appropriate shapes, or with pictures from "missions" decorating the top. For family play a less elaborate way would be for one person to read the question aloud, giving plenty of time for the players to think out the answers. For sick-abled children they can be mailed as "Pills and Powders."

(1) *The Burmese Twins and What They "Ate":*

(a) When Ma-Bo ate chota hazri wearing a gray longeyee? (Ingratiate: In-gray-she-ate.)

(b) When Ma-Bo looks exactly like Ma-Bin? (Du-plic-ate.)

(c) When Ma-Bin hits back at Ma-Bo? (Retali-ate.)

(d) When Ma-Bo stirs up trouble? (Agit-ate.)

(e) When Ma-Bin gently helps Ma-Bo? (Mitig-ate.)

(f) When Ma Bin brings water from the well to Ma-Bin to drink? (Liquid-ate.)

(g) When Ma-Bin sits alone, and thinks and thinks? (Medit-ate.)

(h) When Ma-Bo plants rice, what do the paddy plants do? (Veget-ate.)

(i) When Ma-Bin rows Ma-Bo on the river? (Navig-ate.)

(j) When Ma-Bo's family move away? (Migr-ate.)

(k) What Ma-Bo and Ma-Bin do before the Christmas exercises at our mission? (Anticip-ate.)

(2) *"Anybody's Aunt!"* In the Turkish home of Ibrahim Mohammed there was a harem, and in the harem lived his mother and his sisters and more aunts than he could shake a

stick at! Are they in your family, too?

(a) An aunt which tells what Ibrahim played when he didn't go to school in the mosque? (Tru-ant.)

(b) An aunt which tells how Ibrahim bent over easily to pray five times a day. (Pli-ant.)

(c) An aunt which tells what Ibrahim was when he was nice? (Pleas-ant.)

(d) An aunt which tells how Ibrahim looked in his gorgeous silk robe and his red fez? (Eleg-ant.)

(e) An aunt which tells what Ibrahim's sister was when she was very cross? (Termag-ant.)

(f) An aunt which tells what the village well became one summer? (Stagn-ant.)

(g) An aunt which tells what kind of diphtheria the village got from drinking this well water? (Malign-ant.)

(h) An aunt which tells another name for the Turkish Empire? (Lev-ant.)

(3) *Missing Letters in a Japanese Home:*

(x stands for the missing letters)

(a) Max—Underfoot in every Japanese home? (Mat.)

(b) Lxxe—No Japanese can live without it? (Life.)

(c) Xoxe—The more the Japanese take from it the larger it grows? (Hole.)

(d) Rxox—It's all over the Japanese house? (Roof.)

(e) Xoxs—Found in Japanese suburbs? (Lots.) Etc., etc.

(4) *A Chinese Age Contest:*

(a) In what age did the Chinese grandpa's house stand? (Vill-age.)

(b) At what age did Chinese Grandpa marry Chinese Grandma? (Marri-age.)

(c) What age shows he was a brave soldier? (Cour-age.)

(d) What age did he worship in the gaudy temple? (Im-age.)

(e) What age was he afraid of from evil spirits daily? (Dam-age.)

(f) What age will grandpa receive when he dies and lives in an ancestral tablet? (Hom-age.)

(g) What age does poor meek grandpa endure? (Bond-age.)

(h) What age do Chinese birds wear? (Plum-age.)

(i) What age does the Chinese missionary travel around with? (Lugg-age.)

(j) What age did the villagers build him to live in? (Parson-age.)

(k) What age did he use to write to us about his village? (Post-age.)

(l) What age will grandpa reach if he lives long enough? (Dot-age.)

(5) *Twisted in a Hindu Jungle:*

These letters when properly transposed will spell the names of various animals in the jungles of India:

Padrole (leopard)	Soongome (mongoose)
Present (serpent)	Talligora (alligator)
Obar (boar)	Samsoup (opossum)
Kacopeck (peacock)	Peelthan (elephant)
Trapor (parrot)	Luigborf (bull-frog)
Ocrab (cobra)	Noocrips (scorpion)
Repthan (panther)	Pedicten (centipede)
Tophyn (python)	Yemnok (monkey)

FOURTEEN MISSIONARY CHARADES

Missionary names and countries hide many a syllable, just waiting for a group of lively young people to act out! Choose sides, divide this list, giving seven suggestions to each side. Each syllable is to be enacted separately, then the entire word acted. A "dressing-up box" will add much to these impromptu dramatics, although it is astonishing how portieres can become gowns, and brass ferneries a crown in the twinkling of an eye!

1. Miss-shun-airy.
2. Living-stone.
3. Pay-ton.
4. Fee-fish.
5. Eye-doll.
6. Pay-go-da.
7. Add-dough-nigh-rum Jud-son.
8. Mow-ham-eye-den.
9. Burr-man.
10. Ass-am.
11. Tea-bet.
12. Sigh-am-ease.
13. Fill-lip-e'en
14. Purr-shah.

Anagrams

Use small square cards with letters of the alphabet on them. Select a group of letters that spell some word pertaining to Oriental or missionary life; mix up the letters and give to the child to work out. Good game for traveling.

Picture Puzzles

Any missionary picture may be pasted on a piece of cardboard, then cut up in zig-zag segments to be fitted together again. Also good for traveling where a map may be cut up.

Woman's Foreign Mission Bulletin

EDITED BY MRS. WM. H. FARMER, MONTCLAIR, N. J.

LATEST WORD FROM DR. MARY STONE.

Jan. 6, 1921.

DEAR FRIENDS:

It was August 17th when we landed in Shanghai after a leave of absence for rest and recuperation, in America. We had decided to locate in Shanghai and we knew we had to bring down from Kiukiang our personal belongings and the orphan children that the Lord entrusted us to look after. We were told by friends that it would be impossible to secure a home, especially in the native city where the needs are so great among the crowds of this great metropolis and it was here that we wanted to be. That very afternoon we were invited to meet a Chinese friend who directed us to see the house that we are at present occupying. The house belongs to the former Chinese Minister to France. It is a beautifully built house with electric lights and running water. As soon as we saw it, we fell in love with the place which we saw afforded ample accommodation for a Nurses' Training School. We did not know whether it was possible for us to rent it or not as the owner was in Peking. Those of us that went to see the place knelt in the reception room that we afterwards dedicated as our chapel, and asked the Lord to make it possible for us to secure it. We sang "Our Father is rich in houses and lands" and after consecrating the place to the Lord's work, we claimed it for His use. So we named it "Beth-el," "the House of God and the Gate of Heaven." And then, lo, and behold! we were told by the neighbors that "the house was haunted, that thieves came every other day and that the people who lived there had fevers and divers diseases." Yes, the house was haunted—not with ghosts, but with flies and mosquitoes. The house

was surrounded by a moat and the stagnant water in the moat as well as the ponds around it bred mosquitoes. In order to save the situation, we asked that the house be screened. We have since found that all the students who were exposed before this was done, had malaria, and those who came afterwards, were free.

About the last of October, we made a trip north taking in Tianfu, Tientsin, Peking, Hangkow, Wuchang and then back to Shanghai. We took with us some picture charts made by the Council on Health Education. We lectured eight times, combining lectures on health with evangelism. We had opportunities to speak before audiences of men, women and students in the Y. M. C. A. halls, in high schools and academies and before Nurses' Associations. In this short trip of a fortnight, we lectured before more than three thousand people. Everywhere the most intense interest was manifested. At the close of a very enthusiastic student meeting a number of young men inquired as to particulars for securing charts and material for lectures that they might use in reaching the people in the crowded districts. Undoubtedly there are numbers of young men and women who could be used most effectively for this purpose—spreading good news of clean lives, clean homes, clean cities, if they could be given the material and information required. Surely now is the time to act quickly.

Even on board the steamer we did not lose our opportunity. After one of our talks, an official came forward and said, "Who are you? This message ought to be carried throughout China, not only to students but to all classes of people, especially to the ignorant and superstitious country women."

Upon reaching Shanghai, it was evident to us that we were to start some kind of active medical-evangelistic work. Lack of cooperation and some misunderstanding between the mission workers here and the Boards at home has held up the Union Hospital work that we were invited to enter upon and that door seemed closed and as we prayed for guidance, it was made very clear to us that we were to start independent work among the people at our door. We have lived among the masses too long and the over-powering sense of the needs of the suffering Chinese world was burned too deeply upon our souls for us to be content to sit idly by and wait for controversies to cease. Young women were applying from many parts of the country to come to Shanghai and study hygiene, public health, nursing and midwifery under us and when we said to one group, "We have nothing to offer you but the Cross. We have no funds, no hospital—we can only give you methods at present and you will have to pay your own way—" they answered by packing up their things and coming steerage, bringing their own bedding and other worldly possessions. In haste we made ready for this volunteer student body and we now have forty young women, mostly of high school grade, in our Bethel Nurses' Training School. In November, Dr. Phoebe Stone and Miss Lillian Wu joined us. They had tendered their resignations to the Danforth Hospital and were eager to commence work with us as so long planned. Our united forces make possible the instruction for the nurse students from the two physicians, practical work under Miss Wu, and Bible instruction and evangelistic methods of work. We have the great joy and comfort this year of having Doctor and Mrs. Nast with us. After lovingly caring for us through the long illness that followed our breakdown in health two years ago, these devoted friends of ours and China, decided to return with us and spend a year in the country they have so long loved in His

name. To Bethel Training School their coming has proven a great boon. Mrs. Nast is teaching English for practical use to the nurses, having classes every day and also has charge of the music department, for nurses must ever be ready with voice in song for the evangelistic meeting and for all special occasions. And Doctor Nast with his spiritual messages in the chapel from week to week is proving a great benediction to the school.

Here in Shanghai in connection with the training school, we have divided our classes into five different groups for holding weekly health meetings for mothers and other women who are interested. At five different places lectures are reproduced by the students and three to four hundred people hear them, weekly. After these talks, the evangelists follow with their message. Although "infection," "disinfection" and "prevention" are new terms to the populace, it is a case of "line upon line, precept upon precept, here a little, there a little," so that the people are awakened to a sense of danger and precaution, that, in case of epidemics the people's lives would be protected. As disease came through sin, ignorance, poverty and superstition, so the Gospel message of health, liberty and the abounding life through Jesus Christ must be preached. Then like the Psalmist the redeemed can sing, "Bless the Lord, O my soul, and forget not all His benefits, Who forgiveth all thine iniquities, Who healeth all thy diseases." Then, indeed, our bodies are made holy, fit temples for His continued indwelling.

The opening of a small hospital in connection with a dispensary was the next need with the coming of the Nurses' Training School. One day while going from Bethel to the city streets we were attracted by a row of very neat-looking houses just being finished. They formed what in America would be called an apartment house. They were two-storied, tile-roofed, small veranda running across the upper story, a glass front across the entire first floor, the front room

intended to serve as a shop in each apartment. We coveted this spot for His work. Located on one of the leading French Boulevards and street car lines, within a few blocks of Nanking Road, the Fifth Avenue of Shanghai, we realized it presented tremendous possibilities for service. It is too long a story to tell how God has given us four of these fine new apartments for Bethel No. 3 Day School and Gospel Mission where day and night schools are held and daily evangelistic service; Bethel Dispensary and Hospital—the latter having sixteen beds—and the Headquarters of the W. C. T. U. Here day and night whenever one chances to pass this busy corner, the most conspicuous sight is a curious, jostling crowd of men and women at the dispensary door. The work is rapidly growing and the group of workers stationed here are enthusiasm itself over the prospect of a great work. Three day schools have been opened in the crowded centers of the native city and are known as the Bethel Schools. Despite the fact that there are various missions at work in Shanghai, it was not necessary to go far to find whole districts absolutely untouched by any Christian influence. As our little band of eager evangelists gathered the crowds of children in and asked the question, "Have you ever heard of Jesus, the Saviour?" the answer was given by some, "Yes, heard there *was* such a One, but never heard with our own ears." And now they are hearing and learning to love Him!

Four crowded Sunday schools, where the Bible is taught by the group of nurses and teachers, have been established. It is our hope to open in connection with the day school and evangelistic work, the dispensary also where suffering bodies can be cared for and these dispensaries will be feeders for the hospital we are praying for and expecting.

But perhaps no open door has given us greater joy than one that has swung wide before us. From the upper veranda of Bethel we can count twenty-

three smoke stacks. Factories, every one of them! Factories for weaving cotton fabrics, factories filled with men, women, children, yes, and often mere tots who ought to be in the free kindergarten circle! One sees them sitting on stools before the swinging shuttle, tiny feet that should be dancing with fun and frolic, steadily working the squeaking treadle from early morning until nightfall. And at the noon hour, no, the noon fifteen minutes, allowed for eating the rice that has been brought from the hut home in the morning and warmed up by pouring hot water over it—at this resting-time, our evangelists have found their way into the factory. There eager groups of workers stand for fifteen minutes—for there are no seats provided—while the leader gives a brief message and the little group of nurse students who have accompanied her, sing a gospel hymn and then, almost before the short prayer is finished, the gong sounds and the two hundred Chinese workers are back at the treading of the wheel and the tossing of the shuttle! But the seed has been sown, the monotony of the long, dreary day has been broken by the message and "His Word shall not return unto Him void." We long for money to rent rooms, heat them these bitter cold days, and station blessed evangelists, women with passionate love for Jesus to live among these toilers and welcome them to one bright spot, one safe spot in this overcrowded district. And if God has a mission for us here, He who opened this door will supply all our needs.

We have had a wonderful Christmas. From the Chinese supper with our big family of one hundred and ten nurses, students, children and servants on Christmas eve, and the tree and gifts that followed, through the beautiful sunrise prayer meeting when the "White Gifts for the King" were brought in and laid a love-offering at His feet, on through the happy day with its busy round of exercises by the children at the three day schools and the showing of the stereopticon pic-

tures to those who had never seen and the grand wind-up with Christmas program and a bit of the Hallelujah Chorus by the nurses—all, we say, was beautiful, blessed!

There were no boxes from friends in America this year for our work has been too recently started for this, but we believe another year will find us with gifts for those we are seeking to help.

And they are legion! We thank God we are here in Shanghai for we believe it is His place for us. We want to feel that you, dear friend, will pray for us each day that this training school will reach out through its graduate nurse-evangelist to all parts of needy, suffering China. We want your support as God shall direct you to give to this work. Many poor, but earnest Christian girls are pleading to come and study with us. These must be supported. It will cost one hundred dollars a year for her board, uniform and books. Will you or your friends help one of these girls? Three years will give her the training and send her out as your representative.

For a few years the day schools will need support and teachers, but we believe except among the very poor, that these will soon become self-supporting.

We are happy to report that we are all in perfect health. The climate of Shanghai is proving a great improvement on the malarial district where we have previously worked and every one in our big family is gaining.

We have said that we are in an independent work. No! If ever a work were dependent it is this one—dependent on Him who is our Leader and it has been a perfect joy from day to day to experience the surprises that God has given us,—expressions of His love and care. And as we step out into a new year with the future unknown, we hear His voice saying as did His children of old as they too went out into the untried path, "Thou shalt remember all the way which the Lord thy God led thee, to humble thee and to prove thee, to know what was

in thy heart whether thou wouldst keep His commandment or no." And we WILL remember!

Very truly yours in His service,
MARY STONE, M.D.,
JENNIE V. HUGHES,
PHOEBE STONE, M.D.

P. S.—All gifts for the work, in money or packages should be addressed c/o American Post Office, Shanghai, China.

"YOUR INTERCESSOR"

A missionary on furlough from India, tells in *The Zenana* of a conversation with a young girl who was the only other occupant of her compartment in a railway train in England. Learning that the missionary had been at the Keswick Convention, the girl said: "I've read about the request of the India missionaries for missionary intercessors, and I thought I'd love to be one; but I don't know a single missionary anywhere." A moment later she said: "Why, I believe you are a missionary! May I be your intercessor?"

That was six years ago, and, the missionary goes on to say, "I have never seen that girl since, but we have been in close touch by letter all the time. To be my effectual intercessor, she has read and studied and asked questions, till she knows and understands, to an almost incredible extent, about my work and surroundings, my helpers, and the people I am working among. I cannot tell you what unspeakable help her prayers have brought to me hundreds of times, and how real a fellow-worker I have felt her to be. I should never think now of counting up our staff in that district without counting her as one. Last week I had a letter from her, in which she tells me how her life has been quite changed by this missionary service. Her lonely, quiet village life has been filled and made rich and large by the spiritual partnership. She tells me, too, that through becoming missionary intercessor for me, the missionary cause has become real and dear to her as it never was before."

NEWS FROM MANY LANDS

INDIA AND SIAM Famine Conditions

WORD comes from Dr. R. A. Hume, of India, that the rains have utterly failed in the Ahmednagar and Sholapur Districts of Western India, and that they now face worse famine conditions than they have known since the terrible days of 1900. The British Government has opened big famine camps for relief, but must work in a wholesale way, and asks the mission to cooperate in the relief of special classes of sufferers who need personal attention. Native Christian workers, whose meager salaries of three to six dollars a month will not buy enough even of the coarsest grain to feed their children in these famine days, must have a small supplementary grant if they are to stay in their villages and work for the sufferers. Two or three dollars may save the lives of a family and a few thousand dollars will do an immeasurable amount of good. Gifts for famine relief may be sent through the American Board, 14 Beacon Street, Boston.

The Hindu Missionary Idea

REFERENCE has already been made to the Hindu Missionary Society, founded at Bombay in 1917, with branches at Nagpur, Poona and Bagdad. Its 360 members are scattered throughout India. The *Indian Social Reformer* recently had this to say of it:

"Under its auspices 78 persons have reverted to Hinduism,—six Mohammedans, eight Buddhists and 64 Christians. More, we are told, expect to do so. These are not imposing results, but it will be a mistake to regard them as devoid of significance. There are signs that there is a widespread feeling of disappointment and discontent among an increasing number of Indians who have accepted Christianity. The causes of this are complex.

At the bottom of them all is the wide divergence between the teachings of Christ and the practice of Christianity by the nations which send forth missionaries for the conversion of non-Christian peoples. It will not be too much to say that the more the teachings of Christ come to be appreciated the greater is the feeling to which we refer. Then there is the growth of national feeling in India itself which tends to impel Indian Christian thinkers to move toward an Indianized Christianity that easily runs into a Christianized Hinduism. The establishment of the Hindu Missionary Society is thus a sign of the times."

The Harvest Field

University of Calcutta

TWENTY-SIX thousand students are in attendance at the University of Calcutta, the largest enrolment of any university in the British Empire, and about the same number as the enrolment in universities on the British Isles. Since the arts course is the doorway to government service, the majority, 22,000, take this course. Most of the undergraduates are Hindus, while very few Mohammedans can be induced to attend. The Scotch college, supported by the united churches of Scotland, has 1,142 students, the great proportion of whom are connected with the Christian religion. A commission of inquiry into the university has just published the results of their investigations, and it is certain that there will be vital changes in this the greatest educational institution of India. Among other things, much greater stress will be laid on the study of science.

Australian Christian World

Moslem and Christian Rule Compared

WHILE Indian Moslems have been perturbed over Turkey's defeat in the war, they have at the same time

been much enlightened as to the nature of Mohammedan rule unmodified by Christianity. Tens of thousands of Mohammedan sepoys have served in Mesopotamia and been witness to the unutterable squalor of a land under typical Mohammedan rule. They have been able to contrast this with conditions prevailing in France and England, and for that matter in India under the government of a Christian power. They have also seen the Y. M. C. A. at work, and taken notice of the fact that Islam provided not a single agency to do similar work among them.

Bishop Fisher in Burma

AFTER his first day spent in India as bishop, being rushed in an automobile from one place to another Dr. Fred B. Fisher declared that Kipling was in error when he described the fool who died trying to hustle the East. Dr. Fisher writes that he is amazed at the rapid change in India since his first trip sixteen years ago, and even since the second visit in 1917. There is a new India which must be reckoned with in international settlements. Amazing changes have also taken place in Burma. A boys' high school in Rangoon has 800 pupils in attendance. So rapidly has been the growth of Chinese work there that the missionary in charge has been obliged to make use of an abandoned stable for Sunday school classes.

India's Transition

ONE of our American workers in India writes: "The spirit of India becomes more restless each year. Crisis follows crisis in the social and religious life of the people. Female education, woman's suffrage, widow remarriage, intercaste marriage, intercaste dining and temperance are much discussed subjects. India has changed, is changing, and will continue to change until she becomes the great united people she ought to be. The opportunity was never greater for giving expression to Christianity of the New Testament type. We must not fail India in this time of transition."

New Birth Illustrated

TWENTY years ago parents in India would not allow their children to repeat verses about Jesus, although "proverbs" were not barred. The past year a Christian Endeavor Rally was held at Aruppukottai, and children from nine schools took part. One group chose for their exercise the story of the young king Josiah cleansing the temple after finding the "Book of the Law." The girls brought a small idol such as is seen in many homes, and a large iron spoon of charcoal and incense to illustrate their former life. Then they told the story of Josiah, and when they came to the part of the cleansing of the temple, they overturned the idol, spoon, etc., and holding up a Bible said, "We too have found the Word of God, and so have turned all idol worship out of our lives and we now worship the true God." Not a word of objection was heard from any parent.

Life and Light

Future Queen of Siam

THE King of Siam has just been betrothed to Princess Vallabha Devi, who was for several years a student in the Harriet House School in Bangkok, operated by the Presbyterian Board of Foreign Missions. Following the announcement of the betrothal, the father of the princess sent to the mission school an invitation for pupils and teachers to attend a reception to the princess at his home.

The present King of Siam is considered the best informed man in his realm and abreast of the times in his work and thought; and the announcement of his betrothal to a student at a Christian school is a matter of great satisfaction. Siamese advices do not directly say that the princess is herself a professing Christian, but even if she is, officialdom would not proclaim it. It is noteworthy that she has been under Christian influences for several years.

The Presbyterian

CHINA**A Wise Ruler**

YEN SHI-SHAN, Governor of Shansi, is an outstanding figure in present-day China. The key to his power and influence is his definite acknowledgment of God's sovereignty and man's responsibility to Him.

When provinces adjoining are in disorder he has maintained quiet. He has encouraged agriculture, forestry and sericulture; introduced uniform weights and measures, and more enlightened legal procedure; established schools for girls and compulsory education for boys, and circulates on the widest scale literature for the practical and moral uplift of his people.

Many worldly-wise maxims are incorporated in this literature, such as:

"It is not poverty to be without money, but it is true poverty to be without a trade."

"The parents' behavior is the children's die; if good, the impression will be good; if bad, the impression will be bad."

"The experience of the uneducated is much to be preferred to the experience of the educated."

"Not to teach your son morals is like rearing a thief; not to teach him a trade is to cast him off."

Record of Christian Work

Peking University Expanding

CONGREGATIONAL, Methodist and Presbyterian Boards, and the London Missionary Society are united in the Peking University; and have just purchased sixty acres of land outside the city near the site of the National University and the Indemnity College. The plan is to secure a modest but complete equipment for high grade work. The limited work now being conducted in temporary quarters shows students from practically every province who wish to study at the national capital.

Peking is becoming a great educational center. There are now over 15,000 young men in the higher grade government schools, ranging from the National University, with an enrollment of 2,248, to the selected 85 in the

Customs College; and there are more than 30,000 in Peking's lower schools.

The Congregationalist

National Conference Postponed

IN order to allow ample time for the five commissions to properly complete their surveys, the date of the National Christian Conference has been postponed to the last week of April, 1922. This postponement will also give opportunity for more adequate preparation of the church in China, to measure the results of the Lambeth Conference on Christian unity, and to understand the plans for cooperation which it is hoped will be formulated at the first meeting of the International Missionary Committee, scheduled for the fall of 1921.

Proposed Woman's College

AS a result of a suggestion made by the Executive Committee of the Union Normal School for Young Women at Chengtu, twenty workers appointed from eight missions are at work on plans for a Woman's College in West China. If the institution can be coordinated with the West China Union University at Chengtu, an initial sum of \$250,000 will be sufficient to start work with eight teachers. In case this plan is not adopted, \$300,000 will be needed.

Conditions have changed rapidly in this great western district, and the need is growing for an institution for women of college grade. Last year, thirteen girls went from Chengtu to Peking and Nanking for college work, and keen interest is manifested in the proposed new school.

Revival in Kashing High School

A LETTER from Rev. Lowry Davis, Principal of a Boys' School in Kashing, describes a revival among the students. A band of students and teachers pledged themselves to pray daily for a special spiritual awakening among the students of the school, in preparation for the coming of Mr. Chen, National Student Y. M. C. A. Secretary and a convert of the China Inland Mission at Wenchow.

His addresses were most impressive. Even the small boys sat on hard benches listening intently for more than an hour. After several days of preaching and prayer a direct appeal was made, and 116 students accepted Christ. Of these, 45 have been formed into two enquirer's classes. There remain now only a few out of 250 students who have not yet openly declared for Christ. Over 200 students belong to the Pocket Testament League.

Presbyterian Standard

American Management of Relief

CHINESE organizations and wealthy Chinese will not give money to famine relief unless it is under foreign management, preferably American, and distributed by missionaries. Rev. Charles H. Corbett, a Peking missionary now serving as Executive Secretary for the International Famine Relief in the Province of Chihli, writes of what is being done. The Governor of the Province gave \$500,000 local currency to be distributed throughout the famine districts in this Province. Some counties received \$5,000, and some \$4,000, and when distributed to the poor, each adult got anywhere from 12 to 20 coppers and children only half as much. At best this was *only enough for one day!* In some cases it took three days for the people from the more distant places to come to the county seat, receive their dole and return.

The plan adopted is that of opening schools for the very poor children, and giving them five cents a day for every day they come, with an extra five cents for Sunday if they have a perfect record for the week. In this way we hope to be able to keep alive about 6,600 children, and give them a little instruction at the same time. But this will *save only about six in a hundred* of the very poorest children, and makes no provision for parents, except as the children can spare a little from their portions.

American gifts to Chinese famine relief now amount to about \$3,000,000, but this is very inadequate.

Against Early Marriage

PROF. WILLIAM CHUNG, of Tsinghua College, is known as an original thinker. He spends all his leisure time and his vacations in promoting anti-early marriage teaching, of which there is strong need in China. Mr. Chung's campaign is proving singularly effective. The literature is printed on the back of picture postcards, which the recipient treasures for the picture and incidentally preserves the literature. Mr. Chung served on the Chinese Educational Commission in Washington for several years, and when he first began this campaign he sent the cards to missionaries for distribution, most of the funds required being from his own income.

On the cards are also printed anti-foot binding, anti-liquor, anti-tobacco, anti-opium, anti-deforestation and a score of "anti" messages.

Millard's Review

Gambling Abolished in Canton

PETITIONED by more than 50,000 members of the Anti-Gambling Society, headed by religious leaders, asking for the abolition of gambling in Canton, China, the Governor of Kwangtung Province has prohibited gambling there. The official order was given following a great demonstration of over 15,000 citizens of Canton in a parade several miles long, lasting six hours, when the petition was presented. In this great Christian parade, one of the largest in China in many years, representatives from all the Christian colleges participated. Lee Mink Tak and Tse Ya Luk were the marshals of the parade, with volunteers from the Canton Christian College and secretaries of the Y. M. C. A. as their aides.

The Presbyterian

JAPAN—CHOSEN

Freedom for Women

A BILL, designed to nullify the law prohibiting women from attending political meetings or joining political associations has the support of members of all parties in the Japanese House of Representatives. The grant-

ing of the franchise to women in the United States is believed to have accelerated this movement. An address in advocacy of the bill declared that "To make women better wives and mothers, abolition of the regulation is imperative."

A Buddhist Salvation Army

THE Japanese Salvation Army is encountering opposition from a rival Buddhist organization, it is said, and has been threatened with expulsion from Japan. At the Silver Jubilee Conference of the Christian Association, Buddhist supporters attempted to break up the meeting, but serious disorder was avoided. According to *The Far East* (Tokyo), the disturbers were influenced by the "Buddhist Salvation Army," the leader of which had declared that "he and his friends would fight the Christian Army out of Japan." The incident seems to show the influence which the Japanese Salvation Army has attained. *The Far East* quotes from an article in the *Taiyo* by Mr. Kanzo Uchimura, a Christian:

"Of charity work Japan had not been entirely innocent, but it was the Christians who organized it. All organized charitable undertakings—the reformation of depraved children, the protection of released prisoners, orphanages, the improvement of prisons, etc., were started by Christians. The same was the case with the movements for temperance and the abolition of licensed prostitution. As for poor-relief work, all that is done by the Buddhists of all sects does not come up to what is done by a single *yamamuro gumpei* of the Salvation Army. No original charity work worthy to be introduced to the world has been started in Japan by any set of men other than the Christians."

Literary Digest

Japan's "Garden of Children"

FROM a missionary standpoint it is because there are so many children everywhere, in the cities or on the village streets, who could easily be gathered into a kindergarten; and because

in a mission kindergarten one is usually so untrammelled by government regulations and so free to teach Christianity to children at the most impressionable age, that kindergarten work in Japan offers a field of such extraordinary missionary interest. So far from opposing Christian teaching, parents in many instances are eager for it, because they realize that a Christian kindergarten has something to offer—some peculiar method of building character in the child which a government kindergarten, however well equipped, does not seem to possess. For this reason, the seed should be thoroughly sown that indifference or hostility in a heathen home shall not destroy the fruit.

In a Japanese kindergarten the children had a lunch each day, and before they ate it they bowed their heads and gave thanks. One evening at home a little girl bowed her head and gave thanks for her rice.

"What are you doing?" asked her father.

"I'm thanking God for this food," said the little girl.

"But your mother cooked that rice for you," he said.

"Yes, father, but she did not make the rice: God made it for us."

"That is strange teaching," said the father; but he thought over it and finally went to ask the missionaries what it all meant. The teaching begun by the little kindergarten pupil went on in that home, and now all the family acknowledge God and His goodness.

Sunday Observance

GOVERNOR SEKIYA, of Shizuoka Prefecture in central Japan told Dr. Frank L. Brown at a meeting of World's Sunday School Convention delegates that at a recent conference of governors he had proposed that Sunday hereafter in Japan should be observed as a day of worship and religious instruction. This proposition was approved by the governors and is now before the Japanese Cabinet.

It is also stated that the Empress of Japan, feeling that Sunday has become too largely a day of recreation, plans to have regular religious instruction in her household on Sunday. If this is done, the custom will be generally observed, for it is customary to follow the example of the royal household.

Growth in Sunday School Work

DR. R. M. WILSON, of Kwangju, Chosen, whose appeal for warm vests for lepers was so generously met by readers of the REVIEW, over 500 vests having been sent, writes of the effective Sunday school work at that station. About fifty pupils go out every Sunday morning and gather in the heathen children, bringing in from one to ten each. Sang Chin Soo brought 91 and her brother 71 new pupils in six Sundays. Doctor Wilson offers to pay the postage if anyone will send him word of a similar record in America.

Twelve years ago the first Sunday-school was started, with about twenty-five in attendance. There are now *seventeen* schools in Kwangju with a combined membership of over 1,200. Each new pupil receives an American picture card; another card is given when he brings ten new scholars and when he has brought fifty he gets an American Red Cross button. More picture post cards are greatly needed, and Dr. Wilson asks that friends will send as many as possible. A small printed tract, with questions on the life of Christ or other Bible stories, is pasted on the back of these post cards by the missionaries.

Doctor Wilson describes the usual method of building up a Sunday school in that field. Going out to a village, the missionaries are soon followed and surrounded by crowds of children who call out "Jesus people," "Westerners," etc. They enter a yard and ask permission to sing and this granted they soon have the children learning "Jesus Loves Me, This I Know." Then they are told of Christ's love and sacrifice, and are given some picture

cards. The following Sunday about the same thing is done, with an increased audience, and as the weeks go on definite instruction is given.

MOSLEM LANDS

Encouragement in Turkey

DR. GEORGE E. WHITE, President of Anatolia College, Marsovan, Turkey, writes that more than two hundred boys are in attendance at the college this year, and that many of them are Moslems, a larger number than ever before in the thirty-five years of the college's history. The Moslem Governor brought his two sons, and begged the president to accept them as students, since he did not wish to trust their training to Moslem teachers. Many Moslems are only waiting for an opportunity to send their boys to Christian schools for training.

Missions in Aleppo

THE evangelical congregation in this large city of northern Syria is for the first time in sixty years receiving the attention of an American resident missionary. For six months Rev. George C. Doolittle, of the American Presbyterian Mission, has conducted services in a double room on the premises of the English Presbyterian Mission to the Jews. The numbers in attendance have filled the place—at times almost uncomfortably. Mrs. W. K. Eddy, formerly of Sidon, has undertaken work among the women.

Sunday services include preaching in the morning, a vesper service in English at the Near East Relief Home, and a stereopticon lecture in Arabic at the Y. M. C. A. The Arabic-speaking congregation needs a church home, so that the evangelical work in Aleppo might receive new impetus and maintain steady growth.

The Purity Movement in Egypt

THIS important work is making a real impression, and many soldiers and Egyptian lads are being saved from sin. The Eddy meetings had a beneficial effect in arousing many to a

realization of the physical consequences of immorality. The villages of Egypt are full of disease caused by impurity. There is need of a *crusade against sin* in every land, regardless of race, station or religion. Sin strikes at physical and spiritual life in individuals and in communities. Even the Azhar University Mohammedans are waking up and giving the matter attention.

An "Alliance of Honor" has been founded in Cairo and has branches in Assiut and Assuan. Members pledge themselves to purity in thought, speech and act, and to encourage purity in others. Pray for Mr. Arthur T. Upson and his associates.

Egypt More Quiet

A WRITER for *Christian Work* who is in Cairo says that there is a decided lessening of enthusiasm for freedom manifested in newspapers and political demonstrations. Most Egyptians say they are going to have freedom, but the more thoughtful acknowledge that they have asked for too much. Another indication that conditions are more settled is that British officials no longer talk of losing their positions. There have been fewer strikes among students, and those which took place seemed to be prompted more by the students' fondness for making speeches and shouting than by true patriotism.

Coptic Sunday Schools

THE reading of "How to Conduct a Sunday School," by Marion Lawrance, is largely responsible for an extensive and increasing Sunday school work among the Copts of Egypt. This book has been translated into Arabic and published by the Nile Mission Press. A Coptic employee in the Cairo Post Office, Joseph Alexander, is the leader who is cooperating with Rev. Stephen Trowbridge, Sunday School Secretary for Moslem Lands and a representative of the World's Sunday School Association.

Last March Mr. Alexander began with a small group and the Sunday

school which he organized in the Orthodox Coptic Cathedral, Cairo, now numbers nine hundred children. He has also started several branch Sunday schools in other parts of Cairo. One of these schools is located in what was a closed and even abandoned Coptic church, now called by Mr. Alexander, the Children's Church. With the official approval of the Coptic priests a special edition of Sunday school lesson helps has been printed for these Coptic schools, since the priests object to the use of lesson helps which bear the imprint of any missionary organization. There are already fifty new teachers in this movement.

The working committees bear Bible names, for example: St. Luke's Committee visits scholars who are ill, the benevolent work committee is named for Mary, the mother of Jesus and St. Mark's Committee is for missionary work.

AFRICA

Winning Nigeria

THERE is no part of the world where the movement towards Christianity is so strong as in Nigeria. In one year there were more adult baptisms in Nigeria than in the whole of India, Ceylon and China put together. The number of adult baptisms in 1919 were as follows: Nigeria, 7,924; India and Ceylon, 2,714 and China, 1,796. Unlike the mass movements in India, every stratum of society is equally involved.

C. M. S. Gleaner

African Communion Service

THE Communion service is a notable era in the life of an African Christian. Weeks of careful examination precede the celebration of the sacrament. It is two years after a convert gives up his fetish before there is any possibility of his being received into full communion of the Church and partaking of the sacrament. His first act is a negative one, giving up his fetish; the second positive, giving of his substance; the third, spiritual, telling the story. He is put into a

catechetical class where for two years he is under close supervision. Then comes the examination before the sacrament.

One of the missionaries thus describes the Communion service:

"Rolls of cassave, the bread of the natives, are broken in small pieces and passed by the elders on enameled plates. The wine, either diluted grape juice, or the red juice of native fruits, is passed in glasses which are refilled out of an ordinary water pitcher and sometimes out of a bucket, but no matter how simple the outer signs, there is real hunger and thirst after righteousness which finds its satisfaction in the contemplation and appropriation of Christ's Sacrifice. It is principally the constant observance of this rite which has made the many tribes of Africa into one tribe—the tribe of the living God."

Enterprising Black Boys

THE Industrial School at Elat, West Africa, is operated at an expense of \$18,000 a year, in addition to missionaries' salaries, yet it asks no appropriations from any board. How is this accomplished? The tailors' class makes garments by the thousand for evangelists and teachers throughout the field. The carpenters' class is filling an order for fifty-two pieces of furniture for a lawyer in Douala; several articles of furniture have also been completed for the stations of the Paris Evangelical Society. The saw-mill is cutting a large order for lumber for a French trading firm that wishes to put up some dwellings and warehouses. The bushrope chair and sofa class is having difficulty in procuring sufficient bushrope for their work, because many of their former apprentices have not only started business of their own, but have also taught other natives to do the same. A tannery has been started on a small scale for tanning the hides of antelopes, wild pigs, bushcows, etc., and a very good class of leather has been obtained; a few pairs of good, strong, leather shoes have already been com-

pleted. The blacksmith shop repairs motorcycles, old kitchen utensils, stoves, kettles and tubs.

Christian Work

Brick Houses in the Congo

PROVISION is being made through special gifts for building brick houses for missionaries of the Southern Presbyterian Church in the Congo. Those familiar with the discomfort and danger of living in houses of the native type,—the ravages of white ants and the unwelcome visits of poisonous reptiles, will appreciate what it will mean to the missionaries to be able to bar out these menacing creatures of Africa.

The interest aroused in this effort has turned attention to work in the Congo, with the result that several new workers are planning to go to that field.

Work in Basutoland

THE work of the Paris Missionary Society in Basutoland was begun in 1833. There are now in full membership of the Church 29,682 men and women, and collections taken last year amounted to 224,159 francs. Eleven missionaries oversee and direct this whole work in thirty-one stations, 307 annexes and 363 schools. There is also one theological teacher for training native pastors; one Bible teacher, and one normal teacher with several assistants. The Normal School at Morija is one of the best in all South Africa.

In Barotseland on the Zambesi, the change since Coillard planted a mission in 1884 is very marked. Instead of King Lewanika with his 200 wives, there is King Litia, a church member, with one wife. Slavery has been abolished by law, and the king is firmly set against drinking customs.

EUROPE

Spanish Christian General

GEN. JUAN LABRADOR is the one Protestant high in the ranks of the Spanish army. On one occasion he refused to dismiss seventy workmen from the arsenal of Carraca, out

of respect to their conscience. For this he was denied the honor of the Order of San Hermenegildo, yet he has served his country in peace and war for forty-six years, and has often been decorated both for military service and for scientific achievement. He affirmed in a recent statement that the Bible is his source of strength, and that its daily reading has sufficed to support the moral life in a situation exposed to great temptations; and to give courage to make known to great numbers of his countrymen the way of salvation.

Opportunities for McAll Mission

THE McAll Mission to the French people is entering upon its fiftieth year. The families which the mission assisted during the war are responsive to religious teaching, and in the present opportunity to train orphaned children, the mission has an outlook broader than any hitherto seen. The workers are hoping to secure funds for another vacation farm for children, and also for another Gospel boat.

Methodism in Italy

THE Methodist Church at Vicco-bellignanh, a village in Italy, is made up of robust peasants, fierce looking, powerful men and women from the vineyards. Those who are unable to get to the services eagerly ask for particulars of the sermon, and this has led to the pastor sending around his manuscript for the benefit of absent members.

In Rome English Methodists have opened a preaching hall on the Tiber embankment, opposite the castle of St. Angelo and within sight of the Vatican. It is always filled on week day and Sunday evenings. Although opened only in September, by the end of the year it saw twenty-two persons taken into full church membership, and sixty others publicly giving their names and addresses as inquirers.

Religion in Russia

TO SOME observers, the red atheism of Russia's political leaders has served to intensify the religion of

the masses. Boris Sokolov, a socialist revolutionist who escaped a Bolshevik prison, testifies to the spirituality of the common people and speaks of the impression made upon him, "a stranger to religion" by the deep piety of the masses. The bureaucratic orthodox church is gone, he says in a Russian radical daily published in Paris, and a more Christian, freer church is arising. At present, Bolshevism is not interfering with religion—more than that, communists are being married in churches, and when at the point of death the priest is sent for in many instances.

Recently religious fraternities, "Bratsva," have been gaining popularity in Petrograd, according to Sokolov, and these are formed in groups to discuss religion and philosophy. All those taking part are members of the Orthodox Church, and seem to be modeling the movement after the Stundist method of Bible study and discussion.

LATIN AMERICA

Home Rule for Santo Domingo

FOUR years ago when the United States government assumed control of Dominican affairs the Dominican government was overdrawn by about \$15,000 and payment of all expenses was far in arrears. In view of the fact that all indebtedness has now been paid, and the treasury has a balance of \$3,000,000, the United States government believes that the time has come to withdraw from participation in Dominican affairs. President Wilson's proclamation announces that a commission of representative Dominican citizens will be appointed who will be entrusted with the formulation of amendments to the constitution and a general revision of the laws of the republic, such amendments to be submitted to a constitutional convention and to the National Congress of the Dominican Republic.

Religious Instruction in Yucatan

A FAR-REACHING work is being carried on in Yucatan by Rev. and Mrs. Molloy, of the Presbyterian

Mission in Merida. In addition to their church activities, they have fitted up four rooms in the center of the city as library class rooms and recreation room. Those taking advantage of the courses include students, salesmen, lawyers, physicians, engineers and musicians, and all declare this center to be the only place they have known where high ideals are set before them. The work is primarily evangelistic, and is reaching a more highly educated class than any previous work.

New Bible Society Agency

SECRETARIES of the American Bible Society representing the United States, the Near East, the Far East and Latin America held a three days' conference early in February, when it was announced that a new agency has been established on the West Coast of South America, to be called the Upper Andes Agency. It includes Ecuador, Peru, Bolivia and the southern part of Colombia.

The conference planned the largest year's work in the history of the Society. It is hoped to distribute at least 5,000,000 copies of the Scriptures during 1921.

NORTH AMERICA

The Neglected Caddies

AMONG the most neglected classes of children in the midst of Christian institutions are the caddies who carry around the bags for millionaire golfers. These boys work every afternoon in the week and all day Saturday and Sunday. Most of them are so tempted by the money to be earned that they entirely neglect church and Sunday school. Their surroundings are often unwholesome, the conversation on the links is sometimes corrupting and their idle moments are usually spent in gambling and degrading conversation.

Some clubs are taking the matter in hand and endeavoring to better conditions: A few unselfishly prohibit the use of caddies on Sunday. In the Montclair (New Jersey) Golf Club, the local Y. M. C. A. has undertaken

a work among the caddies, leading to better quarters in the caddie house, the introduction of outdoor and indoor games, occasional talks on health and morality, providing wholesome reading, educational movies, swimming and an honor system. Already the beneficial results are evident. Let other clubs and Y. M. C. A.'s follow this good example.

New Methodist Missionaries

THE largest number of new missionaries ever sent to the foreign field in any one year in the history of the Methodist Episcopal Church was sent during the fiscal year ending November 1st. The largest previous year was 1917, when 96 recruits were appointed and sent out by the Methodists. During the fiscal year mentioned, 275 new missionaries were appointed, of whom 80 were assigned to South America, 69 to China, 50 to India and Burma, 30 to Africa, 30 to Malaysia, six to Mexico, five to Japan, two to Korea, and two to Europe. The list does not include relief workers in European war areas. A majority of the new appointees have already reached their stations. According to activity they are classified as follows: 103 evangelistic work, 99 educational, 41 medical and 36 industrial.

Lutherans and Cooperation

WHEN three Lutheran bodies formed the United Lutheran Church two years ago the matter of interdenominational relationship was left in abeyance. At the Conference held in Washington last fall the attitude of the Lutheran Church was defined as follows: "It is our earnest desire to cooperate with other church bodies in all such works as can be regarded as works of serving love, through which the faith of Christians finds expression; provided, that such cooperation does not involve the surrender of our interpretation of the Gospel, the denial of conviction, or the suppression of our testimony to what we hold to be the truth."

The Conference declared that there were organizations and movements

into which the Lutheran Church could not enter, but which the Church could heartily commend to its members as important spheres of activity for Christians, such as movements for social and political reform, the enforcement of law and order, the settlement of industrial conflicts, the improvement of the material environments of life, and the like.

Mennonites Migrate Again

MENNONITES in Manitoba, Canada, are preparing to move to Mississippi this spring because the Canadian government has passed laws compelling Mennonite children to attend public schools. These Mennonites use the German language in their religion and hence have been accused of pro-Germanism. They have been driven from country to country since the founding of the sect in the early part of the sixteenth century. It originated in Holland, from which it spread to Germany. Its followers were driven from there because of conscientious objection to war and went to Russia in the latter part of the eighteenth century. When Russia's policy changed in the nineteenth century they came to America, the majority of them settling in Canada. There is not a little opposition to their settling in the United States. The American Legion and other patriotic organizations have urged the Governor of Mississippi to withdraw his welcome and his religious liberty guarantee, but to no avail.

The Continent

Tennessee's Educational Need

ATENNESSEE educator in an appeal for better schools in his state says that never before has Tennessee been in such need of educational readjustment. He pictures almost hopeless conditions, both in the matter of equipment and teaching force, and further states that the social and religious life of the rural communities is decaying because the schools exert no influence.

The United Presbyterian Board of Home Missions is striving for three

objects in their work in eastern Tennessee: to offer boys and girls an education that will raise them far above illiteracy; to make the mission schools demonstration centers from which state schools may receive inspiration and to develop capable leaders in the educational field. Greater results thus far have been attained in the first two than in the third, but spiritual gains the present year are most encouraging. Since September 1st nearly thirty persons have publicly accepted Christ.

A New Mission to Indians

THE National Indian Association has been in existence for forty-one years. Its aim is to start mission work among tribes of Indians where no other Christian body is working, and when the work is fully established and the needed buildings are erected, to transfer the station to the permanent care of a denominational mission Board. The Association has done this frontier work in fifty-two tribes and parts of tribes, and has erected sixty-two buildings.

A new station was opened the past year among the Chippewas and Crees of Montana. A mission cottage and chapel have been put up, and a "fresh air" room equipped for the use of sick Indians who need special medical attention from the missionaries.

The Continent

The Japanese in California

THAT the Japanese are not at present a menace in California is evident from the fact that they comprise only seven per cent of the population. The married Japanese in California number only 15,211, and more white children are born in one year than there are Japanese born in that state in ten years. The Japanese in California own only one-three-hundredths of the farm land, and cultivate only one and one-half per cent of it.

One of the hopeful features of the problem is the fact that there are seventy-two Christian churches and preaching places among the Japanese, and about 2,500 church members in

California. Those educated in public schools eagerly adopt American ideals, language and customs. Unfortunately, Japanese (not American born) cannot become American citizens, though many desire to do so. Many of the Japanese are interested in promoting the best American ideals. They should be treated in a considerate, Christian spirit, and not driven to anti-Christian and anti-American attitudes.

ISLANDS OF THE SEA

For Chinese in Manila

ST. STEPHEN'S MISSION, established by Bishop Brent, of the Protestant Episcopal Church in 1903 for the Chinese of Manila, is the only mission of any denomination among more than thirty thousand Chinese. There are two Chinese races in Manila, differing in language, so that we should have separate congregations for them. A large majority are from Southern Fukien and speak the Amoy language. St. Stephen's services have always been held in this language. We have over 170 communicants, and a girls' school with more than 200 pupils.

MISCELLANEOUS

Twenty Years of Mission Study

ON FRIDAY evening, January 14th, the Women's United Mission Study Committee celebrated their twentieth anniversary. This committee was formed at the suggestion of Miss Abbie Child in connection with the Ecumenical Conference in New York in 1900. Twenty mission study books have been issued and two million copies have been sold. Of the sixteen authors all are still living, and many of them were present at the anniversary and spoke a few words of greeting. These books have been a valuable contribution to missionary literature, and include studies on missionary history in India, China, Japan, Africa, the Islands and Latin America; comparative religion, the Near East, sociology, medical missions, missionary administration, work for

children, the Bible and missions and women's work. The authors include Robert E. Speer, Arthur J. Brown, Jean Mackenzie, Helen Barrett Montgomery, Mrs. Caroline Atwater Mason and others.

The Power of the Press

THE distribution of evangelical periodicals in Spanish-speaking South America, according to Mr. John Ritchie, of Lima, is at present Argentina 7, Chile 3, Peru 4, Colombia 3, Venezuela 2. Of these a few are small sheets for free circulation. If two thousand persons subscribe for a periodical, it is safe to estimate that it has three thousand readers. Mr. Ritchie has personal knowledge of several conversions, and of groups of believers and inquirers called out and organized in some instances without the personal intervention of any missionary, through the ministry of Christian papers.

South America

Missionary Substitutes

A PLAN for sending substitute missionaries as a memorial tribute has been worked out by E. H. Gates, of Flushing, New York, whose son, Lieut. Gordon Dow Gates, was killed by falling from his aeroplane at Southern Field, Georgia, in 1919. Lieutenant Gates' faith in Christ and his desire to be a missionary furnished the inspiration to his parents for sending the inspiration to his parents for sending a worker to take his place. In view of the value of native evangelists they decided to send money for the support of six. The plan expanded so that within a year after the young man's death fifty-two had been provided for,—thirty in Africa, fifteen in India, five in China, one in Palestine and one in South America. These have been placed through sixteen different organizations. The average cost of each substitute is \$44 a year. Mr. and Mrs. Gates hope to make this a permanent work, increasing the number of substitutes as rapidly as possible.

Japanese-Chinese Debate

AT A recent debate arranged by the Committee on Friendly Relations among Foreign Students a novel feature was that the Japanese took this affirmative on the question "*Resolved*, that the Chinese as a nation and as a race have stronger elements of character than the Japanese." The Chinese students spoke on the negative side, thus giving the unique exhibition of Chinese extolling the Japanese and the Japanese extolling Chinese character and achievements.

OBITUARY

William Jessup, of Syria

REV. WILLIAM JESSUP, D.D., eldest son of the late Dr. Henry Jessup, died in the American Hospital in Beirut, on December 12, 1920, one month after the passing of Dr. F. H. Hoskins, with whom he had been intimately associated in the Syria Mission for the past thirty years. Dr. Jessup was born in Syria in 1862, was graduated from Princeton Theological Seminary in 1890 and in November of the same year arrived in Syria. He served as a touring missionary, with his headquarters at Zahleh, Lebanon, until 1914, when he was transferred to Beirut Station, as Professor of Theology in the Beirut Seminary. He served but one year in this capacity, as the war necessitated the closing of the seminary. Dr. Jessup also made a special study of Turkish law and represented the mission in its relations with the government.

A. McLean, of Cincinnati

DR. ARCHIBALD McLEAN, President of the Foreign Christian Missionary Society and an outstanding missionary leader of America, died December 15th at Battle Creek, Michigan. Dr. McLean was born December 26, 1850, and was graduated from Bethany College, West Virginia in 1874. When he began his work with the Foreign Christian Missionary Society in 1900, the Disciples Church had not a single mis-

sion station abroad. Today, there are 42 stations and 421 outstations located in Africa, China, India, Japan, Tibet, the Philippines, Mexico, the West Indies and South America. As some one has said, Dr. McLean found his own church non-missionary, even anti-missionary in some quarters, and left it ranking high among Protestant bodies in amount contributed annually to world missions. He was the author of eight important volumes on missions.

WOMEN TAKE NOTICE!

India has 27,000,000 child widows,—do I think them out of my reach?

There are 27,000,000 children in the United States not in Sunday school,—do any of them live on my street?

Some 20,000 missionaries must be sent out in the next five years,—could my talents and training count?

United States has spent \$25,000 for every Indian killed in Indian wars;—is spending \$1 per Indian per year for education,—how much of that \$1 do I give?

Protestant religious instruction of children averages 24 hours per year; Catholic, 200 hours per year; Jewish, 250 hours per year,—what proportion of that 24 hours do I give?

Three-fourths of the women of the world can not read or write,—what am I doing for the other three in my squad?

Our sisters in Mexico say: "Take the news of conditions in Mexico to the Christian women of America,—they will do the rest,"—do I deserve such a tribute as that from Mexico?

Yearly in the United States, 260,000 babies die of preventable diseases,—what is that to me?

Over 24,000 is Dr. Mary Stone's record for patients in one year in China, and she is a smaller woman than most of us,—am I working out of proportion to my size?

Union Colleges for Women in the Orient now number six,—do I have a personal interest in any one of them?

THE MISSIONARY LIBRARY

Medical Missions. By Bishop W. R. Lambuth, M.D., F.R.G.S. 12mo. 262 pp. \$1.00. Student Volunteer Movement, New York. 1920.

The literature on medical missions is still meager. Dr. Lambuth has the advantage of having been a physician, a missionary, an administrator and a bishop of the Church at home. He is a forceful writer, and knows how to present the facts. The appeal is made because of the tremendous need in non-Christian lands; the training of the medical missionary, the equipment necessary and the secret of abiding results in the work are described. Appendices deal with important questions, statistics, findings of the World's Medical Mission Conference, bibliography, etc. It is the most complete study of the subject up to date.

Missionary Survey. By R. Allen and T. Cochrane. 12mo. 183 pp. \$2.40 net. Longmans, Green & Co., New York. 1920.

This study does not present the results of surveys of the field, but is a clear and forceful presentation of the need for such surveys and the methods by which satisfactory results can be obtained and interpreted. It is a book of special value to survey committees.

The Near East; Cross Roads of the World. By William H. Hall. 12mo. 230 pp. Interchurch Press, New York. 1920.

Professor Hall, who was Principal of the Preparatory Department in Syrian Protestant College, Beirut, and a worker in Near East Relief, gives us a clear picture of the conditions following the war in Asia Minor, Syria, Palestine, Persia, Arabia and Mesopotamia. He describes the Near East peoples, their home life and religions, the general results of missionary work and the need of the present day. It is an excellent textbook for mission study classes.

Home Mission Trails. By Jay S. Stowell. 12mo. 208 pp. The Abingdon Press, New York. 1920.

One of the most important fields for educating future missionaries and supporters of missionary work is the Sunday-school. Home missions are full of heroic incidents and dire need that make a powerful appeal to growing, glowing young people. Mr. Stowell describes particularly Methodist Home Mission Trails for those who seek to interest young people in the great field. The pen pictures of the work and incidents from history are typical of work in other fields, and are suitable for interesting readers in the whole task.

Mr. Stowell first describes the work of a pioneer missionary in New Mexico and Arizona, and the conditions and progress there today among Mexicans and Mormons. The growth has been remarkable in some of these fields. The work among Mexicans in California is marked by an organized church, clinics, "good will" industries, kindergarten classes, clubs for boys and girls and other activities. Many conversions have resulted, and some of the stories are told. Another field described is in Imperial Valley, California, where Americans, Mexicans, Hindus, Negroes, Chinese, Japanese and others are found among the settlers.

Mr. Stowell further describes the important work for the American Indians in the western states where Methodists are working, the missions to the Negroes, North and South, and for immigrants in the eastern states. These chapters are brief sketches rather than studies; hurried glimpses rather than surveys, but they show many points of interest and importance on home mission work.

Enlisting for Christ and the Church.

Howard Agnew Johnston. 12mo. 180 pp. Association Press, New York. 1919.

There is no work so important as the bringing of men and women into personal harmony with God. Dr. Johnston has had many years of experience in this service, and has collected the results of his thought and experience in these fifteen weeks of daily studies on personal work. They are intended for classes, but will be valuable for pastors, Sunday-school teachers and other personal workers. Dr. Johnston aptly describes the "lost" as those not knowing the Way of God. This book points the way.

The Church and the Community. By

Ralph E. Diffendorfer. Paper, 50 cents. Cloth, 75 cents. 177 pp. Council of Women for Home Missions, New York.

These studies are the result of the Interchurch Home Mission Survey and are by the Director. They emphasize the need for community social centers and social service. This is no doubt important, and the studies are illuminating, but while Dr. Diffendorfer emphasizes the Christian motive, he seems to overlook almost altogether the need for personal evangelism.

The Powers of Darkness. By A. Mil-

dred Cable. Pamphlet. 6d net. China Inland Mission, London. 1920.

These are observations on demonology by a missionary in China. They are worthy of careful reading before one ventures to follow the modern fashion of attributing the cause of all such phenomena to purely psychic and mental diseases. These observations relate to instances closely akin to New Testament demon possession.

A Practical Kurdish Grammar and Vocabulary. By L. O. Fossum, Ph.D.

12mo. 279 pp. Lutheran Orient Society, Minneapolis, Minn. 1919.

The Kurdish language includes several dialects, spoken in eastern Turkey, western Persia and Khorazan. Dr. Fossum died last year in Kurdi-

stan while engaged in relief work. His valuable study of the Kurdish language will be a great help to many missionaries. The English phonetic pronunciation is given for words, with exercises for translation into Kurdish and also short stories illustrating Kurdish style.

Triumphs of the Gospel on the Belgian Congo.

One of the most successful missions in the Congo independent state is that of the Presbyterian Church (South). The story is one of great interest, and is here well told by a missionary of eight years' experience. It is a story of faith and struggle, of sacrifice and victory. The form in which it is presented is rather that of a report, or outline study, than of a continued narrative, but it is interesting none the less.

Christianity the Final Religion. By

Samuel M. Zwemer. 12mo. 109 pp. Eerdmans-Svensma Co., Grand Rapids, Mich. 1920.

Many are today discounting the necessity for faith—the importance of creed. Dr. Zwemer, who has shown his faith by his works, insists on the prime importance of what one believes. These lectures are excellent presentations of the relation of Christian faith to Christian service. The author-missionary shows the character of the Gospel and the place of the Cross in thought, life and service. He has no use for a denatured Gospel, or a Christless social service.

Hainan—The Island of Palms. Sketches of the Presbyterian Mission, South China. Pamphlet. Commercial Press, Shanghai.

Hainan is about the size of New Jersey, and lies off the southern coast of China. This pamphlet describes briefly the island, its climate, fauna and flora; the people, their homes, dress, habits and religion the missionary work and its results. The story is well told and well illustrated.

(Continued on page 339.)



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(Continued from page 259.)

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(Continued from page 337.)

The Leper Problem in India. Pamphlet. Cuttack. Orissa Mission Press, India. 1920.

The conference of which this is a report was held in Calcutta last year under the auspices of the Mission to Lepers. Fifty-seven delegates were present and their discussions brought out valuable information. There are, it is estimated, 150,000 lepers in India—less than 10,000 of whom are in asylums, leaving 140,000 at large to spread contagion. All interested in the leper problem will find this volume of great value.

Approaches Toward Church Unity. By Norman Smyth and Williston Walker. 12mo. 170 pp. \$1.25. Yale Press, New Haven, Conn. 1919.

There are very many movements in favor of church unity. Those that advocate organic union require compromises that are not acceptable to most Christians. These chapters are studies in the history of the movement, and as such are informing. They are not convincing arguments in favor of union. Christian unity and cooperation are, however, progressing in an encouraging way.

The Spending of a Thankoffering. Edited by A. B. Mynors. 8vo. 196 pp. 4 shillings net. Macmillan & Co., New York and London. 1920.

The Society for Promoting Christian Knowledge (S. P. C. K.) of London, here gives a report of the use made of £352,000,—the gifts offered at the Pan-Anglican Congress in 1908. It is an ideally presented report, with map and illustrations from photographs. The gifts were used in North and South America and many points in Africa, Asia and Australasia. They were largely used for schools, colleges, hospitals and industrial training.

American Bible Society Report. 1919.

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* * *

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* * *

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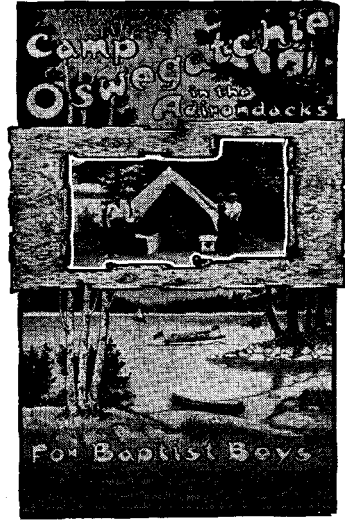
* * *

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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
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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.

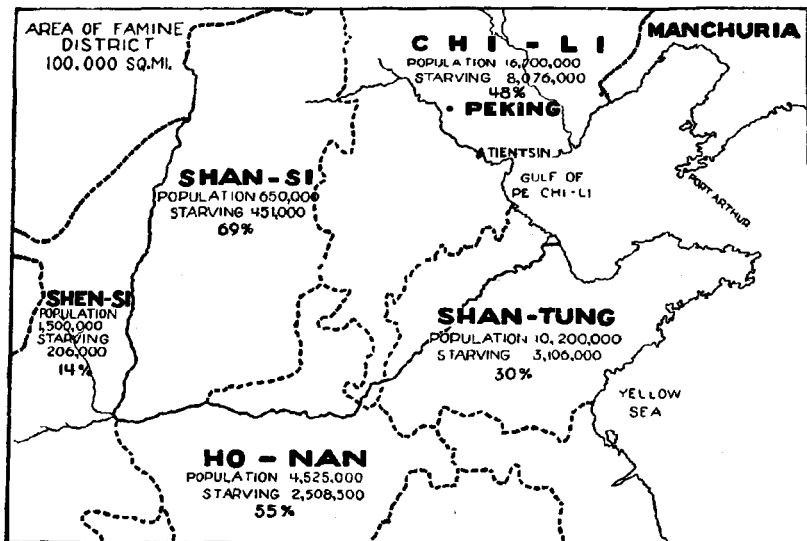
Three cents, the price of a stamp, will feed one Chinese famine sufferer for a day.

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

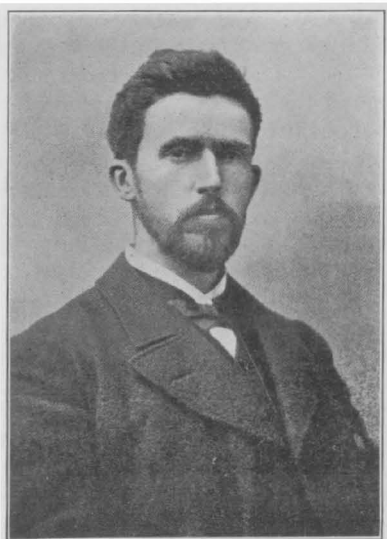
MR. BAKER'S BIOGRAPHY REVIEWED BY JEAN KENYON MACKENZIE

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.”

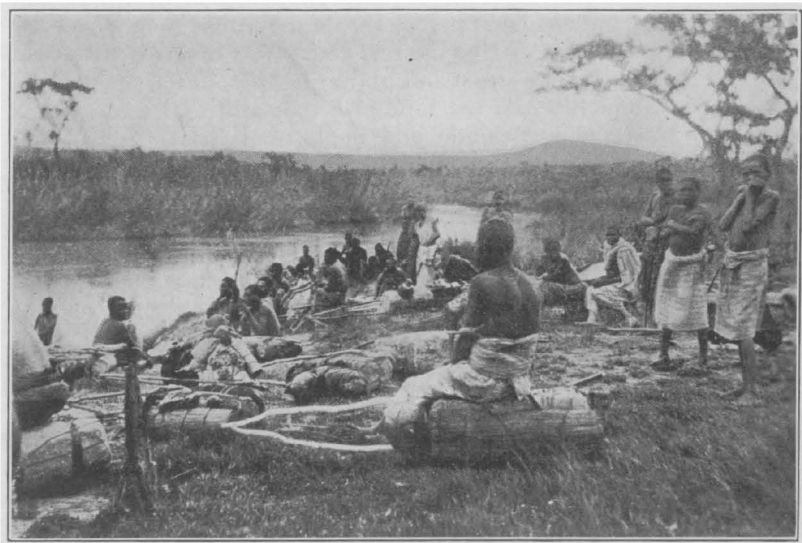
For the lover of endurances, escapes and crowded hours—they are here.

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

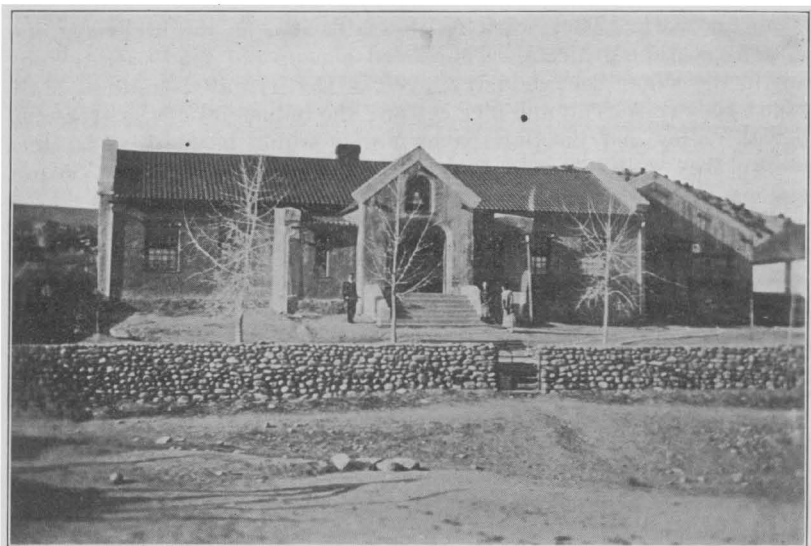
come for work. They work on the railroads, on the highways and in construction projects. They herd sheep, and tend cattle; they are in the sugar beet industry, even in the irrigated lands of Montana; they raise fruit and pick cotton; the industries of the great Imperial Valley and the Salt River Valley 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

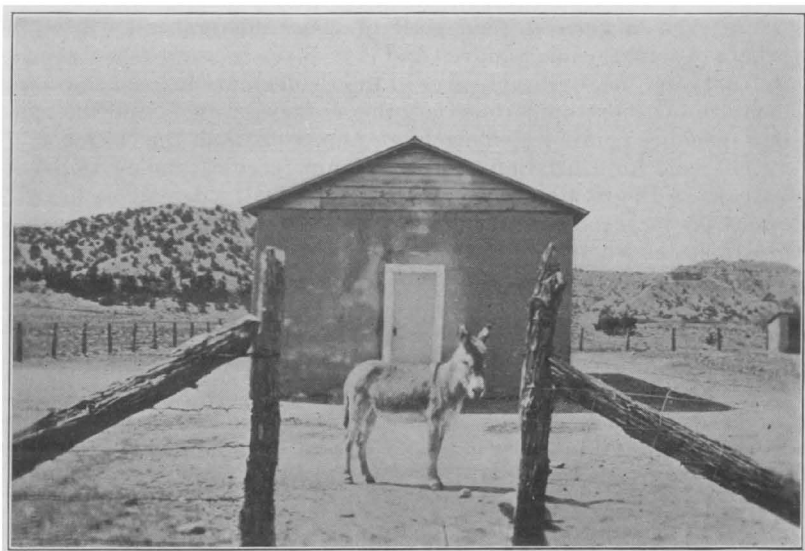
The Protestant Christian enterprise for the Mexican in our midst has recognized a religious background. Even before the coming of the Spaniards the natives of Mexico were distinctly religious, and under the Aztec rulers religious practices were highly developed. The early Spanish explorers were accompanied 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

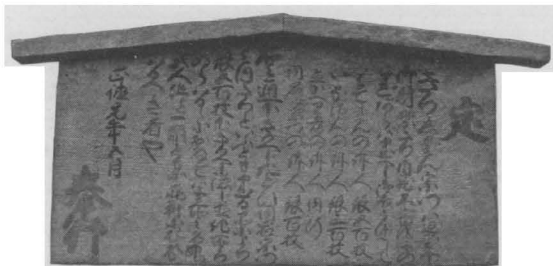
compulsion. From the beginning, it is best to make the religious appeal on the ground that the Lord Jesus Christ is able to work out in them and for them the accomplishment of all the best things that they desire, and greater good than they have ever imagined; and that He will do so if they will only 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.

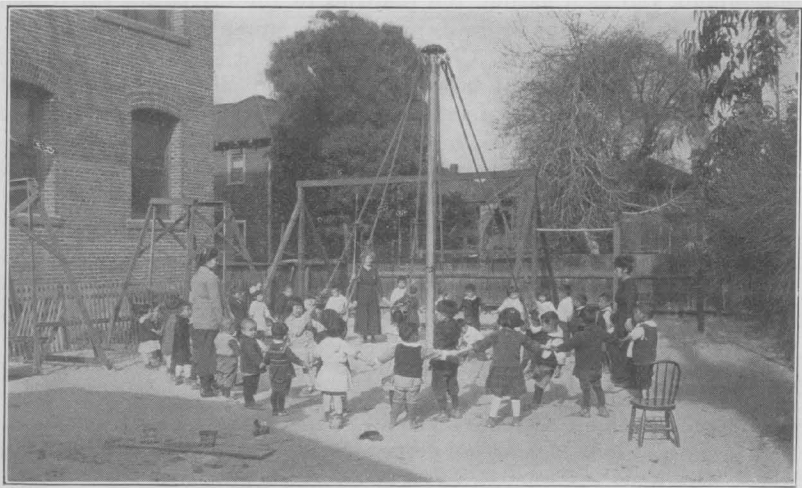
"We have the same father."

"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 cooperative 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 anaesthetizing. 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.

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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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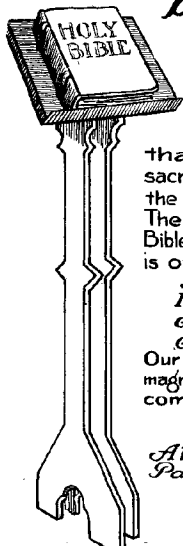
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MISSIONARY PERSONALS

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. OLDFHAM, 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.

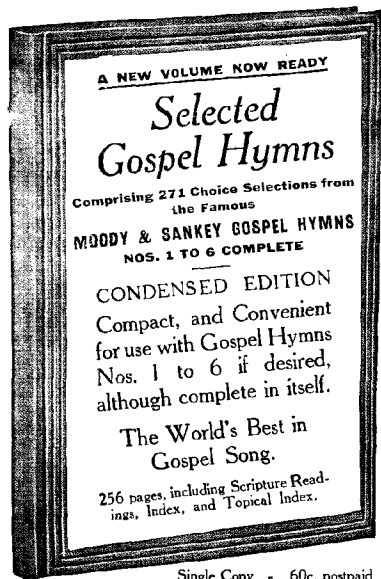
* * *

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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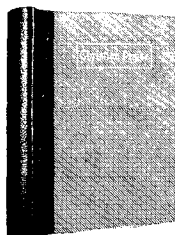
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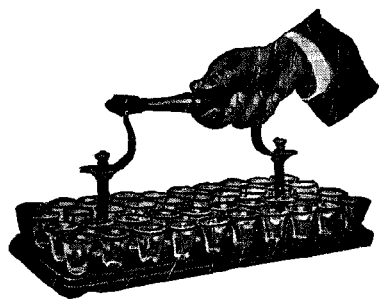
Three Chinese Christian leaders were talking with the Rev. George T. Scott, one of the Secretaries of the Presbyterian Board of Foreign Missions. They were Mr. David Yui, Chinese Secretary of the Young Men's Christian Association, Rev. Chang Ching Yi, Secretary of the "China for Christ Movement" and 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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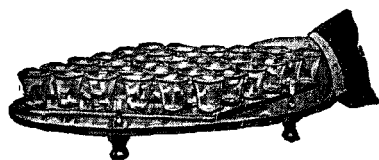
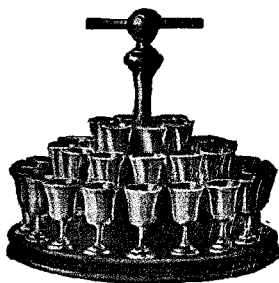
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EDITORIAL AND BUSINESS CHAT

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A number of our subscribers have failed to receive their magazine promptly through no fault of this office. They have been disappointed and we have had vigorous protests. Sometimes the Post-Office Department has been to blame. Please note that a new ruling of the post office requires that the *street and number* shall be included in the mailing address of letters and magazines. A number of copies of the REVIEW have been returned to us because insufficiently addressed. It takes too much time for the post office clerks to search through directories and telephone books. If your magazine is not fully addressed, kindly send us this information.

* * *

WANTED—MARCH, 1921

Our supply of copies of the March, 1921, REVIEW has been exhausted and we would be glad if subscribers will communicate with us if they can furnish any copies to meet the demand. Subscribers are urged to *renew* their subscriptions promptly in order that they may avoid missing any numbers.

* * *

SUMMER CONFERENCES

Are you going to a Summer Conference or School of Missions? On another page you will find as full a list as we could secure, giving the location, dates and so far as possible the officers in charge of correspondence for each Conference. If you think of going to one of these Conferences, and would like to help pay your way by rep-

resenting the REVIEW and introducing it to as large a number as possible, please write to us for further information.

* * *

A MISSIONARY BENEFACTOR

A large-hearted and broad-visioned supporter of missionary work has recently made a substantial gift to send the REVIEW to pastors in the home church who need the inspiration and information contained in the magazine, but who find it difficult to subscribe on account of financial pressure. If anyone questions the value of such a gift to these self-sacrificing leaders of the home church they should read the letters of acknowledgement that come from pastors all over the country. Here are one or two samples:

"If all the numbers of the REVIEW are as full of sermonic and spiritually helpful material as the April number, I have missed much."

"I have for a long time desired to subscribe for the magazine, but have not found it convenient to do so. I shall read it with great pleasure, and shall keep it in the public reading room which I maintain in the parsonage."

"I shall make every possible use of the REVIEW, and it will be of great value and help to me in my work."

There are still on our list the names of many pastors who would find the REVIEW of inestimable value in their work, and who are in such key positions that a subscription sent to them would prove of great benefit to the missionary cause. Would you like the privilege of sending such gift subscriptions?

THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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MISSIONARY PERSONALS

MR. W. C. PEARCE, Acting General Secretary of the International Sunday-School Association, has been called to become Associate General Secretary of the World's Sunday-School Association.

* * *

PROF. HARLAN P. BEACH has resigned from the Department of Missions of the Yale Divinity School, and Prof. K. S. Latourette, of Denison University, Ohio, has been appointed his successor. Prof. Beach is to leave in June to visit some of the mission fields in a friend's private yacht.

* * *

REV. JAMES L. BARTON, D.D., Secretary of the American Board of Commissioners for Foreign Missions, will visit China and Japan this summer and attend the annual meeting of the Trustees of Union Medical College, Peking.

* * *

REV. J. L. McLAUGHLIN, Secretary of the American Bible Society in the Philippines for fifteen years, has been added to the Headquarters Staff of the Society in New York, as Assistant Secretary.

* * *

DR. AND MRS. C. STANLEY G. MYLREA, of the Reformed Church Mission in Arabia, are returning to America on furlough. They plan to visit Korea and Japan on the way.

* * *

MR. JAMES M. SPEERS, Chairman of the Laymen's Missionary Movement and Treasurer of the Student Volunteer Movement, expects to leave in July to visit Japan, Korea, China, India and possibly Siam. Mr. and Mrs. Speers will visit their missionary sons in China and India and expect to be gone about one year.

* * *

DR. ROBERT E. SPEER and MR. RUSSELL CARTER, Secretary and Assistant Treasurer of the Presbyterian Board of Foreign Missions, will sail in July for an eight months' visit to Presbyterian stations in the Philippines, India and Persia.

* * *

DR. AND MRS. OTIS CARY, who went out to Japan under the American Board in 1878, have returned to the United States, but are continuing their service for the Japanese by work among Japanese in America.

* * *

REV. AND MRS. DAVID S. SPENCER, of the Methodist Mission in Japan, have returned to Fukuoka. Mr. Spencer has been visiting schools in America in search of foreign mission recruits and has recorded 516 definite promises of volunteers.

* * *

REV. PAUL RADER, the evangelist and President of the Christian and Missionary Alliance, has returned from his tour of the Far East. He has been absent, with Mrs. Rader, for nearly a year.

* * *

PROF. H. AUGUSTINE SMITH, of Boston University, has accepted an invitation from the Japan Sunday-School Association to conduct a nation-wide tour of that country

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* * *

REV. BOHUMIL PROCHAZKA, a Bohemian missionary of Czecho-Slovakia, has been visiting America in an endeavor to create interest in Protestant work in Bohemia. Mr. Prochazka began his work in Brno two years ago with thirty members, and now has over two hundred.

* * *

MR. BERNARD LUCAS, missionary statesman of the London Missionary Society in Bangalore, South India, died in England on February 20th.

* * *

DR. PAUL MONROE, of Teacher's College, New York, is going to the Far East as an educational expert at the invitation of the Chinese Government. Dr. Monroe is President of the Board of Trustees of Shantung Christian University.

* * *

DR. TOM JAYS, formerly a missionary of the C. M. S. in West Africa, has been appointed to succeed Dr. L. E. Wigram as Principal of Livingstone College, London. As Traveling Secretary of the Student Volunteer Missionary Union, Dr. Jays has visited the chief universities of the United States and Great Britain.

* * *

REV. F. H. DIVINE has resigned from the secretaryship of the Baptist Home Mission Society, and has established "The Big Brother Financial Agency," with the aim of stimulating churches to sacrificial giving toward much needed equipment.

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DINKA WOMEN OF THE EASTERN SUDAN

THE MISSIONARY REVIEW^{of} the WORLD

VOL.
LXIV

JUNE, 1921

NUMBER
SIX

RELIGIOUS AWAKENING IN CZECHO-SLOVAKIA

APPARENTLY a new day has dawned in Czecho-Slovakia, not only in civil liberty but in moral and religious life. Free democracy has replaced oppressive autocracy in Church and State, there are signs of an intellectual renaissance, and in ancient Bohemia and Moravia the Protestant teachings of the past have prepared the way for the larger reception of evangelical Christian truth.

Dr. Sherwood Eddy reported after his visit last year that to many of the students the very words "religion," "church," "Christianity," and even "Christ" had so long been connected with crime, tyranny, inquisition, and oppression that they had become anathema. The students were mostly atheists, free-thinkers, agnostics, materialists. "But now, with splendid enthusiasm in their new discovery of Bible study, the prejudice of years is breaking down."

Recently these students seem to have adopted a new basis and a Christian Student Movement is firmly established. The great movement under way in the Catholic Church away from Rome led 200,000 in five months to join the movement. The whole nation is in a state of transition. They have adopted for their services the national language; they stand for a married priesthood, an open Bible, and the whole position maintained by Huss at the beginning of the Reformation five centuries ago. . . . Thus in free Bohemia a nation is being born in a day.

The organization of the Reforming Catholics in Czecho-Slovakia, therefore, into the "Cirkev Ceskoslovenska" (Czecho-Slovak Church), is being carried on in such a manner as to excite admiration. For many years the better educated of the priests and the intelligent class of the people have not only been expecting but planning the reformation of the Catholic Church from within.

For many years, the determination of these people, upon regaining their national political freedom, the dream for three hundred years, has involved their national religious freedom. At first it was hoped by the reformers that the Church of Rome would allow the distinctive features characteristic of their historic faith, and so a commission was sent to Rome a year ago to request these concessions. Their request, however, was met with a decisive refusal. And so last year the Reformed Church was organized in the city of Prague. A central committee of administration was appointed, and a consistory elected.

A great religious re-awakening followed and the leaders found that it was all that they could do to carry the movement of the people into organization. From one village to the next the word spread, and most of the people came into the quickly growing Church. It is estimated that, if there were clergy to serve, 1,000,000 souls would be enrolled, and, if there were livings assured for them, 500 priests would renounce the Roman obedience, and among them nearly all of the younger priests. But it is difficult for a priest to find the secular occupation which is necessary for his living. Some of the clergy today in the new national Church, while they work Sundays and all evenings, find employment as post-office clerks, secretaries in government offices, and one is a clerk in a drug store. Each priest as he leaves Rome is promptly "excommunicated," and the frequent published lists of excommunications are advertisements for the away-from-Rome movement.

In various parts of Bohemia there are unusual openings. In one place an entire congregation left the Roman Catholic Church, and the building was offered to any Protestant body prepared to establish and maintain services.

In Slovakia there is a different and difficult situation. All of the churches suffered losses of members during the war, and as nearly all the Protestant pastors were forced into the military service the work suffered much. There is great need for help from evangelical Christian Churches.

PORTUGUESE PROHIBITIONS IN EAST AFRICA

IN OUR April number we referred at length to the Portuguese official limitations put upon Protestant missionary work in East Africa. Recent pronouncements prohibit touring in evangelistic work, require teachers in mission schools to pass examinations before the Government school boards, and make it necessary to submit all books intended for use in mission schools to pass the censorship of the school board. The regulations also stipulate that Portuguese must be the language used in schools, that Portuguese history must be taught, and that even the reading of the Bible "in the house of

religion" must be in Portuguese. The Governor states that the teachers "ought to be Portuguese."

These regulations might not be considered unjust if they permitted teaching and preaching in the native language, and if they did not open the way to unfriendly discrimination against Protestant Christian teachers and preachers. The American Board missionaries have been conducting church services at Gogoyo for over two years, having received verbal permission from the *commandante*. When formal application was made for a church license with the provision that only Portuguese and the native language would be used, permission was refused unless Bible reading and preaching are in the Portuguese language.

The question is in the hands of the Committee of Reference and Counsel of the Foreign Missions Conference, which plans to take the matter up with the Portuguese officials.

THE INTERCHURCH MOVEMENT DISBANDS

THE General Committee of the Interchurch World Movement held its final meeting, at 25 Madison Avenue, on April 8th, when about fifty persons were in attendance, representing co-operating denominations. A special committee of business men reported through James M. Speers and Raymond B. Fosdick, on the winding up of the business affairs of the Movement. The Committee on Reorganization reported through Bishop Thomas Nicholson of Chicago, its chairman, on the best methods of conserving the values of the Movement. All further responsibilities were committed to the Executive Committee, and a Consultative Committee was appointed to serve as a point of contact between the cooperative agencies of the Protestant denominations.

The Business Men's Committee reported that the remaining obligations of the Movement could be fully met out of existing assets, providing outstanding pledges and underwritings are fully paid, but the date of the final liquidation of the Interchurch World Movement cannot now be foreseen. The present Business Men's Committee was therefore discharged and the final winding up of the legal affairs of the Interchurch was placed in the hands of a committee of three consisting of James M. Speers, Raymond B. Fosdick and Trevor Arnett, who are responsible to the Executive Committee.

Since the Protestant churches in America possess seven or more organized agencies dealing with cooperative work, it was recommended that these agencies be so developed and correlated as to enable them to provide adequately for the cooperative responsibilities contemplated in the Interchurch World Movement, and that they cultivate relations of affiliation through the Federal Council of Churches.

A Committee of Consultation was suggested to be composed of

three representatives from each of the following agencies: the Foreign Missions Conference, the Home Missions Council, the Council of Women for Home Missions, the Federation of Women's Boards of Foreign Missions, the Sunday School Council of Evangelical Denominations, the Council of Church Boards of Education, the Federal Council of the Churches of Christ in America, the Reorganization Committee of the Interchurch World Movement, and of the Executive Committee of the Interchurch World Movement.

The General Committee earnestly advised the correlation of the Forward Movements and general promotional activities of the various denominations, and urged the Committee of Consultation to cooperate in every way possible.

The Executive Committee of the Interchurch World Movement was charged with the responsibility of conserving the survey material and of consigning such portions as may seem wise to the Foreign Missions Conference, the Home Missions Council, the Women's Organizations, the Council of Church Boards of Education, and the other organizations which they may approve in order that they may conserve the value of these surveys, complete them and keep them up to date.

The Interchurch World Movement, as an organization, is to be legally terminated as soon as the assets can be collected and the internal and external obligations, both legal and moral, can be discharged.

NEGLECTED INDIANS IN CALIFORNIA

BECAUSE of the failure of the United States Government to ratify treaties, many Indians in California were left without any land rights that the white men would respect. It is believed that in 1850 there were approximately 200,000 Indians in Northern California, and that as a result of ruthlessness, famine and disease about 180,000 of them perished within fifty years. Some of these Indians were later provided with land, but today the number of "non-reservation" Indians in California is 14,500. Of these only 3,633 have been reached with any Christian influences whatever. There are twenty-five counties in which there is no work done for the Indians, and fifteen where there is only partial work.

These non-reservation Indians are scattered over forty counties in California. They can be divided into three groups: About 3,500 have taken allotments on the public domain, as homesteaders. Some 4,000 are living on small tracts of land purchased for them (in recent years) by the Government, and about 6,500 are without land and are living in rude shacks, as squatters on the corners or rock piles of the various ranches, or any spot where they can locate until told to "move on."

Among the first class, there is an upward tendency in the matter

of improved housing conditions; and there is some improvement among the second class. The third class, however, make little or no progress toward permanent home building.

There seems to be a growing sentiment on the part of the county officials in the welfare of these scattered bands of Indians. Where there has been a combination of social welfare and missionary work, there has been a great improvement in conditions. In several counties, where the Indian population was regarded as a drunken, degraded and worthless set, a menace to the communities, as a result of this "Lend a Hand" movement, these same people are now sober, industrious, thrifty and well-behaved, transformed from a liability to an asset; and the demand for their labor is greater than the supply. In most counties of California, Indian children are now admitted to the public schools.

There are also about three thousand non-reservation Indians in Nevada, and probably not more than ten per cent. of that number is reached by Christian influence.

"As the Indian, more and more, becomes an economic factor in meeting the demand for labor on the ranches, the railroad and the other industries," says Mr. M. K. Sniffin, "the prejudice now existing is bound to be lessened. If these 3,000 non-reservation Indians could be brought under the influence of strong Christian men and women and given an opportunity to develop materially and spiritually, the Indian problem in Nevada would soon be solved."

AN INDIAN'S ADVICE TO INDIAN CHRISTIANS

IN THE midst of all the unrest in India it is encouraging to read the address given by Dewan Bahadur W. L. Venkataramiah, President of the All-India Conference of Indian Christians, at their recent meeting in Calcutta. This conference is representative of the various Indian Christian communities and is of growing importance in shaping the thought and life of India. Every year an increasing number of Indian Christians are being sent to the national congress and assemblies, and so have a voice in the national affairs.

Mr. Venkataramiah gave this wholesome advice to his fellow Christians as to how they should act in these momentous days:

"We as a community have much to do setting our own house in order. The large accessions from the depressed and out-caste classes imply serious responsibilities. Most of the new converts are illiterate and ignorant; many are deeply tainted, by heredity and environment. Their inclusion in our community must necessarily lower the standard of efficiency and character, unless we make a determined and organized effort to educate and elevate them, and reclaim them from criminal tendencies and aptitudes.

"In South India and other parts of the country there is a distinct mass movement in several areas, a movement of families and village communities into the Church. They naturally need teachers, catechists and pastors for their nurture and up-building. The rank and file of our community are poor and cannot afford to give their sons and daughters the benefits of high school or college training.

"Now what do we propose to do? Shall we leave all this important work to the missionary? Should we not rather make a real effort to do the work that our missionary friends are doing? The National Missionary Society is a splendid example of what we can do. But we want such organizations multiplied a hundredfold. We want young men and women to emulate the example of Gokhale and Paranjpye in the Ferguson College, to serve in schools and churches and Christian settlements on a bare living wage, counting all else as of no account. We want teaching brotherhoods, such as some of our young men are seeking to form in Madras in connection with a Residential School soon to be started. We want men and women full of the spirit of Sadhu Sundar Singh, Pandita Ramabai, Bishop Azariah, Kalicharan Banurji, Nehemiah Goreh, Babu Padmanji, Chandra Lila and N. V. Tilak. What these have done others can do, and greater things too, if only, like them, they go to the Fountain of power and wisdom.

"Everything depends on whether our community is to be Christian in name only or in very deed; whether we seek great things for ourselves or are content to follow in the footsteps of our Master, and tread the way of the Cross, rejoicing in obscurity, contempt and even obloquy, so long as we are faithful in our stewardship. For my part, I believe we have a great future before us if only we are steadfastly loyal to our ideals."

Let other Christians take this stand rather than join in political agitation and the day of true pardon and righteousness will dawn in India.

COOPERATION IN PORTO RICO

PORTO RICO exemplifies, probably as well as any country in the world, the advantages of the cooperation of Protestant bodies in Christian work.

With the exception of large cities, such as San Juan and Ponce, which are open territory for any denomination to enter, the Island is under the principles and agreements of comity, in accordance with which large areas and single places are assigned for care to a single denomination, thus preventing strife and competition and the waste of missionary money through the needless duplication of plant and effort. Speaking generally, the Congregationalists are responsible for the eastern end of the Island and the Presbyterians for the western end; the Methodists have a central position extending from the

southwest to the northwest; the Baptists are central and north, the Christians are on the south from Ponce eastward, while the United Brethren are on the south from Ponce westward; the Disciples and Lutherans have fields on the north, the former extending from Bayamon southward, and the latter from Bayamon northward, including Catano, while the Christian and Missionary Alliance cultivates a strip of territory on the north westward from Bayamon.

This spirit of cooperation has resulted in the creation of "The Evangelical Seminary of Porto Rico" at Rio Piedras, about seven miles out of San Juan, an institution which is supported by the cooperating denominations through the allocation of members of the teaching staff and the sharing of common expenses. At present the Dean of the seminary is a Presbyterian, one professor is a Baptist and another is a Methodist. The number of students is now twenty. This one seminary takes the place of several lesser, inadequately equipped schools, which the denominations were trying to maintain, one for each denomination. Students have access to the classes of the University of Porto Rico, the campus of which is across the street from the seminary.

A conspicuous achievement by the cooperating denominations is the establishment and maintenance of a common Protestant religious weekly paper which has a circulation larger than any single paper or periodical, daily or weekly, published in the Island, with the exception of one illustrated weekly paper, which slightly exceeds it. This paper is published in Ponce.

The separate denominations have also separate pieces of work which, largely because of the spirit of cooperation, bear a peculiarly effective testimony throughout the Island and aid the work of all denominations. The Union Church at San Juan, housed in a substantial structure, represents both Methodists and Presbyterians, with members also from other denominations. It is self-sustaining, paying its pastor a salary which compares favorably with the salaries paid in metropolitan pastorates. It contributed last year a thousand dollars equally divided, to the benevolences of the two denominations which it represents.

The Presbyterian Hospital in San Juan is the best hospital on the Island. It can accommodate seventy patients and has treated in a single year more than thirty-eight thousand patients, who throng its clinics. The Ryder Memorial Hospital at Humacao, maintained by the Congregationalists, is beginning a similar work in the eastern end of the Island. The conviction was voiced in more than one place that hospitals should be multiplied in connection with missionary service.

The Robinson Home for Girls in San Juan, maintained by the Methodists, affords admirable influences and training for about fifty girls. At San German the Presbyterians are planning a great Poly-

technic Institution, at which after a beginning eight years ago already two hundred young people are gathered, a number which could be greatly increased, if there were room for more. Students are learning to build in wood, stone and mortar, and how to acquire technical trades.

Not all the problems of the church in Porto Rico have been solved. Some of these are: 1. How shall the Church help to develop a substantial, industrial middle class, without which a democracy can scarcely exist? Some Christian laymen might discover the opportunities in Porto Rico.

A commendable beginning in native church independence and self-support has been made. The rate of progress in this direction depends upon the development of a native leadership, both lay and clerical. It would be unfortunate to have the native church of Porto Rico inherit the sectarian differences, or even the sectarian nomenclature and terminology derived from other lands and other centuries.

The social conditions of the Island are improving. Out of some of the humblest homes in the rural districts issue women, particularly the younger ones, neatly and prettily dressed in what we would call American clothes, and young men are met in country roads, as well as in the city streets, who are clad in neat suits, who wear straw hats and clean shirts and collars.

Schools now appear almost everywhere, from the large substantial structures of the cities, to the smaller, less expensive buildings in the villages and on the hillsides, all under the American flag. They are attended by hosts of well dressed, attractive, bright appearing children. Only about one-third of the children of school age are attending school, but the failure of the two-thirds to attend seems to be due to lack of accommodations rather than to lack of willingness.

The Gospel of Jesus Christ is the great need of Porto Rico, and must fit into the minds and souls of Porto Ricans so as to govern and transform their lives.

THE NEW WOMAN OF EGYPT

IN THE Near East as well as in Asia the women are awaking to a new sense of their responsibility and their opportunities. Moslem women of the harems of Cairo have gone out to harangue crowds in the streets in the interests of nationalism. It is difficult to estimate the results of a movement like this in Egypt, where 5,266,000 women out of 6,349,000 are illiterate. The masses of these women live in villages where there are no educational opportunities for them, but the 115,257 Egyptian women who can read and write are demanding recognition.

Mrs. T. J. Finney of the United Presbyterian Mission in Egypt writes in the "Woman's Missionary Magazine":

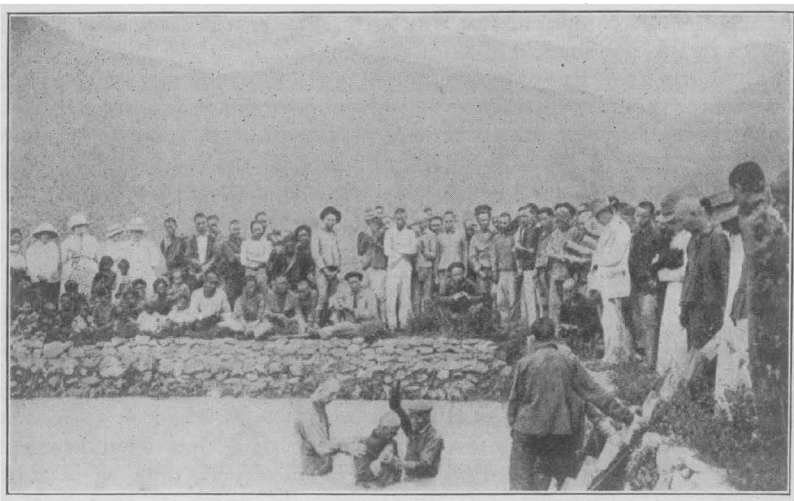
"While in all Egypt less than two per cent of the women can read and write, in Cairo a little over eleven per cent are educated to a more or less degree. Many women of the better classes, even though they cannot read, take an intelligent interest in the events of the times. Even with these, it is only with a small proportion of the women of Egypt we are left to deal; but these are in the capital, Alexandria, and the larger cities, and it is from these cities the country is influenced and governed.

"In Egypt with the birth of patriotism new national aspirations have opened up wonderful new thought. There has come the knowledge that there is a great world outside of Egypt, and with this knowledge, a desire to compete with this world, and to become a nation among nations. The most wonderful thing about it all is that a degree of religious tolerance, in a new sense has been brought about. If national recognition is to be deserved, then racial and religious bitterness between the component parts of that nation must go. The people must be educated and many reforms instituted. Thus it has come about that the new national sense has broken down barriers of race and religious prejudice that have existed for centuries between Moslems and Christians (Copts).

"Into all this new development, the women of Egypt have entered with great enthusiasm. In Cairo a large number of Coptic and Moslem ladies of the highest class are meeting to study together the betterment of social conditions and the general enlightenment of the people. They are laying great stress on the value of enlightened womanhood in the reconstruction of the nation. Women's clubs have been formed in the cities and the larger towns, whose aim is the uplift of the women and girls of the country. One such club in Cairo, called "The New Woman," has a large membership of Coptic and Mohammedan women. At a bazaar, held by it recently, twenty thousand dollars was realized for a free school for girls of both religions.

These clubs and their activities have been organized and managed altogether by the women themselves, without any outside help. Many of these high-class Moslem women possess, or have accepted Bibles and are eager to learn what is in them. One such woman a short while ago, on being told that much of the Koran had been taken from Christianity and that, in order to understand it, she ought to read the Bible, earnestly begged for a Bible class so that she and the women of her standing might be taught.

Not many years ago the educated Moslem was shocked at the idea of his daughter's needing an education. Now he wishes pathetically that his wife were educated so that she might take her place beside him.



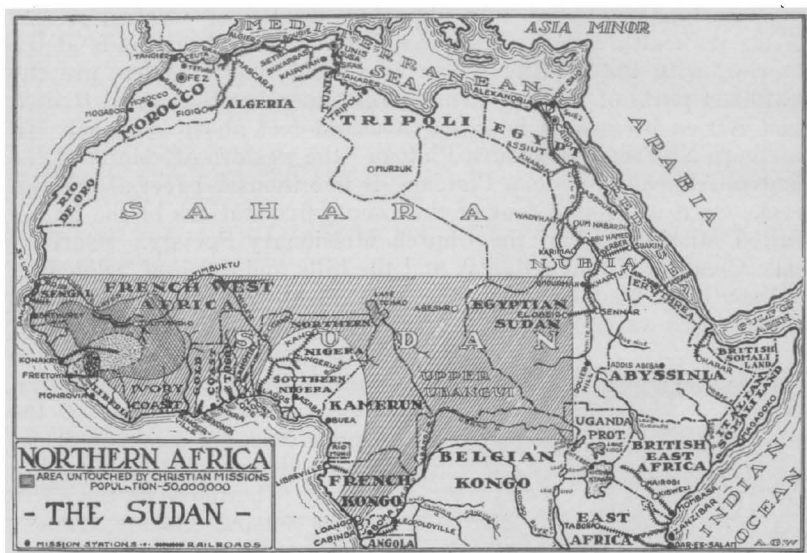
TIBETANS BEING BAPTIZED AS CHRISTIANS AT BATANG BY LEE GWAY GWAN

ON SUNDAY, August 10th, an impressive baptismal service took place at Batang, Tibet, when thirty-one persons were baptized, including the two daughters of Dr. A. L. Shelton. Five were full-blooded Tibetans, seventeen were Chinese and others were of mixed descent.

One Chinese of the number had formerly made his living by fortune telling, a thing in which most of the people of Batang put great faith. He confessed that he had known this was false when he practiced it, but that he had done it merely to make money. Then he took his fortune-telling book and tore it to pieces before the crowd, saying, "You are foolish if you believe this, for I don't believe in it myself."

Another was the wife of the evangelist, Lee Gway Gwan, who baptized all the group. This man had been taken into Dr. Shelton's home, almost a beggar, years ago, and has developed into an excellent preacher to his own people. He exerts a wide and helpful influence in Batang. On this occasion he addressed the new Christians as soldiers of Christ, reminding them that they must be prepared for warfare with Satan and his hosts; and exhorting them to pray, not only for themselves and for one another but most of all for those who persecute them.

The day of the service was also an important day with the local priests, a day when their idol was brought out and all must hasten to worship it, or be in trouble with the priests. When about half way through the baptismal service the gong sounded, but not a person left to attend the idol service.



NORTH AFRICA—THE SUDAN

Unreached Fields of Central Africa

H. K. W. KUMM, PH.D., SUMMIT, N. J.

General Secretary of the American Branch of the Sudan United Mission

THE backbone of the continent of Africa is the watershed between the Nile, the Congo and the Shari—a watershed that until recently no white man had ever crossed. Five hundred miles to the north are the borders of the Sahara; five hundred miles to the east is the greatest swamp in the world, the Sud region of the Upper Nile; five hundred miles to the south lies the mighty sweep of the Horseshoe Bend of the Congo; and five hundred miles to the west the Shari Valley.

Here in the heart of the unexplored in Africa is the frontier line between Mohammedanism and Paganism—the line that stretches from the Senegal to Abyssinia. It is the largest unoccupied mission field in the world. The nearest mission station to the east is six hundred miles away; the nearest to the south lies beyond five hundred miles of virgin forest on the Congo; and the nearest to the north (beyond Darfur and Wadai and beyond the Sahara) is Tripoli on the Mediterranean, two thousand miles away. The region is geographically known as the Central African Ironstone Plateau, one of the strategic centers for Christian work among non-Christian peoples.

The topography of this important region of Central Africa affects its healthfulness and accessibility. The plateau-lands of the interior, with the Mediterranean coast and South Africa, are the healthiest parts of the continent. White men have occupied British East Africa because it is seven thousand feet above sea-level. In Northern Nigeria, the Bukuru Plateau—the western extremity of the Central African Ironstone Plateau—is five thousand feet above sea-level. On it are found four of the twenty-five stations of the Sudan United Mission and of the Church Missionary Society. South of Lake Chad lie Mount Atlantik and the hills and dales of Adamawa, and south of Wadai extends the great Central African watershed. Between this watershed and Adamawa the lands of the Shari are low-



THE SUDAN COMPARED WITH EUROPE

lying, and to the east of the watershed, between it and Abyssinia, are the swamps of the Upper Nile, but a large part of this region is high and healthful. It is bordered on the north by the Sahara. Sokoto, Kanem, Wadai, Darfur and Kordofan have a delightful climate for six months of the year, being swept by the winter breezes of the desert. Although there is a certain amount of malaria and sleeping sickness in the river valleys, the plateau is free from these maladies.

The accessibility of an inland country, unless roads and railways have been constructed, depends upon navigable rivers, three of which traverse this

country—the Niger, the Shari and the Nile. The Niger system, including the Benue, is navigable by river steamers for a thousand miles for six months of the year, the Shari for six hundred miles, and the Nile from Uganda to Berber and the Nubian Desert. You can travel today by rail and river from the west coast to Timbuctu. An up-to-date train will carry you inexpensively from Lagos to Kano in Northern Nigeria. When the Cape to Cairo Railway has been completed, the stupendous scheme of Cecil Rhodes will be an accomplished fact.

The population of the Sudan belongs to two branches of the human family—the Hamitic and the Sudanese—the former including the Nubians, Bishareen and Hadendowa in the east, and the Fulanis in the west. These tribes were called Hamitic by Professor Lepsius,



TWO MOHAMMEDAN MISSIONARIES AMONG THE DINKAS OF THE SUDAN

the famous Egyptologist, to distinguish them from the Semitic peoples and the Bantus. They are lighter in color than the Negroes—some of them copper-colored and some of them almost white. Their lips are thin, their noses frequently aquiline, and they are usually tall and slender. Their women sometimes approach the beautiful Grecian type. Their languages are not related to the Berber tongues or to Amharic (Abyssinia). The Hamitic peoples—some of whom may have been Christian in the early centuries—are now all Mohammedan. They are the ruling peoples in the Central African sultanates. Massena is as large as Pennsylvania, Gando as Wisconsin, Bornu is larger than New York, Bagirmi a little smaller than Ohio; Wadai is the size of Montana; Darfur equals the combined areas of Colorado, Kansas and Oklahoma. In none of these states is there a Christian missionary. "It is as if the United States had one missionary in Maine, one in Texas, and not a ray of light between," says Professor Naylor in his "Daybreak in the Dark Continent."

South of these sultanates, with their Hamitic and Negro peoples, we find a conglomerate of pagan tribes speaking Sudanese languages, inhabiting the mountains and swamps that stretch like a chain across the continent. In many cases they have fortified their mountain fastnesses. They are brave and liberty-loving, and have maintained their independence and their fetish worship with poisoned spears and arrows in a war of five hundred years against the onslaught of the Mohammedan armies from the north.

When these tribes become Mohammedan they will be Moslem missionaries for the rest of Africa. One tribe which has already embraced Islam, has sent its representatives, as Moslem traders and propagandists to the Guinea Coast. If the strong, virile tribes of the Central African Plateau are won over to Islam the weaker forest and coast people will follow.

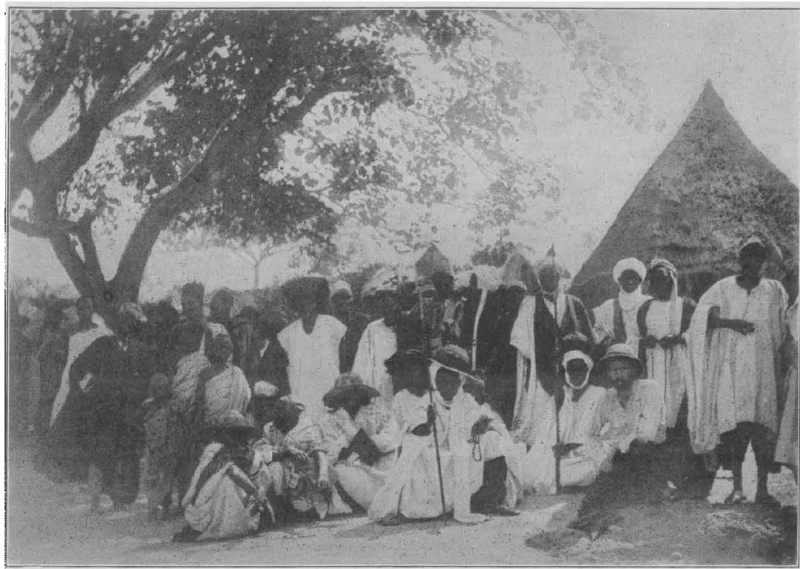
It is almost impossible to estimate the religious influence of the great Central African sultanates—restrained for centuries by natural barriers, mountains, swamps and dense forests, but now surmounted by highroads of trade and traffic—upon the pagan tribes of Central Africa.

Mohammedanism is anti-Christian and anti-progressive in its essence, and lands where Islam has been permitted to hold sway undisturbed for centuries show the utter failure of this religion to produce a high and stable type of civilization.

Africans may accept the Mohammedan faith more easily than they accept Christianity for the reason that Islam makes compromises, permits polygamy and other evils. But given a fair field and no political influence in favor of Islam, the Christian missionary need not fear the Moslem religious emissary. In Uganda where Mohammedan traders and teachers preceded the Christian missionary Christianity is today paramount. The Christian religion—the religion of

love—is the most natural religion for the child, and for the child-races.

On entering the Anglo-Egyptian Sudan from the west, on a journey across Africa in 1909, the Bongo chief explained that since the British occupation they had been compelled to permit Moslem traders to travel freely through their country. These traders were degrading their women; and the young boys of the tribe were learning the faith of Mahomet. The chief of the Kreish—a pagan only a few years before—had been on a pilgrimage to Mecca. The Bongo



SOME MOHAMMEDAN CONVERTS IN THE SUDAN

chief asked for a Christian teacher; and the Kreish chief would still be prepared to welcome a white instructor.

The following are the most important tribes in the Sudan still without a Christian missionary:

ANGLO-EGYPTIAN SUDAN

- | | |
|---------------------------------|--|
| 1. The Kreish | 11. The Shatt (Close to Tshaktshak) |
| 2. The Banda | 12. The Mandala (North of Kossenga) |
| 3. The Beir | 13. The Jur |
| 4. The Bongo | 14. The Berta (Three sub-divisions on Abyssinian frontier) |
| 5. The Shuli | |
| 6. The Bari | |
| 7. The Makraka | |
| 8. The Bolanda (on Jur River) | |
| 9. The Ngolgolawa (at Kossenga) | |
| 10. The Golo | |

CENTRAL SUDAN

In Bornu Province

- | |
|---------------------|
| 15. The Bedde |
| 16. The Kerri-Kerri |

- | | |
|---------------------------|---------------------------|
| 17. The Bolawa | 31. The Ekka |
| 18. The Barbur | 32. The M'bula |
| 19. The Burra-Nyung | |
| 20. The Marghi | <i>In Adamawa</i> |
| 21. The Camerghu | 33. The Kotoko |
| 22. The Buduma | 34. The Musgun |
| | 35. The Lam |
| <i>In Muri Province</i> | 36. The Rei Buba |
| 23. The Gorkawa | 37. The M'bum |
| 24. The Ankoï | |
| 25. The Gazum | <i>In the Shari Basin</i> |
| 26. The Montoil | 38. The Ailim |
| <i>In Bauchi Province</i> | 39. The Sara |
| 27. The Burrumawa | 40. The M'bai |
| 28. The Jarawa | 41. The Dai |
| <i>In Kano Province</i> | 42. The M'bala |
| 29. The Maguzawa | 43. The Laka |
| <i>In Yola Province</i> | 44. The Baya |
| 30. The Mumie | 45. The Mandjia |
| | 46. The N'Duka |
| | 47. The N'gao |

The following language of these tribes should be reduced to writing:

- | | |
|----------------|-----------------|
| a. The Banda | e. The M'bum |
| b. The Kreish | f. The Musgun |
| c. The Sara | g. The Rei Buba |
| d. The Mandjia | |

It is most important to stem the tide of Islam in Africa. A chain of Christian mission stations across the continent will only be a front line trench. It is a case of emergency, and unless the Church awakes and undertakes the task she will be defeated in Africa.

What are Christians in America doing to meet this serious situation? This is not some isolated, negligible district; these are not some far-off, unimportant tribes, but a vast region of nations that will make or mar the future of Africa. With the exception of two stations of the United Presbyterian Church in the Egyptian Sudan, and a few of the smaller denominations that have lately joined in the work of the Sudan United Mission, not one of the great denominational societies of America holds a single post on this border-line of Islam. "There is no greater opportunity for noble missionary service and superb Christian heroism today than the contest for the religious conquest of pagan Africa."

It is time that missionary societies began to grapple with the problem of the future of Central Africa. Ethiopia is stretching out her hands to God—the tribes are asking for teachers; Christ is stretching out His hands to Ethiopia. We may link those outstretched hands of the dusky children of the Dark Continent with the outstretched hands of the Christ.

In the Sudan—Five Against Seven Hundred*

BY MRS. D. S. OYLER, DOLEIB HILL, EGYPTIAN SUDAN

Missionary of the United Presbyterian Church

THE Dinka in the Egyptian Sudan is semi-nomadic, so that work among them is exceedingly difficult. For five or six months of the year they live near the river, to provide a grazing place for their cattle, and then when the rains come on, all the villages are deserted for the people go inland to plant their fields of kaffir corn. Such conditions necessitate a change of location every year. Three young missionaries located at Melut, which appeared more of a center than any other place.



THE AUSTRALIAN MISSION DISPENSARY, MELUT, EGYPTIAN SUDAN

Dr. Trudinger has many Arab patients from the village of Melut and the majority of his patients are Dinkas. He has had unusual success in surgical cases even though they are performed under difficult conditions. One strong, well-built young fellow from a distant village, who was suffering from a large goitre, told the doctor that he did not mind the pain, but he wanted it to be removed because all the girls refused to marry him. The doctor was without proper equipment so that the operation had to be performed in the open, but

*The Australian branch of the Sudan United Mission began its work about seven years ago, at Melut, in the Upper Nile Province of the Sudan. The original workers consisted of three young men, one of whom was a doctor, and their thought was to use Melut as a base, and work among the inland Dinkas.

it proved successful, and subsequently the young man was able to find a girl who would marry him.

The Sudan presents a great opportunity for medical work. In its fourteen great provinces there are only four missionary doctors at the present time, two of whom have charge of a hospital in Omdurman, under the Church Missionary Society. During the past months a new doctor has arrived, and he will be located near the Uganda border. Dr. Trudinger is the only doctor working among the pagan tribes in the southern Sudan, who has had any practical experience among natives.

On the other hand it is doubtful if there is a village in the southern Sudan that does not have a witch doctor. Each of them is opposed to mission work for the same reason that the sorcerers opposed the Apostle Paul in his work.

In the Upper Nile province, in which Melut is located, Dr. Trudinger is the only representative of the Australian Mission. In the same province, the American Mission (United Presbyterian) has four workers, three ministers, and one industrial missionary. These are working among the Shullas and Nuers. In this district there are seven hundred licensed traders, each a missionary for Mohammedanism. In this territory as large as the state of Iowa are seven hundred Mohammedan missionaries, as against five missionaries of Christ. With God's blessing on the five workers they may become as powerful as Gideon's band in opposing the Midianites.

SOME RESULTS OF MISSIONS IN AFRICA

When an African becomes a Christian he wants to be decent and wants to have his wife and children properly housed, clothed, fed and educated.

The missionary establishes Christian homes, schools, churches and industries. These affect the commercial and political relations and aspirations of the African, as well as his religious life.

If business men should pay all the cost of missions in Africa, the investment would be worth the cost even from a financial point of view.

Medical missions are among the greatest needs and the greatest forces for the uplift of Africa. Sleeping sickness alone has destroyed 65 per cent of the people in some districts.

There are only twenty-six Protestant medical missionaries for 80,000,000 Moslems and pagans in Africa. Medical missionaries are called "Makers-of-people-glad."

Africa needs teachers—280,000 are required to supply one for every fifty children in Central Africa alone.

There is in Africa only one missionary on the average to every 133,000 people.

Neglected Fields in Brazil

BY H. C. TUCKER

Agent of the American Bible Society, Author of "The Bible in Brazil"

THE *Evangelical Christendom*, London, says in an editorial on "The Spiritual State of South America":

"Bishop Every, who has for many years been Anglican Bishop in South America, says, 'There is unfortunately no question as to the debased moral atmosphere of Latin American lands, and it is impossible not to hold the Church largely responsible. There is no Christian or partially Christian public opinion. Integrity and clean living are not expected. Honor and truth are exceptional. There is a general lax attitude of tolerance to vice. . . . Among the mass of educated men faith is dead. Religion is a matter of custom, not conviction.' There is much more of the same sad summarizing in the Bishop's words, which constitute a call to missionary effort that cannot be ignored. Yet the Bishop, while lamenting that the Anglican Church in England cannot emulate the action of the American Church in Brazil, dwells on the peculiar difficulties of evangelizing the nominal Roman Catholic population, which is the material close at hand."

Lord Bryce has recently said, "South America, which has hitherto, except at rare intervals, stood outside, has now begun to affect the commercial and financial movements of the world. She may before long begin to affect its movements in other ways also, and however little we can predict the part her peoples will play, it must henceforth be one of growing significance for the Old World as well as for the New."

The speedy evangelization and Christian up-building of the peoples of South America must be the determining factor of the nature and extent of the influence this continent is to exercise in the future history of the world.

Of great importance are the Neglected Fields of Brazil. Let us in the first place try to define these fields. First, there are the numerous unreached tribes of wild Indians scattered over a vast territory in the interior of Brazil; then there is a large population living in country settlements and villages remote from railroads and the influences of modern progress; and there are still certain classes of individuals in the large cities, the centers of education and industry, to whom no adequate presentation of the Gospel message has yet been made.

Let us briefly consider these fields in the order indicated. So far as territory and certain problems of a more material nature are

concerned the field of the wild Indians in Brazil is the largest and most difficult to be occupied and cultivated.

In the year 1889, I made my first journey of more than a thousand miles up the Amazon River and had occasion to go short distances up a few of its numerous tributaries. I wrote at that time in my diary, "One of the chief sections of the country inhabited by the wild Indians is the great interior highlands and the valleys of the Amazon and its tributaries. Much of this territory has never been explored, and no one knows how many souls there are waiting yet to be Christianized and civilized. Persons who have been among some of the tribes and over parts of the country, estimate them at from four hundred thousand to two millions. Judging from the extent of the territory and some facts given recently by German explorers, a reasonable estimate of the number of Indians through all Brazil would be nearly a million and a half. These explorers reported the discovery of seven new tribes of peaceable and industrious Indians in the hitherto unexplored valley of Xingu River. If all the unknown regions were carefully explored it might be revealed that we have even more than a million of dusky relatives in these wilds who have never yet seen the light or felt the influences of Christianity and modern civilization.

"The greater part of these people know nothing of the true God and His Son Jesus Christ as revealed in the Holy Scriptures. They never use the word Father in connection with their deities, but always Mother,—Mother of the living, Mother of vegetable life, Mother of reproduction,—and thus the Mariolatry of Rome, Mother of God, found an easy introduction. They seem to have no conception of Satan. There are evidences that they believe in immortality. When a corpse is buried they deposit pots containing food; also the firearms of the dead that he may provide himself with game. In the valley of the Amazon some tribes bury their dead in their huts, in the hope that they may be visited while they are asleep by the spirits of those who loved them. These facts and others go to prove that they have some faint ideas of a future life, but one far from the Christian's hope of a blessed immortality. I was told that many of those who had been taught to work were bought and sold by the rubber gatherers and others just as African slaves used to be. One man said to me that he had seven Indian boys employed on a small boat on a trip up one of the rivers and was offered about \$150 apiece for them."

I have had occasion to return to the Amazon twice since that time; and further investigations and observations have impressed me with the wide and needy fields for missionary endeavor and enterprise far up the numerous tributaries of this great river system reaching into the heart of Brazil. The Republics of Bolivia and Peru await the Christian Church.

A personal friend of mine in Brazilian government service recently spent some time in surveying and locating an agricultural and industrial project far up the waters of the Rio Branco; he was deeply impressed with the conditions and needs of the Indians in that section and told me that he was convinced that there is great opportunity for an industrial Christian Mission among those red men of the forest.

The marvelous achievement of American engineering and sanitary skill in building the Madeira-Marmore Railroad through the swamps and around the falls, a distance of 220 miles to the borders of Bolivia, commands the admiration of all. I know from personal observation and acquaintance with some of the engineers, constructors and doctors of that great enterprise that their kindness to the Indians has made a profound impression and won confidence. This of itself is an asset for the Christian missionaries who may seek to establish work among these men, and lead them on into the knowledge and enjoyment of the love of Christ.

The Roosevelt-Rondon Expedition across the wilds of Brazil in 1914 awakened interest concerning some of the tribes that inhabit that almost unexplored region. Colonel Rondon, who has accomplished a remarkable piece of work in locating a government telegraph line from Matto Grosso on the La Plata side to the Madeira in the Amazon valley, has for a number of years been taking a growing interest in the Indians of the unexplored interior. In the year 1909 he obtained the first definite information concerning a tribe known as the Arikemes. For two years efforts were made to establish relations with them, and in 1911 the rubber gatherers were able to have friendly intercourse with this Arikeme tribe. A report given by Colonel Rondon indicates that these Indians have shown remarkable capacity and readiness to learn the ways of civilized man. Unfortunately the methods used by some who sought intercourse with them have been disastrous and degrading. Colonel Rondon was horrified with the situation when he went into the territory of the Arikemes in 1913 and at once set to work to counteract and remove the evils. Colonel Rondon succeeded in locating eleven different tribes, and by showing kindness and love for them has been able to start work of an industrial and civilizing nature.

I have been in sections inhabited by the Indians in Bahia and Minas Geraes, Espirito Santo, Parana and Santa Catharina, and have learned something of the efforts that the government has made from time to time for civilizing and uplifting these Aborigines; my observations however lead me to the conclusion that in the absence of the evangelical Christian motive and basis very little of permanent value and blessing is accomplished.

The second neglected field of Brazil of which I know is an extensive region of country, between the forests inhabited by the wild

Indians and the narrow section of the Republic bordering the sea-coast and served by railroads extending a short distance inland. The population of several millions in this field is composed chiefly of descendants of the Portuguese and domesticated Indians with a considerable mixture of Negroes. Many of them are descendants of Indian and Negro concubines and slaves that the early Portuguese adventurers and settlers took from these primitive races. Very few of them can read, and their modes of living and their customs are most rude and primitive. They are settled in small villages and scattered in remote settlements over vast regions of country extending the whole length of the Republic. Together with the colporteurs of the American Bible Society, I have made extensive journeys through this field. The people are generally peaceful, kind, hospitable, indolent, self-satisfied and indifferent as regards the advantages of the wealth-accumulating, modern world. They are backward and undeveloped; their religion is a strange mixture of some of the traditions and rites of Roman Catholicism, the paganism of the Indians, and the fetichism that Negroes brought over from Africa. There are among them famous shrines of miracle-working images; the people make and perform vows to these images with conviction and fidelity. They make long pilgrimages to pay their vows and deposit their offerings at the feet of their gods. A few years ago I visited one of these shrines, the famous Bom Jesus de Lapa, and learned many interesting things about the place. The altar is in a grotto which has been enclosed and fitted up somewhat in the style of a church. The irregular walls are thickly hung with figures of hands, feet and other parts, as well as some of the whole body, representing cures of wounds, the bites of snakes and poisonous insects, and all manner of diseases and deformities. There are also figures of animals that were likewise supposed to have been cured of poisonous bites. The devotees made vows that if healed they would make these figures hang as so many testimonials to the power of the image.

Pilgrimages to the temple were not large or very frequent until about 1860. From that date they began to increase; and it is estimated that as many as 25,000 persons have gone annually to worship at this shrine. It is believed to possess extraordinary healing power, which accounts for the almost incredible statement, that in a region so sparsely settled 25,000 pilgrims would come annually to worship. These poor devotees have contributed from \$8,000 to \$10,000 a year in votive offerings to the image. The iron box at its feet is ever ready to receive all contributions. Bom Jesus de Lapa, in the year 1874, owned three farms well stocked with cattle and horses, a number of slaves, and \$50,000 in cash. Before the emancipation act of 1888 it had freed all the slaves, but it is still in possession of the farms, and always has plenty of ready cash on hand.

These shrines and miracle-working images are scattered all through the country and hold powerful sway in the religious thought and life of the masses of the people.

On journeys in the interest of the Bible work I have visited many sections and sought definite information concerning the inhabitants of this great neglected field. In one village of about one hundred and fifty inhabitants I found only three persons who could read. One of these was a visitor from a distant settlement; there was a rude little church in the village, but the people told me they had not seen a priest for seven years. Many similar incidents might be cited to set forth the real conditions of life in which these millions are living, waiting for the dawn of a better day.

And now we come to the third section of the great neglected field. In the enlightened, educated, progressive parts of the country, near the coast, along the railroads, in commercial and industrial centers, there are multitudes of the educated, refined and governing classes to whom as yet no adequate presentation of the claims of Christ and His Gospel have been made. They have long since lost faith in the form and practices of religion prevalent in the country, and not having had the Bible and pure Christianity specially pressed upon their attention, they have drifted away from all serious religious conviction and thought, and have fallen into indifference and all manner of unbelief and skepticism.

The methods of work that the evangelical missions have been able to carry on up to the present, have not provided special agencies adapted to reach and attract the people of these circles.

The student circles in several centers are large and growing. The Young Men's Christian Association might provide for special work to reach and evangelize them. There should be an evangelical ministry, and literature adapted to attract interest and minister to the needs of these large classes of students, and of the educated, prosperous and influential people who move in spheres of social and intellectual life, not yet specially invaded by the missionary and native ministry.

Experience and observation indicate that these students and the educated classes are not always entirely indifferent as to matters of religion and the Bible. I may quote here a sentence or two from a report of one of our colporteurs handed in a few days ago. I urged him to make special effort to try to circulate the Bible among the student body of the city of Rio de Janeiro. We made the suggestion a matter of earnest prayer and he came in later and handed me this statement:

"In the School of Law on Floriano Peixoto Street in a few days, I sold about 40 Bibles and a number of copies of the Psalms. Among a large number of young men I have noted some interest and high appreciation of the moral and religious value of the Bible notwith-

standing their lack of confidence owing to their Roman Catholic education. What has greatly impressed and surprised me has been the ready acceptance with which this precious book has been received by them.

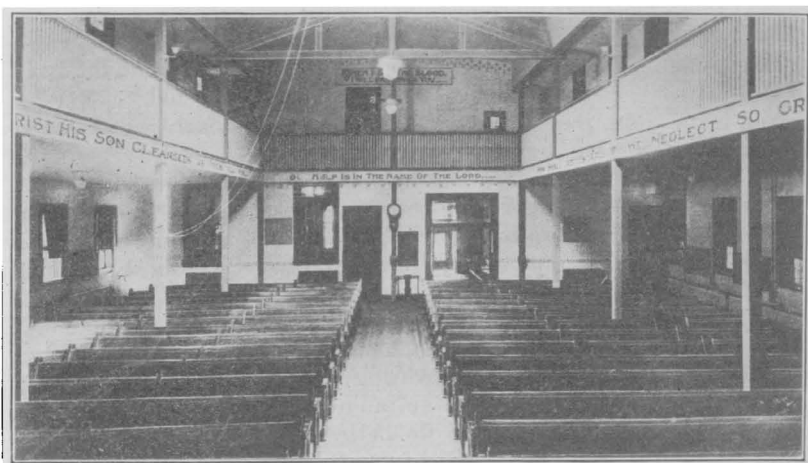
"The last three days among the young men in the Medical School during the four hours daily that they remain in the lobbies of the school, I have been surrounded by a large group of students examining the book, reading, discussing, and making comparisons. It was notable that one large class, with the exception of three or four young men, bought Bibles, even the President of the school himself bought a copy. One thing that strikes me favorably is that during all these years that colporteurs have worked assiduously among the people of the city, I have never known a time when the people showed such deep interest in the reading of this Book. Can it be that we are in the very beginning of a great religious awakening? God permit that it may be so; and may He richly bless our humble friends."

An increasing number of young men from this field are going to the United States to be educated, where many of them are brought under religious influences and convictions. Returning home they find no special evangelical Christian work among the classes of society to which they belong and consequently soon drift with the current of indifference and worldliness.

If there was a mission and ministry to the circles in society to which they belong, these students would find a congenial atmosphere on their return to Brazil and would be a valuable acquisition to the Christian forces. It would not be an easy matter to overstate the case of this part of the neglected field and to urge the claims of these millions who are largely guiding the destiny of the nation.

The needs of these three neglected sections of the great Neglected Field, from the wild interior outward to the enlightened and progressive coast might be reversed in order and emphasis put upon the method of the work and its beneficial and logical results among the educated, governing and progressive classes. They in turn might become missionary in spirit and practice, and find a large opportunity in the interior for their service and gifts. Whatever the methods that may be thought wisest, the claims of the three sections are strong and perhaps all three phases of the problem should be attacked at the same time.

"It is of supreme importance that the churches move together. The international responsibility of the Church is so vast, so difficult and so urgent that nothing less than united plan and action will avail."—John R. Mott.



INSIDE THE STAR OF HOPE MISSION, PATERSON, N. J.

The Star of Hope in Paterson

BY PETER STAM, JR., PHILADELPHIA, PA.

PETER STAM was born in Holland, the son of a country inn-keeper. While he assisted in the inn he became an agile billiard player, an expert drink-mixer, and an amateur actor on the country stage. His father, besides being an inn-keeper, conducted a ship-dismantling business, and the son shared many a perilous journey over the North Sea in convoying homeward disabled ships.

At the age of twenty-three the young man came to America in search of adventure and "to make his fortune." In order to learn the English language quickly, he settled in an American community and later moved to Paterson, New Jersey. He was, in succession, a mason's laborer, a jewelry peddler, a printer, a silk-finisher and a carpenter.

On one of his jewelry-peddling trips he met a quiet Christian young lady, also from Holland, who led him to the Saviour and who afterwards became his wife. A woman in Hackensack also helped him by giving him a Holland-English Testament. After his marriage the Lord prospered him and in ten to fifteen years he had a large business as builder, lumber dealer and real estate agent.

About fifteen years ago, with a group of workers, he began to hold monthly meetings in the Paterson almshouse and later added meetings in the county jail, in hospitals, rescue homes, and in the open air. The officials in charge of the institutions saw the value of his work and gave him their cooperation.

At these meetings there have been some remarkable conversions. "Old John" a notorious silk mill robber, listened in his prison cell to the speaking and singing; he was convicted of sin, and confessed to several robberies of which he had not been suspected. After his prison term, John joined the church and has constantly witnessed to his Saviour for more than five years.

As Mr. Stam prospered and his interest in mission work grew, the desire became stronger to devote his entire life and money to the Lord's work, and he gradually devoted less time to business until in 1919 he sold out his lumber yard and established the first "Star of Hope Mission" about five years ago in a small rented room in the Jewish section of Paterson. This has since moved to new quarters. Then a larger vision opened before him. After prisoners were released from jail they found the world hostile and no home awaiting them. Realizing the need of a suitable place to take care of those who wished an opportunity to do better, Mr. Stam determined to build an ideal mission home, with full provisions for giving material as well as spiritual help to those in need.

An old livery stable, cobwebbed and rat-infested, was in some months utterly transformed into a modern plant worth \$50,000. On the first floor is a large and commodious auditorium, with piano, choir gallery, and seats for about 600 people. There is also a reading room, reception hall, office, clothes dispensary, and garage for a Gospel auto for open-air work. On the second floor is a sewing room, a suite of six rooms for the assistant missionary and his family, a disinfecting room, bath room, and twelve bed rooms, available for those worthy of support.

There are five or six regularly paid workers, augmented in summer by others who help in the out-of-doors meetings. There are also many volunteer speakers, singers and players. Mr. Stam has been successful in getting many laymen interested. Missionary volunteers have been raised up for other fields. In the last few years, twenty-four young people have through its influence decided to give their lives to the work of Christ, one of whom has gone to Africa, one to South America, and others are engaged in Paterson, Chicago, Grand Rapids and elsewhere.

One of the recent annual reports gives some idea of the large work done by the mission:

Meetings held during the year—in prison, 73; almshouse, 39; isolation hospital, 10; Holland Home, 7; Florence Crittenton Home, 5; Gypsy Camp, 3; regular meetings in Star of Hope, 148; Sabbath School, 43; sewing class, 23; open air meetings, 50; mission meetings in churches, 5; funeral services among foreigners, 4.

Visits made—in prison, 48; almshouse, 8; hospital, 41; calls at homes of prisoners, indifferent, sick, strangers, etc., 788.

John H. Wyburn—A Friend Indeed

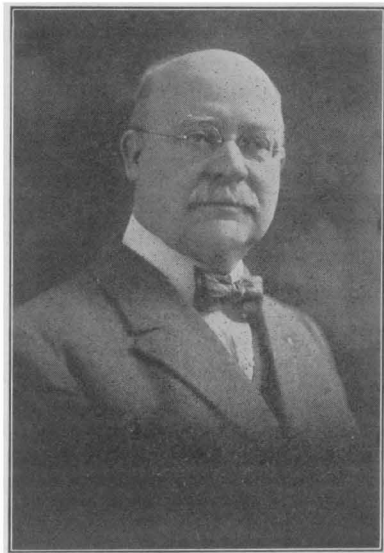
Late Superintendent of the McAuley Water Street Mission

BY ERNEST D. PIERSON, BROOKLYN, NEW YORK

THE earth-life of John H. Wyburn, the friend of the friendless, of the despised and rejected of men, closed on March 17, 1921, at the McAuley Water Street Mission, which has been for over twenty years the center of his untiring labors for God and humanity. His memory will not soon fade from the hearts of the thousands in America and England whom he helped to raise from degradation to righteousness. Many of these men, saved from the slavery of sin to enjoy the freedom of God, have dedicated their new life to saving others. They have entered the ministry and evangelistic work, they were called to direct missions in various parts of the country, while many are engaged in Christian and rescue work in their own communities. So the seed sown in McAuley Mission has been carried far and wide, and has brought forth constant and abundant harvests.

John H. Wyburn was himself a regenerated man. For some years during his early manhood he had lived in the bondage of strong drink. He knew what it meant to fall from a comfortable estate, to lose all that men hold most dear and to sound the depths of want and despair. It might have been said of him in those bitter years, as Dante's fellow-citizens said of him, that he had visited hell. The remembrance of those sad, never forgotten experiences, made John Wyburn tender towards erring humanity and especially for the weaker ones who fell and fell again. "We never give a man up in Water Street" he often said, and would mention certain men who had again and again succumbed to temptation but who eventually won out and are today consistent Christian workers. No man is a hopeless case, though the world may consider him beyond saving. The immortal element within him is only drugged, or sleeping, and the Spirit of God is able to revivify and transform his whole being.

The "House of Miracles" is a name well justified by the history



JOHN H. WYBURN

of Water Street Mission. Here the halt and the lame are made to walk, the blind to see, men are even raised from the dead. Many down there tell every night the story of their redemption. It seems incredible that these prosperous-looking men have been transformed from the wastage of society. Infidels attracted to the mission out of curiosity, if they did not come to scoff, have remained to pray.

"What impresses me most about the converts of the McAuley Mission is the happiness they find in serving God," said a distinguished visitor. "So many Christians seem to take religion sourly, and do not get real joy out of it as you do here."

John H. Wyburn was a happy man, and he generated sunshine wherever he went. The heart-breaking trials and disappointments of rescue-mission work were never allowed to cloud his hopes. His patience was infinite and his faith never wavered. He had himself come successfully through discouraging and backsliding experiences, so that he did not despair of others.

John H. Wyburn was born in Taunton, England, on March 17, 1858, and came to America at the age of nineteen. He entered the grocery business and was so successful that in a few years he was in a fair way to acquire wealth. He joined a Baptist church and was pressed into active work in the Sunday-school as secretary and assistant librarian. As he afterwards acknowledged, his religion had not touched him deeply for he had joined the church as a respectable thing for a business man to do. He had not accepted Christ as his personal Saviour, Friend, and Master of his life. As a result he fell away and drink gradually acquired a mastery over him. He was generous-hearted, and fond of gay companionship. Those who choose the easiest way do not readily learn that the flowery fetters that seem so easy to sever, in time become bands of steel that grow heavier day by day until the poor victim loses power to escape by his own strength. So the time came when John Wyburn was helpless in the grip of the habit that was ruining his life. He sometimes disappeared for months so that his family were obliged to advertise for him. It was during one of these disappearances that his business was taken away from him on the ground that he was a habitual drunkard. When he found that the courts had practically pronounced him an outlaw he plunged more deeply into dissipation in order to forget. One day—thirty-two years ago—a convert of the McAuley Mission gave him a letter of introduction to S. H. Hadley as a man who would help him. John Wyburn knew nothing then of the McAuley Mission, or that Mr. Hadley was then the superintendent, but thought that here was perhaps an opportunity to make a strike for ten dollars. Mr. Hadley was not at home when the wretched drunkard called, so he spent the afternoon wandering about trying to borrow money. Fortunately he did not obtain much for his remaining friends were few, and in the evening he found his way back to the Water Street Mission. He

awoke from a heavy sleep in the chapel, still clutching the letter of introduction to Mr. Hadley. What occurred at the interview when he presented his letter is best described in Mr. Wyburn's own words:*

"After Mr. Hadley read the letter through he said, 'Well, what can I do for you?' I told him that I wanted to get sobered up so that I could go back to my business. 'And is that all you want?' he asked. A moment later, his face beaming with light and love, he said, 'What you need, dear brother, is Jesus Christ as your Friend and Saviour; He will sober you up and you will never want another drink.' I accepted his invitation to stay for the meeting."

Mr. Wyburn never forgot that meeting which "turned his life around," led to his regeneration and made him the instrument under God of saving many who had fallen like himself. The testimonies of saved men heard that night brought him comfort and hope; here was what he needed, here was a cure for all his ills. But a victory over self was not won at once. His story is: "I went to the penitent form at the close of the meeting, and the devil followed me every step of the way. When I got down on my knees to pray, he very vividly brought to my mind my old life of unbelief, and he said, 'What's the use of your praying? You don't believe in prayer anyhow.' I got up and down, up and down several times, but the victory was finally won and sweet deliverance came to me—victory through the might and power of the blessed blood of Jesus, and from that moment I have never wanted a drink of whiskey. Just before this every drop of blood in my veins was crying out for whiskey. It had been impossible for me to satisfy the craving. But Jesus had taken me at my word the very second I said 'I will.' The old life passed away and Jesus came into my heart and life and made it impossible for me to drink. A new man in Christ Jesus does not want whiskey and though I suffered the tortures of the damned—and while it seemed as if all the demons in hell were tugging at my life—yet Jesus was with me all night long. It was the most strenuous fight I ever had. The devil was after my soul. He had me once, 'tis true, but he let me go and he can't have me any more. From that time I have been a free man in Christ Jesus."

Mr. Wyburn determined from that hour to devote his life to the rescue of others who had fallen through drink. He developed a passionate desire to save souls, and after a few years in the ranks of rescue mission workers became Superintendent of the Bowery Mission. In 1899 he resigned to go out West but returned to New York in 1900 to become Mr. Hadley's assistant at the McAuley Mission. On the latter's death he was elected to the office of superintendent and so continued until he was called Home.

John Wyburn's qualities endeared him to all with whom he was brought in contact. He was of a kind-hearted disposition with an eager and unfailing sympathy for all who were in trouble.

*Told by Philip I. Roberts, in "The Dry Dock of a Thousand Wrecks" (Fleming H. Revell Company).

His patience was often sorely tested but his sunny smile was full of benevolence and love, and carried with it a blessing that warmed the heart. He was modest and retiring, shunning the lime-light, yet somehow he dominated the scene wherever he was. His company was inspiring and ennobling, you were conscious of spiritual poverty and yearned to be a better man. He captured the hearts of men by soft approaches and not by storming the citadel which is often the way, and effective, with some evangelists. At the services in the mission he encouraged the converts to lead while he took an inconspicuous position. But "where he sat was the head of the table."

Mr. Wyburn owed much during the strenuous years of struggle at the McAuley Mission to the unfailing stimulus and the cooperation of Mrs. Wyburn, and of his daughter Elizabeth. His wife shared his enthusiasm, his eagerness to save souls, and their home in the mission building was a social center where all were welcomed. Here the young convert struggling painfully up the slope towards the light found himself in a different atmosphere from that which he had known in his years of wandering away from the decencies of life. This happy Christian household reminded him of a home, of a wife forsaken, and awakened dreams that the joys of the past might again be realized. As a result, many families were reunited after long years through the kind offices of the superintendent and his faithful wife, and wayward boys long lost returned to the mother and the fireside to which they had been so long strangers.

In Flanders and France and other lands of the Allies stately monuments arise to the fame of great soldiers, the captains of marching men, conspicuous for bravery and in the arts of destruction. A modest stone in Greenwood marks the last resting place of a great soldier of Christ who saved thousands in His Name. He lives in their hearts today. There can be no nobler memorial.

O LI'T' LAMB

BY PAUL LAWRENCE DUNBAR, *The Negro Poet*

O tell de Shepud whaih you hide;
He want you walkin' by His side,
O li't' lamb!

He know you weak, He know you so';
But come, don't stay away no mo',
O li't' lamb!

An' atah while de lamb he hyeah
De Shepud's voice a-callin' cleah—
Sweet li't' lamb!

He ansawah from de brambles thick,
"O Shepud, Ise a-comin' quick,"—
Yo' li't' lamb!

O li't' lamb out in de col',
De Mastah call you to de fol',
O li't' lamb!

He hyeah you bleatin' on de hill;
Come hyeah an' keep yo' mo'nin' still.
O li't' lamb!

De Mastah sen' de Shepud fo'f;
He wandah Souf, he wandah No'f,
O li't' lamb!

He wandah Eas,' he wandah Wes';
The win' a-rechin' at his breas',
O li't' lamb!

A Doctor's Experience in West Africa

BY DR. H. L. WEBER, EFULAN, KAMERUN, WEST AFRICA

“YOUNG man, what are you going to do with your life?” was the question that D. L. Moody put to me one day years ago as we came down from “Round Top.”

“Give it to the Lord in foreign service,” was my reply.

“Have you ever won any souls to Christ?” was his next inquiry.

“No,” I replied.

“Well,” said he, “if you can’t win them in America, don’t expect to do it in the foreign field.”

That was an ice bath to my ardent young enthusiasm, nevertheless I realized the practical truth of his statement, and it stuck in my soul like a barbed arrow.

A few years later, when I had completed my medical course and was leaving for a hospital internship, a friend remarked, “What an opportunity for souls you will have!” Here was another thrust in the same sensitive spot. From that time foreign field thoughts and ambitions were inseparably linked up with those two remarks. Not long afterward I was face to face with a young man who was soon going out into eternity, without a knowledge of the Way of Life. As I realized the situation and my responsibility I had not a few of Jonah’s symptoms as he fled from His Nineveh duty. When I would fain talk with the boy about his soul, Satan had my thoughts and lips glued fast. In desperation I went to my room and prayed. In distress of soul I cried to the Lord for this young man’s salvation, and when the victory was won, it would be difficult to say whether the lad or I was the happier. One pledge I made with the Lord: “That if this was a taste of the joy of soul-winning, then no patient of mine should face death without having had the Opportunity of Life offered to him.

Last year’s report of Efulan Medical Mission station contains the item: “Of the non-Christian patients entering the Schaeffer Hospital eighty-four per cent. became followers of Christ before leaving. The Christian patients have also found a closer walk with their Master while in the hospital.”

This has been accomplished through prayer, for the first aim of the medical staff in dealing with patients is to give them a cure that will last. Every non-Christian is sick with a very deadly disease which it is our chief concern to heal. The Great Physician left a prescription that has lost none of its potency, and still has mighty life-giving-power. It is: “*If you live in Me, and My words live in you, ask what you will and it shall be done unto you.*”

A man by name Mejap, who for years had lived near to the mission and had availed himself of its medical advantages, still retained his old superstitions, and was content to keep his numerous wives. One day a member of a little band suggested that we pray for him, together with about a dozen other hard cases. As the weeks and months passed some of these men began to line up on the side of Christ, but Mejap obstinately resisted every advance. We continued to pray until he was the last of the dozen still unconverted. The doctor was leaving for America on furlough. Mejap lay sick. The last professional call was being made and the matter of his spiritual condition was faced, when old Mejap, weak and trembling, sat up on his bed. Between gasps for breath he said to the crowd gathered, "I want to say to you all that today I confess Jesus as my Saviour and it is a real thing with me." The exigencies of war carried old Mejap far into another tribe. Returning enfeebled after months of trial and sickness his testimony was: "God truly saved, kept, and brought me back to my own people, and I shall follow Him in a *real following*," and he kept his promise.

Some of the means we use with our patients are: tactful persistence, feeding them on the Word of God in morning prayers, in meetings adapted to their understanding and needs, and volunteer testimonies from some of their own number. We talk to them alone individually and pray for them by name, often letting them know of it. We talk or pray with everyone coming to the operating table, and we give Christ the credit for all medical and spiritual successes. In crises when all scientific means have failed many have been brought through by intercession and are urged to give their lives to God in recognition of that fact. Upon all our patients we lay the pleasurable burden of bringing the Good News to their own people as they return home. We have the Word of God ready for use in the shape of a pocket edition of essential verses.

In this way bodies wrecked and decayed with disease take on a new meaning, when back of the putrification one can see a precious soul for whom the Saviour died. The one thing that makes the work constantly new and ever inspiring, even in the face of loathsomeness, is not the bringing of physical relief alone, but much more, the giving of Eternal Life. Why should any mission worker patch up an old hulk and stow no eternal merchandise in the hold?

Every native assistant should be so spiritually equipped as to be able to render "first aid" to the soul as well as to the body of a patient.

A short time ago there was relayed in a hammock from town to town for seventy miles to this station a human being so ugly and disfigured by disease that no town through which she passed would consent to this poor invalid remaining in it even for a moment. So repulsive was she that men declined to touch the hammock pole, and

consigned the job to the women of each town through which she came. We received her in the hospital and healed her poor body, but could not think it right to send her back home with the same loathsome disease of soul. She was doubly cured by the Great Physician, and the joy light shone from her poor old scarred face.

A tumor mass of seventy-six pounds was removed from its owner. Should a follower of Christ be expected to simply relieve a man or woman only of such a physical weight, and leave a greater burden on the heart? The Great Physician had a purpose in *His* healings.

To win souls on the foreign field, or anywhere else, a worker must be "connected up," and he must "get-on-the-job." With all personal obstructions removed the results will be in proportion to his earnest intercession and faithful witness.

Some time ago a mass of corruption, named Ela, was taken into the hospital, a tough old heathen. We finally brought him into physical condition for a much needed operation, but twenty-four hours before the time set for the operation we discovered he had leprosy. The question arose, should we operate upon a leper, or should he be sent away immediately. The former course involved grave dangers to the medical staff and others; the latter would mean long years of living death, as well as a grievous disappointment to one of Christ's newly born, for Ela had accepted Christ sometime after his arrival in the hospital. We consulted the Great Physician and received the assurance of His protection. We operated successfully and later the leper's wife and son also became Christians, and all returned home healed in heart. Was the risk worth while?

Few patients resent the honest and tactful effort of a physician or nurse for their spiritual welfare. They welcome the Master's touch upon their lives in crises of sickness and disease. Wisdom is demanded in the selection of the tackle, and skill in its use. A good general rule is: Hook one at a time, and *alone*. A crowd spoils fishing. A movement or sound will often foil your effort and lose the catch. For bait, nothing compares with the adapted Word of God.

One morning I was called from the breakfast table to interfere in a palaver involving some widows whose husband had died during the night. The male relatives according to custom were about to force the widows away into indescribable cruelty and brutality. As I stood urging them not to wreak their vengeance and ugliness upon the innocent women, I was prompted to speak to two of the leaders who were standing apart from the rest, sullen and angry. Stepping up to them I said, "Would you mind coming into the dispensary?" As I passed my medical assistant I said, "Take one of these men," and he knew what I meant. Sitting beside Esibikua and pointing out the words (he could not read), substituting the man's name in place of "he" I began to read the passage, "If Esibikua believes on the Son of God, he *has* eternal life, but if Esibikua *obeys* not the Son he

shall not see life, but the anger of God rests on Esibikua." At this point he interrupted me by saying: "I want to say something." Then he poured out an exceptional heart burden and hunger. During the preceding afternoon and far into the night Esibikua had witnessed his tribal brother as he had wilfully rejected every advance and effort that the medical staff, Christian patients, and others had made for his salvation. Esibikua said: "I am not a fool to be lost as my brother was, I want to confess Jesus right now." He then told me how his five wives had kept him from taking this step, and added, "Not one of them is a Christian and I want a Christian wife to help me," so we both kneeled down and asked the Lord to supply this need.

While Esibikua was accepting Christ in the operating room, the other man was taking Him as Saviour in the drug room. Ten days after Esibikua had returned home he came back and entered the hospital for a minor operation. The following Sunday afternoon at the close of a little Gospel service with the patients, I asked if anyone wanted to accepted Christ as his Saviour, and Esibikua's favorite wife responded. Upon leaving the hospital the man said to me, "Jesus is *real*, isn't He? He gave exactly what we asked."

If Jesus Christ is not *so real* that *our* requests are *His* desire then it must be that our connection is broken.

SOME INTERESTING FACTS ABOUT AFRICA

Nearly one-fourth of the land area of the globe is in Africa. Africa is large enough to include the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentina, China, India and several Bel-giums and Spains.

The population of Africa is about equal to that of North America. Every ninth person in the world lives in Africa.

The black race doubles once in forty years. The white race doubles once in eighty years.

Africa's coast line is equal to the distance around the world. There are 40,000 miles of navigable rivers and lakes—equal to thirteen times the distance from New York to San Francisco.

Africa has now 25,000 miles of railroad, but needs forty times this mileage to have the same proportion as America.

All of Africa, with the exception of Liberia and Abyssinia, is under the control of European governments.

Africa supplies more copper than Europe and America combined; has five times as much iron as North America; one-half the world's gold; two-thirds of its ivory; nine-tenths of its diamonds; over half of the rubber and cocoa.

The slave trade is nominally driven out of Africa, but contract forced labor, especially in Portuguese territory, is practically slavery.

Ninety per cent. of the Africans are reached by European and American commerce, but only ten per cent. are touched by the Gospel.

Can Japanese be Christians---II*

Stories of Twice-Born Men and Women of Japan

BY GEORGE GLEASON, OSAKA, JAPAN

Representative of the International Y M C A in Japan

REVEREND TSUNETERU MIYAGAWA—A SHINTO CONVERT

On a springlike Sunday in January, 1876, a group of school-boys walked through the streets of Kumamoto in South Japan, singing "Jesus, I My Cross Have Taken" and other Christian hymns. On the top of Hana-oka-yama, a hill overlooking the city, they knelt and after prayer signed and sealed their names on an oath-paper covenanting to enlighten the darkness of their country by preaching the Gospel of God, even if it should mean the sacrifice of their lives. From that group have come Ebina, Kozaki, Kanamori and Miyagawa. What does Japan not owe to the spiritual leadership of these men, still active in Christian evangelism!

Miyagawa went to Captain Janes' house to study Christianity in order to oppose it, for he saw an opportunity to prepare himself to become the champion of Shintoism in its conflict with Christianity. "The whole school," writes one of the pupils of Captain Janes, "was like a boiling cauldron. Studies were neglected, groups of five, six, or seven began to study the Bible in the recitation rooms, in the dining room or in their own private rooms. Some of them not more than twelve years of age were impelled to speak to others."

Miyagawa's father in a rage snatched him from the school and sent him for private tutoring to an old Shinto priest.

"At one of my first interviews I asked this old scholar to tell me where the Shinto paradise was. He replied that it was in the sun. But I objected that the sun was a planet that was burning itself out. He replied that there was still one spot that was cool where was built a large Shinto temple. Then I asked him which was the first country on this earth to become civilized. Of course he mentioned Japan. Again I objected that Egypt was civilized at least 5,000 years before Japan was known. On repeating my interview to my father he made no reply and I ceased to go to the old man for further instruction."

In the fall of 1876 Miyagawa was one of the famous Kumamoto Band of fifteen who formed the first theological class in Doshisha University. After finishing his studies and teaching school for three years, Mr. Miyagawa began in the Osaka Church his one and only pastorate. For nearly forty years, with the aid of his able wife, this Beecher of Japan has hurled his invectives against the evils of

*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.

Japanese society and expounded Christ as the Saviour of the Empire. His church, almost from the first self-supporting, has grown to 1,000 members with a \$6,000 budget, three assistant pastors, and a woman worker. For twenty years he has issued the *Osaka Kodan*, a monthly containing his sermons and other articles. Mr. Miyagawa was the chairman in West Japan of the recent "Three Years' Evangelistic Campaign" and served for many years as the president of the local Young Men's Christian Association. Two years ago his parish made a record for benevolences in Japan by raising \$50,000 for a new church home.

MADAM ASAKO HIROOKA—A WOMAN BANKER

The life story of Madam Hirooka, business woman, educator, patriot and Christian orator, is a witness to the power of the Bible to remake character even at the age of sixty. In her girlhood she received the usual training in lady-like accomplishments, but her thirsty mind longed for more. Untaught, she learned to read the books boys studied until her family, when she was thirteen years old, actually forbade her to read any more.

Married at seventeen from the wealthy Mitsui family into an Osaka business house she discovered that her rich husband was spending his time in amusements, leaving the management of his affairs to others. Realizing that financial troubles were approaching, she began to prepare. Working night after night, the young wife mastered arithmetic, bookkeeping and commercial subjects. Five years after the wedding, during a panic, the crash came and her new family was nearly bankrupt.

From that time separating from her husband and quite alone, with remarkable ability she took full charge of the firm, opened a profitable coal mine near Moji, started the Kajima Bank, the Daido Life Insurance Company, and exploited agricultural lands in Korea. For nearly forty years, until the marriage of her only daughter, Madam Hirooka was one of the prominent business persons of the Empire.

Her conversion dates from a dinner with a few friends at the Osaka Hotel ten years before her death. Mr. Naruse, president of the Tokyo Woman's University, which she had backed for many years, pointing to her remarked to Mr. Miyagawa: "This uncouth woman needs religion; you better teach her." This stinging remark of a trusted friend broke through. Then began that intimate study of the Bible with her pastor, often taking three or four hours a week, which resulted two years later in her baptism. She was received into the church at the same service as several Sunday-school pupils. The queen of finance had become a little child.

Three months after the baptism of the mother her daughter came to Mr. Miyagawa and said: "My servants say the devil is get-

ting to be an angel." Another servant in the Tokyo Mitsui family said to the newly-born old lady: "Now that you have become so much kinder I hope you will live a long time."

Her magazine articles are signed *Kyuten Jukki Sei* ("nine times falling, nine times rising again"), a true description of her life, referring to Proverbs 24:16, "A righteous man falleth seven times and riseth up again."

Madam Hirooka was one of the great Christian evangelists of Japan. In connection with the United Evangelistic Campaign she toured from north to south and south to north, making her thrilling, almost terrific, appeals for pure Christian living. One night at Shimōnoseki she held a vast theater audience of 2,000 for a solid hour with her virile Gospel message. She always dressed in European clothes which made her quickly recognized everywhere she went.

Her main interest was the woman problem, the arrows of which from a child had pierced her soul. Many a time have I heard her eloquent damnation of the pernicious customs tolerated by law and by society. But with her there was but one solution—the Bible and Christianity. An American newspaper woman who had certain theories that education and environment make men and women once interviewed Madam Hirooka and tried to get her ideas confirmed by this keen Japanese mind. But the Oriental business woman kept reiterating what the Occidental writer kept ignoring, that without the Spirit of the Living God working in the hearts of men, these things could not be done.

Prayer was a great problem to Madam Hirooka. She had never experienced tender dealings from father, mother or husband and did not know how to speak to God as a loving Father. She had suffered much, but her first tears were shed one summer morning on the mountain side at Karuizawa, when all the clouds upon her spirit vanished and she was lifted into full fellowship with her Lord. After the happy tear drops had rained down she lifted her eyes, the morning mists were rolling up, the cooing of the wood pigeons and the early notes of the nightingale seemed to be praising God with a sweetness never known before. From that morning in the great outdoors until her death God and His Presence were a vital reality to her.

BARON ICHIZAEMON MORIMURA—A MILLIONAIRE NOBLEMAN

Halls were not large enough when the "big business" evangelists, Madam Hirooka and Baron Morimura were advertised to speak. The testimony of this gray-haired pair, both converted when over sixty and working with an intensity which put to shame many a younger Christian, was irresistible. Had Baron Morimura lived another month he would have been eighty years old. For the last quarter of his life he was an ardent Christian, having been converted during a visit to America. Although he traveled about the

empire, preaching in nearly every large center, he was baptized only two years before his death and then at his own residence and by an unordained evangelist who had spent twenty-three years of his life in jail. By selecting Mr. Y. Koji to perform this ceremony Baron Morimura registered his protest against division and formalism in the Christian Church.

This millionaire, head of the Morimura Company, Exporters and Importers, began his career as shop boy in a dry goods store. At eighteen he was a petty dealer in tobacco pouches. At thirty-six he organized the firm which still bears his name. At fifty-three he was appointed manager of the Nihon Ginko, the Bank of England and Japan, which post he filled for eighteen years. Later he established the Morimura Bank. Four years before his death he was created a peer and given the title of Baron. The kindly face under its canopy of snow white hair will remain a vivid picture in the hearts of those who heard this prosperous business man exhort his countrymen to follow his Christ.

PROFESSOR SAKUZO YOSHINO—A LEADER FOR DEMOCRACY

In May, 1919, Robert Gailey, of China, went with me to Tokyo Imperial University, the school de luxe of the Oriental world, and there met Professor Yoshino, authority in international politics and president of the University Christian Association. Gailey asked if there were any signs of democracy in Japan.

Dr. Yoshino replied: "The university students are turning democrats so fast that we are trying to slow them down to keep them from becoming Bolsheviks."

Then this Christian educator told us how a few days before, when the agitation in China against Japan's demands for Shantung was at its height, three of his pupils went over to call on some Chinese in Tokyo. The men from abroad were afraid. They thought the Japanese had come to start something. But when they heard this little deputation express sympathy for China in her plight they were dumb with surprise.

The professor's eyes shone as he explained to us his "Shinjin Kai" (Society of New Men), of fifty university graduates—a group of educated reformers. A score of these had recently banded themselves together to study in close contact the labor situation in their empire. They had gone out into the shops and factories to work and live with the laborers. Here were twenty disciples under the guidance of a Christian prophet getting first-hand information with which to help solve a great social problem when the crisis in Japan should become acute.

Professor Yoshino's experience peculiarly fits him to guide Japan at this time. His years of residence in the University Christian Association dormitory, when twenty years ago he came down

from the north a poor college student, gave him the Christian background. His knowledge of China, gained by three years' residence in Tientsin when he was tutor in Yuan Shih K'ai's family, and his three years of study in America and Europe in 1910-1913, have given him an insight of both the East and the West.

As professor of Political History in the Imperial University Law College, Dr. Yoshino stands in a position to send from his classes a steady stream of young political leaders with the Christian world view. The general public, too, looks to him for guidance. The circulation of *The Central Review* (Chuo Koron), the magazine through which he preaches his progressive ideas, has increased its monthly circulation from 11,000 to 55,000 in the last four years.

The development of a few more leaders like these is the solution of the problem of the Far East. Here is the call to British and American young men and women, to go to Japan, dig down into the life of that forward looking nation, and help to develop Christians of this type. Let us, the followers of Christ, buttress the Japanese Church until "the menace of Japan" shall be changed to the blessing of the Orient. Where is there a greater challenge to constructive service?

A CHINESE PRIEST SAVED THROUGH A DREAM*

Mr. A. Seipel, of the China Inland Mission, Ningtu Kiangsi, tells the story of an evangelist who on a recent tour took a little rest in a temple about three miles from his outstation. Among the priests was a vegetarian who for five years had lived in the temple to be able to serve the idols more sincerely. He heard the Gospel for the first time but the good news did not touch his heart. He did everything he could to make it impossible for the evangelist to preach the Gospel in the nearby hamlets.

After some time, however, he had a dream in which he saw, in the temple where he lived, three different rooms. The room to the right contained nothing but idols; the room to the left nothing but big black coffins. The middle room was so bright and glistening that his eyes hardly could stand it. Here three men stood before him and one of them said: "If you go to the right you walk in the darkness; if you go to the left your fate is the same—darkness, leading down to hell. Why not follow me? Upon my path there is light and joy and my way leads on and up to heaven."

The man then awoke, and being anxious to know what this strange dream might mean, he went to the evangelist and told him the story. God used the evangelist to open this man's eyes and turn him from darkness to light, from the power of Satan to the true God.

This vegetarian devotee had lived in the temple with the expectation of getting high merit, yet at the same time he had not minded living in the greatest filth of sin. At once he broke with everything of the old life because he had obtained the very best—Jesus Christ Himself. As a thank offering he gave twenty dollars to the church. Now he lives in his own house and God has already used him in leading others to the Lord Jesus.

*From *China's Millions*.

A SYRIAN MISSIONARY'S EXPERIENCE

The red, summer sun had just dropped behind the Lebanon Mountains beyond the Valley of the Upper Jordan, and in the brief, beautiful, starlit twilight a little group of Americans sat conversing near their tents on a grassy knoll on the southern slope of Mt. Hermon. The leader of the group was the Rev. William K. Eddy, personally beloved and revered in every village and hamlet of all southern Syria. He was making one of his regular missionary tours among the churches and schools and the lower Lebanon field. The other members of the group were young American University graduates, teaching for a short term in the Syrian Protestant College and spending part of their summer vacation on this missionary itinerary. The young men were learnedly discussing telepathy, giving many incidents as illustrations of thought-transference.

As the sky grew darker and the stars brighter a lull came in the conversation and the missionary who had been silent up to this point quietly told the following:

"Late one night after I had been asleep for some time in my house in Sidon, I was suddenly awakened by a sharp sound"; (Mr. Eddy snapped his fingers loudly). "I sat up in bed; the room was quite dark, and it was raining heavily outside. A distinct voice came to me 'Go to the home of Elder Najeeb in Mukdoushi.' I arose, went out into the storm, saddled my horse and rode through the city streets and along the narrow mountain trails up to the village where the elder lived. At his house I dismounted and immediately the door was opened by the man and his brother. They said to me, 'We were expecting you. Father is here dying and you know he has never come Home. We have been praying for you to come to lead him to the Saviour.' I spoke with the father about the Way of Life and prayed with him, and the old man before long went with radiant face to his heavenly home. After saying good-bye to the sons, I mounted my horse, rode down to Sidon through the cold, beating rain and went back to bed."

The narrative ended without comment and we eagerly asked: "Was that telepathy?"

"No," quietly came the reply; "that was the Spirit of God calling one of His undershepherds to go out on the mountainside at night and bring a lost sheep home."

There was no more sophomoric discussion of the spirit world that night. We younger men had seen a vision on the very hillside where the transfigured Christ appeared to a little group of disciples centuries before. With deepened faith and feeling, evening prayer was offered and this lesson in Divine telepathy has never been forgotten.

GEORGE T. SCOTT.

Religious Work in Iceland

By DR. J. L. NISBET

Royal National Missionary of the Mission to Deep Sea Fishermen

CHRISTIANITY was embraced as a state religion in Iceland in the year 1000 A. D. Previous to the coming of the Christian religion, heathen worship was the rule, but an Icelander called Thorvaldur the Far-Traveled was converted while journeying in Europe. His faith was proved by his works, for on his return to his native land he took with him a Saxon bishop, who was instrumental in leading some of his fellow-countrymen to a knowledge of Christ. The exemplary lives of those few early believers spoke louder than any argument in words for the Christian religion. Slowly, but steadily, their influence spread until it reached the Althing (Assembly) itself, when the question was brought up as to whether Christianity should be admitted as *the* religion for all. There was a wide divergence of opinion, but while the debate was at its height a strange event happened.

A messenger brought the tidings that a volcanic eruption had occurred at Olfusa, and that the house of Thoroddur the Christian leader was in danger of destruction. The heathen affirmed that the gods were angry because of the undesirable "speeches" which were then being given in the Althing. To this Snorri Godi, himself an eloquent orator and a Christian, replied, "At what were the gods angry at the time when the very lava on which we are standing was burning?" Some of the heathen saw the point and remained mute. Others showed signs of being unconvinced, and a deadlock between heathen and Christian parties was imminent, unless the President used his authority as arbitrator. Bribery, evidently, was a common weapon in use to induce the patronage of the influential, and, unhappily, the Christian party sank to this alternative in order to accomplish their object. The heathen President retired to rest for a day, "so that he could think the matter over!" Then, calling the people around him after he had mounted the Logberg (the Rock of the law), he said, "Unless we have laws and religion in common there can be no abiding peace."

In the end both parties agreed to a loyal obedience to the code of laws and regulations proposed by him and ingeniously arranged to suit both heathen and Christians. The gist of this startling sample of heathen jurisprudence was: that *all* should become Christians by being baptized, but those of the heathen party who still desired to continue in their old practices and worship their other gods, could do so in secret. If done in the presence of witnesses, the punishment of outlawry would be inflicted. Thus Christianity became the state religion of Iceland, in an unhallowed atmosphere of conscious deceit,

and the fruit of that evil seed may be gathered in Iceland to this present day.

The first bishop to be elected, under the Christian *régime*, was Isleifur, who immediately afterwards was sent abroad to be consecrated. Many of the bishops undoubtedly were good men, and some were very learned, but from the record of their doings the superstitious element is very conspicuous, and a few were veritable Pharaohs. Gudbrandur was the first bishop to translate the Bible, several copies of which are still in existence.* Bishop Thorlakur was an able scholar, and gave to his people an original copy of the Scriptures. The New Testament had been translated even before their times, by the son of a bishop called Oddur Gottkalksson, while he was on a prolonged visit to Norway. The Icelandic Bible of to-day is in many respects an admirable translation, and can be bought as cheaply almost as our own, thanks to the British and Foreign Bible Society.

The tendency to idolatry and superstition in the early years made Iceland an easy prey to the influence of Roman Catholicism. It held sway until the time of the Reformation, when it was replaced by Lutheranism. In common with the Scandinavian countries, the State Church has remained so until now. It has one bishop, who until 1918 was appointed by the King of Denmark, and whose seat is in Reykjavik. His bishopric or diocese is divided into forty deaneries, and these are subdivided into approximately 280 parishes. There are also two ordination bishops, who ordain the bishop after his election. In spite of these elaborations the fact remains that true religion and spiritual life is, and always has been, at a low ebb.

The natural trend of the Icelandic mind is not in the direction of spiritual or religious things, but rather towards materialism and fatalism. Recently spiritualism and theosophy have caused the pendulum to swing to the other extremity in a number of cases; but the bulk of the people remain as before. The rising generation appears inclined towards agnosticism, both blatant and cultured. Religious influence is in fragments. A smattering of almost every religious cult in Europe may be found in Iceland, but no sect or system has any hold on the people.

Some lay the blame for the dearth of spiritual life at the door of the State Church. They argue that as the State is political nothing but what is political can grow out of it. The free gift of God cannot be extorted by law. Christians cannot be *made*, except by a whole-hearted surrender of the will. Therefore, they deduce that the proper method is the Free Church. But the Free Church idea has been tried, without success. It is in every respect the same as the State Church, save for the fact, that it is *free* from the partnership of a political state. There are not more than half a dozen free Churches in the whole island, the largest being in Reykjavik. The

*There are copies in the British Museum and the British and Foreign Bible Society Depot respectively. Moreover, the writer has one. (It was written in the year 1584.)

movement is roughly a quarter of a century old, and as it has few advantages over the State Church it makes no headway at bringing in the spiritual emancipation of the people.

Neither of these Churches has Sunday-schools or Bible classes for young people. At the age of fourteen the children are confirmed and made members of the visible Church. A year or so previous to confirmation they commence a course of "religious instruction," which mainly consists of committing to memory the Catechism and carefully selected Bible stories. This forms part of a preacher's duties. The children with few exceptions dislike the Catechism, and are either coaxed, or forced to learn it, or perchance encouraged by the promise of a new dress, a watch, a lamb, etc., when they have memorized it to satisfaction. With such a prelude, one is not surprised to find that when confirmation has been attained the child bids farewell to everything associated with these unpleasant memories of coercion in younger days. This without a doubt is one of the root causes of the spiritual lethargy so prevalent in this isolated island. A few are fighting for religious liberty on strictly evangelical lines, and they maintain that the Church must be free, supported only by the free-will offerings of the Christian community.

When a religious service is being held, it is not uncommon to see the members of the congregation go in and out of church at will. Those who know the Icelanders do not attribute this to a want of reverence, but to a lack of good manners. Many of them have a deep reverence for God, His house and service, but that reverence is not expressed in our way. They look upon such a building as a place of friendly welcome and perfect freedom.

The life of the clergy is unenviable. The stipend paid by the state is so small as to necessitate some other occupation in addition to their clerical office, in order to live at all comfortably. Many have interests in fishing industries, but mostly they are farmers. This serves to keep the clergy in close touch with everyday life among the working folks, but it has the disadvantage of an unequal yoke. The spiritual side of the parson's life is stifled and cramped by the secular. His thoughts are more concerning his profits than his own spiritual life, and his sermons suffer in consequence. He conducts the services from a sheer sense of duty. The ritual is gone through in a formal, lifeless way, and whenever it is over his "walk and conversation" center around business again. There are a few splendid exceptions, especially among the town clergy, but this in the main is true of most. The fact, too, that each parish minister has two or even four churches to serve does not aid spiritual matters much. The rule is to preach *once* every Sunday, and, therefore, if he has four churches, all the people can get is one service every month.

Times of spiritual revival and refreshment have never been known in Iceland, at least not on a large scale, as we have seen in most

other Christian countries. The custom, is, as far as possible, to keep one's religion to oneself so as to escape the ridicule and satire of others. Another item evoking displeasure is the taking of a collection at a religious service. The joy of giving to the Lord and the cause of the Gospel they have never experienced. An annual levy is put upon every person above fourteen years of age, according to law, "for the maintenance of church and clergy." This is collected with the taxes in the usual way. Apart from this no offering is asked for, and at the services one never sees the bag or plate, so common in our churches. Many even grudge bitterly the annual assessment for religious purposes!

A New Era in Southern Methodist Missions

World-Wide Results of the Great Centenary Campaign

BY ROBERT B. ELEAZER, NASHVILLE TENNESSEE

Editor of *The Missionary Voice*

IN MAY, 1919, the Methodist Episcopal Church, South, took the most notable step in its history—the pledging of \$36,000,000 of new money for missions in the great Centenary campaign. The pledges covered a five-year period, and when added to the normal expected income from regular sources made a total of \$53,000,000. Up to the first of January collections on these pledges had exceeded \$9,000,000 over and above the normal income for missions. The distribution of the first year's receipts, aggregating about \$6,000,000, was made last April, a large proportion of the amount going to the several departments of the Board of Missions.

The natural result has been a great extension of the missionary activities of the Church. Eighty-four Centenary missionaries have been sent out to the foreign fields, and scores have been added to the force at home.

A long overdue building program has been inaugurated, including the erection of or provision for scores of churches, schools, social settlements, missionary residences, hospitals and the like, both at home and in China, Japan, Korea, Mexico, Cuba, Brazil and Africa. The native force also is being expanded in each of these fields and constant search is being made for qualified men and women to further augment the missionary ranks. Five hundred are to be sent during the five years.

The end of the Centenary period, therefore, should find the personnel and equipment of Southern Methodist work in the several

fields multiplied two or three fold, and its influence and effectiveness increased in even greater measure.

One gratifying result that could not be certainly foreseen is the fact that in every foreign field the native Church has been encouraged and inspired as never before. Centenary campaigns have been put on in nearly all the fields, with a program emphasizing spiritual resources, stewardship and evangelism, and resulting in a great access of evangelistic zeal and self-support.

The Chinese Church, for example, voted to attain full self-support within the Centenary period, so as to release all mission funds for pioneer work. Japanese Methodists have been wonderfully stirred, and have set a financial goal of \$300,000 to be used for the extension of the Gospel. Among other objectives, the Japanese Methodists propose to open missions in Manchuria, Korea and Formosa.

In Korea the emphasis has been largely on evangelism. Thousands of new believers have been enrolled in the mission and scores of new church groups have been organized. The revival seems to parallel that of some years ago.

In Cuba the Methodist churches conducted their financial campaign just prior to that in the United States, and many oversubscribed their allotments two, three or four times. "It was a wonderful revelation to the Cuban church of its ability to undertake great things for God," says one of the missionaries.

Bishop James Cannon, speaking for Mexico, says, "Wherever the Centenary idea has been presented among our Mexican people, it has appealed to their loyalty and inspired them to sacrifices far greater probably than those of our members in the United States." In no field has the financial response of the native Church to the Centenary appeal been greater in proportion to ability than in Mexico. The Chihuahua Church alone, with a membership of 150, subscribed \$17,348 (gold), or more than a hundred dollars per member. There are not many churches in the homeland that did as well.

The Centenary also made it possible for the Church to enter several of the European countries in this time of great need, when immediate physical relief and moral reconstruction were imperative. Our work has embraced the care of orphans, hospital service, relief kitchens, distribution of clothing and other forms of social ministry, as well as the preaching of the Gospel, the beginnings of an educational program and plans for a publishing plant to supply France and Belgium with Christian literature. Some fine properties have been purchased in Brussels, Warsaw and Prague, and an extensive and well-rounded program is being laid out for Belgium, Poland and Czecho-Slovakia. In each of those fields the workers are meeting a hearty response. The outlook in Czecho-Slovakia is reported as especially hopeful.

REFLEX RESULTS

But these objective results of the Centenary, however great, are by no means all. It brought to the Church reflex blessings beyond all telling.

The new emphasis on prayer led multitudes into a deeper spiritual life and resulted in the setting up of thousands of family altars.

The gospel of stewardship was preached as never before in pulpit and printed page. A hundred thousand men and women were led to consecrate the tenth of their incomes to God and thereby acknowledge His ownership of all. Only those who have taken the step know what fuller consecration it implies, what blessing it brings, what transformation of the whole round of life!

Never before have we known such general enlistment of the rank and file in the work of the Kingdom of God. During the Centenary campaign literally hundreds of thousands of men and women went earnestly "about their Father's business." That impetus will never be lost. Because of it the Church will be stronger, more vital, more efficient to the end.

The evangelistic campaign was another of the great reflex blessings, resulting in a hundred thousand conversions and reclamations. Indeed, the whole Centenary program was of the very essence of revival, a reconsecration of the Church to God. The evangelistic campaign was a logical and inevitable sequence. And the end is not yet, for the new vitality will continue to exercise itself as an evangelistic force, at home and abroad.

In brief, the Centenary, enlarging our vision, strengthening our faith, pointing out our opportunity and obligation, calling us to deeper consecration, and offering the privilege of fuller cooperation in the divine plan, has meant great blessing to the Methodist Episcopal Church, South, individually and collectively. What it shall mean to the multitudes without, waiting in darkness for the light, only eternity can tell. For them its blessed work is just begun. The sacred obligation resting now upon the Church at home is to see that it is carried to completion.

THE CHALLENGE OF THE MISSIONARY TASK

Dr. Jowett some years ago preached a sermon in which he pleaded for more of "the wooing note" in the pulpit message of the church. Recently he preached in his own Westminster Chapel pulpit in London a sermon, calling on the church to tone up its utterances to a more stalwart ring of challenge, especially in addressing the young men of this time. "We preachers," he said, "have just opened gates into quiet, green pastures, and the sheep come lazily in and go to sleep." In another part of the sermon he said: "Little appeals breed dwarfs; big challenges rear up giants." Evidently the famous preacher has come to the conclusion that after all "the wooing note" can be overdone.

The Earthquake and Missions in Kansu

BY MISS S. J. GARLAND AND OTHERS

THE disastrous earthquake in the northwest of China on December 16th caused a terrible loss of life and damage to property. As the worst damage was done in places where there are no foreigners, it is difficult to get reliable details as to the extent of the disaster. The reported loss of life varies from 1,000,000—a Chinese official report—to 100,000 a “conservative” foreign estimate. The earthquake was felt in several provinces. Fengsiang and Lungchow, in the west of Shensi, reported numbers of people killed and many houses destroyed, but the worst effects were in the east of Kansu.

At Kuyuan, where the ground opened in many places and spouted forth black water, the death toll has been officially estimated at about 40,000. Six hundred died inside the city, which is entirely ruined. Thousands are homeless. Kuyuan is one of the outstations of the China Inland Mission, two days' journey north from the central station of Pingliang. The Mission premises there are in ruins, and the caretaker and his family are wounded. A letter from Mr. G. Townvall, dated January 13th, tells of twenty-one cart loads of severely wounded people who had just arrived, being sent by the official of that place to be cared for at the hospital in Pingliang. Another letter tells of the shortage of food supplies owing to so much wheat and other grain having been buried in falling caves and ruined villages.

The seriously affected area stretches about 135 miles from east to west and 100 miles from north to south, so that it is difficult to get any adequate conception of the aggregate of suffering caused by this visitation.

Mrs. Robert C. Parry of Lanchow writes that at that station of the China Inland Mission much damage was done; chimney pots fell all over the place; walls came down; big cracks appeared in the house walls; but all the hospital building (the Borden Memorial Hospital) remained intact. When the first shake was over, Dr. Parry had a time going all over the place seeing to things and trying to comfort frightened patients, nurses, etc.

Dr. Robert C. Parry received a personal letter from the magistrate of the city of Tsingningchow, stating that a great many of his people were suffering from terrible injuries, so that he could not bear to look at them. He wrote beseeching the Christian missionary to come and help them. This official is known to be an exceptionally enlightened man, an “almost persuaded” person, working entirely for the good of his people. Apart from the claim of suffering humanity, the above seemed an additional reason for responding to his urgent

request. In consultation with Dr. and Mrs. Howard Taylor and other fellow-workers, it was decided that he should go. Dr. Parry writes:

"The road took us through the most desolate regions and was extremely difficult to travel in some places. But, by the help of God, we did the seven stages in six days. The last three days traveling was most difficult and in fact quite dangerous in places. If you could but see the destruction, involving life and property, all along the way, you would understand when I say we have not felt we were enduring any hardship at all as compared with these poor people.

Saturday night we slept (or rather tried to sleep) in our carts, amongst the ruins of the once snug townlet of Tsingchangih. Now there is not a house left standing, and the people seem completely disheartened. Of all the places we have seen that seemed about the worst. Over fifty people killed, many injured, and large numbers of animals destroyed. Sunday we struggled over about fifteen miles of broken country, and that night slept on the ground between the carts with plenty of straw underneath us and lots of bedding to cover us. Hearing that the remaining fifteen miles to Tsingningchow was almost impassable and might take two or three days, we slung our bedding, etc., on our cart mules, leaving the carts behind in charge of a friendly carter, hired two men to carry the medicines, etc., and then tramped it.

The magistrate had received no news of our coming, but welcomed us royally. We are now installed in the official residence (a tent in his inner courtyard), with the fairly intact public library as our dressing room and dispensary. The magistrate has posted proclamations throughout the city and country urging the wounded to come. At his order a gong is sounded in the streets when we are ready to receive patients, so we are kept busy.

The official report gives the following figures for this city and suburbs alone: killed, 635; wounded, 1,159; impoverished, 3,330, fed from the official granaries; property, 4,000 to 4,500 houses destroyed. This prosperous city is practically in ruins. The people are living in tents and sheds.

Pray for the work here, and for this official, Cheo T'ing-uen, who is indeed a man among ten thousand, whose chief fault is a tendency to self-satisfaction. He has been here three years, and is beloved by the people. He lives simply (is wearing his father's old clothes as a matter of fact) and is expending the proceeds of his office for the betterment of the people. Since coming here, he has established a free hospital, a home for poor children and a public library. He has put down gambling, deals severely with swearing and fighting in the streets, and is tackling opium smoking and foot-binding with a courageous hand. He has introduced knitting of woolen and cotton garments from locally spun yarn, which he has taught the people to do. On the occasion of the earthquake he ordered his men to rush out and

call the people from their houses. Returning to his own house he knelt down and prayed to "Shang-ti" (God) to slay him and spare his people. The walls fell in around him, even striking him, but still he prayed on. When all was over, he felt that God had spared him for the people, who certainly would have been thrown into complete confusion and disorder by so overwhelming a disaster. In the succeeding days, though fasting and mourning himself, he rendered splendid service by ordering the immediate rescue of those entombed alive, the speedy burial of the dead, provision of food and clothing for the impoverished, the lending out of eighty tents in his yamen to the homeless, while he and his family and men slept on the ground without any shelter for some days until the tents could be returned by those able to construct shelters from the debris of their ruined homes.

Ma Shan-ren, the leading Moslem ecclesiastic in this province, with his third son and hundreds of co-religionists were amongst the victims of the earthquake—one of my patients was in personal attendance on this celebrated leader of the "New Sect" at the time of his death. Daily, from ten in the evening on (from nine on special occasions) this man prayed for hours into the night. That fateful evening, he dressed at six p. m. and went to the mosque early, with his sons and attendants. At seven p. m. the earthquake came and but few of the worshipers escaped. My informant, a native of the city, was carried here several days later. His home was in Saku, a long valley, mostly inhabited by Mohammedans and it is rumored that about 10,000 of them were buried by the falling of the mountains on either side of the valley which have filled it up level.

The people are at their wit's end, not knowing what is going to happen next. The Governor and all other officials have had special worship in a rigged up tent on the north side of the Yellow River in Lanchow. Special prayers were read by the Governor and confession of sin made in the hope that these tremors might cease. There are also daily processions in the city to appease the gods. A great many of the people are coming to the mission chapel on the main street to listen to the Gospel.

A message from Kansu states that the Moslem outbreak which was threatened there has not materialized as a widespread movement, undoubtedly owing to the earthquake, in which the Mohammedans saw a warning from Heaven. The death of Ma Shan-ren and other Mohammedan religious leaders through the collapse of caves, houses and city walls seems effectively to have stopped the plan for offering resistance to the central government.

Over 500 Moslem leaders are said to have been buried in the ruins of the place in which they were holding a religious conference. As a result of this catastrophe the Mohammedans have changed their attitude toward the central government.

Christian Chinese in the Famine*

A YOUNG Chinese appeared a few weeks ago at one of the American relief stations in the famine province of Chihli, North China. He was hungry and almost worn out by days of travel across the desolate, baked plains as a cart man with a consignment of grain and clothing. He asked that he be put to work as a helper at the station.

This young man attracted attention. His manner was not that of the ordinary worker. His clothes, though worn, were of the finest quality. He spoke English that was remarkable for its perfection, and his intelligence was obviously of a high order. Asked where he came from, he named a city and province in the south. He was up early in the morning and labored until late at night. No work was too exhausting or humble. When his own duties were out of the way for a moment, he turned instantly to some other activity. Under such energy as this the efficiency of the station increased rapidly.

After weeks of service this young man disclosed the condition which had sent him hundreds of miles from home in a section of the country where there was comfort and plenty of food, to labor day and night on scanty rations for the service of the famine stricken. He was the son of a wealthy family. Its social and political connections were of a high order, and the youth was sent to the University of Peking to prepare himself for a government or diplomatic post. While at the university he became interested in Christianity. He took the theological course and was a constant attendant at church and mission services. He began to write to his parents regarding his intense absorption in the alien religion. Opposition was instant. His family discussed the matter with him and tried to show him the folly of his ways, but no threats or pleadings had any effect upon his determination.

When the young man had completed his studies at the university and returned home, there came a final family crash. His father told him to leave the house and he returned to Peking where, with some student friends, he went out into the famine districts.

A letter written to a friend in Peking gives his picture of the conditions against which all China is struggling.

"The famine conditions in the three districts which I have visited, —Jaouang, Lihsien and Poyeh, with populations approximating 250,000, 200,000 and 90,000 respectively—are pitiful in the extreme. The poor and unfortunate country people on whom we ourselves, in ordinary times, depend in no small measure for the necessities of life, are now eating dried leaves, the bark of trees, millet husks and anything that will help to keep them alive. To make matters worse, many of them have neither fuel nor sufficient clothing."

*From *The Christian Work*.

Women Who are Transforming the Orient*

In celebrating their jubilee the Woman's American Baptist Foreign Mission Society brought representatives from its fields in order that the women who have supported the work so loyally might actually see the type of woman who is the direct result of the educational and evangelistic work of Foreign Mission Boards.



DR. MA SAW SA OF BURMA, KHANTO BALA RAI OF BENGAL, AND DR. Y. NANDAMAH OF SOUTH INDIA

First among these women is the Burman representative, Dr. Ma Saw Sa, F. R. C. S., head of the Lady Dufferin Maternity Hospital, Rangoon, Burma. She is the first Burman woman to secure a college training and is a fine type of the educated, Christian professional woman of the East. She was a daughter of one of the early converts and secured her education in the Baptist girls' schools in Burma. On her graduation she determined to enter college and as there was no college for women she was admitted, with two other students, to the men's college in Rangoon. She did remarkable work

and was graduated with honor, after which she went to Calcutta University, crossing the Bay of Bengal, a great undertaking for an Oriental woman at that time. Here again she did excellent work and secured a Fellowship for Dublin University where she spent two years in advanced study, graduating with the diploma of Fellow of the Royal College of Surgeons. On her return to Burma the Government secured her to take the place of the superintendent of the Lady Dufferin Maternity Hospital. Here she is training a class of nurses and is meeting the great need of women who are, even in Burma, without medical aid. Dr. Ma Saw Sa, while not actively engaged in the work of the Mission, is a devout Christian and a loyal supporter of all the work for her own people.

Khanto Bala Rai represents the Christian teacher, and comes from the girls' school of Midnapore, Bengal, where she has been doing educational work. She has secured two years of college training and is anxious to complete her course and win her degree. Her father was one of the early Brahman converts, rare in those days. He suffered great persecution and was cut off from his own family, but remained loyal and brought up a beautiful family of girls.

Dr. Nandamah comes from South India, from the Lone Star Mission in the Telugu field. The Board at home seriously considered giving up this field and just on the verge of abandonment God sent a great blessing, which resulted in the baptism of thousands. Among them was Nandamah's father, who became a Christian preacher and teacher. When his little daughter saw in the Nellore Woman's Hospital an Indian woman doctor she determined that she, too, would follow that profession. There was no place where she could get her training except in the extreme north, six days' journey from her village home. One

*From MRS. H. W. PRABODY.

can appreciate the courage and determination which led her to leave her home and go to Ludhiana where she spent four years, returning to take her position in the hospital in Nellore. Twice in the absence of the American doctor on account of illness Nandamah was able to take charge. She is to be one of the doctors in the new Jubilee Hospital in the Deccan. Her beautiful Christian character and her desire for the spiritual life of her people will make her an invaluable helper.



MISS KAN EN VONG OF CHINA

From China we welcome Kan en Vong, a name with a lovely meaning, Grace Sweet. She was adopted by Dr. and Mrs. Sweet, of the Baptist Mission in Hangchow. She had been sold for \$4.00, and was given to these loving missionaries who have cared for her as their own child. They are rewarded in the wonderful success which she has made of her life. She was trained in the Union Mission school at Hangchow and became a teacher in the kindergarten department of the normal school. She is studying kindergarten in addition to representing her country at the Jubilee.

An interesting personality in the group is Madame Kolatorova, daughter

of the first Baptist pastor in Bohemia. We have here an example of the literary worker. She is editor of a Christian paper in Prague, and has shown great ability. She has been urged to accept a position as editor of a secular paper, but prefers to devote herself to active Christian work through writing and social and community service.



MADAME KOLATOROVA OF PRAGUE

There has not been up to this time any mission work for women in Czecho-Slovakia, and when such work begins it is hoped it may be under the direction of the women of that country rather than through missionaries sent from here.

There is also a Japanese representative who is taking a course of Bible study in America preparatory to resuming her work as dean of the Osaka Woman's Bible School.

Here we have in this little group of women from the Far East types of the work that all our Woman's Boards have been doing for the past fifty years,—the Christian teacher, the Christian missionary doctor, the outstanding professional woman, with great influence because of her position, and her loyalty to Christ, the new woman of central Europe who is to be a factor in the salvation of Europe, the highly trained Bible teacher and the Christian mother and evangelist.

BEST METHODS

MRS. E. C. CRONK, EDITOR, 156 FIFTH AVENUE, NEW YORK

PASS ON YOUR METHODS

Some one sent us the story of a church across the continent where the minister put a method into practice by which his whole congregation was benefited. On the other side of the ocean a missionary found inspiration and practical suggestion in the same story. Then an entire conference put the plan into operation. North, South, East and West, eager workers were helped by the plan passed on by one woman.

"Pass it on"—the story of some method that you have used successfully in your society or brotherhood or congregation or community. Send your successful methods to the Editor of the Best Methods Department so that ten thousand other people may share the benefit.

REQUIREMENTS OF A SUCCESSFUL READING CIRCLE

1. One person who believes in the possibilities of missionary leaflets and is determined to make the most of them.
2. Seventy-eight heavy manila envelopes $4\frac{1}{2}$ by 10 inches.
3. Three hundred and twelve interesting leaflets.
4. An old calendar with large figures.
5. A young woman or a young man who is willing to give some time to doing the Lord's work.
6. A pastor who believes in his missionary society and will help in its work.

How it Was Done

No amount of paper plans have the force of the actually tested and tried recipes. The woman in the case of the successful testing of this particular plan is Mrs. S. W. Weiskotten, of Brooklyn. She realized that only a very small number of people in her church were reading the many interesting missionary leaflets that came to her.

"In some way we must get these good leaflets into the hands of more people," she said. She selected 104 of the best leaflets she could find and ordered three of each. Then she put four leaflets, each on a different subject into each manila envelope, thus making twenty-six different sets with three of each set. This gave her seventy-eight envelopes to start with. A printed number cut from the old calendar was pasted on the envelope so it could be readily seen and the envelopes could be quickly exchanged. A complete list of contents of each envelope was listed so that if a leaflet or an envelope was lost it could be easily replaced.

A young woman took charge as Reading Circle Librarian. She gave out the envelopes after church services, at Sunday school, and at society meetings. She listed members of the congregation and noted number of envelopes as she gave them out so she could tell at a glance what envelopes each one had previously taken. The envelopes were to be kept not longer than two weeks and were then exchanged for others.

And the pastor—what did he do? He told all about the plan at one of his services and enlisted the interest and cooperation of the entire congregation as the pastors who really “help those women” seem to know how to do. Further announcement was made at various society meetings. Later a committee called on every family into which the envelopes had not gone and explained the plan and purpose of the Leaflet Reading Circle with the result that a large part of the congregation is now having the benefit of the splendid leaflets of the church as they are issued from time to time, instead of only the “faithful few” of the Missionary Society.

ABSENT AND FORGOTTEN

TRY THE RICE CORRESPONDENCE COURSE FOR REMEMBERING

In the majority of societies, it is apt to be true that the members who are absent are very frequently forgotten. Not so in the Roger Williams Memorial Baptist church of Washington, D. C. Mrs. L. M. Rice, who is superintendent of the Extension Department, is constantly in touch with the women who cannot or do not attend the meetings. In addition to the quarterly packets of literature prepared especially for the Extension members, she sends to the “shut-ins,” to members who are out of the city, and to the homes not represented at the missionary meeting, a mimeographed letter each month.

This is not a letter that can be ordered from National Headquarters by the thousand, to fit one society as well as another. It is a letter which tells all about the meeting at Roger Williams Memorial Baptist church, an interesting letter that brings to the absent members who longed to be there, an inside glimpse of what happened; a breezy letter that makes the people who wonder what the missionary society is doing, understand that things are really being accomplished; a society letter with delightful little per-

sonal items about the folks who were there and what they did.

Mrs. Rice's Christmas letter will be suggestive to many other leaders or Extension or Home Department Secretaries:

DEAR ———:

We had an unusually fine meeting of the Woman's Society yesterday, with a splendid attendance and several visitors from other churches; also some of our Extension Department members enjoyed the day with us.

Mrs. Shimmick, who was to lead the devotional, is ill, so Mrs. Johnson, our pastor's wife, brought the Christmas lesson to us. She said in part, “Three gifts are spoken of in the Bible for us to remember: First, John 3:16, God gave His Son to a sin-cursed world because he loved us; second, Mark 10:45, Christ gave Himself, died for us that we might live; third, Mat. 2:11, the Wise Men brought their treasures to Him, gold, frankincense and myrrh, to show their love for Him. So we should give of our treasures, not to father, mother or child first, but to our Saviour. ‘In as much as ye have done it unto one of the least of these (in China, Russia, Armenia, all the world), ye have done it unto me,’ and more children will die from starvation in Europe this winter than the number of men killed in the war.

“Let us in America, the only country that can celebrate Christmas in a material way this year, make the little child smile through the Christmas morn.”

Mrs. Blakely told that the ladies of the White Cross at the meeting Tuesday, had cut and basted four dozen each of doll dresses, doll comforts, and six dozen pretty bags for the little Indian Sabbath-school scholars in Phoenix, Arizona. Also that a box of nice clothing is partly packed to be sent to Rev. Riddle and family. He is pastor of a mountain church on a salary of \$300 per year.

Extracts were read from some lovely letters received from some of our out-of-town members, Mrs. Grenning, Mrs. Rempes and Mrs. Evelyn Clark; and also a most beautiful letter from Miss Spieden, telling of her trip up to the time she reached the Language School in Nanking. We all enjoyed every word of it and are looking forward to the next one.

Mrs. Read, in *Current Events*, spoke of the World's Sunday School Convention that has just been held in Japan, that there are 100,000 Christians and 150,000 Sunday-school scholars, showing the progress made and the difference from 100 years ago, when foreigners were forbidden their ports. She spoke tenderly of the death of the sweet singing evangelist, Mr. Charles M. Alexander, who wrote the “Glory Song.”

Mrs. Arthur G. Dunn, who is gifted with

such a lovely voice, sang a beautiful solo.

Circle No. 3 presented the third chapter of the study-book and Mrs. Hunter, Mrs. Johnson, Mrs. Read and Miss Grace Johnson took part.

We have another dear missionary to add to our personal knowledge and prayer list, in Mrs. Dr. Leshner, who spoke to us in the Mizpah class, and also yesterday. She and her husband, who is also a medical missionary, went out eleven years ago from Trenton, N. J., to Swatow and Chowyong, China. They minister to 250,000 people in their hospital and mission. They are obliged to use corners of their church room for a hospital, and in spite of inadequate facilities are turning many from idolatry to Christ. Instead of being called foreign devils, as they were when they first went out, the people bow very respectfully and say "Payong," which means, "Peace to you." They expect to sail January 8th, to take up their work with a vision of what South China will be in two generations hence.

A very dainty and bountiful lunch was served us by Mrs. Nelson and her committee, and the decorations were red and green.

With best wishes for a very Merry Christmas, I am,

Sincerely yours,
 Mrs. L. M. Rice,
Extension Dept. Sec.

THE MOUNT HOLYOKE STAY-AT-HOME DEPUTATION

Versatile leadership, a fine type of imagination, and deputation reports plus some thorough investigation and research resulted in one of the most unusual and helpful mission study groups reported. This was one of the Mount Holyoke Mission Study classes which was modeled after the deputation which last year visited mission lands under the auspices of the Federation of Woman's Boards of Foreign Missions of North America. The ten members of the class were assigned to the five commissions into which the Federation Deputation was divided, two each going on the commissions for: Education, Evangelism, Social Service, Medicine, Economics.

The aim of the various commissions was "race appreciation, or seeing the world as God sees it and seeing missionary work in its real light." Each member sought true Christian internationalism.

Most interesting investigation and reports were made.

A PROGRAM BY MAIL

Truth is unchanged and unchanging, but methods of presenting unchangeable truth may frequently be changed to good advantage.

Miss Jessie Cross, of Michigan, suggests an interesting variation in the form of a Program by Mail.

After the devotional and business parts of the program are concluded the president announces that inasmuch as mail order supplies are so much in use she wants her society to be strictly up-to-date, so she decided to try a mail order program, which, as is usually the case with mails, seems to be late. A knock sounds, and the postman in uniform or with badge enters with a sack of mail.

The president opens the sack and distributes the mail that has been previously prepared and addressed. She asks that no one open her mail until called on to do so. There are in the sack:

1. *Letters addressed to various members.* These should be opened and marked extracts read. Real letters from real missionaries may be obtained in some instances. Extracts from articles and letters in missionary magazines may be copied. Foreign stamps may be secured to make the letters more real.

2. *Post cards.* A number of cards (one for each member, if society is not too large) should be received from the different fields and should each contain some short, snappy bit of information. Mission Board headquarters will supply the cards and the committee can write the messages on them.

3. *Newspapers.* Some copy of a foreign paper, or of a missionary magazine with a poem, an article or some notes marked. Marked passages to be read.

4. *A roll of music.* This should be a missionary or devotional song, addressed to a musician who is prepared to sing it.

5. *Photographs.* Secure one or more interesting missionary pictures. May be actual photographs or reprints cut from magazine and mounted on cardboard. Members receiving these should be prepared to tell something about each picture.

6. *Parcel post.* Various articles may be wrapped in parcel post packages, curios from mission fields, laces or other work of industrial missions. Short stories or incidents connected with each may be told as they are unwrapped. If a social hour is to be added all the refreshments may come in parcel post packages:

A box of sandwiches,
A package of tea,
A sack of lemon drops (for the tea),
A box of wafers,
Candied ginger or dates, or whatever is to be served.

In some societies it might be possible to make the entire meeting a surprise except to a small committee, care being taken to assign parts of the program to people who can take the part without advance preparation.

All parcels should be wrapped with care, and foreign stamps pasted on when possible.

MISSION STUDY PLAN FOR CONFERENCES

At the 1919 sessions of the New Wilmington Conference Miss Anna Milligan, the Educational Secretary of the Board of Foreign Missions of the United Presbyterian Church, worked out a Mission Study plan which proved successful, and which is suggestive to cities or communities or churches in which several classes use the same textbook.

September 11, 1919.

"We used the book, 'New Life Currents in China,' by Mrs. Gamewell, which is divided into six subjects. The first chapter is the political chapter. The second, third and fourth deal with the medical work; the fifth with the industrial; the sixth with the educational; the seventh with the social, and the eighth with the Church in China. There is no pedagogical reason why one chapter should precede another. We worked out this plan on the supposition that the eighth chapter could be taught first

just as well as the first, and that the second could be taught last as well as second.

"Our leaders had very little time to prepare for the work owing to the lateness of the edition of the book, and so I devised this plan in order to make it possible for each teacher to become expert along a special line. I submitted to the leaders the topics and asked them to make a choice of the topic they would choose to present. Each fortunately had his choice, and so when we prepared for the work each prepared on just *one* chapter and focused time and energies and research work all upon that one chapter.

"When we arrived at New Wilmington we found that we had about forty missionaries on the ground who were able to help us out in putting our plan into effect. So we divided them, according to their preference, into teams. Those who preferred to deal with the political situation went with the political leader. We sent the doctors with the teacher who had the medical chapters, the school leaders with the one teaching the educational chapter, and the others according to their preference. It was wonderful to hear those missionaries tell of their own work and their own experiences in India, Egypt, and the Sudan, verifying the facts presented in the book.

"The class leader was prepared to develop the points brought out in the chapter by Mrs. Gamewell, and drew out the members of the class along the line that she wanted to stress, and then she asked the opinion of the missionaries as to those same problems in India, Egypt and the Sudan, comparing and contrasting with the statements of Mrs. Gamewell. The teacher gave opportunities for the members of the class to ask questions, and to express opinions with reference to these points and made the classroom a real laboratory for the study of our work in all our fields.

"Classes did not move, but leaders with teams went to a different room and a different group each day, for the six days.

"Members of the study classes had opportunity of meeting the missionaries personally and of becoming better acquainted with them than ever before. They went to them with questions after the class hour was over. Some took their names and addresses, not only at home, but in their fields, and promised to cooperate with them in any way possible. They determined to send such supplies and helps to them as the missionaries may use in their work hereafter. All in all it was a perfectly delightful period. I believe it is a method of work that will be continued in the coming years in our summer conferences.

"I have thought perhaps in a town where there are five or six churches, each church might organize a class and provide a leader for one chapter. If there are missionaries available, that will be very fortunate. If

there are not missionaries available, there might be provided a team of the young people who would become expert in other fields and go about with each missionary study class leader from class to class, prepared to play the missionary's part on the work of his adopted field. Each missionary, or each young person representing the mission field, might dress in costume, or wear a badge telling what country he represents and become so familiar with the other mission field that it would be possible for laboratory work to be done in each of the sessions."

WORKING TOGETHER

The Philadelphia Conference of the Women's Home Missionary Society of the Methodist Episcopal Church has been especially happy in developing plans for the working together of its four secretaries of Young People's Work.

The conference is divided into four districts and each district has a secretary of Young People's Work. On the second Saturday of each month the Conference Secretary of Young People's Work invites her four District Secretaries to an informal luncheon at her home at one o'clock. The afternoon is spent in prayer and in earnest discussion of the best methods of doing the work. Plans are made for the coming month. The National Secretary of Young People's Work was their guest one month. Other national or conference officers are occasional guests, so that the district secretaries have opportunity to get clear ideas of the relationship of the various departments and learn to know the entire work.

These monthly conferences bring the secretaries very close, both in fellowship and in service. The Conference Secretary has the entire territory before her and is ready with suggestions for the organization of new circles and the following up of inactive ones.

These informal meetings of conference secretaries have resulted in delightful fellowship, helpful cooperation, a Biblical sharing of each others burdens and responsibilities, and an

exchange of good ideas and methods of work.

RELIGIOUS EDUCATION AT LINCOLN

The leaders of the churches in Lincoln, Nebraska, realized that some concerted effort on the part of all the churches was needed to supplement the work of religious education being done by each denomination through its own agencies.

The five downtown churches decided to cooperate in a summer school. A meeting of the five pastors was held, a committee of ten, two from each church, was appointed, and a director was chosen.

The church with the best equipment in its plant was chosen as the meeting place, and a director for the school was selected.

The committee of ten set the dates for the school, determined the courses to be offered, selected the teachers, made a tentative budget and assumed entire responsibility for the school.

Four teachers were secured, each to receive \$2.00 a morning. In addition four others who were situated so they could do so, offered their services without salary, as the work progressed. A carpenter from one of the large New York factories came every morning to teach simple lessons of carpentry. The boys crowded around him eagerly. Volunteer teachers also helped with the sewing, and the sewing room proved a busy and popular room during two forty-five minute periods each day.

Almost all of the children elected a course of art work. The work was closely correlated with the Bible study which all the school has the first period.

The missionary training of the school consisted not only in the actual class periods of Bible and missionary teaching, but also in the bringing in of children of other nationalities, and the practical lessons of world brotherhood and everyday Christianity.

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY

UNION CHRISTIAN COLLEGES FOR WOMEN OF THE ORIENT

Thousands of women throughout the country have responded to the call for the International Christmas Gift for these colleges. There were many reasons why the whole objective was not gained, chief among them the call from Mr. Hoover for \$10 gifts for starving children in Europe and later the pitiful call for famine relief in China. There were also many other calls and special reasons why those who might have given could not at this time.

Notwithstanding all the difficulties we are able to report a considerable amount raised through the efforts at Christmas. The gifts in pledges and cash are something over \$200,000. To this the cooperating Woman's Boards have added about \$300,000, and \$200,000 have been received from the Laura Spelman Rockefeller Memorial Fund. This amount has already been sent and the work is beginning in the colleges.

In response to the appeal from the Joint College Committee on these union colleges, representing the Boards cooperating, the trustees of the Laura Spelman Rockefeller Memorial Fund have granted approximately \$1,000,000 on condition that \$2,000,000 more is raised. Plans are under way for the completion of the work and committees have been organized in the various states. The only state thus far to secure its full quota is the little state of Rhode Island. Others, however, have made a good beginning. It is proposed to continue the work of organizing the states and the issuing of suitable literature. In the autumn a special effort will be made to complete the entire amount. The Boards interested in the colleges are making preparation to enter into a well-planned campaign. It is hoped that all will be in readiness by November and

that we may secure the entire amount within the first two weeks of December. Each state will have its quota and it is hoped that many states will assume the expense of a building for one of the colleges.

The amount asked, \$3,000,000, does not seem excessive for seven institutions, of which two are medical schools, requiring very expensive equipment.

It is a matter of great encouragement to the Joint College Board that the Associated Collegiate Alumnae took action, at its recent convention in Washington, approving the plans, and will have a part through its branches in the securing of the funds. It is also hoped that women's colleges throughout the country will share in this important piece of Christian internationalism.

It is expected that literature will be ready for the summer schools. A very simple pageant called "Lighting the Christmas Candles" was used in the East last winter, and resulted in very generous gifts. With some revision it will be presented again and offers a suggestion for Summer School programs.

In these colleges we find hope for the future. We cannot expect to evangelize great races except through their own trained Christian men and women. Hitherto the women have had scant attention and while in Japan the Government has made very large appropriations for thirty-three universities for men, not one dollar has gone into the higher education of women. "There are more licensed prostitutes and geisha girls in Japan than young women in high schools."

These colleges, four of them born during the war, will not in any degree meet the needs of these vast populations, but will serve as models and will train the first Christian educators and leaders among women.

It is, perhaps, the greatest work that Woman's Boards have before them, to finance, staff and equip these Christian centers of higher education. Beginning fifty years ago, with an illiterate womanhood, Woman's Boards of Foreign Missions have built up an educational system which culminates today in these colleges. It would be disastrous to all the work if they were allowed to fail for lack of funds. Even those Boards not actively cooperating in their support must use them, since there are no others for the training of their students and for that reason it seems just that there should be a public appeal in which all denominations should unite. It is also to be noted that colleges in America have not depended wholly upon gifts of women for their support. Wellesley, Vassar and other great institutions have profited from large gifts of men. We believe there are many who might invest in like manner in these colleges for women in the East, realizing that what is done for women will have a great effect on the nation. China cannot build a republic on an illiterate womanhood; Japan will never be a Christian nation "fit to enter the family of nations" until she has Christian leadership among her women who are so wonderfully qualified to take higher training; India, whose women are still enslaved through the customs fostered by Hinduism and Buddhism, cannot be free until the women are made free.

Laura Spelman Rockefeller

An Appreciation

The women who are to receive the great blessing of higher education through the gift of the Laura Spelman Rockefeller Memorial Fund will wish to know something of the woman in whose name this gift is made.

Mrs. Rockefeller was a teacher in her early life. She was a devoted Christian and in every relation of life she carried her Christian principles to the very end. Her pastor, now President Faunce of Brown University, in

speaking of her recently, referred to the fact that she was always, unless prevented by illness, present at the prayer meeting of the church, keenly interested in every detail and most valuable as an advisor and helper.

Mrs. Rockefeller was very gentle and modest, always effacing herself, but quietly she accomplished a great work. Keenly intelligent on all matters of education and missionary interest she unassumingly and generously met hundreds of needs.

While she left to her husband and son the administration of larger gifts they were deeply influenced by her interest and spirit, and have perpetuated her life and memory in the great Memorial Fund which bears her name.

There have been many valuable gifts made to women. One of the most beautiful in the world is the tomb, Taj Mahal, which an Eastern king built in the memory of his wife. In this memorial we find the possibilities of a far more beautiful, living gift which is to shine in the lives of thousands of Oriental women. Mrs. Rockefeller, in her quiet loveliness as a Christian woman of highest culture was a model for all Christian women. May her life and spirit be perpetuated in this memorial, as her name will be.

THE SUMMER SCHOOLS OF MISSIONS

All up-to-date missionary societies are looking forward to Summer Schools. We are presenting a list just received from Mrs. J. Harvey Borton, Moorestown, N. J., chairman of the Committee for Summer Schools of the Federation of Woman's Boards of Foreign Missions. It is extremely important that every missionary society have at least one representative at one of these schools. The lectures on the textbooks, Senior and Junior, the valuable sessions on Methods, the inspirational evenings with missionaries, the simple, effective pageants, and above all the fellowship together, one heart, one mind, is of untold value. If you have not decided, decide now to go to your nearest Summer School.

1. New England and the East

Joint Conferences—Home and Foreign
 Mountain Lake Park, Md., Miss Susan C. Lodge, 1720 Arch St., Philadelphia.
 Chambersburg, Pa., Miss Mary C. Peacock, Torresdale, Pa.

Council of Women for Home Missions
 East Northfield, Mass., Mrs. Taber Knox, Warwick, N. Y.

Federation of Women's Boards of Foreign Missions

East Northfield, Mass., Mrs. William Waters, 156 Fifth Avenue, N. Y. City.
 Chautauqua, N. Y., Mrs. T. E. Adams, 2033 East 88th St., Cleveland, Ohio.
 New Wilmington, Pa., Miss Anne Milligan, 200 North 15th St., Philadelphia.
 Oxford, Pa., Rev. L. E. Rife, 2145 North 2d St., Philadelphia.

2. Southern States

Federation of Women's Boards of Foreign Missions

Tuscaloosa, Ala. (colored), Mrs. W. C. Winsborough, 257 Field Building, St. Louis.
 Montreat, N. C., Mrs. M. C. Porter, 2828 Perryville, Pittsburgh, Pa.

3. Middle West

Joint Conferences—Home and Foreign

Winona Lake, Ind., Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.
 Bay View, Mich., Miss Carrie Barge, Delaware, Ohio.
 Minnesota, Minn., Mrs. W. U. Smith, 1044 Marshall Ave., St. Paul, Minn.

Federation of Women's Boards of Foreign Missions

Tarkio, Mo., Mrs. J. F. Witherow, Tarkio, Mo.
 Lakeside, Ohio, Mrs. John Mitchell, Box 54, Sta. A, Cleveland, Ohio.
 New Concord, Ohio, Rev. J. K. Montgomery, D.D., New Concord, O.
 Wooster, O., Mrs. Smith Conley, 57 S. Champion St., Columbus, Ohio.
 Xenia, Ohio, Rev. Joseph Kyle, Xenia, Ohio.
 Lake Geneva, Wis., Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.

4. Western States**5. Southwestern States**

Joint Conferences—Home and Foreign
 Oklahoma City, Okla., Mrs. H. S. Gilliam, 2244 Oklahoma City, Okla.

Council of Women for Home Missions
 Dallas, Tex., Mrs. L. P. Smith, 3319 Drexel Drive, Dallas.

Federation of Women's Boards of Foreign Missions

Dallas, Tex., Mrs. M. C. Porter, 2828 Perryville Ave., Pittsburgh, Pa.

6. Pacific Coast States

Joint Conferences—Home and Foreign

Mt. Hermon, Cal., Mrs. J. C. Aleter, 21 Mountain Ave., Oakland, Cal.

Council of Women for Home Missions

Los Angeles, Cal., Mrs. E. Y. Van Meter, 4972 Pasadena Ave., Los Angeles, Cal.

Federation of Women's Boards of Foreign Missions

Los Angeles, Cal., Mrs. S. B. Hicks, 138 East Ave., Los Angeles, Cal.

THE KINGDOM AND THE NATIONS

This study book, issued by the Central Committee on the United Study of Foreign Missions, is a study of the Religious Reconstruction of the World. It seemed desirable to the committee to have a forward-looking young man write such a book, and Dr. North was secured as especially fitted for the work. The committee was very anxious that the religious side of reconstruction should be made prominent. There have been so many cures for human ills in these last years of war that have not proved efficacious. There is only one possible cure and that has not been tried to any great extent. There can be no settlement of the world's present unrest except in the plan which God Himself gave.

Dr. North makes this point very clear in every chapter of his book. He has presented the plan of the book in the Introduction leading up to the six chapters—

Chapter I. Japan and Korea.

Chapter II. China.

Chapter III. India, Islam and the Near East.

Chapter IV. Africa and Latin America.

Chapter V. What the World Needs.

Chapter VI. What is Required of Us.

In addition to the latest information on these countries furnished in part by the Surveys of the Interchurch World Movement, and in part by his own extensive travels in the East and careful study, Dr. North has given us

in the last two chapters a remarkable challenge as a Christian Church.

This is not essentially a book for women, though every Christian woman should study it. It should be considered by the whole Church and might well be used in our colleges as a textbook.

In the last chapter Dr. North points out that there are two ways in which we may hope to attain our end as a Christian Church, one by evangelizing the nations of the world and the other by Christianizing our international relations.

The book will be taught at Summer Schools and should be in the hands of pastors and Christian leaders throughout the country.

"A Noble Army"

This is the title of our Junior textbook by Ethel Daniels Hubbard, published by the Central Committee on United Study. The little volume of six chapters aims to reach the elder Juniors or Intermediate grade from twelve years old and upward, a simpler book being provided for younger children by the Missionary Education Movement.

The missionaries of the Cross are the army which is to conquer the world through the great host who are to be brought under the captain, Jesus Christ, through their efforts.

The Introduction presents the plan of the book. It is not merely a series of disconnected biographies. The six chapters follow the kinds of work that Jesus did here on earth. In the first chapter, "The Smoke of a Thousand Villages," we have the story of Moffat at work in the home, and in evangelization among the dark tribes of Africa.

In the second chapter, "The Boy with Five Talents," we find the work of Jesus as teacher exemplified in William Carey.

In the third chapter, "The King of the Cannibals," we find in John G. Paton the pioneer reformer and

preacher among the South Sea Islanders.

In the fourth chapter, "The Hermit of the Himalayas," we see in the life of Mary Reed, Jesus ministering to the lepers.

In the fifth chapter "The Veteran of Van," we find Christ, the Healer, through George Raynolds, the typical medical missionary.

In the sixth chapter, "Service Stars," we see in Mary Morrill, who won her gold star in martyrdom, the spirit of Him who laid down His life for humanity, and not in vain.

We believe this book should have a larger use than in the Junior Mission Band. We commend it to Sunday-school teachers of boys and girls of twelve years and over. It is too late to wait for our appeal for volunteers until our boys and girls have gone to college. Jesus was twelve years old when He said, "Know ye not that I must be about my Father's business?"

THE ANNUAL REPORT

The Annual Report of the Federation of Woman's Foreign Missionary Societies is filled with interesting material. The story of the Christian Literature Committee and its great work under the leadership of Miss Kyle, the work of the student committee, and the Union College committee, then the story of the Central Committee during its twenty-one years of service and the account of the Birthday Party, with a report of the Committee on Summer Schools would furnish a delightful program for local federations or woman's circles in the churches. Send for the report (price 20 cents), on sale at all Woman's Boards.

The Deputation Report also would make a delightful program for women who wish to be in close touch with the rapidly moving progress of Woman's Foreign Missionary Societies. To impersonate the women who went on this trip, returning to tell the great stories of woman's work in the Orient would form a delightful and unique program.

NEWS FROM MANY LANDS

AFRICA

Central Africa's New Cathedral

TWENTY years ago the London Missionary Society entered the Luapula Valley and occupied the area around Kazembe's—a country where Livingstone began his pathfinding. There the L. M. S. has labored effectively until they have about forty out-schools and 5,000 adherents. Recently a new brick church has been erected at Mbereshi, and Dan Crawford, who is known among the natives as *Bwana Nkonga*—"the Gatherer of the Peoples"—was invited to consecrate the building. Many Europeans came, including government officials and high churchmen, and King Kazembe with all his retinue. Mr. Crawford opened the Gothic door with a great ivory key carved from an elephant's tusk from the local marshes. The key was afterwards presented to Mr. Crawford in a casket of local mahogany.

Moslem Voters in Algeria

A MONG other political reforms introduced by France in Algeria is a liberal franchise for the native population. Although this law has been in force over a year, the Mussulman population has so far made no use of this opportunity. Of the 50,000 Kabyles in the town of Algiers not one has exercised this privilege. The probable reason is that the Mussulman does not care to buy political status at the price of surrendering his native customs. Polygamy, extreme ease of divorce, special laws of succession (women only inheriting half as much as men and eldest sons receiving most often three-fourths of the father's estate), are so engrained in the Mussulman soul that any renunciation of them would seem impossible to practically the whole of the native population.

A Chief Becomes a Christian

AMIANI, an influential chief over several East African tribes, who was once a cruel and wicked ruler, has recently become a Christian. The following letter to a missionary worker of the American Friends' Mission at Kaimosi shows his change of heart:

Myself here Chief Amiani today am praying God and wanting to be a Christian. Also I am wanting to meet with the Christians at Kaimosi all the days truly. Also I have put away all of my seven heathen wives. I have not one left. They went home the 18th of May. Also I am wanting a Christian wife and I am trying to get one truly.

I am praying to God every day. Greetings to all of the white people truly.

My words are finished.

Myself your friend,
CHIEF AMIANI.
American Friend.

A School at Chikore

AT Chikore, East Central Africa, two hundred miles from a railway and in the heart of the forest is a mission school so largely attended that most of the classes have to be held outside the building. After the morning session all the boys are required to work in the field. The hoes are placed on the ground, a signal given and the boys rush in and grab the hoes. This is not due to an eagerness for work, but each boy scrambles to get the smallest hoe. Many of the pupils come direct from heathen kraals.

A Visit to Barotseland

MISS C. W. MACKINTOSH, author of "Coillard of the Zambesi," has been making a tour of African mission stations under the Paris Evangelical Mission. Of the Basutoland Mission she writes:

"A truly marvelous work is being carried on here by the ordained native pastors, who outnumber the European staff, and by the hundreds of evangelists, schoolmasters and

Bible women. About two thousand converts from among the heathen have been added to this Church during the last year. The discipline of the 'Fora' (French) Church, as it is called, is exceedingly strict. From its first founding ninety years ago, mercenary marriages and the brewing and drinking of strong beer have been forbidden to communicants; wives of polygamists, except the first and only legitimate wife, must separate from their husbands, and the spirit as well as the letter of I Cor. vi. has been followed, 'Have no fellowship with the unfruitful works of darkness.' The Anglican and Roman Catholic Churches have from their first arrival in the country countenanced all these three evils; consequently many who have been taught and converted in the 'Fora' prefer to join a Church which allows liberty in these respects."

Miss Mackintosh was most impressed on her journey with the spiritual opportunities in connection with the ministry of healing. In a territory larger than England and Scotland she found but one qualified physician. Drugs are scarce and costly and an appalling amount of disease prevails, especially leprosy.

New Station in Nyassaland

NATIVE Christian Conventions are held annually in connection with the Nyassaland Industrial Mission, when "the tribes of the Lord go up" to the central stations from all the outlying areas. The meetings last year were held as usual at Likubula and Ekolo, and a third convention was held at Nkate, a district which has only recently heard the Gospel. It is a testimony to the success of the mission that a convention was called so soon. Groups marched in from the various villages, each headed by the village teacher, singing native hymns to old familiar tunes. Meetings were held nearly all day long, especially on Sunday, and such numbers assembled that the throng outside exceeded the number within the building. The first baptism in this district took place

on the closing day, when thirteen were baptized.

Life of Faith.

The Africa Inland Mission

THE Africa Inland Mission, founded in 1895, is now reaching twenty different tribes in 40 mission stations. There are 183 missionaries, of whom 156 belong to the American Section and 27 to the British and Australian Section.

The territory occupied includes Kenia Colony, British East Africa, with 18 stations and headquarters at Kijabe; Tanganyika Territory (three stations south of the Victoria Nyanza); the Belgian Congo (20 stations west and northwest of Lake Albert), with headquarters at Aba. The Mission is also extending westwards along the Velle River and northwest along the border of the Congo State. It should prove an important factor in arresting the southern march of Islam.

Mr. Hurlburt is now on his way back to America. His daughter, who was a valued helper, died in London en route.

Industrial Institute at Quessua

THE Methodist Board of Foreign Missions has recently purchased 8,000 acres of farm land in Portuguese West Africa for a demonstration farm and trades school for African Negroes, on the model of Hampton and Tuskegee Institutes.

The high cost of living in Africa since the war has caused hardships to the native population. Cotton cloth and iron hoes cost five times more than in 1914. Before the war, plantation hands wore three or four yards of cloth around them, now only a half a yard is used, and many natives wear only the skin of some bush cat or gazelle.

Establishment of the farm and trades school forms part of a plan to raise the economic status of the African natives necessary for successful mission work on a large scale.

A brewing plant, which was located on this newly acquired tract will be converted into a sugar mill.

The Exiled Herero Christians

WHEN the Herero insurrection broke out in 1904 the Mbandjerus tribe left the land of their fathers and practically disappeared. They wandered through British Bechuanaland as far as Lake Ngami and most of them settled there, but a small group of about 1,000 reached the Zambesi River and located near a German military station. They had been Christianized by Lutheran missionaries, and last year two Hermannsburg workers from the northern Transvaal visited them and found that they had built up a little village and erected a church. An evangelist named Ephraim and a deacon named Timothy were ministering to their spiritual needs. When the visiting missionaries arrived, fifty adult candidates for baptism were presented, and sixty-one children. After a two-weeks' stay among them, the tribesmen urged the missionaries to accept a thank-offering of \$175. Thus a little group of exiles, in a strange land and surrounded by heathen environment, has maintained the pure worship of God and demonstrated the vitality of the Christian faith. *Rhenish Society Report.*

African Parable of Indecision

NATIVE preachers are very apt in their practical illustration of Christian truth. In a sermon on the text "Why halt ye between two opinions," a Nguna teacher gave an illustration culled from local mythology. A bird on Nguna was thirsty and wanted water. Hearing the sound of a running stream on Efate it flew away in that direction. While flying it caught the sound of running water from another direction and at once turned on its course. After flying for some distance the stream on Efate again attracted its attention, and the poor bird, with the sound of both streams in its ears, was unable to determine which one to select. At length, tortured by thirst and overcome with exhaustion, it fell dead between the two streams.

MOSLEM LANDS

Cairo University and the Sultan

THE Sultan of Egypt recently expressed himself as looking to the new American University at Cairo to produce thoroughly trained men of high moral character. The attitude of the one hundred and fifty students, two-thirds of them Moslems, may be summarized somewhat as follows:

"Offer us what you have and we will study it. We expect you to stand by your principles, to be Christian, as well as American, thorough and confident in your heritage, and built upon the experience and ideals of your race and nation. This does not commit us to subscribe to your religious confession; but it does mean that we are ready to investigate what you offer, for today is the day of inquiry in our land as it has never been before. We want to get at the truth in science and history, and to make thorough investigations along moral, social and political lines. You say the foundations of Western success are in its conception of God and man, or in Christ's teachings. Then show us that and prove it."

This is indeed a challenge to the leaders in this undertaking.

United Presbyterian.

Purity Campaign in Egypt

THE fight against the prevailing immorality in Egyptian cities has already been described in these columns. Individuals have been turned back from evil paths, and some have been converted; some streets have been placed "out of bounds" for soldiers, and a few resorts have been closed. But this is a very inadequate result in removing degrading influences. Something is needed in governmental reform, and still more in giving the Gospel of Christ to these thousands who are living and dying in ignorance and sin.

Immorality in Egypt, as in other countries, is a menace to physical health as well as to moral and spiritual life. Police statistics show that the

number of government licensed women in Cairo alone in 1916 was 1,755, and in 1919, after peace was declared, the number had decreased only about ten per cent. A great scourge of disease broke out in 1916 as a result of the prevalence of immorality among soldiers stationed in Egypt. The number of unlicensed women given over to vice is estimated at over 7,000 in Cairo alone.

Mr. A. T. Upson, with one or two brave and devoted helpers, is waging a persistent warfare against this evil. He is doing educational work through tracts, is rescuing some from the downward road, and is stirring the government to action. The work of Sherwood Eddy in Egypt was very effective in awakening a sense of sin among the young men, and one thousand of them, who had been addicted to vice, filled out cards asking for spiritual help. The fight against this sin must be:

(1) By appeals to authorities to close disorderly resorts and to prohibit vile exhibitions and evil literature.

(2) By prayer to God for the sinners and for those engaged in combating the evil.

(3) By active preventive, rescue and corrective work. The "Alliance of Honor" is growing, and at Minia one hundred members joined the society in one evening. There is need for more workers in cities and towns, in colleges and homes. Pray for the work and the workers.

The Y. M. C. A. in Turkey

THE Young Men's Christian Association is an important factor in the reconstruction of the Near East. The relation of the Association's religious service to the Eastern churches is one of the problems presented. Thus far the feeling of the Greek and Armenian patriarchs has been most friendly, as they have observed the beneficial results of the work. The question of discovering native Christian leaders, and of training them is also paramount. The present program is confined to Sunday afternoon meet-

ings for men, and a few Bible classes. Attendance at the Sunday meetings averages fifty.

The bringing of Turkish youth into contact with other nationalities, including the Armenian, makes for future conditions of harmony, but there is great need for a practical school of religion where the laity may be trained in the study of the Bible, of religious thought and progress throughout the world and of methods for the application of religion to everyday life in Turkey.

Near East Relief Work

IT IS estimated that approximately 2,790,490 Armenians are still living, out of a pre-war population of about 4,000,000. According to the annual report filed with Congress by the Near East Relief, receipts and disbursements for the year 1920 amounted to \$14,596,336.89, the total amount since the committee's organization being \$46,482,924.48. Flour and other merchandise bring the total relief valuation administered through this channel up to \$60,000,000.

As to accomplishment, the report shows 711 American and Canadian relief workers, including physicians, surgeons, nurses, mechanics, industrial experts, engineers, agriculturists, teachers, administrators, orphanage experts, supply, transportation and general relief workers employed on little more than a volunteer basis, while 87,291 native workers have been employed. The organization has maintained 63 hospitals, with 6,522 beds, 128 clinics, 11 rescue homes, 299 orphanages accommodating 54,600 children, and 56,039 children outside of orphanages.

British Girls' High School, Jerusalem

IN September, 1918, the Syria and Palestine Relief Commission found themselves obliged to take over a German Orphanage in Jerusalem, and decided to open it as a Girls' School. When missionary Societies were permitted to resume work in Palestine, the Church Missionary Society, the

Jerusalem and Near East Mission, the London Jews' Society and the United Free Church of Scotland Mission united in the plan of developing this as a Secondary School; the four societies agreeing to furnish the staff and be responsible for the funds until self-support is reached. Miss Warburton of the British Syrian Girls' College in Beirut is the Principal.

Opportunity is offered students to share in the intellectual life of the West without leaving Palestine. Older girls are given preliminary preparation for Law, Pharmacy, Archaeology and Agriculture.

Homeless Nestorians

THIRTY thousand Assyrian Christians are all that are left of 200,000 who lived in the mountains round about Urumia plain when the war broke out. Driven from their homes, their patriarch dead, with nowhere to go, they are being herded by the British government under guard in the Tigris valley. The British hoped to take them back eventually to their own district, but have failed so far to accomplish it. Great Britain would like to have the United States provide a refuge for them, and a proposal has been made to transfer them to Canada. They are a mountain-loving people, and in the hot lowlands of the Tigris they are ill and homesick. No one seems to know what to do with them, and unless some philanthropic, statesman-like mind undertakes a solution of the problem, these 30,000 Christians must remain in lower Mesopotamia, probably the most forlorn people in the world today.

Sarts of Turkestan

REV. G. W. HUNTER describes the Sarts of Chinese Turkestan as Mohammedans of a very bigoted type, although of late years a small percentage of them are inclined to be open and progressive. They number over 1,500,000, differ entirely from their Chinese neighbors and are generally known as Turki Sarts. They eat the flesh of horses, and one may sometimes see on the Yarkand bazaar

horseflesh for sale, with a yak's tail hung over it. The Sarts are fond of drum beating and dancing, and at their marriages and festivals, the monotonous drumming goes on for hours. Both men and women use a preparation of tobacco and lime, which is moistened and rolled into small pills; these are placed between the lip and teeth of the lower jaw. This preparation has an offensive smell and blackens and rots the teeth. Many are also addicted to the smoking of *bang*, a drug made from hemp, the continued use of which seems as degrading as the opium habit. The Sarts take full advantage of the lax Mohammedan laws regarding marriage, and divorces are common. Like other Mohammedans the Turki women are supposed to be veiled in public, but this custom is lightly regarded in Eastern Turkestan; in the West, however, Turki priests beat the women who have ventured to appear unveiled upon the bazaar.

INDIA, BURMA AND CEYLON

The Governor of Bombay's Testimony

AT A RECENT exhibition in Byculla, held by the Church of England Missionary Societies, Hon. George Lloyd, the governor of Bombay, made a significant statement as to the government attitude toward the missionary enterprise. He said in part:

"No one need have any doubts about the propriety or the wisdom of missionary enterprise. It is one of the definite things that we are under orders to carry out. Nobody can have any doubts about it so long as he is a true Christian, because the orders are clear and definite. Therefore it is only a question of ways and means and of enthusiastic workers to carry out that missionary enterprise according to the doctrines of the orders under which we all serve. Now, it is often said that government in this country is neutral. It is rightly so said. That is to say, that under the government in this country and the Empire there is freedom, full and complete, for all sects and classes of the people. But that does not mean in my humble interpretation that the government in this country should for that reason not encourage missionary enterprise and show it sympathy. After all, so long as we carry out our duty, which is to give

freedom to all religions, we still have a right to carry out the orders which we as a Christian government are bound to accept."

Dnyanodaya.

Needs of Burma

THERE were in Burma in 1918 about 280 hospitals and dispensaries for the medical relief of Burma's more than 12,000,000 people, which would make each dispensary responsible for something over 43,000 persons. Almost all these institutions were provided either by a government in sympathy with Christianity or by Christian missions, and only a negligible number by the people of Burma. There is an apathetic indifference to suffering in the public conscience of Burma. The blind in Burma easily numbered 17,000 last year, and when poverty is added the condition of the sufferer is terrible indeed. There are but two institutions for the blind in Burma, and none for the care of the 9,000 deaf mutes. Little or no effort is made to care for the mentally deficient, of whom there are at least 9,500. According to the latest government report there are but two insane asylums, the one at Rangoon being very much overcrowded. The number of lepers is not stated in the recent government report, but those afflicted move about freely in the country, without hindrance from any one. The number of rupees spent by Buddhists on temple support and religious observances would amply provide for the philanthropic work so greatly needed.

Jaffna Going Dry

THE echo of America's prohibition movement comes next from Ceylon. Principal Bicknell, of Jaffna College, writes:

"There is every hope that it will not be long before we shall be bone dry here. This will be difficult, as the people get their toddy from the trees, palmyra and cocoanut, growing in their back or front yards. In this movement our teachers and boys have taken an active part as general propagators of temperance sentiment. The

movement has not only led to the closing of certain taverns, but has influenced the government to take a different attitude from what it had before assumed. Further, it has led to the working together of Hindu and Christian, with the result that the feeling is more cordial than before."

Church Union in Assam

THERE are 50,000 Christians in the Khasi hills and 20,000 in the Lushai hills of Assam. On February 19, at Laitkynsen, Khasi Hills, the churches of the Welsh General Assembly were formally united with the Presbyterian Church of India. Forty years ago correspondence was exchanged regarding such an alliance, and a week of prayer was held for mutual help and guidance.

At the meeting on February 19, Rai Sahib Dhoni Ropinay said in the Khasi language:

"As a Khasi, I can see many ways in which we may be a blessing and receive a blessing from this union. We are hill people; but shall we always be a people closed in our hills? Shall we be like frogs which croak in the muddy pool, or like the fish that go into deep waters? When I was a child, we thought the world was bounded by our horizon. Since then we have learned differently and have followed the greater light. During the war, we went to France, Mesopotamia and Palestine. Khasis saw the great cities and ate their cold rice in the streets of Damascus. Shall it be longer said that we are stupid people? In times past, when we were not Christians, we made treaties with the plains people. Now that the Light of the Gospel has shone upon us, we join a union of His followers. May its purpose and result not be selfish, but to give that Light to the whole of India."

Church for Lepers in Siam

FUNDS have now been secured for erecting a new and adequate church for the leper Christian congregation at Chiengmai, and it is planned to have it ready for occupancy before

the end of the year. This leper church numbers two hundred, all of whom are joyfully looking forward to the possession of a church home. When Dr. and Mrs. McKean began their work at Chiengmai Leper Asylum, they began it with the specific prayer, in which they asked all their friends to join, that every leper who came to the asylum should become a follower of Christ. This prayer has been abundantly answered, as every inmate, with possibly one exception, has become a Christian.

Without the Camp.

CHINA

Compulsory Education

THE Ministry of Education is making an effort to enforce universal, free education for Chinese children. The province of Shansi, having a most enlightened governor, has set the standard and other provinces have been directed to establish free schools in the following order: in provincial capitals and commercial ports in 1921, in district cities in 1922, in towns with more than 500 homes in 1923, in centers of more than 300 homes in 1924; and in corresponding ratio down to 1928, when villages of less than 100 homes will be provided with schools.

This new scheme may have hindrances in the way as long as military disturbances continue and teachers are on strike because their salaries are unpaid. Parents are not yet awake to the need of education, and a national sense of the evils of illiteracy is essential before universal education can become a reality. Thirty times more money was spent in China last year for military purposes than for education. What an injustice to the future generations!

Chinese "Haystack" Band

THE second annual meeting of the new National Chinese Home Missionary Society was held in October, 1920, at Shanghai. Educated, trained Chinese, after the more than 100 years of foreign missionary work in their country, are now fairly launching their

own missionary work in a dignified, prayerful way. The responsibility is in the hands of the Chinese themselves, working with an Advisory Committee of Chinese and Americans. A welcome was given to the first party sent out by this new society, two men and four women, to the distant province of Yunnan, a distance in time as great as from America to China, and to a part of China in some ways as foreign to these missionaries as China is to Americans.

Swatow Celebrates Anniversary

THE sixtieth anniversary of the founding of the South China Mission (American Baptist) was celebrated in Swatow on October 21st. The spectacular feature was a school parade a half mile long. "More than 1,200 students, all in Christian schools and many training for definite Christian service, were in line to demonstrate what God hath wrought in sixty years. The growth from a single school with eight pupils paid for attending to 167 schools, with 5,565 pupils paying \$50,000 in annual fees is another modern miracle.

Relief of the Famine in China

OVER an area of a hundred thousand square miles in China famine stalks in grim desolation. This area has thrilling possibilities of missionary advance. No whiter field has ever been known.

In Tientsin there is excellent general missionary work, a flourishing boys' and girls' boarding school. Tehchow has a strong academy for boys, the Grace Wyckoff Memorial School for Girls, and the impressive Williams Hospital for men and women with Dr. and Mrs. Tucker in charge. At Lintsing two fine schools and another hospital in the care of Dr. and Mrs. Helliwell. Then at Taiku Dr. and Mrs. Hemingway have the Judson Smith Memorial Hospital, and the Oberlin-Shansi Memorial Academy perpetuates the memory of the Boxer martyrs of 1900.

American missionaries there have relinquished the tasks they love, for others that must be done. Their hearts are fixed on the famine-stricken people. They must save the lives of as many as they possibly can in the next four months. Every moment is precious. Every dollar put in their hands means a new lease of life for some sufferer.

Aborigines in China

THE aborigines, an apparently distinct race, are supposed to have entered China from the northwest, and to have been crowded into the mountainous southwest provinces where they now dwell. They number over 30,000,000. The Chinese call them "sprouts," and they call the Chinese "guest folk," meaning strangers. Their language, customs and methods of marrying differ entirely from those of the Chinese. The aborigines have their special courting grounds. The boys arrive with bundles of clean clothes, and slip them over their dirty ones. They whistle for the girls, who then come on the scene. In a few minutes one would perhaps see half a dozen shy boys singing their love songs in the company of as many giggling girls, who would respond in tones and manner peculiarly their own.

Christian work has gone on steadily among these tribes. It is said that at least 70,000 of them have come under the influence of Christian teaching within the past twenty years.

JAPAN—CHOSEN

An Ambassador's Tribute to Missions

HON. ROLAND S. MORRIS, recently the American Ambassador to Japan, in the "Annals of the American Academy of Political and Social Science," pays the following tribute to Christian missions:

"I like to think of those splendid statesmen-missionaries like Verbeck and Davis and Hepburn and Loomis, who went out in the late fifties and seventies and became the counselors and friends of the Japanese Government officials, and helped them in their early contacts with Western life.

"We hardly realize how much that educational and missionary work has done, because one can never value the effect, or estimate the force of an idea as it permeates into the body of the civilization of a people. They established a university. They established contacts. They guided the early students who came in such numbers to the United States. They formed that bond which has continued to exist between our two peoples, that bond of education in which thousands of Japanese young men have come over to study our institutions, to live in the atmosphere of our life, and go back there to live in the political, commercial and other interests of their country.

"One can hardly comprehend, in the study of the Japanese problem, the vast sympathy and affection that has been created in the Japanese people by the unselfish effort of the hundreds of men who have gone out there and educated those people through the past half a century. We must keep that as part of the background of any questions or problems that may arise between our two peoples."

Commission on Education for Korea

THE Government-General in Korea last January published the following three principles on which education in Korea is to be based:

1. That the educational system in Korea, in so far as circumstances permit, should be based upon the system of education in Japan proper;

2. That no disability should prevent the Koreans from receiving the full advantages of an education, under whatever system adopted, and even in case it should be necessary to adopt a different system of education for the Koreans;

3. That there should be a closer correlation between the schools in Korea and the schools in Japan proper.

It was further recommended that the common school course be extended to cover six years; that school age begin at six instead of eight; that one year be added to the course in higher common schools; that the course for industrial schools be lengthened from three years to five years; that a normal school be established; and that

plans be laid for the founding of a university.
Japan Evangelist.

NORTH AMERICA

Missionary Service Pins

IN RECOGNITION of faithful service the Presbyterian Board of Home Missions has awarded a service pin to fifteen workers who have served for twenty-five years or more. The pin is the board's seal in blue enamel surrounded by a rim of plain gold in which is engraved the year of entering the work and the year of the award of the pin. On the reverse side is the missionary's name.

New Headquarters for Bible Society

THE new home of the New York Bible Society, No. 5 East 48th Street, was dedicated on April 25th, with appropriate ceremonies. The Society was located for fifty years in the old Bible House on Astor Place. The new building is a gift to the Society from the estate of the late James Talcott, of New York.

The building will also house the Bible and Fruit Mission to the public hospitals of New York, of which Mrs. James Talcott is president, and the Female Auxiliary Bible Society. The McAll Mission will hold its board meetings there. The building contains an auditorium, with a capacity of 250, which will be available for meetings of all sorts, and is valued at \$250,000.

A Unique Church

THERE is a non-denominational church in California with about 2,200 members that supports 23 missionaries on the foreign field, in addition to all its activities at home. This church is only five years old and has no organizations other than the Sunday-school and Christian Endeavor Society. The members make no pledges, conduct no church fairs or sales; have no banquets or movies, but there is spiritual life, Bible teaching, Christian fellowship and devoted service. It is the "Church of the Open Door" in Los Angeles.

Court Trials and Religion

A RECENT grand jury in Chicago included a number of outstanding church leaders who were painfully impressed with the feeling that the oath as administered meant little or nothing to most of the witnesses.

The jurymen voted to have a placard printed about four feet square and hung up on the wall directly in front of the witness box, so that it stared straight into the eyes of every person who sat in the witness chair. This was the inscription that it bore:

"The Oath: The man who takes an oath enters into a covenant with God that he will act faithfully or testify truly in the case in which he is sworn."

The sobering effect on witnesses was so noticeable that the jury recommended an order for such a sign to be placed in every court room of Cook County. It appears to be simple logic that if the State expects a citizen to have a sufficient reverence for God to supply a compelling motive for honesty it should teach him in its public schools at least enough about God and man's accountability to Him to lay the foundations of that reverence.

Gospel Team Work

THE business men's gospel teams of the Chicago Y. M. C. A. have achieved a notable success during the past few months. Forty men from all walks of life have banded themselves together for a type of religious work that is receiving much commendation from the churches. The teams conduct services in the churches, as well as prayer-meetings, young people's meetings and revival meetings. During 1920 they led more than 300 services in more than 200 churches in Chicago.

One of the workers in these activities is Mr. C. F. Johnson, blind since birth, who has become the expert piano tuner of the Board of Education. Evenings and Sundays with his Bible for the blind, he speaks from pulpits or conducts meetings for young people.

Mormons and Polygamy

HEBER J. GRANT, president of the Mormon Church, is reported to have made an address in the Salt Lake City Tabernacle recently in which he uttered a warning to "certain persons among us who are declaring that they have been instructed by the Lord to perform plural marriages."

"Any person who attempts to teach other than the prevailing system of one wife for one man is sanctioning the practice of adultery, and any who enter such marriage are guilty of adultery in the face of God," President Grant said.

The Mormon Church is said to have excommunicated several members who had held to the practice of polygamy. This pernicious anachronism seems to have been on the wane for several years, and those familiar with the situation agree that polygamy will probably become extinct within the present generation.

New Commissioner of Indian Affairs

THE appointment of Charles H. Burke as Commissioner of Indian Affairs is a cause for gratification to the friends of Indians. He has served seven terms in Congress, and most of that time was a member of the House Committee on Indian Affairs. He has several times led the fight to protect the Indians from injustices and wholesale plundering.

Mr. Burke's name is associated with that of the late Senator Dawes in the matter of Indian citizenship. The Dawes Bill of 1887 gave authority to the Indian Bureau to individualize Indian land holdings, restricted the disposal or mortgaging of these holdings for a period of 25 years, and admitted to citizenship the Indian whose land was individualized. It was found that the granting of citizenship was immature and the Burke Act of 1906 postponed citizenship until the end of the twenty-five year period of trust. It guarded Indian interests by giving jurisdiction over the allottee to the United States during the quarter century period.

LATIN AMERICA

Gospel Supplants Pistol in Mexico

IN THE state penitentiary at Monterey, Mexico, the Methodist Church has held a religious service every Sunday for the benefit of the prisoners, for four years with little apparent result. The workers were inclined to be discouraged until the following letter was received from the prison warden:

"Before you came, the prison was indomitable; I had to go with pistol in hand to visit the prisoners; now I need no pistol, everything goes well. Come, because we need you."

These words were sufficient to cause the work to continue without interruption. A colonel who was in the prison for a few days, heard the Gospel. Today he is mayor of the town of San Nicolas de los Garza, and has invited the pastor to start work there, he himself offering to assist in obtaining a place for the services, as well as guaranteeing necessary protection.

New Parish House in Hidalgo

PACHUCA, Mexico, the capital of Hidalgo, has a native population of 40,000, and an English-speaking colony of 250. The Methodist Church, the only Protestant Church there, has opened a social center, and offers a program of service to the entire community. A vacant school building has been secured and fitted out with a piano, a library of 500 volumes, games, reading tables and athletic appliances. Mining companies have cooperated heartily in the enterprise.

Christian Advocate

Missionary Call from Honduras

IN HONDURAS ninety per cent. of the people cannot read and write. There is not a trained nurse in the Republic. A city hospital in Tegucigalpa presents an imposing architectural appearance, but the absence of trained nurses, and the insufficient equipment would hardly entitle it to rank as a hospital. The only bedding provided for patients is a red blanket for each canvas cot, which frequently is used by successive patients without

washing. Here is a field ripe for the harvest, entered one year ago by the American Baptist Home Mission Society.

Coe Hayne.

Brazil Closes Lotteries

AN IMPORTANT step toward national righteousness was taken in Brazil when the Federal Government decreed that all public lotteries must cease from March 1, 1921. Lotteries have been one of the open sores of Brazil, giving employment to thousands of people, while morally destroying hundreds of thousands. The State of S. Paulo has up to now been receiving, at present exchange, some £39,000 every year, by way of royalties received from lotteries organized within its boundaries, and had just put up the price to £50,000 a year—in other words, had “farmed out” the lottery business. Other states did the same, and the Federal Government as well.

Stewardship in Chile

ASTRONG evangelistic movement in Chile has culminated in a large addition to the churches at Easter. Each pastor has been acting as his own evangelist, holding local institute meetings and organizing his church into groups which met regularly for prayer and conference. Each group, under supervision of a lay leader, prayed for some certain person or some particular part of the work each week, and every member of the group was expected to bring new members to his group. At the institute meetings there were talks and lectures on the stewardship of service, when the church members were shown their individual responsibility for some particular phase of church work.

Few Chileans have ever felt any responsibility for supporting their church, and most of them spend their income within a few days after receiving it and live from hand to mouth until the next pay day, pawning their possessions if needs become urgent. With stewardship literature as a basis, missionaries have sought to

encourage regular church contributions, with noticeable improvement in both spiritual and financial conditions.

The Continent.

EUROPE

Missionary Service League in England

THE recently formed Missionary Service League is the outcome of an effort to coordinate all the activities of the Church Missionary Society, and is a development of the Gleaners' Union. One of its aims is to enlist the service of the younger people of the church, and to create a fuller knowledge of missionary apologetics. Membership is open to anyone over sixteen years of age. The “C. M. S. Gleaner,” which becomes the League's official organ, will be changed next year to “The Church Missionary Outlook.”

Temperance Vote in Scotland

ALTHOUGH the face value of the Scottish temperance vote seems disappointing, no country making an initial trial of local option has gone farther. Forty per cent. of the people voted either for complete elimination, or drastic limitation. The areas of largest population, in Glasgow and the West, showed the strongest anti-liquor vote and the largest reduction of licenses. The fishing towns of the North put drink under the ban. The act required that electors voting for change had to number at least 35 per cent. of the whole electorate, and that of the votes recorded at least 55 per cent. had to be in favor of “no-license,” if it was to be carried. Had a simple majority of votes cast been allowed to rule, there would have been eighty-five instead of forty-one prohibition areas.

Work for Jews in Paris

MENTION was made in the January REVIEW of work among the Jews of Paris as being conducted by the London Mission to Jews. This new work is under the direction of the Hebrew Christian Testimony to Israel, and not the London Mission. Two women workers, Miss Stenius and Miss Juvelius, a Finnish deacon-

ess, who is a fully trained nurse, are in charge of this work. In addition to the distribution of Christian literature, principally the Gospels in various languages, homes are visited and classes and meetings are held in a limited way. The present great need is for an adequate building where all the work can be concentrated, and a Bible depot and free library opened. Twice a week the children are gathered in some Protestant church for a Bible class, and once a week the mothers come for a sewing class and Bible instruction combined.

Work for Russian Prisoners

ONE outcome of the Gospel work for Russian prisoners in Germany during the war, carried on by an American committee, is that some twenty of these prisoners who were converted have been given an opportunity to study further in preparation for evangelistic work among their own countrymen. Pastor Jack is conducting such a small school in Wernigrode.

In spite of the paragraphs in the Bolshevik Constitution, explicitly granting liberty of conscience and freedom of religious propaganda, the Bolshevik leaders do all they can to prevent the preaching of Christianity to Bolshevik prisoners and troops. In some of the camps there are flourishing churches and in Salzroedel, Germany, one has 60 members, including many Bolsheviks. The American committee is supplying Bibles and Pilgrim's Progress in Russian.

ISLANDS OF THE SEA

News from Tahiti

IT IS a little over a century since the first missionaries went to Tahiti, and it was twelve years before the first converts were received. Papeete, a harbor town, is now the center for missionary work, as here the Islander can "see life" and men and women from near and far islands gravitate to this point, and settle in little communities. One such from the Cook Is-

lands has a small church. Tahiti is divided into eighteen parishes and Morea into four. There are also a number of smaller islands over which the mission exercises control. The churches are conducted very largely along Congregational principles. There is a training college for native pastors, the course extending over four years. At present there are nine students.

Much of the educational work is carried on by the Paris Missionary Society, although there are some government schools.

Importance of Winning Moros

BISHOP BRENT has said that the American Government, by disarming the Moros and compelling them to send their children to school, prepared the way for missionary work among them so effectively that they will probably be the first Mohammedans to come over to Christianity in large numbers, and Bishop Oldham asserts that "the crux of missionary effort in Asia is in the Philippines." To the Asiatics, America appears as exemplifying in the Philippines that Gospel which missionaries are preaching at their doors.

Recently a Moro young man was ordained to the ministry. He is now carrying the Gospel to his kinsmen on Mindinao. The Moros once Christianized will apply the fearless zeal for which they are known to Borneo, Java, Siam and India, and with far-reaching effect upon these citadels of Islam.

Missionary Herald.

Family Prayers in Micronesia

ALL the Christians in Micronesia observe family prayers, both morning and evening. The signal for prayers is given in two booming notes produced from a large shell—an appropriate substitute for a bell in that land of shell and coral.

In Jaluit more than fifty have united with the Church, and there are many more candidates at all the preaching centers of the American Board Mission.

Missionary Herald.

MISCELLANEOUS**Jubilee of Woman's Baptist Society**

THE first of ten golden jubilee celebrations of the Baptist Woman's Foreign Mission Society to be held from the Atlantic to the Pacific took place in Boston April 26th-28th. This society for women was organized by 200 women in Boston, April 3, 1871. The opposition encountered can scarcely be realized in view of the subsequent achievements. Moved by the same convictions, Baptist women in Chicago also formed a missionary society, and these two organizations were consolidated in 1913. The society has now 257 missionaries, 1,025 schools, 122,968 pupils, 225 Bible women and 1,767 native assistants.

Conference on Fundamentals

THE third Conference on Christian Fundamentals will be held in Denver, June 12th-19th. The chairman of the Program Committee has indicated the following list of topics for report and discussion:

The Relation of Christian Fundamentals to Sunday-school Instruction.

The Relation of Christian Fundamentals to College Training.

The Relation of Christian Fundamentals to Theological Training.

The Relation of Christian Fundamentals to Church Work.

The Relation of Christian Fundamentals to Evangelism.

The Relation of Christian Fundamentals to Religious Literature.

The Relation of Christian Fundamentals to Social Service.

The Relation of Christian Fundamentals to World Missions.

Sunday-School Statistics

THE total Sunday-school enrolment reported at the Zurich Convention in 1913 was 29,848,041. Owing to the war it was impossible to gather complete statistics from Europe, but the following summary is based on the best information available. The total enrolment reported at Tokyo was 30,296,531:

	Sunday-Schools	Officers & Teachers	Pupils
North America	155,944	1,697,520	17,065,061
Central America	167	606	13,061
South America	3,246	16,203	146,141
West Indies	1,617	8,953	128,437
Europe	68,189	680,189	7,943,440

Asia	32,854	65,704	1,314,156
Africa	10,015	46,007	660,218
Malaysia	538	307	15,369
Oceania	14,856	71,336	423,823
Grand totals ...	287,426	2,586,825	27,709,706

Secretaries are now requested from Siam, Czecho-Slovakia, Ceylon, Malaysia and Korea. Additional workers are needed in Europe, India, China, Korea and South America.

Memorial to Dr. Stearns

TO PERPETUATE the missionary work of Dr. D. M. Stearns an organization, of which Mrs. Stearns is honorary president, has been effected. As heretofore, offerings will be received and forwarded without expense to the missionary work designated. Remittances should be made to the "D. M. Stearns Missionary Fund," and addressed to 167 West Cheltenham Ave., Germantown, Pa.

OBITUARY**Dr. Maxwell, of London**

JAMES L. MAXWELL, M.A., M.D., editor of *Medical Missions* and head of the London Medical Missionary Association, died March 6th, in his 85th year. Dr. Maxwell was for a time a medical missionary to China, and his two sons are now there in the double ministry of healing the sick and preaching the Gospel.

Dr. Maxwell also served several years on the Advisory Council of the Hebrew Christian Testimony to Israel.

Bishop Harris, of Japan

REV. MERRIAMAN COLBERT HARRIS, D.D., missionary bishop emeritus of Japan and Korea, died in Tokyo, May 8th, in his seventy-fifth year. Bishop Harris was appointed a missionary of the Methodist Episcopal Church to Japan in 1873, and had been three times decorated by the Emperor for meritorious services. He was especially successful in his work for the young men of the schools.

Bishop Harris was retired in 1916, and spent his last years in a home on the grounds of the Methodist College at Aoyama.

THE MISSIONARY LIBRARY

Russia in the Shadows. By H. G. Wells.
Illustrated. 12mo. 179 pp. \$1.50.
George H. Doran Co., New York, 1921.

"Our dominant impression of things Russian is an impression of a vast irreparable breakdown," says Mr. Wells. His account of his two weeks' visit in 1920 (most of the time being spent in Petrograd) is necessarily partial and superficial. It is nevertheless interesting to see the results of the Soviet government through his eyes. He believes that the present government is the only possible one at the present time, but control is held by less than one-tenth of one per cent. of old Russia. The Communist party numbers only about 150,000 adherents and the Soviet government is not a democracy or a rule of the proletariat, but a despotism, governing by force. The peasant farmers care not so long as they can live in peace. In the city of Petrograd almost all shops are closed; for a time train transportation was free—the result was bedlam; streets are in a frightful condition; everyone is shabby; the death rate has increased fourfold and the birth rate has decreased to one-half what it was formerly. Drugs and medicines are practically unobtainable and in hospitals operations are performed only one day a week. Fuel is also very scarce and food is poor and scanty. Mr. Wells, however, blames European imperialism and not Bolshevik rule for this misery.

Mr. Wells has great faith in his own opinions, but expresses disbelief in the Bolshevik doctrines and their prophet, Karl Marx. He admires their spirit and purpose, but not their program. The educational system in Moscow and Petrograd he believes to be good, but the moral conditions among the young people are exceedingly bad. Of religion they have none, but superstition still remains among the ignorant. On the whole, Mr. Wells' picture is inter-

esting to look at from a distance, but not reassuring. There seems little hope for Russia except in a regenerative movement.

Home Missions Council—Annual Meeting. Pamphlet. 270 pp. New York, 1921.

The Annual Reports of the Home Missions Council and the Council of Women for Home Missions contain valuable papers and discussions. These include reports on the Indians, migrant groups, the Negroes, immigrants, Orientals, Mexicans and rural communities. There are also financial statistics of sixty-three organizations, showing total appropriations of \$23,135,601, and the usual directory of Home Mission Societies.

Gotama Buddha. By Kenneth J. Saunders. 12mo. 113 pp. \$1.50. Association Press. New York, 1921.

Buddhism is one of the great religious systems of the East. It is, like Christianity and Mohammedanism, a missionary religion, but unlike Islam it has never depended for its extension on the use of force. There are many points of similarity to the teachings of Christ and many divergencies—especially from evangelical Christianity. The followers of Buddha number about 300,000 million—or more than any other religion except Christianity.

Gotama Buddha was a remarkable man. Although he was born about 500 years before Christ and was brought up in the midst of comforts and with the expectation of coming into a position of influence, he renounced all earthly advantages and indulgence to find peace. The story of his "great discovery," his wanderings, his teachings, his daily life, and the increase of his influence is worthy of careful reading. Many of Buddha's ideals are Christlike. The failure of Buddhism comes from the lack of power to carry out those ideals and

from the inability to reveal God and eternal life.

Mr. Saunders' life of Buddha furnishes valuable and reliable information for students, but is not a popular life of the interesting prophet.

Neighboring Americans. By Mary Clark Barnes. 16mo. 68 pp. 75 cents. Fleming H. Revell, New York, 1920.

The problem of making the foreigner into an intelligent, useful American citizen is one that calls for the best thought and Christian effort. Mrs. Barnes' first step in the solution is "plain neighborliness." She goes on to write of the way to bring this about—teaching English to adults, interesting the people in the Church, cooperating with Daily Vacation Bible Schools, public schools and libraries, and by distributing literature. She concludes: "Let us take for our symbol, not the brazen 'melting pot,' but a living tree, with many ingrafted stocks, sharing a common life, bearing various fruits and all combining to provide shelter and refreshment for the world."

Pearl's Secret. By Mrs. Howard Taylor. 16mo. 2 s. 6 d. Morgan and Scott, London, 1920.

A bright little English girl in China is the subject of this sketch. She was full of life and love and full of mischief, too. She was a Christian, and the message of her life is the Christian's secret—and how she learned it. It is a helpful story, well told—especially for parents.

Rural Evangelism. By James E. Wagner. 12mo. 176 pp. Methodist Book Concern, 1920.

Rural evangelism is a problem by itself. Country churches cannot secure large crowds or costly campaigns for protracted meetings. There is, however, great need for practical and persistent evangelism in rural districts. Dr. Wagner writes from experience and his book is the result of conferences with rural pastors. The chapters deal with general principles rather than with definite methods attempted

and proved successful. They are, however, stimulating and illustrated with many practical experiences.

Six Thousand Country Churches. By Chas. O. Gill and Gifford Pinchot. 12mo. 237 p. \$2.00. The Macmillan Co. New York, 1920.

Ohio was taken as the subject for a state-wide religious survey. The findings have been revised by the Commission on Church and Country Life of the Federal Council of Churches. They are made clear by charts, maps and statistics. Every state should have a similar survey, planned and paid for by its own churches. Here we see townships that are over-churched and others that are neglected. In 317, or 27 per cent of the rural townships, there is *no resident* minister. Illiteracy and illegitimacy abound most in the southeastern section where missionary work is most needed. Farm property has the lowest value in the same section.

Schools with a Message in India. By Prof. D. J. Fleming. Illustrated. 12mo. 209 pp. Oxford University Press, New York, 1921.

This is another volume resulting from the visit of the commission that went to India last year to study village education from a Christian viewpoint. It is a practical study of particular schools, and what they are accomplishing in the way of vocational training adapted to Indian needs. Twelve chapters describe twelve types of schools—factory, apprentice, vocational, middle schools, industrial institutions for young women, etc. They are a valuable contribution and worthy of careful study by every missionary.

Yarns of the Near East. By Basil Mathews. 12mo. 80 pp. Paper, 1 shilling net. United Council for Missionary Education. London, 1920.

With facile pen Mr. Mathews tells seven true stories—of St. Paul, Mohammed, Abdallah, Henry Martyn, E. D. Cushman and Archibald Forder. They are especially adapted for use with groups of boys.

Where Are You Going This Summer?

(Continued from back cover.)

<i>Date</i>	<i>Place</i>	<i>Nature of Conference</i>	<i>Write to</i>
July 11-16	Montrose, Pa.	Summer School	R. M. Honeyman, Montrose, Pa.
July 12-19	Northfield, Mass. .	Woman's Foreign Missions	A. G. Moody, E. Northfield, Mass.
July 12-22	Lake Geneva, Wis.	Sunday School	Geo. P. Knox, 1516 Mallers Bldg., Chicago, Ill.
July 12-20	Northfield, Mass. .	Foreign Missions ...	Mrs. Wm. Waters, 156 Fifth Ave., New York.
July 12-17	Montreat, N. C. ...	Foreign Missions ...	Mrs. J. B. Snedecor, Tuscaloosa, Ala.
July 15-24	Atlanta, Ga.	Christian and Missionary Alliance*	690 8th Ave., New York.
July 18-28	Montrose, Pa.	General Bible	R. M. Honeyman, Montrose, Pa.
July 19-29	Asilomar, Cal. ...	Missionary Education Movement	Jno. C. Worley, 435 Van Nuys Bldg., Los Angeles, Cal.
July 19-29	Ocean Park, Me. .	Missionary Education Movement	Asa M. Parker, Bridgewater, Mass.
July 21-28	Northfield, Mass. .	Religious Education .	A. G. Moody, E. Northfield, Mass.
July 22-31	Willoughby-on-the-Lake, O.	Bible Study	Herbert McKenzie, 2202 E. 80th St., Cleveland, O.
July 23-31	Orion, Mich.	Bible Study	C. E. Wakefield, 630 Penobscot Bldg., Detroit, Mich.
July 24-29	Lakeside, O.	Foreign Missions ...	Mrs. Jno. Mitchell, 16511 Detroit Ave., Cleveland, O.
July 25-31	Stony Brook, L. I.	Missionary	Ford C. Ottman, 156 Fifth Ave., New York.
July 26-Aug. 6 .	Seabeck, Wash. .	Missionary Education Movement	Jno. H. Matthews, Plymouth Church, Seattle, Wash.
July 30-Aug. 14 .	Northfield, Mass. .	Christian Workers ...	A. G. Moody, E. Northfield, Mass.
July 31-Aug. 5 .	Lakeside, O.	Methodist Home Missions	Carrie L. Barge, Delaware, O.
Aug. 1-7	Mountain Lake Park, Md.	Foreign Missions ...	Susan C. Lodge, 1720 Arch St., Phila., Pa.
Aug. 1-7	Collegeville, Pa. .	Christian Workers ...	C. D. Yost, Collegeville, Pa.
Aug. 2-12	Lake Geneva, Wis.	Missionary Education Movement	Paul R. Reynolds, 19 W. Jackson St., Chicago.
Aug. 3-11	Wooster, O.	Foreign Missions ...	Mrs. Smith Conley, Champion St., Columbus, O.
Aug. 6-14	New Concord, O. .	Bible Study	J. Knox Montgomery, New Concord, O.
Aug. 6-14	New Wilmington, Pa.	Foreign Missions ...	Miss Anna Milligan, 200 N. 15th St., Phila., Pa.
Aug. 13-19	Chautauqua, N. Y.	Foreign Missions ...	Mrs. T. R. Adams, 2033 E. 68th St., New York.
Aug. 13-19	Chautauqua, N. Y.	Home Missions	Mrs. Samuel Semple, Titusville, Pa.
Aug. 19-28	Winona Lake, Ind.	Bible Study	V. M. Hatfield, Winona Lake, Ind.
Aug. 20-30	Lake Geneva, Wis.	Foreign Missions ...	Mrs. C. E. Vickers, 312 N. Elmwood Ave., Oak Park, Ill.
Aug. 20-28	Tarkio, Mo.	Foreign Missions ...	Mrs. J. F. Witherow, Tarkio, Mo.
Aug. 20-30	Lake Geneva, Wis.	Home Missions	Miss Frances Comee, 2969 Vernon Ave., Chicago, Ill.
Aug. 21-28	Stony Brook, L. I.	General Bible	Ford C. Ottman, 156 Fifth Ave., New York.
Aug. 23-25	Winona Lake, Ind.	Evangelistic	V. M. Hatfield, Winona Lake, Ind.
Sept. 10-17	Tuscaloosa, Ala. (colored)	Foreign Missions ...	Mrs. J. B. Snedecor, Tuscaloosa, Ala.
Sept. 17-24	Atlanta, Ga. (colored)	Foreign Missions ...	
Sept. 19-24	Dallas, Tex.	Foreign Missions ...	Mrs. L. P. Smith, 3319 Drexel Drive, Dallas, Tex.

Where Are You Going This Summer?

These conferences and summer schools will be held in all parts of the United States and Canada. Most of them combine recreation and study. Their programs are varied and inspiring. Prominent missionaries and other leaders give addresses and lead courses on the mission study textbooks (Home and Foreign) for the coming year. They also include Best Methods, Story Telling, Bible Study and other helpful features to make up a worth while program. For further information, write to the office mentioned, or the MISSIONARY REVIEW OF THE WORLD, Summer Conference Department, 156 Fifth Avenue, New York City.

<i>Date</i>	<i>Place</i>	<i>Nature of Conference</i>	<i>Write to</i>
May 29-June 4	Los Angeles, Cal.	Foreign Missions	Mrs. S. B. Hicks, 138 E. Ave., Los Angeles, Cal.
May 29-June 4	Los Angeles, Cal.	Home Missions	Mrs. A. W. Rider, 612 St. Paul Ave., Los Angeles, Cal.
June 1-5	Clifton Springs, N. Y.	International Miss'y Union	H. F. Laflamme, One Madison Ave., New York.
June 1-7	Minneapolis, Minn.	Foreign Missions	Mrs. W. U. Smith, 1044 Marshall Ave., St. Paul.
June 5-12	Penns Grove, N. J.	Victorious Life*	Victorious Life Testimony, 600 Perry Bldg., Phila., Pa.
June 6-10	Houston, Tex.	Foreign Missions	Mrs. Jake Armstrong, 1109 Anita Ave., Houston, Tex.
June 7-17	Winter Park, Fla.	Missionary Education Movement	R. W. Greene, Rollins College, Winter Park, Florida.
June 11-17	Golden, Colo.	Presbyterian Young People*	Wm. Ralph Hall, Colo. School of Mines, Golden, Colo.
June 12-19	Denver, Colo.	Christian Fundamentals	W. B. Riley, 6 S. 11th St., Minneapolis, Minn.
June 14-18	Lebanon, Ill.	Foreign Missions	Mrs. J. D. Bragg, Webster Grove, Ill.
June 23-30	Winona Lake, Ind.	Foreign Missions	Mrs. C. E. Vickers, 312 N. Elmwood Ave., Chicago.
June 24-July 4	Blue Ridge, N. C.	Missionary Education Movement	H. F. Williams, Box 330, Nashville, Tenn.
June 24-July 1	Northfield, Mass.	Young Women	A. G. Moody, E. Northfield, Mass.
June 28-July 5	Chambersburg, Pa.	Foreign Missions	Mary C. Peacock, Torresdale, Pa.
June 29-July 5	Winona Lake, Ind.	Presbyterian*	923 Witherspoon Bldg., Phila., Pa.
July 1-12	San Diego, Cal.	Baptist*	J. D. Springton, 313 W. 3d St., Los Angeles, Cal.
July 5-12	Northfield, Mass.	Home Missions	Mrs. P. M. Rossman, 203 W. 85th St., New York.
July 8-18	Silver Bay, N. Y.	Missionary Education Movement	G. Q. LeSourd, 150 Fifth Ave., New York.
July 9-16	Frederick, Md.	Reformed Church*	A. V. Casselman, 15th & Race Sts., Phila., Pa.
July 9-16	Mount Hermon, Cal.	Foreign Missions	Mrs. J. C. Alter, 21 Mt. Ave., Oakland, Cal.
July 9-16	Mount Hermon, Cal.	Home Missions	Mrs. C. C. Lombard, 2227 Seventh Ave., E. Oakland, Cal.
July 9-17	Oxford, Pa.	United Presbyterian*	W. B. Anderson, 200 N. 15th St., Phila., Pa.

*There are in addition the following series of Conferences: The Y. M. C. A. (write to the International Committee, 347 Madison Ave., New York), the Y. W. C. A. (write to 600 Lexington Ave., New York), the Presbyterian Young People's (Wm. Ralph Hall, Witherspoon Building, Philadelphia), Lutheran (United Lutheran Headquarters, 437 Fifth Ave., New York), Reformed Church in U. S. (A. V. Casselman, 15th and Race Sts., Philadelphia), Baptist (Miss Houston, 276 Fifth Ave., New York), Presbyterian Conferences (423 Witherspoon Bldg., Philadelphia), Victorious Life Conferences (600 Perry Building, Philadelphia), United Presbyterian (W. B. Anderson, 200 N. 15th St., Philadelphia), Christian and Missionary Alliance (690 Eighth Ave., New York), Methodist Church of Canada (Confederation Life Building, Toronto), American Friends (B. Willis Beede, 101 S. 8th St., Richmond, Ind.).

(Concluded on preceding page.)

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NUMBER 7

THE MISSIONARY REVIEW *of the* WORLD

JULY, 1921

A. W. HALSEY, MISSIONARY APOSTLE
ROBERT E. SPEER

MASAHISA UYEMURA OF JAPAN
S. H. WAINRIGHT

THE FORWARD MOVEMENT IN KOREA
W. N. BLAIR

WITH THE INDIANS OF SHERMAN INSTITUTE
EDITH MENZER

EDUCATING THE VILLAGE PEOPLE OF INDIA
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THE 'ALEVIS	Stephen V. R. Trowbridge
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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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ABRAM WOODRUFF HALSEY

Secretary of the Presbyterian Board of Foreign Missions, 1899 to 1921

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIV

JULY, 1921

NUMBER
SEVEN

PRAYING THROUGH THE "REVIEW"

INFORMATION that is to be more than an accumulation of dead facts must form a basis for action. The reading of a periodical or of books week by week may be like pouring fresh water into a dead sea. This REVIEW is intended to be more than a magazine—a storehouse—it is intended to be also a toolhouse and a powerhouse, an observation tower, an armory and a training station for soldiers. It is intended to bring Christians into touch with God's world and to show the relation of these to the Living and the Written Word of God.

Spiritual vision is as necessary to rightly interpret the work of God as it is to understand His Word. Only through prayer can we weigh facts, estimate values, see the true goal and our personal responsibility and privilege. "Pray through the magazine." Begin with the editorials—what are their messages for the reader, for the local church or society, and for the Church at large? Study the reports from the world field as though you were making a personal visit and were asked for your sympathetic support. Note the signs of God's working in the "Forward Movement in Korea." Consider the problems to be solved in the "Villages of India," the call for sympathy in the unmerited sufferings of Christian "Koreans in Manchuria." Thank God for the denominational "Forward Movements"; for the Christian work conducted by Miss Menzer "Among the Indians of Sherman Institute"; for the remarkable influence exerted by the Japanese pastor "Masahisa Uyemura of Tokyo," and for the wonderful and inspiring life of Dr. Abram Woodruff Halsey. Pray for guidance to use effectively in your own local church or society the tested "Methods" suggested by Mrs. Cronk and others, and survey

the Woman's "Bulletins" and the "News from Many Lands" to discover how God is working all over the world.

In praying through the magazine the Spirit of God has an opportunity to speak to one's spirit, bringing harmony with Christ's program and joy and fruitfulness in His service. Pray through the *REVIEW* and ask others to join.

THE DENOMINATIONAL FORWARD MOVEMENTS

A CONFERENCE of the various "Forward Movements" of the evangelical churches was held in New York City in March, to consider the progress made, the methods most successful in stimulating the home constituency; the problems that have arisen and the best method of conserving results. There were present at this conference Dr. Robert E. Speer, President of the Federal Council of Churches; Mr. F. P. Turner, Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference, and representatives of the Methodist (North and South), Presbyterian (North), Congregational, Baptist (North), United Presbyterian, Reformed Church in America and in the United States, Protestant Episcopal, United Brethren in Christ, Friends and Moravians.

The general aim of these Forward Movements is to educate the Christian bodies to a more intelligent, consecrated and practical interest in the work to which Christ has commissioned us. This includes a study of the task, lessons in stewardship of life, money and talents and the general religious and missionary education of the churches. The reports of the success of these movements were in brief as follows:

Presbyterian Church (North) New Era Movement. Organized in 1918, on a five-year program, to include survey of the Church's task, family religion, social service, stewardship, missionary, education, publicity and a campaign for funds. Result, financial increases larger in the past year than the totals of the increases for ten years previous. For year ending March 31, 1920, total receipts for regular benevolences over eight millions.

Northern Baptist New World Movement. Grew out of an effort by a committee of laymen early in 1918 to raise an extra million of dollars for missionary work. In 1919, as a result of survey, a Board of Promotion was created. Of the total amount sought (\$100,000,000) covering a four-year period, \$52,000,000 subscribed; of the pledges due seventy-seven per cent has been paid.

Methodist Episcopal Church Centenary Movement. The result of a survey of the foreign missionary situation disclosing the need for raising \$40,000,000, November, 1918. Home Board calling for \$40,000,000; added \$25,000,000 for war emergencies, total of \$105,000,000. Including the regular apportioned benevolences, the total objective was \$113,500,000, to cover a five-year period; \$106,000,000 subscribed, one-fifth payable each year. Seventy-two per cent of pledges due paid. In connection with the Movement 10,000 signed life service cards, 200,000 tithers, 500,000 intercessors; 75,000 laymen served as minute men throughout the churches. As a result of the Movement 1,652 new pieces

of work have been undertaken, 275 additional permanent missionaries have been sent out, 934 new building projects have been undertaken at home and 5,000 workers in the home field supported by the Centenary funds.

Methodist Episcopal Church, South, Centenary Movement. Total objective sought was \$35,000,000, in addition to current income, covering a period of five years, and wholly for missionary work. Amount subscribed approximately \$50,000,000. Amount paid on first two years about \$16,000,000.

Protestant Episcopal Church Nation-Wide Campaign. Originated in the Board of Missions to present a unified budget for advanced work. The preliminary survey was endorsed by the General Convention in 1919. Total objective, including current work and the proposed advance, was \$42,000,000, covering a three-year period. Amount subscribed, thirty-eight per cent of the total. Of pledges due last year ninety-five per cent were collected. Payments on recorded subscriptions probably eighty per cent. The Movement particularly successful in reaching the rank and file of the churches. It represents double anything done before and the increase in giving was as great as in ninety-nine years previous. Future emphasis must be laid upon intensive cultivation of area by area.

Congregational World Movement. Begun at the National Council in the fall of 1919 to meet new conditions, including work in evangelism, recruiting, social service, missionary education and stewardship. Amount sought \$3,000,000, covering a one-year period, of which about \$1,800,000 has been subscribed and over \$1,000,000 paid.

United Presbyterian Church New World Movement. The outgrowth of a war emergency campaign in 1918. A forward movement for five years was projected. Financial campaign based upon a survey which showed a need for \$16,780,000, covering a period of five years. Seventy per cent was subscribed,—an average of \$110 a member for the five-year period for missionary and educational work, in addition to the regular budget which is approximately \$10 per member a year. One hundred and two per cent of the amount due for the first seven months has been paid in and the regular budget is also ahead.

Reformed Church in the United States Forward Movement. Initiated by the General Synod in March, 1919, to deal with spiritual resources, stewardship, educational publicity, field work and finances. Objective \$10,847,425, for five-year period, for special work in missions, Christian education, ministerial relief and Sunday school work, apart from regular apportionments. Sixty-six and two-thirds per cent subscribed, and of the amount due sixty-five per cent collected.

Reformed Church in America Progress Campaign. Begun early in 1918. Total objective \$1,413,690, as an annual budget for carrying on regular work on an increased scale. The movement covers a five-year period, but the budget is fixed on an annual basis. Not a united campaign. Actual gifts of the Church have been doubled in the two-year period.

United Brethren in Christ United Enlistment Movement. Origin in a four-year program set up by the General Conference four years ago. Organized a little over two years ago. The total objective, \$4,000,000, covering a two-year period. Seventy-five per cent subscribed. Of the amount due sixty-five per cent paid.

Friends in America Forward Movement. Originated in 1917. During the first year one-half of the local meetings participated in the Movement. Objective, \$1,000,000 for general work, covering a one-year period; thirty-four per cent subscribed. For an educational endowment \$3,000,000 is sought, covering a three-year period.

Moravian Church Larger Life Movement. Begun in an increased emphasis upon the importance of prayer, stewardship and evangelism. As a re-

sult the Moravian Prayer Union now includes one-tenth of the communicant membership. In the first year, with no special appeal or drive, contributions have doubled and a series of evangelistic efforts throughout the denomination have been carried through.

Presbyterian (South) Progressive Campaign. Organized on a one-year program. For 1920-1921 financial objective \$3,500,000, and over \$4,300,000 was actually collected. For 1921-1922 the objective is \$4,500,000, for the regular work of the Church, but an additional sum of \$1,250,000 for advance work at home and abroad. Several synods are also conducting a separate campaign for Christian education, aggregating \$11,000,000.

Christian Church Forward Movement. Organized on a five-year program covering the devotional life, evangelism, religious education, missions and benevolence. The goals were fifty trained life-work recruits annually, 5,000 persons signing definite prayer covenants, 10,000 tithers, 50,000 persons won to Christ, and \$5,000,000 secured for the benevolences of the church, \$2,000,000 of which has been assumed by the five conferences of the Southern Christian Convention, the other \$3,000,000 being raised by the northern churches. Of the special million being raised \$790,000 has been subscribed. About ninety per cent of the pledges due have been collected.

United Evangelical Church Forward Movement. Sought a million dollars as a special additional fund in 1919, to be paid within five years; \$986,000 reported in pledges. On the first year \$271,000 paid.

Seventh Day Baptist Forward Movement. Objective, \$500,000 in five years for regular and advanced work. Over sixty per cent subscribed. Fifty-one per cent of the year's budget paid.

Methodist Protestant Church Forward Movement. Financial objective set in 1918 at one million dollars in addition to the regular budget, to be paid in one year—in some localities extended to two years; \$800,000 subscribed, seventy per cent paid. Combined gifts of the denomination far exceeded the results of any other year.

Evangelical Association Forward Movement. Amount sought, \$2,500,000, covering five years, entirely for advance work. Percentage subscribed, one hundred and fourteen per cent, and collected on amounts due one hundred and fourteen and two-thirds per cent.

The general consensus of opinion was that for the future of the missionary work of the churches emphasis must be placed on the adequate education of the young people and of the rank and file of church members.

(1) They must be kept informed of the facts as to needs and progress at home and abroad.

(2) A spirit of prayer and sympathy with God's will for mankind must be fostered.

(3) The spiritual needs of mankind must be emphasized as well as the intellectual, social and physical needs.

(4) Practical avenues of expressing the Christ spirit must be kept open by personal service, by conscientious giving and by earnest, intelligent prayer.

(5) The stimulus of special campaigns and conventions must be followed up by the local pastors and district leaders.

The question often arises as to whether specific or general appeals for the support of Christian work are most effective. The analogy of the late war is applicable to the Christian campaign. The greatness of the whole enterprise must be kept before the whole

Church. The responsibility of every Christian to have a definite and sacrificial part in the campaign must be emphasized. Then as crises and special needs arise in different fields attention should be called to them as to the changing battle fronts. This rounds out an education. The workers known in certain fields will also naturally draw the attention of their friends to those fields but not to the detriment of the whole work.

Above all, in every form and in every field of Christian activity, Christ must have the preeminence—in our love, our loyalty, our sense of dependence, our responsibility, our guiding and unifying motive. To emphasize any other objective is to put the secondary in place of primary things and the human and temporal in place of the divine and eternal.

CHURCH COOPERATION IN COUNTIES

AN ENLARGED county consciousness is developing in our country. In the past the city, the town, and the state have furnished such ample fields for political contests and rewards, that the county as a political unit has appeared less important. During the war, however, the great drives for the Red Cross and Liberty Loans, and similar movements, were organized on a county basis and brought the county into prominence. The Young Men's and the Young Women's Christian Associations have also worked through county organizations in recent years. Now the Church approaches this geographical unit in studying how better to perform her ministries.

Few denominational bodies coincide geographically with county boundaries. The diocese, the synod, the convention, the conference, the association, and similar ecclesiastical bodies, seldom fit the county. The new tendency is for the formation of interdenominational organizations in the expression of Christian cooperation. The Interchurch World Movement gave strong emphasis to this tendency in its study of the home field through county units.

A group of large-hearted, far-sighted men have organized what is known as "The Committee on Social and Religious Surveys," with an office in New York City. One of the objectives of this committee is the study of nearly thirty selected counties, in twenty-two different states of the Union, for the purpose of giving to religious workers the results of their findings so as to enable the churches in these counties to do their work more efficiently. The first county to which the findings could be reported was Salem County, N. J. A conference was held in this county May 24, 1921, which may have far-reaching and controlling effects upon the methods of work for rural communities throughout the United States.

The objects of this conference were threefold: (1) To benefit the churches of the county; (2) to discover by what means practical Christian cooperation between churches of different denominations

could be carried out in rural areas; and (3) to make a trial, of a laboratory kind, of the county unit, in dealing with the problems of rural Christianity. Because of the second and third objects, representatives of national Home Mission Societies, of the Home Missions Council, and the Council of Women for Home Missions, and of the Federal Council of the Churches of America, were present, as well as the representatives of the local churches, and the administrators of denominational Home Missions in the State of New Jersey. More than one hundred people were in attendance at the all-day sessions, ninety of whom were registered as delegates.

A careful study of the county furnished in condensed form the facts relative to population, communities, agriculture, educational facilities, social and recreational life, the churches of the seven denominations in the county, the equipment, ministers, church finances, membership, size and growth, parishes, Sunday schools, other organizations, and church programs. These facts show that the county is a fair sample of what may be called "the Colonial Community" on the eastern seaboard. It is well preserved, not yet overrun by a foreign immigration; chiefly agricultural, with a few industrial centers; somewhat affected by war industries, and their recession. The problems of neglect, related not so much to geographical areas as to ages, classes, and conditions, which call for not more churches, but a modified and enlarged type of service by the churches already existing. For example, there was evident need of more attention to children of the early teen age,—to the isolated families, without their own means of transportation, to the small groups and detached families of newcomers, and tenant farmers. The pastorates are too short; the support of the minister is inadequate; more social and recreational facilities should be furnished; the Sunday schools should be used in a larger way, both in religious education and for social ministry; and there should be cooperation in ministering to groups of the Negro and other races, and in holding services at the jail, the road camp, the hospital, and similar institutions.

The main action taken, indeed the only action which became concrete, was a vote to form a County Council of Churches. To this organization, when established, nearly all of the other questions were referred. The Ministerial Association of Salem City was charged with the responsibility of calling a delegated conference of all of the churches in the county, for the purpose of organizing the "County Council of Churches."

Here lies the real test of the whole movement, and the issue which will determine the value of the studies made, and of the conference held. Will local leadership assume the responsibility, and adequately execute the tasks imposed upon it? If Salem County functions efficiently in promoting the kingdom of Christ through the rural areas, other counties will follow its lead.

The value of this experiment thus far lies:

First, in its inclusiveness. Practically everybody and every organization concerned was included,—the Methodists, Baptists, Presbyterians, Lutherans, Episcopalians, Friends of two groups, and the Negroes in their different sections. Even the Jews and Catholics were friendly.

Second, in its cooperative spirit. Open-minded friendliness characterized the participants.

Third, in its statesmanship. The thought of all seemed to be directed toward the welfare of all, in the terms of the Kingdom and the common Master.

Fourth, in its promise of permanence. Such an organization as the County Council of Churches promises to be, outlives the conference, holds together the leaders, consolidates conviction, and unifies action.*

ALFRED WMS. ANTHONY.

RELIGION IN SOVIET RUSSIA

IT CANNOT be long before the leaders in Soviet Russia discover that they cannot prosper without recognition of God as the Ruler of the universe. It may not be strange that with revulsion against the autocratic government of the Czar they turned also against the autocratic Church. They confused the faulty expression of Christianity in the State Church with the perfect expression of God in Christ, and consequently turned against religion. This has brought disaster and confusion. Such a State cannot persist. Already the leaders in Russia are discovering that disregard for life and property make the state weak and existence unbearable. They may drift and experiment for a time, but ultimately they must discover that the lax morality among men and women of all ages and classes breeds confusion and social plagues. The only true way of life is God's way, and that Way has been revealed through Christ.

Persons recently escaped from Soviet Russia report that there is even now a strong religious reaction in some parts of the country. This peculiar movement is led by the more independent Russian priests, possibly under strong Roman Catholic influence. They advocate an independent Church, not allied to the government. The religious sentiment is growing so strong that the Bolsheviki no longer dare to attack or oppose religion; and increasing numbers of Communists are recognizing the hold of the Church on them through baptism, and other rites. In Petrograd it is reported that a number of Christian brotherhoods have developed and include in their membership all who wish to join. They are of the primitive Communistic type, and frequently hold prayer-meetings and religious discussions.

*The Committee on Social and Religious Surveys will soon publish a summary of its studies on which this conference based its recommendations.

Open forums are held at church services, for debates rather than for Gospel preaching or Bible instruction, and make a deep impression on many who attend because of their sense of need for some anchorage. Most of the attendants are of the industrial classes, poorly dressed but earnest. Workingmen predominate. They discuss such topics as "The Knowledge of God," "The Soul of the Universe," and social or industrial problems. There is freedom of expression even in attacks on God and the Church. Christian hymns are sung as only Russians can sing them, and there are prayers when practically all in the audience fall on their knees.

The most hopeful religious work in Russia is that conducted by evangelical Christians in a quiet, unostentatious way. A number of Gospel meetings are held weekly in Petrograd and other centers, and in South Russia there has been a considerable religious awakening under the influence of the Mennonites.

A well known Russian philosopher has expressed the conviction that a new Church is in process of formation in Russia—more free and more Christian than the old "orthodox Church." Now is the time to introduce evangelical literature and teaching into Russia. Leaders must be trained who know Christ and who can interpret His message aright and the youth of Russia must learn the reality of His salvation and His control over their thoughts and conduct.

POLITICAL AND RELIGIOUS PROBLEMS IN INDIA

FEW REALIZE the complexity of the Indian problem. In that great peninsula is a mass of people equal in number to the inhabitants of North and South America, Africa and Australia combined. This vast multitude is for the most part so impoverished that they never have enough food to satisfy hunger; they are so illiterate that they cannot read or write or figure; they are separated by restrictive barriers of caste and religion; they speak hundreds of languages and dialects, and belong to such diverse races as the Sikhs, the Parsees, the Tamils and the Karens. They cannot agree on religion or reforms or on governmental policies.

Nevertheless India is developing a self-consciousness, a love for country and a desire for independence that is uniting this diverse mass. The problem is to satisfy the growing desire for self-expression and self-government without imperiling the life of India, as in Russia; dividing the nation, as in China; bringing death to alien races, as in Turkey; or involving menace to surrounding nations.

The problem is to teach India the principles of true self-government and service, and right relations with weaker peoples within and without its borders. The same principle applies to the Indian Church.

A STUDENT CHRISTIAN CONFERENCE AT SMYRNA

AN IMPORTANT conference for students in the Near East was held at the International College, Paradise, Smyrna, from May 4 to 9, which in its character and message was a remarkable testimony that the Kingdom of Christ is supernatural and supernational. While the political future of the remnant of the old Turkish Empire is still disputed at the Council Table of the Allies and on the battlefield between the Greeks and Turks in Asia Minor, the ultimate destiny of the Near East, as the Kingdom of Jesus Christ, was soberly discussed at platform meetings, and in groups for Bible study on the campus, and was claimed in earnest prayer and in triumphant song by a large company of over one hundred students from the International College, the Woman's School at Smyrna, by student delegates from Constantinople and Christian leaders from Beirut, Tarsus, Bulgaria, Albania and Egypt. Unveiled Turkish women met with the men in daily Bible classes.

Under the leadership of President MacLachlan and such lovers of men as Mr. Ralph Harlow and Mr. J. Kingsley Birge, the International College has made a deep impression upon its student body and on the whole region round about Smyrna. Others of the Seven Churches have disappeared but here the candle of God's truth is still burning. There were delegates who had literally been "faithful unto death," themselves suffering imprisonment and torture, or who had seen their friends and their own kinsfolk lay down their lives for Christ. Greeks, Turks, Bulgarians, Armenians, Albanians, Americans—were all one in Christ Jesus. Here racial hatred, passion, pride and superstition were no longer dominant. With one heart and mind they listened to what the Spirit said to the churches. The conference topic was "Triumphant Personality," and the motto was: "I can do all things through Christ who strengtheneth me."

Within sight of Mt. Pagan and overlooking ancient Smyrna and the grave of Polycarp, the great Christian martyr, a conference like that of Lake Geneva or Northfield, though on a smaller scale, offered similar opportunities and yielded similar results. Dr. Samuel M. Zwemer conducted the morning forum on the problems of the Near East. The Greek Metropolitan Bishop spoke on "The Unity of Christians in Christ." The college staff and the delegates from Robert College and the Woman's College, Constantinople, contributed to the strength of the program. The conference was distinguished by a spirit of surrender to Christ, a vision of His life for the Near East and the consecration of life by public testimony. The conference song was "The Son of God goes forth to war"—a significant song for a Moslem land.

The influence of such a conference must be far-reaching—uniting Christians, stimulating to lives of devotion and arousing to greater

service. Although around the political horizon clouds may obscure the vision, the Sun of Righteousness has arisen and the new leadership of the Near East is being enlisted for Christ.

THE NEED OF THE CZECHS IN AMERICA

THE Czechs began to emigrate from Bohemia to America in considerable numbers in 1848. Today 800,000 of them are scattered throughout sections of America—in Chicago, Cleveland, New York, Baltimore and Cedar Rapids, but the majority have become prosperous farmers in Texas and the Middle West. Only two per cent of the Czechs were Protestants before the war, but as there has been an anti-papal movement in Czecho-Slovakia, so today at least fifty per cent of the Czechs in America have left the Roman Catholic Church. Unfortunately most of them have become “free-thinkers” and indifferent to religion.

Today the Roman Catholic Church maintains an active work among the Czechs in America and reports 338 parishes, missions and churches, with 278 Czech priests, eighty-eight parochial schools, with 391 teaching sisters and 5,882 pupils in Czech colonies.

The Protestant Church in America—including Presbyterians, Methodists, Moravians, Baptists and Congregationalists—have 149 churches and missions among these people with 8,543 members, 86 pastors and 26 women missionaries. Much of the Protestant work among the Czechs in America has been carried on along old conventional methods, on a self-centered plan without reaching out to others and without linking up to any other Protestant churches of the land. Preaching has been done in the Czech language, so that the English-speaking young people have been alienated.

Today many wide-awake pastors are realizing the necessity of readjusting their program and methods to present day conditions and needs. A significant and successful social and religious work has been established by Presbyterians through the Bohemian Settlement House in Chicago. The Jan Huss Church and Neighborhood House in New York has a large Sunday school of about 1,000 pupils and a successful church work.

More and more these people are being absorbed into American life. The greatest difficulties met in seeking to bring them into vital contact with Christ and His life are due to the past neglect, the present lack of cooperation and a definite program among Christian churches, and the lack of missionary spirit among their own pastors and people. There is a great need and a great opportunity in this field. The Czechs have fine characteristics and make strong Christians when they have once been won to the evangelical faith. There are at least 500,000 of these people in America who are out of touch with any branch of the Christian Church.



DR. HALSEY (standing next to Gen. Carranza) AT A MISSIONARY CONFERENCE IN MEXICO

Abram Woodruff Halsey, a Modern Missionary Apostle

BY ROBERT E. SPEER, NEW YORK CITY

Secretary of the Presbyterian Board of Foreign Missions

ABRAM WOODRUFF HALSEY was born in Elizabeth, New Jersey, on March 22, 1853. His father was a merchant, an active, enterprising, religious man. Abram or "Woody" as he was known in later life to his friends, did not go to college until he was 22. He was educated in the public schools and then for several years worked with S. B. Chittenden & Co., where he was most efficient, becoming head of the notion department. That business experience was a good addition to his home training. He attributed to it his discipline in certain qualities of character, his exact sense of the value of money and his punctuality and reliability. These were among his outstanding characteristics in later years and, with a complete absence of self-consciousness and with great vigor and earnestness, he was wont to exalt and exhort others to acquire them.

He did not want to go to college, fearing that if he did he would enter the ministry as his mother desired. But her prayers prevailed and in 1875 he entered Princeton. He was much older than the aver-

age member of the class but he was as full of life as the youngest. He became at once a leader and one of the most popular and respected men in one of the most remarkable classes ever graduated from Princeton, containing men like ex-President Woodrow Wilson, Mr. Cyrus H. McCormick of Chicago, Mr. Cleveland H. Dodge of New York, and many other men who have rendered notable service to the nation and the world. He was one of the best speakers and debaters in the class and was pleased more than by anything else in his college course with his success in winning the first prize in the Lynde Debate, then the most notable contest in the whole college course.

In the religious life as well as in the intellectual work of college Woodruff Halsey took a leading place. The qualities of friendship and absolute truth of character and unselfish and unconscious leadership which grew more and more shining in him with the years, were clear in college and when his class graduated he was chosen its president for life. It was the tribute of his classmates to his idealism, moral leadership and sheer goodness. He had been a good student but not a great scholar. He had no wealth. He cared nothing for the superficial qualities which often win an exaggerated recognition. He was the same kindly friend of the man who had them and of the man who had not. His outstanding characteristic was just sincere, true, friendly, moral energy and goodness. It was a tribute both to him and to the class of 1879 that they recognized this and gave him the honor of the first place among them. His loyalty to '79 and to Princeton was one of his most conspicuous principles. There was no support which he could give to the college which was not given. And he was the beloved, trusted and tactful center around which the class stood in the development of a class consciousness and a class service to the college and the world which it would be hard to duplicate in our educational history.

From college Dr. Halsey went to the Princeton Theological Seminary where he was graduated in 1882 and whence he went at once to take the pastorate of the Spring Street Presbyterian Church on the lower west side of New York City. It was a time of transition in the life and work of the church and in the character of the surrounding community. The old substantial family population of native American stock was moving out and the new immigrant population was coming in. It was the most difficult of all religious and social problems with which he had to deal. Everything that love and good sense and energy and ceaseless toil could contribute to the solution of this problem he gave without stint. His pastoral work was unwearying. His preaching was vivacious, personal, simple, true. He knew no gospel except the gospel of the New Testament, and no methods save those of Christ and St. Paul. He sought no hollow results. The only work which seemed to him worth while was true work, bringing men and women and children to Christ and bringing Christ to them and

building up out of men, women and children true Christian homes. He threw himself into the work of the City Missions Society, and he supported all activities which made for the welfare and decency of the community. He took earnestly his duties as a member of the Presbytery. He attended its meetings. He wasted none of its time in futile or unwise ways. He did all that fell to him efficiently. Steadily year in and year out he wrought as one of the truest and best of personal workers, of Christian ministers, of city builders. Lines long afterwards written of Julia Richman, principal of one of the New York public schools and a noble representative of the race whose children were pressing in around Dr. Halsey's field might have been written of him:

Come all who serve the City, all who serve
The glorious golden City of our dream,
With true heart-service that can never swerve.
How faint soe'r the strength, or far the gleam;
Come sorrow proudly for our comrade passed
Into the silence; one who served indeed
In all things, even unto the least and last
Spending herself to meet the moment's need.
Share memories of that strong, illumined face,
Keen speech, and courage springing to the test,
And all the fervor of the ancient race
That finds its longed-for East in this young West,
Be this the sum, the last word best of all;
She built her life into the city wall.

He too built his life into the city wall, and against heavy tides he held the Spring Street church steady.

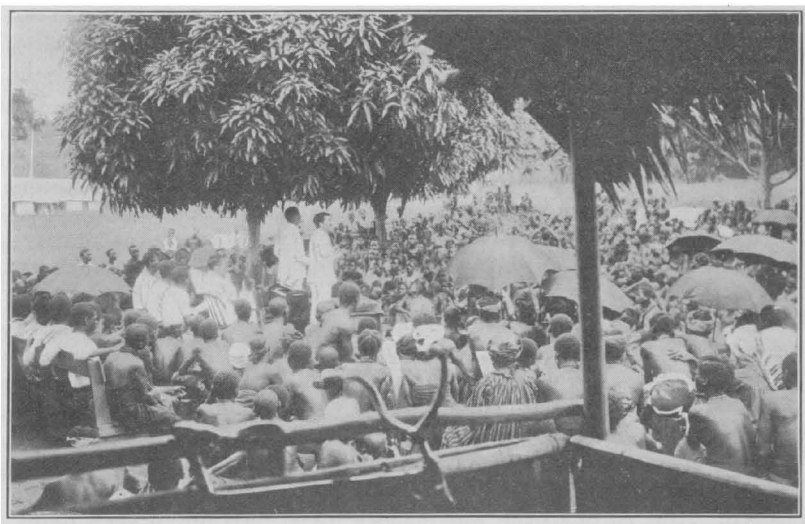
The call to the Secretaryship of the Presbyterian Board of Foreign Missions came to him in 1899. Dr. John Gillespie had died on February 16th of that year and the committee of the Board appointed to nominate a successor proposed Dr. Halsey's name to the Board at its meeting on April 3d. I well remember the surprise and pleasure on Dr. Alexander's face when the nomination was made. "I was afraid," said he, "the committee would be looking so far that it would not see what was near." At the same time, it was a courageous choice that the committee made. Dr. Halsey was not known to the missions abroad and he was unknown in the home Church beyond a very limited number of men. But the other secretaries of the Board and many of its members knew his qualities of character and his invaluable experience in first hand contacts with the problem of religion and life in New York and his genuine interest in foreign missions and in the work of stimulating missionary interest in the home Church. At the annual conference of the Mission Boards of North America held in January, 1897, he had read a paper on the type and use of the annual reports of mission boards which was very frank and helpfully provoking. It was full of his sympathy, candid criticism, and quiver-

ing human interest. The Board was seeking someone who could be given entire responsibility for developing its home department, and Dr. Halsey seemed to be admirably fitted for such work. How richly have the subsequent years justified that judgment!

He took charge of the Home Department just when the Board was seeking to organize it as a distinct and adequate department, and for more than twenty years he guided and inspired it. He worked with the district secretaries to develop efficient missionary committees in every synod and presbytery and so far as possible in each congregation. He conducted conferences and campaigns all over the Church. By skilful and persuasive addresses, by bright and ingenious pamphlets and periodicals, by unceasing correspondence, by the exhaustless energy and contagious enthusiasm of his advocacy of the cause, by the friendships which he naturally and irresistibly established wherever he went and with whomsoever he met, by his love and by his prayers and by his life he helped to lift the cause of foreign missions to a new and larger place in the thought, in the giving, and in the devotion of the Presbyterian Church and of all the Churches. His visits to the mission fields were the occasions when he carried to many fellow workers the cheer and hope of his bright and loving spirit, and he brought back from these visits a wealth of material which his ceaseless and far-ranging reading ever enriched and with which he kindled new interest and new purpose at home. With two of these fields, Africa and Mexico, he conducted the Board's correspondence for many years in a way that endeared him to his correspondents and helped them in the solution of their difficult problems and in the expansion of their work. We cannot summarize here the great service which he rendered to all the Missions, to the Board, and to the Church. We can only say that like His Lord and ours he did the work of Him that sent Him while it was day and that in a unique degree he fulfilled the trust of life which was given to him and laid down his task finished and complete.

Of three points, however, a little more should be said. (1) His visits to the mission field. Before he came to the Board he had been once in the Holy Land but he had not been long in the service before it fell to his turn to visit some of the missions. The general policy of the Board has been to have each secretary visit the field once in five years and to have someone visiting the field each year. Dr. Halsey's first visit was to Africa in 1904. No secretary had ever visited Africa. Some difficult problems had arisen. And the situation was one which often comes where the great work of past years has piled up a retarded energy which it requires some courageous breach to release. Dr. Halsey's visit was a benediction. He was not one who reasoned a way through confused and tangled issues. He reached his judgments by intuitions and instincts. He was a wonderful illustration of the truth that a man can live his way to right conclusions as well as

think his way to them. His character was a light. It shone for others and it cast a luminous pathway before him. He came away from Africa with the warm love of those whom he had visited and with a courageous and, as results proved, a wise and fruitful policy for the mission. Ever since the mission, which had been stationary, has been one of the most fruitful fields of the Church, and Dr. Halsey has been one of the most useful and successful advocates of Africa's missionary interests. In 1912 and in 1917 he made similar trips to Mexico, and in 1916 he attended the Panama Missionary Congress and went from there on a trip around South America, from which he returned



DR. HALSEY ATTENDING A MISSIONARY MEETING IN WEST AFRICA IN 1904

to be the same kind of Latin American missionary apostle that he had become for Africa.

(2) His missionary advocacy. Dr. Halsey never posed as an orator. He told in the most simple, concrete, direct and vivid way what he knew of facts and principles. He had a wonderful instinct for the news and information values. Looking upon a mission field, hearing a missionary's story, reading a missionary report or book he would seize in an instant the facts or arguments which were capable of effective use. No doubt he had always had this faculty but he cultivated it until he had acquired the habit of catching and holding the interest of people in the presentation of missions to a degree which made him one of the most effective missionary speakers in America. In 1907 he was to deliver the address for the Board at the General Assembly in Los Angeles. He had been away from many Board meetings during the year and was out of touch with the whole

sweep of the work. He simply took the minutes of the Board meetings for the year, which would have been dry and meaningless to most men, picked out with unfailing discernment the living things, clothed them with color and movement and poured forth such a story of concrete fact and deeds that the Assembly melted before him into response and affection. He knew how to make an impression and then let go and pass on. He read missionary literature unceasingly and his fund of illustrations and anecdotes grew prodigiously. He did not dry up. The churches did not get from him old addresses repeated year after year. He was ever studying his Bible for fresh spiritual truth and likewise his store of missionary argument and appeal was ever fresh and new. He never talked to make an impression for himself. He had a message to deliver or a cause to plead and he went straight about his business. He saw and felt the romance, the greatness, the glory of the matter of fact elements of foreign missions, and he made others see and feel them.

(3) He was always the soul of good fellowship, full of play and sympathy. He found his way over all boundary lines. In his home department work he was thrown into association with representatives of other agencies in the Church and with the foreign mission agencies of other Churches. In those transition days of New Era Movements, Boards of Promotion and Centenary Conservation in each denomination and of many cooperative movements in the interdenominational field, Dr. Halsey, like many of the rest of us, was often troubled. He feared for the loss of values which could not be replaced, and he never concealed his apprehension. But he did his best by the fullest and most earnest contribution of himself and of all that he could influence to make all the new plans with which he was associated succeed. And no one ever was a more loved partner in such plans. He gave all that he had of prompt and unlimited service. Whoever else might fail he never failed. Every promise which he made he kept and all that was his share he gave and did, and more.

But especially as we recall Dr. Halsey and all the years of fellowship with him, we remember the qualities of character and spirit which endeared him to us and which we long to emulate. Among these I would name his loyalty to truth, to friends, to Christ and His Church; his tenderness, his thoughtfulness in little things and great, his never failing good cheer, his gentle kindness, the sunshine of his presence; his utter unselfishness of action and thought, his candor and sincerity and transparency; his naive boyishness, full of playfulness and happy humor; his out-spokenness and straightforwardness which uttered his judgments without mincing or hesitation but with a goodwill and love which robbed them of all severity; his tireless and unrelenting absorption in his cause which made him willing to do anything no matter how it overtaxed his strength; his intensity of body and mind and spirit in pleading for foreign missions; the strength of true

feeling, the tears in his eyes and on his cheeks, with which he would speak out of his loving, overflowing heart; the honor, veracity and directness of character which made his moral judgments so accurate and instinctively just and discerning; the scrupulous sense of financial accuracy and of frugal and exacting trusteeship in relation to money, coupled with his boundless personal generosity and his joy in giving and doing for others; his enthusiasm and zest, his whole person moving in sympathy with the emotions of delight which filled him; his persistence and patience and eagerness in finding out new things in the Bible, in missionary literature and in life; his high and pure-mindedness, his noble manliness and his simple childlikeness. It is a joy to recall these qualities and all the other traits which made all who knew him trust and love him.

In his character, as in his work, there are a few things to be especially dwelt upon. One was his enthusiasm and warm-heartedness. His tricks of rubbing his hands in the boyishness of his delight and good feeling, of swaying to and fro and from side to side in his speaking, of slipping his arm over the shoulders of a friend in the zest of his good will or as a palliative of some keen, playful thrust of humor, his cheery laughter while he clapped his hands and turned clear around in his delight at some joke or merriment—how clearly one remembers them all. He put his whole heart into everything. All he had he gave in his addresses, and while there was never any melodrama, and his speech ran straight on as fast and simple and clear as words could pour, constantly his eye would moisten and the unheeded tears flow down his cheeks. John Caird is good authority for the legitimacy of such eloquence.

“Words are weak and far to seek
When wanted fifty fold
And so if silence do not speak
And trembling lip and tearful cheek
There’s nothing told.”

Another quality was his ingenuousness and lack of self-consciousness. He could say the most direct and piercing and severe things, or they would have seemed piercing and severe from anyone else, but from him they seemed the most natural and loving words because they were so surely honest and fair and kind, even gentle and loving. His money-honesty underlay his whole character. This was one thing he used to pride himself upon, that in our easy-going day he had the old-fashioned ideas of frugality and particularity. A man, especially a missionary, who kept no accounts or who messed his accounts was an anomaly to him. A penny with Woodruff Halsey was an opportunity for the application of the whole moral law, including the law of love. Side by side with his scrupulous money sense was his boundless generosity. He loved to give and he loved frugality and economy because they made free giving possible.

To him to live was Christ. Not in any unreal or verbal sense, but actually. As I think on his Christian life and the expressions of it many interesting and surprising reflections come to me. I remember now that many easy and conventional expressions were not characteristic of him. He was preaching the Gospel all the time but he did not say many of the things that can be said so cheaply. He did speak, of course, in words; but those are not what we recall. We recall him and Christ in him, richly and truly in him and living through him for all those happy years before our eyes, so fully living that it seems he can not have gone. And we will not think that he has. We will think of him in Robert Louis Stevenson's words on "The Departed Friend":

Though he that ever kind and true
Kept stoutly step by step with you
Your whole long, gusty lifetime through,
 Be gone a while before—
Be now a moment gone before,
Yet doubt not; anon the seasons shall restore
 Your friend to you.

He has but turned a corner—still
He pushes on with right good will
Through mire and marsh, by heugh and hill
 That selfsame arduous way—
That selfsame upland hopeful way
That you and he through many a doubtful day
 Attempted still.

He is not dead, this friend, not dead,
But in the path we mortals tread
Got some few trifling steps ahead
 And nearer to the end.
So that you, too, once past this bend,
Shall meet again, as face to face, this friend
 You fancy dead.

Push gaily on, strong heart; the while
You travel forward mile by mile,
He loiters with a backward smile,
 Till you can overtake.
And strains his eyes to search his wake,
Or, whistling, as he sees you through the brake,
 Waits on a stile.

The General Assembly of the Presbyterian Church has approved the proposal to establish a "Halsey Memorial Fund" of \$100,000 to be used to establish a Mission Press in West Africa, a Mission Building in Mexico and to enlarge the Union Press in Syria. Gifts to this fund may be sent to Dwight H. Day, *Treasurer*, 156 Fifth Ave., New York City. It is expected that friends will gladly contribute to such a fitting and useful memorial as a tribute to our honored and loved friend.—EDITOR.

Masahisa Uyemura, A Japanese Christian Leader

BY REV. S. H. WAINRIGHT, D.D., TOKYO, JAPAN

SOME mountains stand forth, like Mt. Fuji, visible from the base line to the summit. But there are others, mountains of great altitude, seen scarcely to overtop the neighboring heights, and yet whose roots are sunk deep beneath the hills and on whose shoulders an entire range is lifted to a higher level. Some public men are in the limelight in the full length of their stature, while others are hidden from public view. Dr. Masahisa Uyemura is one of the Japanese Christians whose position and influence are such that he deserves to be much more widely known. In an account of the "first" men of Japan, who occupy positions of leadership in the various spheres of national life, an enterprising secular publication recently gave the first place in the Christian community to Dr. Uyemura. Certainly measured by his character, his influence and the weight of responsibility resting upon him, he has few peers, if any, among Japanese Christians.

The younger men were the first to seek contact with the early missionaries and most of these were from samurai families. Young Uyemura, with the late Bishop Honda, Dr. Ibuka, President of Meiji Gakuin in Tokyo, and others, early entered Dr. Samuel Rollins Brown's school in Yokohama and received baptism. He thus belongs to the pioneer group of Christians in modern Japan.

Uyemura is a scion of the Tokugawa family, the most powerful clan in Japanese history for a period of over two hundred years, and the clan which actually ruled Japan from Yedo at the time Commodore Perry went to establish friendly relations with that country. A study of Dr. Uyemura's career therefore, will be full of interest not only from the standpoint of his Christian character and teachings, but also because of the confucian background of his life, trained as he was according to the ideals of the ruling military aristocracy.



DR. MASAHISA UYEMURA

Dr. Uyemura's outstanding work is that of a pastor. The Fujimicho Presbyterian Church, in Tokyo, of which he has been pastor for more than thirty years, is just outside the castle walls and near the Imperial Palace. The membership includes many prominent residents of the capital, members of Parliament, professional men and some of the representatives of families of very high rank. Among the last, to mention one name, is Viscountess Mori, who is the widow of the Minister of Education assassinated many years ago on account of his progressive ideas, and the daughter of Prince Iwakura, the head of the first Embassy Japan sent to the West after the coming of Perry. For simple and unpretentious piety and consecration to church activities a more devout Christian cannot be found anywhere than Viscountess Mori. Her son has become the pastor in Tokyo of a new congregation organized as an offshoot from Dr. Uyemura's church. As a pastor, Dr. Uyemura's career has been contemporary with the growth of the new Japan. As a Presbyterian minister, his lifework bears striking resemblance to that of Dr. Samuel J. Niccols, for example, whose pastorate, continuing for a half a century in St. Louis, was coincident with the growth of that city and formed an essential part of it. Around his pastorate, Uyemura has built up other interests; the Fukuin Shimpō, for example, one of the liveliest Christian weeklies published in Japan, and the Tokyo Shingakusha, a theological seminary for the training of preachers. The congregation is the center of various charity enterprises and from it have sprung other congregations in the city of Tokyo. His place in the Presbyterian Church is that of a leader and father. He is an outstanding figure in the Protestant Christian community with an influence both wide and profound.

Dr. Uyemura limned his own character in a remark he made about Nicodemus: "In the things of the spiritual world," he said, "courage is necessary. To be spiritual does not require unquestioned subservience to peace; at times we are under obligation to go forth to battle." He did not know what prompted Nicodemus to come at night, whether he feared the world and shrank from the eyes of the people, or whether the quietness of the night was preferred as affording a better opportunity to discuss religion. But he was certain that "a man should not give the residue of strength remaining after the day's work is over to religion; the greatest of all questions, that of religion, deserves the choicest opportunity for its consideration." His spirit is that of the Apostle James, who declared of the man that "wavereth," "Let not that man think that he shall receive anything of the Lord." So declares Dr. Uyemura, in words breathing the same spirit: "No man who thrusts forth his hand, through fear, in the dark, will ever seize for himself the prize."

It is in relation to the problem of the Shinto shrines that this quality in Dr. Uyemura has become most apparent in very recent

times. In a memorable address delivered at a summer school held at Gotemba, when many Christian leaders were present, and when the shrine question had reached a very acute stage, Dr. Uyemura chose as the basis of his remarks the closing verses of the sixth chapter of II Corinthians. With perception of the relation between Christian truth and spirituality as clear as the visions of a prophet, he urged that Christians should recognize no agreement between the temples of God and idols, and enter into no fellowship between light and darkness.

The Japanese Government, with the best of intentions, created a problem with reference to the shrines, by an edict the object of which was to avoid a problem. When western civilization began to enter Japan, it was seen that the Shinto shrines representing as they did a primitive mythology, would suffer disadvantage under the new light to which all things were exposed. This mythology was the basis of political authority. In order to avoid a shock to the political institutions of Japan, the government declared that all uses of Shinto shrines and ceremonies by the State were to be looked upon as patriotic observances, with no relation to Shintoism as a religion. Practices traditionally religious in character were now to be observed as patriotic duties. This only served to complicate matters, for at the same shrines, and often by the same priest, ceremonies were performed interpreted as non-religious when done in the name of the State and as religious when performed in the name of Shintoism. A question of conscience therefore arose among the Christians and even among Buddhists. Were they to engage in these "patriotic" observances at the shrines? In some published remarks on the subject of worship, Dr. Uyemura says, "The opinion has been expressed that worship at the shrines is not religious, that it is not worship, that it is really reverence or respect, and that a line must be drawn between the shrines and religion. But a study of this question from the standpoint of Japanese history or the science of religions will compel any one to admit that Shinto worship and ceremonials at the shrines are religious in nature. Some say that the shrines are now no more religious in nature than Christmas trees set up in Christian homes. It may be conceded that time often empties ceremonials of their significance. But the Shinto shrines, in their present state, have not been thus emptied of their religious import. Even as devotion to ancestors, the observances at the shrines involve worship directed to the supernatural and are expressive of a religious attitude." With keen insight into the problem, Dr. Uyemura points to the element of prayer, entering into these observances. *Matsuri*, the term used for such worship, is derived by him from *matsuru*, which means *to wait*. If prayer, or waiting upon the gods, form a part of the worship it is essentially religious. "To encourage therefore these observances," he says, "by State authority is to violate religious liberty. It is just

the same as if an official declaration assured the public that something thought to be noxious was harmless in character and could be swallowed whole, when as a matter of fact it was a thousandfold hurtful. It is not safe to follow interpretations of religion by officials who themselves are without religious convictions or experience."

The attitude toward this question, assumed in the above words, represents the view of other Christian leaders. On October 31, 1917, the day when the four hundredth anniversary of the Reformation was celebrated, the Christian leaders in Tokyo, representing the Federation of Japanese Churches, met and declared for a pure faith and worship, without compromise with traditional usages and customs. The inheritance of Judaism from the Old Testament and paganism from the Roman Empire, by the Christian Church, made the Lutheran Reformation necessary. Fitting indeed, therefore, was the warning sounded forth by the Japanese churches on this occasion. Officials of State, and of the Army and Navy, and all connected with the national schools, being required to practice the memorial ceremonies before the shrines, though now interpreted as a patriotic duty, rendered the question a practical and vital one.

The optimism of Christianity, in contrast to the somber colors of Buddhism, finds expression in Dr. Uyemura's remarks on "Spring-time Thoughts on Religion." "To the Hindu," he says, "religion is symbolized in the fading of the flowers and the falling of the leaves. But to Jesus of Nazareth, the lily clothed with a glory surpassing that of Solomon was made to awaken in us thoughts of the depth of the heavenly Father's goodness." He quotes a poem by Saigyô, a Buddhist, written when he visited Yoshino, celebrated for its cherry blossoms. The poet said,

Oh! I would fain lie down and die,
Beneath these blossoms,
With the full April moon
In the overbending sky.

"Such a sentiment," says Dr. Uyemura, "springs from a soul without God and without hope in the world. Being without purpose in life, and without a sense of moral responsibility to God, it was easy to fall into such a mood." To the Christian, spring speaks of "newness of life" and of the "burial of the old sinful self." It is the "power of the resurrection life," continues Dr. Uyemura, "that gives us victory and hope through faith in Christ."

It was said by a Japanese some years ago, that a certain well-known pastor in Tokyo could lead an inquirer after Christian truth into the outer court of the temple, but that it required the preaching of Dr. Uyemura to conduct him into the holy of holies. "The religions of the past," says Dr. Uyemura, "inculcate humility, reverence and fear. But the feeling of contrition experienced by the Christian

distinguishes his religion from these. Such immortal Christians as Paul and Luther experienced a profound sense of sin. To understand sin as an individual matter, to feel the painfulness of its tyranny, to seek the forgiveness of God, to make oneself the chief of sinners in confession, and to seek salvation on the basis of this experience, and to love much because one is forgiven much—these characterize the way of the Christian. Man is too far sunk in sin to talk about achieving union with God, as the Confucianists do, by ‘laying hold of righteousness and realizing benevolence.’ When before the Cross of Christ, one becomes penitent and seeks salvation, though he be the chief of sinners, he may experience saving grace and that joy unspeakable and full of glory which is through union with God. Luther and Bunyan were of the Pauline type in their experience. But even in the writings of the Apostle John, there will be found the same profound sense of sin discussed, together with the saving grace of Christ.” Dr. Uyemura’s exposition of the Apostolic Benediction is rich in thoughts on the Christian Trinity. He finds a logical order in the “grace of Christ” and the “love of God” and the “communion of the Holy Ghost.” With true Christian insight he sees that the grace of Christ leads to a recognition of the love of God through which is the gift of the Holy Ghost. There is an atmosphere peculiarly devotional in Dr. Uyemura’s preaching and in the worship of the Fujimicho Presbyterian Church. The choicest passages of Scripture are woven into every discourse. He perceives truth in clear outline. He is a great reader of English books and brings out of the treasure house of his mind things new and old.

Dr. Uyemura occupies a peculiar position of independence; independence of the American Presbyterian Mission, but not of the Japanese Presbyterian Church. He resigned some years ago his chair in the Meiji Gakuin, an institution founded by the American Presbyterian Mission and still partly under the control of this Mission and other Missions cooperating. His resignation grew out of an objection to a textbook he was using, the protest being by conservative missionaries. He stands forth now in the midst of a group of activities, unconnected with but friendly toward the American Mission. He is recognized as a pillar of strength to the cause of historical Christianity. His witness therefore to Christ, free from ambiguity, carries weight with the Japanese public. Persons connected with the Missions are sometimes discounted, though unjustly, because of their affiliation with the foreign organization. To face the terror of ridicule because of such a connection often requires more courage and a truer fidelity to Christ, than if an independent position was occupied. Nevertheless, Dr. Uyemura by his faith and devotion and creative genius has established on a self-supporting and independent basis a bulwark of strength to the Presbyterian cause in Japan, as well as to the general cause of Christianity in that country.

The Forward Movement In Korea

BY REV. W. N. BLAIR, PYENGYANG, KOREA

THE Independence Movement in Korea is one of the most remarkable in history. In a day a new spirit came to seventeen million people. Helpless and hopeless before the might of Japan, the Koreans had submitted to annexation with so little spirit that the superficial observer either regarded them as a hopelessly backward, cowardly people, or jumped to the false conclusion that they were indifferent to the loss of their national existence.

Suddenly on the first day of March, 1919, the whole nation as one man rose up and declared its independence; an astonishing exhibition of courage and the power to organize and achieve national unity of purpose.

It is not the purpose of this article to describe the Independence Movement, or the Japanese efforts to suppress the uprising. Suffice it to say that when the General Assembly of the Presbyterian Church of Korea met in Pyengyang six months after the Independence Movement began, reports from the Presbyteries showed all too clearly how terribly the Church had suffered. No well-informed person has accused the Korean Church of responsibility for the uprising. Every element of the population was involved in it. But when the hour of action came the people needed leaders, and in almost every place where a church was established, the Christian pastor was called upon to lead the demonstration. When the soldiers came the crowd scattered; but few of the leaders attempted to escape, proudly suffering themselves to be led to prison in the sight of the people.

So the General Assembly of 1919 was a changed Assembly. Most of the prominent pastors and elders were in prison. A long list was read by each Presbytery of its imprisoned members and of church buildings wrecked by soldiers or burned. Church attendance had fallen off to an alarming extent throughout the country and many instances were reported of congregations unable to assemble.

Yet it was in this dark hour that the Forward Movement of the Korean Church was born. One of the missionaries reported the great advance that had been made in America by the New Era Movement, and by the Centenary and other denominational movements even in the midst of war conditions; and enormous demands upon the American people by the Red Cross and Liberty Loan drives. The question asked there had been: Shall the Church do all this for the nation and less for Christ? The Korean Church saw the point. They were eager to give their all for Korea, were they willing to do as much for Jesus Christ? The answer was the Forward Movement; a determination to put the Church of God first and to keep it first in their love and



A BIBLE CONFERENCE GROUP IN NORTH KOREA

service—not by less effort for their country but by greater effort for God.

A Forward Movement Committee of thirty-six men, three from each Presbytery, was appointed by the Assembly, and a Forward Movement program for three years was adopted. The first year was to be a year of special prayer and preparation. The second year revival meetings were to be held in every church and the third year Sunday school—Christian training—work was to be stressed throughout Korea.

For the first year the Assembly asked the churches to try to make from twenty-five to one hundred per cent advance in nine different objects of special endeavor. Large posters were posted in every church giving the figures for the local church for the previous year in all the nine items in black ink, and the standards to be attained in red.

The response of the entire Church was remarkable. A wave of zeal and renewed faith swept the peninsula. Months before the time set for special revival effort a real revival began. Preaching bands were organized in all the larger churches and schools and special meetings were held in almost every town and village attended with great enthusiasm.

Meanwhile the Church was faithfully trying to achieve a high standard of service and benevolence, and when the Assembly of 1920

met in Seoul it listened with joy to a report of splendid accomplishment.

Complete reports were received from 942 churches. Of these:

546 churches made 25 per cent or more advance in church attendance.

486 churches made 50 per cent or more advance in prayer-meeting attendance.

557 churches made 25 per cent or more advance in Sunday school attendance.

463 churches made 100 per cent or more advance in daily family prayers.

461 churches made 25 per cent or more advance in Bible Study Class attendance.

176 churches made 25 per cent or more advance in Bible Institute attendance.

520 churches made 50 per cent or more advance in church paper subscriptions.

454 churches made 50 per cent or more advance in offerings for pastors' and helpers' salaries.

413 churches made 100 per cent or more advance in offerings for mission work in China.

The per cents given are the per cents set by the General Assembly as standard goals.

Of the 942 churches reporting:

421 "went over the top" in 5 of the nine objects.

320 "went over the top" in 6 of the nine objects.

214 "went over the top" in 7 of the nine objects.

108 "went over the top" in 8 of the nine objects.

38 "went over the top" in all of the nine objects.

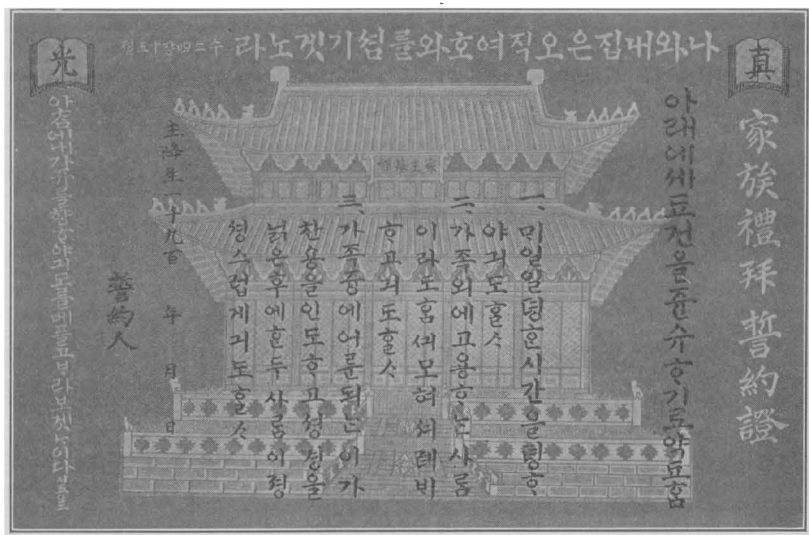
As the Assembly met in September and the statistics given were for the church year which ends May 30, 1920, the remarkable progress indicated was made in less than nine months after the Forward Movement began.

The Church is now completing the second year revival program. As yet no statistics of results can be given, but reports from all sections of the country show clearly that large numbers of new believers are being received everywhere.

Several churches in this district have doubled in attendance the past year. The churches in west Yungyou are packed to the doors every Sabbath and new church buildings will have to be provided in many places.

The Namsanmoru church, ten miles north of Pyengyang, had an attendance of one hundred and fifty when the Independence Movement began. As a result of the disturbances at that time, the church building was wrecked and the congregation so scattered that no meetings were held for four months. The pastor died of hardship endured; the leading elder fled and never returned.

When the congregation began meeting again, less than one hundred assembled, naturally discouraged. When the Forward Movement spirit reached them the church organized energetically to re-



A CHRISTIAN KOREAN FAMILY WORSHIP CHART AND PLEDGE CARD

Much emphasis is placed on the importance of family worship in Korean Christian homes. Hundreds sign this card which provides simple rules to guide the worship. The picture represents the Audience Hall of the Palace in Seoul under the former Korean dynasty. Over the door of this building we have inserted the motto "Christ is the Head of the House." (See page 532 for the translation.)

claim those who had fallen away. Bands of men and women went out every Saturday to preach in nearby villages urging the people to attend church on the morrow. The result is that Namsanmorn, still without a pastor, has now an attendance of over four hundred every Sunday. Huge timbers for a new church building are now being unloaded before the old church building which holds scarcely half the congregation.

Another proof of the advance is found in the increased attendance in all schools and Bible study classes. Mission schools are overflowing with students. In Pyengyang we hold a Bible Institute for men for one month and a half each winter. The attendance has been less than one hundred for years. This winter two hundred and forty-five attended.

Now just ahead is the third year of special effort to win Korea's children for Christ. Never did a church have a greater opportunity. The mass of the Korean people have come to recognize the superiority of Christianity. The father may not be ready to accept it himself, but usually he is willing that his children attend a Sunday school.

A "great door and effectual" is set before the Korean Church. May God's Spirit continue with the Korean Church and enable it to win Korea for Christ now in this wonderful day of opportunity!

TRANSLATIONS OF KOREAN PLEDGE CARD

TRUE

*"As for me and my house, we will
serve the Lord."* Joshua XXIV.15.

LIGHT

FAMILY

WORSHIP

COVENANT

We agree to observe the three following rules in this household:

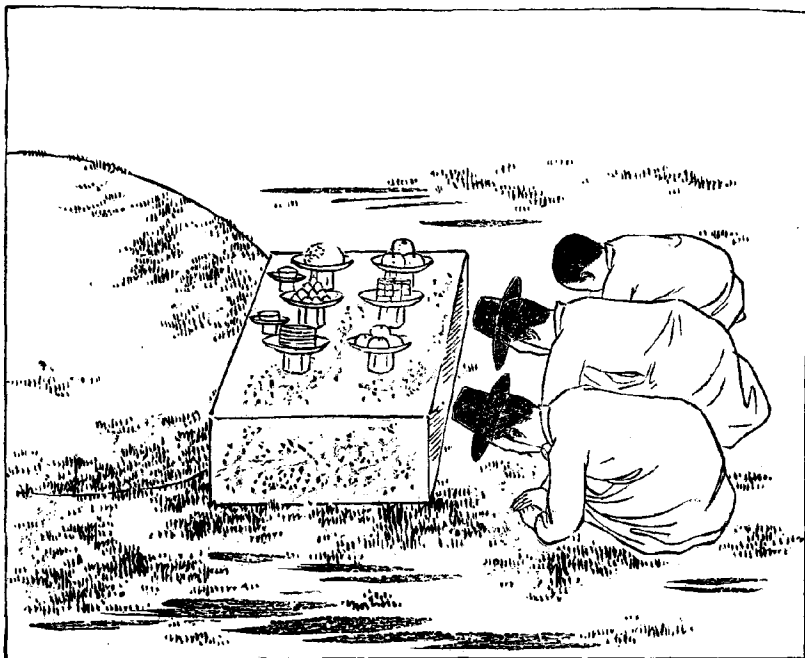
1. Family worship to be held every day at a fixed hour.
2. The whole family, including the servants, will always be present.
3. The master of the house will lead the devotions, in which there may be the singing of a hymn as well as the reading of the Scriptures and prayer by one or more of those present.

Date

Signature

"In the morning will I direct my prayer unto Thee, and will look up."

Psalm V. 3.



WORSHIP AS TAUGHT IN KOREA IN JAPANESE SCHOOL BOOKS

With the Koreans in Manchuria

BY REV. W. R. FOOTE

Missionary of the Presbyterian Church in Canada

ACROSS the river Tuman on the northern border of Korea, lies a section of Manchuria usually called North Kanto. North of Kanto is Siberia, with its large cities of Vladivostok, Novokiefsk, and Nicolsk. In this area of North Kanto (or Chientao, as the Japanese call it) live about 500,000 Chinese and as many Koreans. The latter began to emigrate from Korea gradually 30 or 40 years ago to avoid famine conditions south of the Tuman, and since the Japanese occupation of their country still larger numbers have crossed over, many of them to avoid the rigors of Japanese rule.

This inviting field is sparsely populated. The soil is rich and the harvests abundant. The Chinese are friendly and each year immigrants have established industrious farming communities. They lived happily and prosperously until the introduction of an extra Japanese police force two years ago, ostensibly to guard their consulates.

Nearly 20 years ago the missionaries of the Presbyterian Church in Canada followed these Koreans across the border, first by itinerating and later as resident missionaries. Nowhere could Christians have had a freer hand and such progress was made that nearly one hundred congregations sprang up among the valleys and mountain glens. Schools and academies took their place by the side of the churches, and pastors and teachers developed a strong enthusiastic and evangelistic Korean Church.

Two years ago, when all Korea declared in a dignified and quiet way that they were dissatisfied with Japanese rule, and demanded the privileges of a self-determining nation, the Koreans in Manchuria decided to support their compatriots at home in a non-militaristic revolution.

The *Mansei* ("Long live Korea") wave rolled northward and bore the Kanto Koreans on its crest. Crowds, including Korean students from the Japanese school, assembled and after an address or two, and the waving of the Korean flag, the demonstration was over. As the Koreans were returning to the town, quite unconscious of danger, they were fired into by Japanese soldiers and some 30 killed or wounded.

From that day the Japanese police force was increased, and secret service agents in disguise penetrated to remote villages. The church leaders and teachers became marked men. One high school and several of a lower grade were closed. The pastors did their work as it was done in Scotland in the days of the Covenanters. No full

meeting of Presbytery has been held for two years, because some commissioners knew that to attend was to be arrested, and to be arrested was to spend long months in prison. Presbytery meetings were held in secret with watchmen posted to signal in case of approaching danger. Ordination services took place at break of day—an hour when the police would not expect the Christians to be in session.

Although the police could not legally enter the Mission compound, they did so and kept a constant guard at the gate. They searched Koreans that had called at the missionaries' homes or had been treated at the hospital. The people generally kept at their usual work and did not anticipate, in case of arrest, anything worse than a few months imprisonment; but when they learned that the Japanese were persecuting all Korean patriots, they endeavored to avoid arrest by sleeping on the hills at nights and staying away from their homes and work. The Koreans had no appeal to an impartial tribunal, and were discriminated against in the smallest details.

The Japanese could win thousands of friends by fairness, but their arrogant attitude and oppressive measures have united the Koreans into a hostile nation.

Last October the Japanese consulate at Hoon Choon was burned down by Chinese (not Korean) bandits, who had been fired on by Japanese police. Those of us who have lived for eight years in Manchuria, in the largest Japanese settlement, have yet to hear of a single Japanese citizen—man, woman, or child—who has been molested or ill-treated by the Koreans. Some Koreans on the forest-covered hills may have possessed weapons of some kind, and may have come into conflict with the Japanese police. They may have merited harsh treatment, but not so the quiet country folk, who are inoffensive and unarmed. Without any justification, however, the Japanese have destroyed probably a thousand homes with contents, as well as crops, clothing and foodstuffs, leaving a penniless multitude to face a bitter winter. Men were tortured and women and girls violated by the Japanese troops.

A typical instance is Kan Chang Am. Some seventy soldiers entered this small village early one morning, bound thirty young men with cords; took them down to a little stream and shot them down, without even the form of an examination. The father of one of the boys—an old man—fearful of what would take place, was shot in his tracks while pleading for his only son. The soldiers next went to the church and reduced it to ashes. They burned the school dormitory to the ground, as well as nine houses and the outbuildings attached. Bedding, clothes, grain, food, vegetables and other supplies were destroyed, leaving little children and women with barely clothing to cover them. Many wounded victims plead for mercy, but were bayoneted to the ground and their bodies charred in the flames.

These people lived in an out-of-the-way glen. The soil is not fertile and firewood is very scarce. They were a quiet, hard-working, kind-hearted people who struggled bravely to make a living. Their church and school, their Bible and hymnbook, their Sunday worship and their Saviour—these were their joy. They were not soldiers, nor even agitators, and disapproved of the Church taking part in politics. The Japanese interpretation of facts often minimized the horror of the atrocities and accused the missionaries of malicious propaganda against Japan.

The missionaries were anxious quietly to visit the churches and reassure the Koreans; but on November 1st General Tsuitsui, the commanding officer, objected to our leaving home until after a period of twenty days. As we were in China, where Japan had no legal rights, and as we had the regular passports obtained through our British consul this order was disregarded. In twenty days with a free hand the Japanese could have laid waste the whole countryside.

The ideals and aims of the Church, as Prince Ito once said, are incompatible with the autocratic ideals of the Japanese Imperial Government. An effort was therefore made to break the wills of the Koreans, and by a reign of terror to strike such fear into their hearts that they would not dare to lift their heads in the presence of Japanese authority. Colonel Mizumachi wrote to the missionaries, when he learned of their protest against shooting innocent people without even a form of trial, "The rise and fall of your work of propagation, in and out of Korea, depends solely upon whether you will cooperate with the Japanese Government."

According to the best information available over forty villages suffered the displeasure of the Japanese between October 19th and December 16th. It may be too early to estimate what effect all this will have on the Christian Church. The three academies, erected, financed and administered by the Koreans, were among the first buildings burned. No church has faltered, and many have tightened their grip on things eternal. Occurrences like the following send a thrill of gratitude and hope through every true Christian.

At Nopei, a village of pioneer settlers in the forest primeval, there is a congregation of three hundred. On the Sunday following the burning of the church and school, the congregation assembled on the ashes and with the warm sun above and the autumn tinted foliage around they worshipped Him who is a Spirit in spirit and in truth. This beautiful temple of nature was to them the very gate of heaven. The elder preached a sermon of comfort and hope and at the close several unconverted men of the village came forward and requested that from that day their names also might be entered on the inquirers' roll, as they wished henceforth to be counted with the children of God.

A Week at Sherman Institute

BY MISS EDITH MENZER, RIVERSIDE, CALIFORNIA

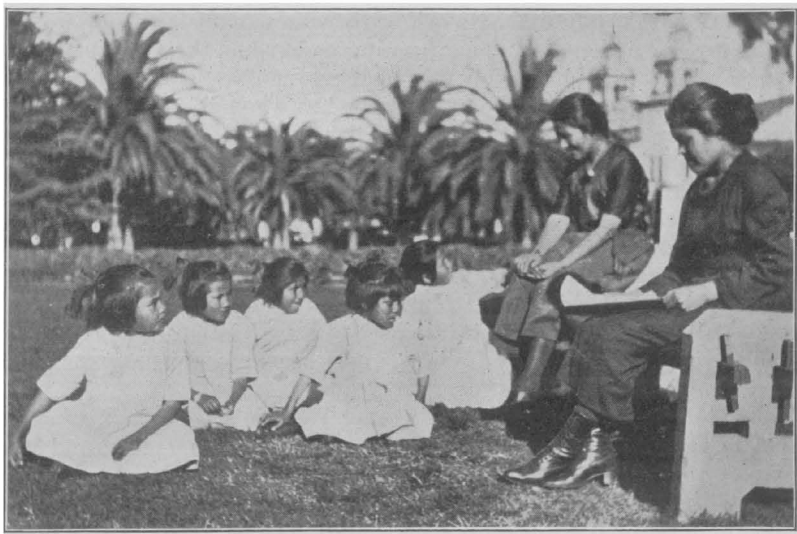
A letter from Miss Edith Menzer, Religious Work Director at Sherman Institute, Riverside, California, in answer to a request from Miss Edith M. Dabb, Secretary for Indian Work, of the Young Women's Christian Association, that she describe "A Week at Sherman." The question is often asked, "What can you do at a Government Indian School?" This is one answer.

Last week, like all of the weeks at Sherman, was very interesting. On *Sunday* I arrived at the school at 9:45 and four of the older girls, dressed in their best school uniforms, met me at the car. They soon relieved me of the four articles I was carrying, namely, Bible, wallet, package of Sunday school helps, package of Young Men's Christian Association Bulletins, and umbrella, each girl feeling very happy because she was helping me. With arms stretched so that I could take in all of the girls, we went to the school building, and arranged the Sunday school papers and took them around to the different class rooms. The bugle blew and the girls scampered away for line-up. The young people were soon marching into the school auditorium, and after the opening exercises were dismissed to go to their different classes.

We have nine Sunday school classes this year, two of them composed of non-English-speaking Navajoes, and both of them being taught by strong Christian Navajo young people of the 10th grade. There are about fifty students in these two classes. Maxwell, the teacher of one of these, asked me to talk to his class, using him as my interpreter. I love the Navajo people, and I love to tell the wondrous Gospel to these children. Very few of them have ever read it. Their every expression betrays their eagerness to know of the true God and of His love for them and their people.

This statement has often been made to me, "The Indian has a religion of his own, he worships the God of Nature, why take to him another religion?" This summer while on the Arizona desert I saw Nature at work. I saw the dense blackness of the night, felt the terror of the storm, when the lightning flashed and the thunder roared, and the rain fell in torrents. I felt the hot rays of the sun, the monarch of the desert. I felt the brooding silence that hovered over the land. These things inspired awe and fear in my heart, together with a sense of the love and nearness of the Father-God, but I found myself wondering what was their message to those without the revelation of God in Christ. As I went among the people I saw the insufficiency of the Indians' religion as it is at work among the people. I saw the joyless expression on the faces of women and little children; I saw the dread and fear of evil spirits, and the awful darkness result-

ing. In contrast, I felt abundant life coursing through my veins, my soul was at liberty, and I felt the nearness of God bringing life, light and joy. My heart was filled with gratitude to Him for giving me the knowledge of the Gospel, and the following verses came to my mind, "He hath abolished death and brought life and immortality to light through the *Gospel*." "Ye shall know the *truth* and the *truth* shall make you free." "If the *Son* shall make you free, you shall be free indeed." I was glad for a sufficient religion, and returned to my work feeling more keenly than ever that I was a debtor to those who



FIVE LITTLE NAVAJO INDIAN GIRLS AND TWO OLDER STUDENTS AT SHERMAN INSTITUTE

have not this life, and who are sitting in darkness, waiting, waiting, waiting.

After Sunday school I met with the Young Men's Christian Association in the auditorium. These Christian boys are wonderful and they are working hard for their own association. A week ago Berlyn Stokely, a friend and helper who is a student at Redlands University, took our Young Men's Christian Association boys on a hike, and they had a glorious time. We also have a Junior Young Men's Christian Association composed of very interesting little fellows. The Young Men's Christian Association boys have a prayer circle in one of the boy's rooms each Sunday night after dinner.

Our Young Men's Christian Association is not very large, owing to the fact that we need a man worker at the school who could give all his time to the boys and mingle with them in a social way. Much of the success of our Young Women's Christian Association work is due

to the fact that I am on the grounds each day and am constantly in touch with the girls. But while we do not have quantity in our Young Men's Christian Association we surely have quality, as they are a very determined and interested bunch of Christian fellows. Last Sunday's meeting was unusually interesting. The leader talked on the need of leadership among the Indian people and his impassioned appeal to the boys to prepare themselves for the need, made a great impression on the boys.

The bugle called the children to dinner, and afterwards on my way over to the Young Women's Christian Association prayer circle, at 1:00 o'clock, five little Navajo girls who cannot speak or understand a word of English, came running as hard as they could to meet me. They crowded as closely as possible to me, wanting to be loved a little. We could not talk to each other, but we smiled and played together for ten minutes. When I am with these dear little girls I cannot help singing to myself the song, realizing the truth of the words, "Do you know the world is *dying* for a little bit of love?" At the prayer circle I found some twenty girls kneeling in prayer and I knelt in one corner of the room, my presence being unknown to the other girls gathered there. Girl after girl led in prayer, many of them for the first time, and I found myself wondering what would be the results of this sort of training. Not a girl failed to pray for all who were interested in the Indians, and I became a better woman and a truer missionary because of their prayers for me.

After the prayer circle the Young Women's Christian Association meeting was held. This was our missionary meeting and was presided over by the Missionary Committee. Beth Miles gave the talk, telling the girls about her own tribe, the Nez Perces. A collection for missionary work among the Indians was taken at this meeting, and \$2.35 was given. We are thinking of buying and sending a folding organ to a graduate of Sherman who is now a missionary among the Indians.

The usual church service held at 2:30 was quite interesting. Rev. Mr. Macquarrie preached on "Goals," and two violin solos and a vocal solo were rendered by friends from Riverside. After the service I was on the lawn, going from group to group laughing and chatting with the girls or talking seriously about the things worth while. At 4:30 the bugle called for regimental drill and supper, and I left for home, tired but happy, to use *Monday* for rest and correspondence.

On *Tuesday* afternoon I again started for my field of service. On the car to Sherman I enjoyed the company of one of the Indian girl graduates now attending high school in Riverside. When we reached Sherman my five little Navajo friends came running to me for a little more loving. They surrounded me, happy if only they could touch me, while my heart took them all in. A complete list of nearly two hundred Navajoes is being compiled. I was planning a



MISS MENZER (center row at left) AND HER NAVAJO Y. W. C. A. CABINET

social for our Protestant babies. By Protestant babies I mean about seventy-five little boys and girls who are mere babies. I had to get permission from the head matron for some of the Young Women's Christian Association girls to attend a dinner party which was given by their Bible class teachers. It was four o'clock before I was ready to meet with any of the girls, and I found myself with Rose Peshlakai, a tall, beautiful Navajo girl from Chin Lee, Arizona. She and her cousin, Nonabah Gorman, were at the Ft. Defiance school. Shortly after coming to Sherman they accepted Christ as their Saviour, and found the abundant life in Him, becoming two of my best helpers. On this particular afternoon Rose and I sat down under one of the palm trees and opening our Navajo Bibles we studied together, she as teacher, I as pupil. I don't expect to learn the Navajo language unless God leads me to serve Him on the Navajo field, but I am anxious to know something of it, and to have our Navajo students know something of the Bible in their own language, therefore this little private tutoring from Rose. Many of the Navajo girls gathered around us and they certainly did laugh at my facial expressions when I tried to pronounce some of their words. It was soon time to leave and those girls escorted me to the car, and waved as far as they could see me.

Wednesday afternoon and evening, as usual, were full. The missionary society of the Methodist Church in Riverside asked me to give a Sherman program. I took six girls, each representing a different tribe. The opening number was a mandolin duet by two of the girls, a Ute and a Pima. I then gave a brief talk about my work at the school and our needs, after which one of the girls rendered a vocal solo. All of the girls then gave brief talks, and it was interesting to watch the effect on those who heard. One of the girls challenged the white women to talk more about Christ and less about clothes. She had evidently observed that before the meeting they

were discussing the fashions. She gave them a real sermon. I had to chuckle inside at her boldness. Our program concluded with a song by the girls, and we reached Sherman in time for supper.

In the evening at 7 o'clock our Bible classes met in the school building. Instead of teaching this year I spend my time visiting the classes and seeing that the Protestant children are in our services. The resident priest is very friendly with the boys and is on the grounds with them almost daily. They are learning to respect and love him, and he appears to be a fine character. I only wish that the Protestant people of America would wake up and realize the importance of a more aggressive program for these Indian schools. These children ought to be given every advantage to develop into strong Christian men and women. Our work here cannot progress



ROSE AND NONABEL—TWO INDIAN INTERPRETERS

much farther without the help of a man religious worker for the boys, and a building which can be used as a social center and chapel.* We have nine Bible classes this year, taught as usual by friends from Riverside who are truly interested in the work. The most interesting

*Beginning with April 1st, Rev. G. Albert Vennink has undertaken work in cooperation with Miss Menzer as Religious Work Director in Sherman Institute. Mr. Vennink is jointly supported by several Home Mission Boards through the Joint Committee on Indian Missions of the Home Mission Council and the Council of Women for Home Missions. Miss Menzer is a Y. W. C. A. appointee and with Mr. Vennink will have charge of the promising religious work among the Protestant Indian boys and girls at Sherman. Mr. Vennink will specialize with the boys and Miss Menzer with the girls. At the request of their parents more than sixty per cent of the eight or nine hundred pupils in attendance are assigned to Protestant instruction. Steps are under way on the part of the Riverside Federation of Churches for the providing of a church building containing class rooms erected on private grounds adjoining the school for use of the Protestant Indian boys and girls. The Roman Catholics already have a chapel for such purposes.

class is that of forty-five Navajo boys. A friend of mine is teaching them, using Rose and Nonabah as her interpreters, and is laying a good foundation for their faith in the hitherto unknown Christ.

A football game was scheduled for *Thursday* afternoon, and at 2:30 I was there with the girls on the bleachers, rooting with all my strength for "our side." Most of the fellows on the team are strong Young Men's Christian Association boys, and it always pleases them to know that I am interested in their sports. How I long for the time when there will be a Young Men's Christian Association religious worker here to mingle with the boys in their sports, as well as to



NAVAJO Y. M. C. A., SHERMAN INSTITUTE, CALIFORNIA

help them with their problems in a way that I, a mere woman, cannot do.

After the ball game I went over to the Ramona home to try and get acquainted with some of the new girls who are very bashful. There are forty Hopi girls who recently came from Hoteville, Arizona, being brought here in opposition to their own will and that of the parents. They are very hostile to Christianity and the white man's civilization, and at first they refused to talk to me or even smile at me. I am gradually gaining their friendship.

As I entered the grounds *Friday* afternoon, the "sweeping squad," my name for the little boys who are detailed to clean the grounds, was busy cleaning the lawn in front of the office. These are non-English-speaking Navajoes, but as I drew near, off came each khaki cap and a big smile and a cordial "hello" greeted me. You would laugh to see these little youngsters in their long khaki trousers, made for boys twice their size. I made a visit around to the

shops as the boys like to feel that you are interested in their work as well as in their souls. From the shops I went to the hospital to see the sick children, and incidentally to encourage the girls who are taking nurses' training. Two of our girls from Laguna, New Mexico, who finished their nurses' training course at Sherman, are now taking the course in the Methodist Hospital at Los Angeles, one of the largest and best equipped hospitals in the city. The head nurse at the hospital said that Sherman could well be proud of them.

Saturday is usually a great day at Sherman, for the girls are allowed to go off the grounds, and at 2:30 they are seen making their way in groups to Arlington, where they go to buy "good eats." I generally visit on the lawns or go for a walk with the girls who, because they do not have money for "eats" must stay at home. Last Saturday I took the little girls for a walk. We followed an irrigation ditch that is near the school, to a shady place where there was a quantity of sand. I allotted each girl a portion of land, and we set out to make an Indian village. We had a great time and the artistic ability of some of the girls was clearly seen in the landscape gardening. One thing that pleased me was the sight of a church on every girl's land.

I love these children very dearly, and I am glad to spend my life for them in the hope that the Indian of the present and the Indian of the future may know Christ, and in knowing Him, will find the solution to the problems of their race.

LETTERS FROM INDIAN BOYS AND GIRLS WHO HAVE ATTENDED SHERMAN INSTITUTE

"At School I was faithful to Christ, as you know, but when I went out working I wasn't very strong but anyway I had the "stick-to-it," so I stuck to it. The greatest temptation I have is my old habit which is smoking, and this habit is the biggest fight I am having today. I will never think that I am a full fledged Christian until I am victorious over this habit, and I simply got to get more encouragement in my fight." L. W.

"I am so happy because I have a new life. How I long for the people who turned me away to come to know Him too! I would want to tell them. My life began all over when we organized our Association last year." A. A.

"The day or night never passes without my reading my Bible, for I love the words of Jesus more each time I read them; and I want to know Him better because I have not the faith I ought to have. But I do know that 'nothing satisfies but Jesus,' and although I do not understand His words fully I know that some day I'll understand, for Jesus will make it so that I will." R. B.

"I must keep on doing something to help my people, those who are sitting in the great darkness, and I am praying for them every day. Some of these Navahos are quite interested in the Word of God and are taking hold the best they know how. Let us keep on crying to God. He will pour His power upon our tribe who are bound in the superstitions of the devil. We cannot realize what the power of God means. Many things are impossible to man, but with God all things are possible. Faith in prayer will soon change the whole of this reservation." G. H.

Educating the Village People of India*

BY PROF. HARLAN P. BEACH, NEW HAVEN, CONN.

Author of "The Geography and Atlas of Protestant Missions, Etc.

At a meeting of representatives of the missionary societies in Great Britain, held in the autumn of 1916, the serious degree of illiteracy in the Indian Christian community, especially in the Mass Movement areas, and the need of a thorough study of the educational requirements of the villages, were thoroughly discussed. A plan was resolved upon then which could be carried out only in 1919 and 1920, after the war permitted its execution. A Commission, appointed by the missionary societies in Britain and America, was selected, consisting of educationists from the sending countries under the chairmanship of Principal Fraser of Trinity College, Kandy, Ceylon. Other members were Dr. Fleming, formerly of Forman Christian College, Lahore, now a professor in Union Seminary; Miss Allan, principal of Homerton College, Cambridge, one of the largest training institutions for teachers in England; Mr. Kanakaryan Paul, General Secretary of the Indian National Council of Young Men's Christian Associations; and the Rev. J. H. Maclean, a missionary of the United Free Church of Scotland in South India. Eight others on the field gave invaluable assistance in different ways; and at the close of their investigations, the Viceroy of India graciously invited the chairman to Simla, the summer capital, and gave the Commission the benefit of his counsel. It thus bears all the marks of perhaps the most expert commission sent forth by missionary societies for special investigation.

The Commission spent four months traveling in the United States, Japan, the Philippines and Ceylon, with a view to bringing to bear on Indian questions some knowledge of the experience gained in those lands. Though almost wholly a British committee, its members felt that a great deal was to be gained for India by a study of educational methods in America and the Philippines; and for high school work and some forms of village education by a study of methods in Ceylon.

After arriving in India and visiting Madras, the Commission began their formal work by meeting the National Missionary Council for counsel and consultation. Nearly five months of travel over most of the Empire followed, during which time they visited about three hundred schools, held fifty-three conferences and had private interviews with leading Indians, Christian and non-Christian. Finally, the Commission spent a number of weeks in digesting and formulating into a report the vast stores of material gathered. This appears in a little great book of only 222 pages under the title of "Village Education in India," published by the Oxford University Press in 1920. Wonderful as that report was, its brevity made it impracticable to give detailed accounts of the various schools visited, and hence it lacked the picturesqueness demanded by the average reader interested in the subject. Consequently Dr. Fleming later prepared, on his own responsibility, a companion volume of almost identical size and published also by the Oxford Press in 1921, entitled "Schools with a Message in India," a fascinating exhibit of his Commission.

This report has been so highly commended by educational authorities,—like Sir Michael Sadler,† himself chairman of a similar Government Commission charged with investigating Indian University education,—that the salient points of that volume and its later companion book are here reproduced, sometimes in the very words of the volumes themselves, with or without quotation marks affixed. If these sample extracts, so to speak, succeed in alluring the reader to purchase and study both volumes, the present writer will be satisfied.

I. INDIA'S EDUCATIONAL CONDITIONS

The facts confronting the missionary educator in the Indian Empire are disheartening and often apparently baffling. Here are some of them:

(1) There are more than 700,000 villages in India, while at present in all the Empire there are only 142,203 primary schools for boys and girls, a large proportion of them in cities.

(2) The average population of a village is approximately 360, which would yield less than sixty children of school-going age, and small schools are an extravagant expedient.

*Based on two books, "Village Education in India," and "Schools with a Message in India," by Dr. D. J. Fleming, Macmillan and Co.

†See *International Review of Missions*, October, 1920, pp. 495-516.

(3) Even these hypothetical sixty boys and girls are divided up into classes which cannot well meet together because of social and religious differences; and some of these groups ordinarily refuse to go to a school attended by any of the others.

(4) The type of teacher is difficult to determine and more difficult still to secure in the number required, to say nothing of the cost, even if little over a living wage is paid.

(5) The economic level of many of the villages is so low that little or nothing can be contributed toward school support.

(6) In rural India public opinion does not favor the education of the lower classes, as may be seen in the prevailing illiteracy, quoted as 89 per cent among males and 99 per cent among females.

(7) The natural solution of providing central schools is not widely feasible, at least for girls and younger children of the primary grade; as social habit, climatic considerations, and exposure to physical dangers militate against young children going more than a short distance to school.

(8) Even in the case of those who are induced to enter primary schools, nine-tenths are in the lowest classes, and there is a tremendous leakage between the lowest and highest grades. Hence it happens that 39 per cent of those who study in these schools lapse into illiteracy very soon thereafter.

(9) In general, results are so unfortunate that the Missionary Educational Council of South India said in 1916: "We are not securing under our present system of general education what we set out to accomplish, but in certain directions we are actually demoralizing the communities amongst which we are working." And yet it has been very truly said, "There are no undeveloped resources in India comparable to the neglected and uncultivated powers of the masses." When it is further remembered that 79.4 per cent of the Christians are illiterate, the gravity of the situation becomes accentuated.

Inefficient teachers cause children to waste their time for nearly two years on the primer. The primitive character of the school accommodations and its location are against efficiency, as the following quotation suggests:

"The average mission village school is held in a mud-walled building, or on the veranda of the teacher's house, or out under the shade of a tree. These open-air schools sound idyllic; but where the boys are in plain sight, the father or mother who wants an errand done, simply gives a shout, and off goes the boy without even waiting to finish the sentence he is reading. The equipment often consists of nothing more than a table and a chair for the teacher, matting for the pupils to sit on, a blackboard, registers, and a clock. Sometimes, in order to keep up attendance, it is necessary to threaten the parents with the removal of even this meager equipment. The pupils number from fifteen to forty, but generally about twenty. Not half the pupils may possess a book, for their parents cannot scrape together the price of one. A few fortunate ones have a slate, but the slate pencil may not be more than an inch long.... It is on the mud floors of such village schools that the educational battle is lost or won in India. But it is not the lop-sided thatch roof, nor the mud walls, nor the simple equipment that need cause anxiety. The source of defeat lies elsewhere—in the poverty of the people, the curriculum ill adapted to the needs of the country-side, the inadequate training of the teacher, the almost total lack of his after care, and the limitation of the sphere of education to the score or so of wriggling infants, rather than an attempt at an uplift of the whole community."

II. EDUCATIONAL PROBLEMS

Surely problems enough have emerged in what has already been said; yet let us look more in detail at a few of the difficulties which the missionary has to face.

In India's poverty, economic problems loom large before the missionary educator, especially as by far the largest number of his constituency are among the very poor, relatively few of whom own any land and still fewer any plant adequate for carrying on a trade. Child labor is widespread, and parents among the lowest classes expect the child to earn his meal a day and an occasional loin cloth. How great an obstacle poverty is will be realized when it is recalled that the income of the family rarely exceeds \$48 a year. Yet the coming of a village school brings to it a certain degree of prestige; the presence of a teacher furnishes a sort of protection and provides one person at least who can read and keep the villagers in touch with the outer world. Moreover, many a poor man is at the mercy of his employer. He cannot read the document which he is asked to sign—by touching the pen of one who writes his name for him—and finds too late that he has signed away his property, or his liberty. Being unable to count, he cannot refute his master's statement that the debt which brought him to serfdom has not been worked off. Through ignorance he is at the mercy of blackmailing constables and village officials. The missionary shows him how different all this would be, if his children could write and count and read—how they might cease to be chattels and become free men. And so the village school is finally started and does its work more or less efficiently as the time of holding its sessions—as to hours in the day and months of the agricultural year—is accommodated to local conditions.

The item of a proper teaching force is hardly less a problem. According to a government report of 1917, only 65,818 primary school teachers out of a total of 210,667 have received any training at all. This is one reason why the curriculum stays so close to the "three R's." Lack of training also lies back of much of the stagnation in the schoolroom and of failure to make it a social center in the village. If after-care of these teachers were a rule, these defects could be gradually remedied. The Commission cites the experience of the United States in the Philippines as suggesting a way out, through its elaborate system of supervision, its vacation schools for teachers, its divisional institutes held for five weeks, and its local assemblies. To leave such a system to already overburdened missionaries untrained for such work is impracticable; hence their appeal for specialists, sent out for the purpose, who can gradually train Indians for the service. The great objectives are to enable them to teach reading in a vastly better and quicker way than is now in vogue, to show the children how to observe common objects and all forms

of life about them, to play and work happily, to serve their homes and the village altruistically and efficiently, and to inspire them to continued study through life.

Another problem lies in the employment of spare time for instructional purposes of those older than primary scholars, especially if they have completed the primary work. Night schools are a common expedient for such work. Dr. Fleming tells of a common experience in this connection.

"The missionary in charge paid twenty-five rupees for the land and canvassed the people of the nearby villages for the building. They gave bamboo and grass for the roof and worked in their spare time on the mud-walled building. A school of fifty-five boys and men from fourteen to thirty years is now running. Since they must come in the dark, paths through the prickly pears gave trouble. Besides, there is fear of snakes and scorpions. So they come in groups of five or six, clapping their hands and singing. A lantern is hung out at the school. The missionary always keeps on hand some permanganate and a lance to use if any one has been bitten. If anything happens in a village—a death or a marriage—none will come from that center. The session begins with a drill, to make them orderly and obedient. After a Scripture lesson comes the struggle with reading. Occasionally father and son study from the same book. The men, of course, are tired, and it is hard for them to keep awake. When the lessons are over, it is too late for most of them to go home. Hence they lie down on the mud floor and sleep until morning, going home early for a meal before work. . . . The pupils come because they want to learn, not because they are sent. They are, therefore, not so apt as day pupils to revert to illiteracy."

Vocational middle schools are greatly needed in India, as are co-operative societies, farm colonies, community welfare agents, provision for inter-section migration and other movements for economic improvement. Girls' education in its higher forms is likewise urgent. These are discussed most scientifically and suggestively, though they do not lie so closely within the average village and its problems.

III. THE COMMISSION'S EXHIBITS

The most interesting contribution of the Commission is Dr. Fleming's volume of detailed exhibits ("Schools with a Message in India"), showing exactly how the various problems have found their solution in outstanding experiments and adequate accomplishment. One actually sees through his descriptive pages and their half-tones the finest pieces of missionary educational work in that great Empire.

Here is a wonderful system of half time schools carried on as a business proposition by the Buckingham and Carnatic Mills of Madras, where 1,300 of the 1,700 half-timers voluntarily study the half day when the age limit does not permit them to work in the mill, and in which process they learn the dignity of labor and its profitableness when it is intelligent. Welfare work of various sorts proves a blessing to them and to their homes.

Vocational schools for villages are illustrated by Bishop Azariah's experiments with the very limited capital of schools supported by the Home Missionary Society, and by Miss Evans' Girls' School at Ongole, which successfully combated the usual tendency to pauperization.

Another type of institution is Tyndale-Biscoe's School for Boys in Srinagar in romantic Kashmir. How this phenomenal educator transformed a lot of haughty Brahman slovens into a community where caste is almost forgotten and manliness is emphasized, marks being mainly on the basis of character making and service to the community and Empire, is one of the most striking stories of recent missionary work.

In the chapter on training for citizenship the fascinating account of Trinity College in beautiful Kandy, where the chairman of the Commission sits enthroned in the love and respect of that Pearl of India, shows the reader what is possible when the great objectives of education are grasped and made dynamic by a forceful leader.

Dr. Sutherland, a canny Scot up on the heights of the Himalayas, does a unique work in making his 350 boys literate in Nature's book, as few schools in the world are doing equally well.

Space limitations forbid mentioning successful attempts to teach girls how to live at home through the family system training of Miss Smith up in lofty Kalimpong, in Miss Crouch's school down on the hot Madras plain, and in Miss Vickland's up in Assam.

In a time when provision must be made for training the multitudes who are coming into the Church through the mass movements, the chapter upon "Illiterates and Emergency Methods" is most suggestive as described by Mr. Posnett of the Wesleyan Mission at Medak, Nizam's Dominions. The action songs, so easily learned and used in evangelization, make the unique Indian version of the Prodigal Son, the Cana Wedding, the Sower, the Widow of Nain, live as never before. No wonder that such song and action preaching are so rewarding.

Omitting many other interesting exhibits, we can only mention what in some senses is the most fascinating picture of the entire collection, Professor Fleming's account of the school of India's poet-laureate, so well known in America, Sir Rabindranath Tagore. Christian missionaries may well learn from this ardent member of the Brahmo Samaj and his Bolpur institution how to worship and know God and how to live the devout life while in the world and yet above its lower allurements and distractions.* All Christian educators and all those teaching in foreign mission lands, are deeply indebted to Dr. Fleming and to the Commission for these volumes.

*It so well illustrates the whole spirit of Dr. Fleming's "Schools with a Message in India," that it is reprinted in another part of this issue.

The School of Rabindra Nath Tagore*

BY D. J. FLEMING, PH.D., NEW YORK

About one hundred miles from Calcutta near a village called Bolpur, is Rabindra Nath Tagore's school for boys, called Shantiniketan—the "Abode of Peace."

There are about 150 pupils in the school, of whom fifteen are girls, the daughters of teachers and others living near. In age the boys range from six to eighteen years, but no boy is taken in over twelve years of age; so all of the older boys have been in the school for a considerable time. During examinations the boys are without supervision, being put upon their honor, and the system is said to work well. To a very large extent the boys make their own rules, elect their own judges, and all minor offenses are handled by boys' courts. No resort is made to corporal punishment. The penalty may be extra work in cleaning rooms for other boys. Or it may be in the nature of ostracism—having to eat apart, to stay outside one's school class, or even to refrain from talking with other boys. Experience shows that a judge must be over thirteen years of age, and must have been in the school at least three years. No one would attempt to say that the boys always decide wisely. But they are growing in the process, and if any boy is not satisfied he may appeal—something rarely done.

Tagore believes that there has been too much imitation of the West in the development of the present system of education in India. Too often, also, it is merely the external characteristics that attract attention—buildings, furniture, regulations, and syllabuses rather than the essential spirit of their society, literature and the numerous activities of a rich corporate life.

In contrast with this imitative spirit, the poet asserts that only that education is true which acknowledges the mind to be a living thing, and therefore stimulates it to give out more in quality and quantity than is imparted to it from the outside. Consistently with this theory he has encouraged in his school the spontaneous expression of each lad's spirit in song and poem. He assumes that it is a perfectly normal thing for them to be producing and bringing to him their efforts without hesitation or formality. The boys have several manuscript school magazines, in which they are encouraged to think and write for themselves, and for which illustrations are handed in. The poet takes a great interest in these, and often will suggest lines for improvement.

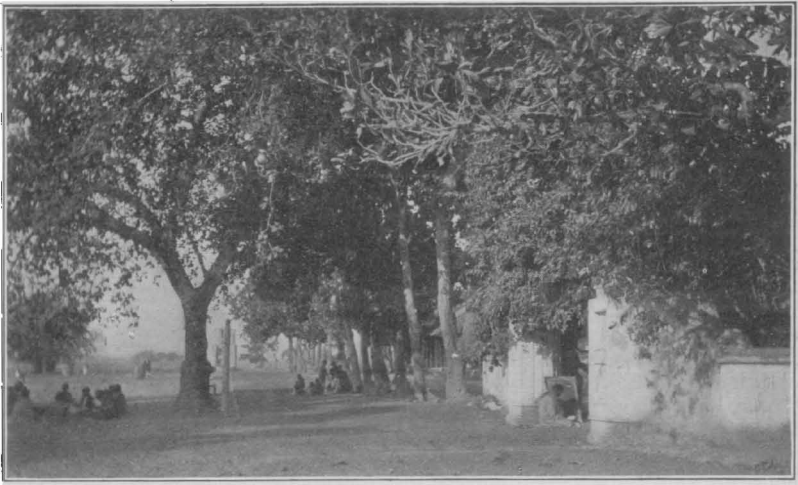
Modern education in India has seemed to him like a carriage to a horse, the dragging of which merely serves to provide it with food and shelter in the stable of its master. He would say that one great reason why Indian education has been utilitarian, and has resulted in imitation rather than creation, is because students are compelled to learn through the medium of English. Tagore believes that all that is valuable could be obtained merely from the study of English as a second language. But since no college would be open to his boys if they had been educated only in the vernacular, English is used as the medium of instruction in the two highest classes, and is taught as a second language by the direct method from the lowest class.

The staff consists of twenty-two teachers, so that on the average there is one teacher for every eight pupils. There is no permanent head master, the school being controlled by a council of masters, of whom one is annually elected to be the executive head and to be responsible for its management. To

*Abbreviated from Dr. Fleming's "Schools with a Message in India." Published by The Oxford Press.

this staff Tagore gives himself without stint. Every evening a great, deep-toned bell sounds out from his veranda inviting the members of the staff and their wives to his simple bungalow. All seat themselves on the floor. A single lamp on a low table in front of the poet suffices to light up the pages of some great masterpiece chosen for the evening's reading. It may be from Whitman, Browning, Shelley, or Edmund Holmes. After being read in English, it is translated, section by section, into Bengali verse, keeping in a wonderful way most of the rhythm and the beauty. After the poem has been reread as a whole, a discussion, full of good humor and marked by informality, takes place. It is noteworthy that these readings come not once a week, but every evening. Thus the staff is kept mentally alert, drawn together, and permitted to share the poet's ideals and inspirations.

The ideal of social service receives a limited embodiment. One night school for aborigines and two for Bengali villagers are carried on by the boys.



THE OPEN-AIR CLASS ROOMS OF RABINDRA NATH TAGORE'S SCHOOL, NEAR CALCUTTA

They gave the money for the digging of a deep well for a Santhal village near by. Some of the money was earned by manual labor on the part of the boys. Occasional fires in the villages give opportunities for rendering organized service, to which they gladly respond. Help is given to the surrounding villages in time of epidemics. A cooperative store, under the management of the teachers, has been organized as an example for the boys, and it is hoped to extend its service to the people round about.

Nature is one of the great teachers in this school. This is what one would expect from one who writes that, "In a little flower there is a living power hidden in beauty, which is more potent than a Maxim gun." He feels that it is India's mission to realize the truth of the human soul in the Supreme Soul through its union with the soul of the world; and that this mission urges them on to seek for the vision of the infinite in all forms of creation and in the human relationships of love; to feel it in the air we breathe, in the light in which we open our eyes, in the water in which we bathe, in the earth on which we live and die.

Bolpur can give one none of the grandeur of the Himalayas, but there is a very definite charm about the plains which stretch away to the horizon, almost unbroken except by a date palm here and there, or a tree-clump about some distant village. One finds himself refreshed by the fresh air and sense of open spaces. There is joy and freedom from restraint. Many of the boys go about barefoot, "for the earth has her subtle modulations of contour which she only offers for the kiss of her true lovers—the feet." Like all the boys of India, they love the coming of the monsoon, and classes adjourn to let them take off their upper garments and run out in the first refreshing downpour of rain.

An open-air regime is adopted as far as possible, not only for its physical effect, but for the mental development of the pupils. Classes are held under the shade of trees or in the open verandas. Once the lesson hour was interrupted by a boy's insisting that they listen to the song of a bird in the branches overhead. About this his teacher wrote: "I am quite sure that my class learned more from that bird than it had ever done from my teaching, and something they would never forget in life." Sometimes the boys climb up a tree to do their studying in its friendly branches. They move in an atmosphere of love for nature, and of sympathy for all living things. Examination papers written on the grass, nature study in long rambles out from the school, the study of the stars in the soft Indian moonlight on the clean sweep of plains—all these find a ready response in every boy's heart.

To a Westerner the immediate grounds and buildings do not suggest beauty. There is no sign of the English emphasis on culture through architecture. Nor is there any special plan in the structures. But there is simplicity—in life, in clothes, in equipment. India regards simplicity of living as an essential element in all true education. Therefore, in his school, in spite of those who enjoy expensive habits, he had to provide for "this great teacher—this bareness of furniture and materials—not because it is poverty, but because it leads to personal experience of the world." In starting the school some eighteen years ago, the deepest need for his people of which he was conscious was not an external nor material thing, not wealth nor comfort nor power, but the awakening of his people to full consciousness in soul freedom, the freedom of the life in God.

Music is a second valued teacher in the school. In a room in the guest-house are kept India's great musical instruments for the use of the boys. Over in the temple is a large organ. Training in music is given by the poet's nephew. Rabindra Nath Tagore is himself a musical genius. Occasionally, as he walks through the groves, he becomes possessed by some new harmony. Lest these rare tunes be forgotten and lost, the nephew is alert to catch and record them. Hundreds of tunes have thus been kept for the school. On rainy days, or when the moonlight streams through the trees above them, the boys, with a love of music so characteristic of India, like nothing better than to sing his lyrics. Often when the moon is full they will walk across the open country to some chosen spot with one of their teachers, and will sing late into the night, or listen to some story. Creative imagination is given free rein, and singing, dancing, theatricals and amateur literary ventures are all encouraged.

The dominant ideal underlying the school at Bolpur is that of education through sharing a life of high aspiration with one's master. This is a tradition that has come down through the centuries from the old forest colonies with their line of great teachers or *gurus*.

The method of this master, apart from an address in the temple each Wednesday (their Sunday), is not conscious inculcation of religious teaching,

not a process of outer discipline, but a dependence on the unseen atmosphere of aspiration that pervades the place.

Most impressive to any one interested in religious education are the morning and evening times of meditation. Before dawn, while earth's shadow still is deepest, a clear-toned bell awakens the eight score boys of the school. In the darkness they merrily run to the great well with its buckets and rope, and there each has his morning bath. Then, just as dawn is breaking, at another sound from the great bell the boys come out from their various dormitories with their little mats in their hands. One here and one there, in the open or under some tree, these boys sit down for meditation. For fifteen minutes these figures are almost motionless. Amongst the youngest might be one or two who are watching a bird or looking at the blossoms in the trees overhead. For they are not compelled to meditate, but only to remain quiet for this interval. It seems evident, however, that all the older boys have attained a mastery of themselves and are given up to meditation and to prayer. During that quarter of an hour the great red Indian sun comes up over the horizon, and in the presence of that glory they form a great circle and chant a common prayer.

This time of meditation is a mere incident in an atmosphere of contemplation. Not that these boys are not most normal little fellows. The series of goal-posts we see across the fields, the shouts that come from the dormitories, the kinds of boyish wrongs that are brought before their self-governing councils, the very bearing of the boys, alert and happy—all betoken natural, care-free boy life. Every student, however, knows the habit of his master. The poet rises at half-past three in the morning, and gives until six to prayer and to meditation. Every boy also knows that this spot was chosen years ago by the great poet's father as a place of retirement and of prayer. Beside them in the grove is a marble prayer-seat, put up to mark the spot where Maharshi Devandra Nath pitched his tent under three trees, and for weeks at a time would spend his days in quiet prayer.

Again at sundown the great bell tolls. The boys come from their games to get their little mats, and again they sit scattered for fifteen minutes in silence. Their shawls of saffron, yellow, pink, olive, red, blue, vermilion—so characteristic of Bengal, and which had brightened up the morning—can scarcely be distinguished as the rapidly gathering dusk encircles them. Before they rise the great expanse of stars is there above them, and in its ennobling presence the great circle again is formed, and they chant in Sanskrit the following prayer:

Thou art our Father. Make us conscious of this truth that thou art our Father. Let our salutation to thee be true. Save us from all hurts. Drive away all the sins from our hearts, and send to us all that is good. Thou art the source of all happiness, and thou art the source of our welfare. Thou thyself art blessedness.

As the almost startling rhythm and intonation of that last line is still echoing in one's thoughts, the circle becomes a band of rollicking normal boys ready for the evening meal. It is this school tradition of meditation growing day by day into a habit—the habitual composure of the self in God's open doors at the beginning and the end of each day—that makes one turn down the avenue of *sal* trees to the guest-house with the deepened conviction that India at its best has for us of the West an emphasis that we need.

BEST METHODS

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A PROGRAM OF PRAYER FOR A CONGREGATION

Many there are who, while they outline a program of study and a program of service or work for the congregation, have a feeling that prayer should be unplanned and spontaneous. The disciples said, "Lord teach us to pray" and the Lord instead of rebuking them with the admonition that no man could teach another to pray, gave them a lesson in prayer. Paul suggested a program of prayer to the churches and listed some of the specific needs of his work to be included in it.

Should we not have a definite plan and program for training and exercising congregations in that greatest of all possibilities—prayer?

A SUGGESTED PROGRAM OF PRAYER

I. IN THE HOME

1. Every couple married by pastor and every family moving into congregation either presented or urged to buy a copy of some book of Scripture readings and prayer for the family altar.

2. Suggested forms for grace and thanksgiving at meals furnished to every family, and taught to children in Sunday school.

3. Special effort on part of pastor or church visitor to call at each new home in the congregation and pray with the family that God's blessing may there abide.

4. Calls of pastor and church officers in times of special joy or sorrow, with prayers of thanksgiving and intercession.

5. A calendar of prayer furnished to all members annually, monthly or weekly, listing specific blessings and needs.

6. Children taught to take part in family worship by reading or reciting verses of Scripture, singing hymns, saying grace at meals and leading in short sentences of prayer.

7. At least one leaflet on family prayer and Christian home life distributed to all members of congregations each year.

II. IN REGULAR CHURCH SERVICES

1. Special prayer for special needs, international, national, community and congregational, added to the regular prayers of the church.

2. The prayer-meeting service made a real *prayer-meeting*.

III. IN SPECIAL SERVICES

1. As occasion arises meetings held to

(a) Give thanks for blessings received.

(b) Intercede for special needs.

IV. IN CHURCH ORGANIZATIONS

1. Careful study by officers of needs of the work, with agreement upon things for which prayer should be offered. "If two of you shall agree as touching anything they shall ask it shall be done for them." Mat. 18:9. The things agreed upon should be kept before the organization through:

(a) Lists given to members.

(b) Posters on walls.

(c) Earnest intercession in the meetings.

(d) Announcements by officers and teachers.

2. Special classes in studies on prayer.

3. Members taught to pray in public.

4. Members influenced to give a regular place to prayer in their daily lives.

THE LIMITLESS OPPORTUNITY

There are limits to the opportunities and possibilities of all methods of work save one. The only limitless opportunity is prayer. He who has learned to pray knows no limitations of geography: he can cross oceans and climb mountains. He knows no limitations of poverty: any needed blessing is his. He overcomes the limitations of weakness: his strength is made the strength of ten and single-handed he puts a thousand to flight.

Prayer has sent out missionaries and supported them. Prayer has built mission stations and equipped hospitals. Prayer has opened closed doors and given entrance into the hearts of men.

The only limit placed on what may be accomplished through prayer is the limit of our faith, "According unto thy faith be it unto thee" is not an obsolete measure of the early Church but the measure and the limitation of what we now accomplish through prayer.

What God Has Said of Prayer

All things, whatsoever ye ask in prayer, believing, ye shall receive. Mat. 21: 22.

If ye abide in me and my words abide in you, ask whatsoever ye will, and it shall be done unto you. John 15: 7.

Whatsoever ye shall ask in my name that will I do. John 14: 13.

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven. Mat. 18: 19.

And Jehovah saw that there was no man and wondered that there was no intercessor. Isaiah 59: 16.

If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not. James 1: 5.

Ask, and it shall be given unto you; seek, and ye shall find; knock and it shall be opened unto you. Luke 11: 9.

Before they call I will answer; and while they are yet speaking I will hear. Isaiah 65: 24.

If ye then, being evil know how to give good gifts unto your children, how much more shall your father who is in heaven, give good things to them that ask him? Mat. 7: 11.

Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession. Psalm 2: 8.

Pray ye therefore the Lord of the harvest that He send forth laborers into his harvest. Luke 10: 2.

If my people, who are called by name shall pray, then will I hear from heaven. 2 Chron. 7: 14.

Pray without ceasing. 1 Thess. 5: 17.

What Men Have Said of Prayer

Whoever prays most, helps most.—*William Goodell.*

Expect great things from God.—*William Carey.*

Every step in the progress of missions is directly traceable to prayer.—*Arthur T. Pierson.*

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—*Eugene Stock.*

Let us advance upon our knees.—*Joseph Hardy Neesima.*

Communion without service is a dream; service without communion is ashes.—*Robert E. Speer.*

I never prayed sincerely for anything but it came, at some time—no matter at how distant a day—somehow, in some shape—it came.—*Adoniram Judson.*

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—*John Wesley.*

Ten minutes spent in Christ's society every day; aye ten minutes, if it be face to face and heart to heart, will make the whole life different.—*Henry Drummond.*

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—*Archbishop Trench.*

On all my expeditions prayer made me stronger, morally and mentally, than any of my non-praying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—*Henry M. Stanley.*

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.—*Martin Luther.*

V. FOR NON-RESIDENTS AND SHUT-INS

1. Regular letters sent to all non-resident members calling attention to plans of the congregation with definite suggestions for prayer.

2. "Shut-ins" informed by calls or letters of the needs and goals, and enlisted as intercessors.

VI. THE CONGREGATION PRAYING FOR THE PASTOR

A SOCIETY THAT PRAYS

The one thing that impressed me about that Missionary Society was that it knew how to pray.

"How did you teach your members to pray?" I asked the president.

"It hasn't been easy, but it is worth while," she said. "Three years ago we had a study class, using Fosdick's 'Meaning of Prayer.' Every member who was in that class realized the possibilities of what we might accomplish through prayer. We appointed a Committee on Prayer and Devotional Life of the Society. They have worked hard and with wonderful success.

"We have no more hurried and unprepared devotional services. No more time is given them at the meeting than formerly but hours more of time are given to their preparation. Sometimes the woman who takes ten minutes to lead a devotional period spends hours in finding the material she wants and in getting ready for the meeting. Instead of having people who have given little thought to it lead in prayer, members are asked to be prepared to lead. For instance, if we are going to have a meeting on Medical Missions we ask one member to lead in prayer for all of our medical missionaries. She is expected to find out who our missionary doctors and nurses are, where they are located and what their special needs are. She does not deliver an address on medical missions or seek to impart information to the Lord in her prayer, but she does know how to pray intelligently for the actual needs of the work.

"Sometimes we pray around our

mission stations, assigning the stations to different members, each of whom is asked to be ready to lead in prayer for the thing she finds to be the greatest need in that station. The leader says, 'Let us pray for station.' The woman, who has been previously asked, leads the prayer for this station. Then the leader says, 'Let us pray for station,' and so on until we have gone into all our mission fields in prayer. Some of the women write their petitions, others pray extemporaneously, but all pray with earnestness and intelligent information.

"At the close of every meeting our committee hands to each member a prayer card or slip as a guide for intercession until the next meeting. On this are listed facts about our financial goals and how much is yet needed to reach them; special needs in the congregation and in our mission stations; membership campaign and other items for which intercession should be made.

"We have had different plans for daily prayer but either by a prayer calendar or by a list given out at each meeting we urge every member to begin the day with Bible reading and prayer. All of our 'shut-in' members are in a League of Intercessors. Some one calls on them or writes them after every meeting, keeping them in touch with reports that have been made and new needs that have arisen. Our committee have literally gone out in a hunt for people who were shut in and who therefore had large opportunity as intercessors. They have presented the opportunity in such a way that many people who formerly felt they were entirely shut out of missionary service have great joy now in having part in the work. They give a leaflet, 'Shut In but not Shut Out' to every one to start with, and then follow that with other leaflets from time to time. We know that our shut-in members have accomplished wonders through prayer and they are so happy in having actual part in the work.

"One thing that has helped our

members to learn to pray aloud in the meetings is the sentence prayer slip prepared by our Board. They have printed sentences of missionary prayers which may be cut apart and pasted on cards or pasteboard and given to members, each of whom leads in a sentence of prayer. We gather these up at the close of the meeting so they can be used again. There are many good things in our Missionary Society, but all of us realize now that the most wonderful privilege we have is prayer."

HOW ONE CONVENTION PRAYED

1. Months in advance of the meeting a Prayer Committee was appointed. This committee studied carefully the needs of the work. They prepared a slip listing the successes of the work of the past year for which thanksgiving should be made and the needs for which the convention should intercede. This list was sent to every delegate as soon as she was appointed, together with a letter urging that each one should prepare for the convention and come to it along a pathway of prayer.

2. A general call to prayer for the sessions of the convention was published in the church papers and missionary magazines, and those who stayed at home as well as those who attended were asked to pray for the convention.

3. Upon arrival at the registration desk each delegate was given a slip containing the convention keynote verse and suggestions for special prayer for the first day. Also suggestions that she should be in time for the periods of intercession and that groups of delegates pray together as occasion should offer.

4. The suggestion was made that every committee should face its work with prayer.

5. Before the business session of each day there was a half hour of intercession. The doors were closed after the singing of a hymn and late arrivals went into another room or waited outside.

6. Inexpensive slips had been prepared—one for each day—on which was noted a passage of Scripture to be read by each delegate. General and specific objects of prayer for that day were listed. Thought was given to the phases of the work to be presented each day when the objects for prayer were chosen.

7. The devotional periods were neither hurried nor crowded out. Fifteen minutes at the beginning and fifteen minutes at the close of each session were given to meditation and prayer. All of these periods were arranged by the same woman who asked others to lead at times in accordance with her general outline and plan. No matter what unfinished business was under discussion when the hour set for the Period of Intercession came, the convention gave itself to prayer unless there was a motion to extend the time. More time was given to actual prayer in these periods than to talks on the importance of prayer.

8. During the sessions a member of the committee was in charge of a blackboard in the front of the auditorium. A line was drawn through the middle. On one side was written, "Give Thanks For:—" and on the other "Pray That:—", as the reports were given and addresses made she printed items for which special thanksgiving should be made and special petitions offered. When the board was full or when the president called for prayer the blessings received and the needs faced were the basis on which earnest, intelligent prayer was offered. Prayer was made more than merely a customary formality for the opening and closing of each meeting.

9. Special attention was given to the circulation of literature on prayer. The committee consulted with the Literature Secretary in advance and arranged to have for sale the best leaflets and books obtainable.

10. The closing period of the conference was a period of intercession. After the business was finished and in ample time for adjournment at the

hour scheduled there was a quiet time for a parting message of inspiration, for thanksgiving for the work accomplished and prayer for courage and strength to face new tasks.

11. As each delegate went out she was handed a little folder giving some thoughts and some petitions for the homeward way.

MOTHER'S OLD MANTEL PIECE

A young matron was remodeling a beautiful home. "The one thing I want for my home more than anything else in the world is my mother's old mantel piece," she said. "I know it isn't solid mahogany, and that it's scorched in front by the flames of the old logs that have burned beneath it, but it embodies for me the most beautiful ideals of home, with mother and father gathered with the children around it to roast apples and pop corn

and tell stories and learn great abiding lessons, and last of all every night to kneel there to pray before we were tucked into bed. Somehow I feel that mother's old mantel piece would make more 'atmosphere' than all the wonderful mantels that the builders can plan."

A woman in one congregation has recently proposed to her pastor that she will present a copy of a family altar book to every couple he marries.

Here is a suggestion for pastors and for women's societies and brotherhoods. It is so much easier for the structure of homes to be buildied right than to be remodeled. Many a young couple on the day of their marriage would willingly decide to make daily prayer together part of their life if such a book were given them and some loving heart helped them to build the structure of their home around an altar to God.

AT THE THRESHOLD

My delightful overnight visit was over. My busy office with its multitude of things to be done and problems to be worked out loomed up before me. My bag was packed. The goodbyes had been said. At the door before I went out my hostess paused and took my hand.

"Wait a moment," she said. "Let us pray with you before you go over the threshold."

Her husband and young son completed the circle by taking her hand and mine as they followed each other in a few sentences of prayer for blessing on me as I went out over their threshold. The lad prayed as simply and naturally as did his father and mother.

My eyes were moist when I lifted my head. I had gone across many thresholds back to the problems of my work, but never with such a blessing as this. I pressed the hand of my hostess.

"That was the most beautiful thought!" I said.

"Our threshold prayer has become a household habit," she said. "When we go out each morning we face so many things we know not, that we always pause at the door to pray before we pass over the threshold. We travel a great deal, and often we are in hotels with so little opportunity to have any home surroundings, but we always stop at the door of our room to pray as we go out. Years ago we began to take our friends into our threshold prayer. When a young student called one day to discuss an especially vexing problem, it seemed so natural to stop at the door to pray with him as he went out.

"Sometimes my folks have to have breakfast at different hours and go out 'single file' and we cannot have our morning prayer together, but always at the threshold I can send each one out with a blessing.

"The day our son started away to school not one of us could have gone over the threshold without stopping for prayer that his feet might be led all along the way.

"It has come to pass that almost unconsciously, wherever we are in the morning, as we go out we pause at the threshold to pray."

Again I pressed her hand as I went across her blessed threshold to face with a new courage whatever that day held in store for me.



THE CHINESE WOMEN WORKER'S PRAYER CHART

1. When opening the door: "I pray Thee, Lord, to open the door of my heart, that I may receive Thee, Lord, within."
2. When washing clothes: "I pray Thee, Lord, wash my heart and make it pure and white as snow."
3. When sweeping the floor: "I pray Thee, Lord, sweep my heart free from all evil, and make it clean."
4. When buying oil: "I pray Thee, Lord, to give me wisdom like the wise virgins who had oil ready in their vessels."
5. When receiving or sending letters: "I pray Thee, Lord, to give me more faith that I may hold constant communion with Thee."
6. When drawing water: "I pray Thee, Lord, to give me the Living Water that I may never thirst."
7. When lighting the lamp: "I pray Thee, Lord, let Thy true light shine within my heart, and make me in all that I do to be kind and good like a lamp which lightens others."
8. When watering plants: "I pray Thee, Lord, to send down spiritual showers upon my heart so that it may bring forth good fruit."
9. When boiling water to infuse tea: "I pray Thee, Lord, to give spiritual fire to warm my cold heart, and give me a heart on fire to serve Thee."

CHINA'S "NEWEST THING IN A. B. C.'S"*

A test class for teaching the National Phonetic Script has recently been held in Kuwo, Shansi, where there was a large percentage of illiteracy in the constituency, but a keen desire to learn. Governor Yen's phonetic campaign had made an impression, but local enthusiasm had had better food than that, for had not old Mrs. Tang, matron of the Girls' School, not only learned to read and write it herself at the age of seventy, but in her holidays had taught it to four young men in her country village; and had not two of these young men when staying in a little out-of-the-way hamlet, roused the interest and admiration of the whole village by covering the black sooted walls of their room with texts of Scripture written in *Chuyin* with a lump of lime plaster, and then proceeded to teach the system to old and young in the hamlet. Had not Mr. Wong, who had just come to the city seeking baptism, and bringing with him his well-thumbed Gospel of John in phonetic, come from this very hamlet as a result of the teaching begun there in the little room with grimy walls?

Had not numbers of other people learned the *Chuyin*, amongst them Mrs. Ting, a country woman of forty, who had learned to read and write with no teacher but dear old Mrs. Tang? Mrs. Ting was now able to help in teaching others, as well as take a large share in the cooking and hard work that had to be done with a class of thirty women and girls. Old Mrs. Tang, notwithstanding her seventy years, was eager to walk several *li* into the country and do the housework in a friend's house so that she might be set free to go into the city and attend the class for phonetic.

A man named Wang has been led to believe in Christ through reading the Gospel of John in phonetic. Two young fellows by the name of Shuen, old Mrs. Tang's pupils, last year commenced teaching some people up in the mountains in the Lu-hsien district, phonetic script. Mr. Wang is one of those with whom they came in contact and whom they taught. During the summer he came down to the plain to seek work on a farm, and was taught further. When he returned to his home he took a Gospel of John (in phonetic) with him and has read and reread this precious book until he is quite familiar with its contents. Lately he has come back to Tang-koh-tsuen and is asking the Christians a great many questions concerning the meaning of what he has read. Mr. Wang asked the people who had taught him, to secure the whole of the New Testament in phonetic for him, no matter what it should cost. We have sold them a copy of Acts for him and trust it won't be long ere his desire for a New Testament can be fulfilled.

Gifts for this work in China are urgently needed by the Woman's Committee on Christian Literature. The committee contributed \$1,000 in gold last year from its slender resources for the use of the China Council, in order that the work of publishing and distributing simple textbooks in the *Chuyin* might be pushed forward as rapidly as possible. Make checks payable to Alice M. Kyle, Treasurer, 14 Beacon Street, Boston, Mass.

*The Committee on Christian Literature of the Federation of Woman's Boards has issued a leaflet bearing the title, "The Newest Thing in A. B. C.'s," by Miss Clementina Butler, of the Methodist Episcopal Church. It has been so popular that two additional editions have been printed and distributed.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN,
156 Fifth Avenue, New York City

PRESENT STATUS OF RELIGIOUS BODIES IN AMERICA

By WALTER LAIDLAW, PH.D.
Secretary of the Federation of Churches,
New York

All religious workers in America ought to be thankful for the energy which the United States is showing in the progressive improvement of its censuses of religious bodies. Inquiries concerning churches were made in 1850, 1860, and 1870, but these were limited to the number of organizations and buildings, their seating accommodations and property values. It was not until 1890 that anything approaching a full schedule was set up.

In 1920 the writer made for the War Department a computation of the religious composition of the United States as of December 31, 1916, as a basis for a fair apportionment of army chaplains under the Army Reorganization bill which became effective in July, 1920. The Roman Catholic figures of church membership are identical with Roman Catholicism's estimate of its practical population since its membership includes all baptized infants. Protestant bodies, on the other hand, include only a fraction of their population in their statistics of membership. As a rule evangelical bodies include in their communicant membership only those who have made a profession of personal faith.

COMPUTATION OF POPULATION OF UNITED STATES, DECEMBER 31, 1916, ON A MIN- IMUM AND MAXIMUM BASIS

	Minimum	Maximum
Evangelical	70,270,861	77,297,471
Roman Catholic ..	15,721,815	15,721,815
Other Religions ...	2,841,193	2,841,193
Unattached	12,630,145	5,603,535

101,464,014 101,464,014

In Canada the decennial census includes the denominational attachment of every individual. On this basis the evangelical element in the United States would number 78,374,961.

The Roman Catholic element in the United States, December 31, 1916, was 15.5 per cent, while the evangelical element ranged from 69.2 per cent to 76.1 per cent.

From 1906 to 1916, the population of the United States claimed by the Roman Catholic Church increased from 14,210,755 to 15,721,815, or, for the ten-year period, 1,511,060, which is 10.6 per cent.

In the same ten years, the evangelical bodies practicing adult baptism grew in communicant membership 28.2 per cent; evangelical bodies practicing infant baptism 23 per cent; evangelical bodies practicing both modes of baptism 17.2 per cent; and Lutheranism, which admits to confirmation only at the age of 13 years, increased 17.4 per cent. In the same period, population grew 17.1 per cent. In other words, Roman Catholicism did not grow as fast as population, while Protestantism's communicant membership grew faster than population.

The decline in the Roman Catholic figures for the nation at large was somewhat but not wholly due to the surplus of emigration over immigration during the years of the war. The Roman Catholic Church is not only failing to grow in states where normal immigration has a big deposit, but failing to grow in states where immigration never has had any big deposit. The exact facts are shown in the following tables:

Fifteen states where the membership of the Roman Catholic Church in 1916 was exceeded by the membership of from one to sixteen other religious bodies, all of them evangelical except in the case of Utah and Idaho, where menacing Mormonism had the excess. In seven of these states the Roman Catholic membership in 1916 was smaller than in 1906, indicated by (*).

No. of Protestant Bodies with Larger Membership	Memberships		
	1890	1906	1916
16 North Carolina	3,106	4,683	4,989
9 South Carolina	6,906	12,138	*9,514
9 Tennessee	21,118	20,296	23,015
7 Georgia	13,209	22,674	*18,214
5 Arkansas	4,523	38,114	*21,120
5 Alabama	15,565	49,747	*37,482
5 Mississippi	13,351	33,619	32,160
4 Virginia	14,586	33,765	*35,671
4 Florida	19,843	20,596	24,650
2 Oklahoma	2,953	42,998	47,427
2 West Virginia	18,415	47,072	60,337
1 Kentucky	108,828	195,186	*160,185
1 Kansas	79,485	109,641	128,948
Utah	321,238	630,629	694,712
Idaho	7,609	9,831	10,030
	5,658	21,244	*17,947
	333,905	661,604	632,659

Nine states and the District of Columbia where the Roman Catholic Church in 1916 had a smaller membership than in 1906, making 16 states of the 48 states of the Union where Roman Catholicism in 1916 reported a smaller membership than in 1906, and 24 states where it is distinctly receding.

	Memberships		
	1890	1906	1916
New Hampshire	46,965	141,015	136,080
Louisiana	249,133	562,067	509,910
Montana	29,587	65,128	73,113
Nevada	4,653	11,729	8,742
Vermont	50,365	96,791	78,178
Michigan	261,483	578,982	572,117
Minnesota	319,728	445,045	415,664
Colorado	55,425	117,435	104,982
Missouri	191,606	450,167	445,352
District of Columbia ..	44,227	51,503	51,421
	1,253,171	2,539,882	2,400,490

Eighteen states where the Roman Catholic membership increased from 1906 to 1916, but wherein the percentage of Protestant membership in all religious bodies in 1916 was larger than in 1906, while Roman Catholicism's percentage had fallen off.

	Memberships		
	1890	1906	1916
New Mexico	118,325	149,009	177,727
Rhode Island	113,829	230,531	261,212
Massachusetts	723,091	1,271,419	1,410,208
New York	1,356,524	2,689,139	2,745,552
California	184,525	416,951	494,539
Wisconsin	283,134	594,428	594,836
Illinois	559,305	1,095,569	1,171,381
Pennsylvania	637,820	1,429,099	1,850,592
North Dakota	31,051	72,072	95,859
Maryland	166,365	196,401	219,530
South Dakota	30,259	71,781	72,113
Delaware	13,854	28,503	30,182
Washington	24,527	88,213	97,418
Wyoming	8,453	12,075	12,801
Nebraska	60,592	118,545	135,537
Iowa	193,555	244,243	262,513
Oregon	35,566	41,549	49,728
Texas	117,293	362,772	402,574
	4,687,598	9,107,299	10,064,643

Six states where Roman Catholicism advanced both in membership and in percentage of the total membership of religious bodies.

	Memberships		
	1890	1906	1916
Arizona	22,353	35,071	84,742
Connecticut	179,935	352,368	483,834
New Jersey	262,675	519,332	790,764
Maine	67,703	133,434	148,530
Ohio	395,428	656,059	843,856
Indiana	140,118	205,705	272,288
	1,068,212	1,901,969	2,624,014

The Roman Catholic Church increased (1906-1916) only in states having in 1920 but 13.6 per cent of the population of the nation, and having (1910-1920) but 16.4 per cent of the gains of the nation's population. It lost (1906-1916), 168,328 members in 24 states having 33.9 per cent of the nation's gain (1910-1920), and gained only 947,344 members in 18 states having a population gain (1910-1920) of 6,821,170, or 49.7 per cent of the nation's gain. It grew absolutely, only in 6 states; and grew in these only 111,712 less than from 1890 to 1906. Unless I am much mistaken the six states of its absolute increase, viz., Arizona, Connecticut, New Jersey, Maine, Ohio and Indiana, will show in 1920 a relatively higher foreign element than in 1910, and in this is the explanation of its growth there. These six states have but 7.8 per cent of the area of the nation.

Evangelical religion is surely shown by the above facts to have an enormous preponderance in the United States, and to have great fields white for harvest throughout its wide domain. On the basis of the 1920 population census and the 1916 census of religious bodies a statistical measurement of Protestantism's possibilities for religious education and evangelism could be made for every state.

That the Roman Catholic Church gains its increases from the churches using foreign languages is strikingly shown. The membership of its churches using foreign languages increased 22.1 per cent, while churches using English only increased 1.5 per cent. But even the Roman Catholic

churches using foreign languages failed to grow as rapidly as the Protestant churches using the English language.

MEMBERSHIP OF CHURCHES USING FOREIGN LANGUAGE ONLY, 1916

Adult Baptism Group ...	67,886	
Infant Baptism Group ..	174,281	
Both Modes Bapt. Group .	149,020	
Lutheran	538,364	
	929,551	} 23.8%
Eastern Catholic	298,972	
Roman Catholic	3,306,439	71.6
Jewish	215,421	4.5
Latter Day Saints		
Other Religions	5,848	.1
Total	4,756,231	100.0

But What About New York?

The metropolis of the nation and the largest city of the world is the greatest Roman Catholic city of history. It also has from one twelfth to one-eighth of all the Jews of the globe.

What of New York? Marvelous to relate, the evangelical churches and the Eastern Catholic churches are the only ones that made any advance 1906-1916.

MEMBERSHIPS, NEW YORK CITY

	1906	1916
Protestant Episcopal	92,534	106,611
Lutheran	51,285	61,947
Presbyterian	48,914	61,707
Methodist	49,970	50,745
Baptist	43,601	45,848
Reformed	24,005	25,706
Congregational	21,096	25,230
	331,405	377,794
All Other Protestant Bodies	37,913	41,715
Protestant	369,318	419,509
Roman Catholic	1,663,265	1,545,562
Other Catholic	18,067	39,235
Christian	2,050,650	2,004,306
Jewish	*93,819	*93,819
Other Religions	3,536	3,002
	2,148,005	2,101,127
	Dec. 31, 1906	Dec. 31, 1916
Population of City ..	4,323,656	5,356,328
Per Cent Protestant Communicants in City Population ...	8.44	7.83

*30,414 "heads of families" reported in 1906, equivalent to 93,819 persons reported in 1916.

Protestantism added 50,191 to its communicant list in the ten years when Roman Catholicism lost 117,703, and Roman Catholicism's large loss was responsible for the loss in the Christian Church membership of New York City, despite the gains of Protestantism and of the Eastern Catholic churches, of 46,344. Protestantism's increase, however, did not keep pace with the growth of population, and the religious leaders of the world's largest city face the solemn fact that from 1906 to 1916, while the city gained 1,033,000 in population, the enrolled membership of all religious bodies decreased to the extent of 46,878 persons. This loss is due not only to the decrease of Roman Catholic membership, but to the static conditions of Judaism, which, although it numbers from 1,500,000 to 1,750,000 persons in the population of Greater New York, has less than 100,000 with regular synagogue connection.

To interpret evangelical Christianity to Roman Catholics from all countries of the globe, and to interpret it to Jews who as yet fail to recognize that Jesus internationalized Moses, the Protestant churches of Greater New York have a task severer than that of the churches of any other large city of the nation.

Facing the greatest Roman Catholic and greatest Jewish city of history, the evangelical communicants of Greater New York are only one in every thirteen of its population, and while, as yet, registering no decrease in the aggregate of their church rolls, are certain to do so within a short time unless two things happen: (1) such federation of their forces as, on a neighborhood plan of work, will come into contact with the actual or potential Protestants of every square foot of the area of the whole city, and (2) increase of the population in the cradles of Protestant homes.

What of New York? The enrolment in Protestant Sunday schools in New York City fell off nearly 30,000 from 1906 to 1916, equivalent to a decrease from 81 per cent of communi-

cant membership in 1906 to 64 per cent in 1916. The church organizations of the seven leading Protestant communions in 1916 numbered 847 and Jewish organizations numbered 748. Protestantism and the Eastern Catholic churches are increasing in membership, but Roman Catholicism is declining, and Jewish organizations may in 1926 exceed those of Protestantism.

*Extracts from the address delivered at the annual meeting of the Home Missions Council and the Council of Women for Home Missions, substantially the same as the leaflet, "Roman Catholicism and Protestantism," by the same author. The leaflet, which contains other valuable information and other statistical tables, may be obtained from the Council of Women for Home Missions, 156 Fifth Avenue, New York City. (5 cents.)

SOME RECENT LEAFLET ISSUES

An attractive, illustrated leaflet entitled "Migrant Workers in Harvest and Cannery" sketches the groups of itinerant workers in seasonal employments, and tells of the work carried on by eight cooperating Women's Boards last summer for farm and cannery migrants in New Jersey, Delaware and Maryland. (10 cents.)

Several reprints of sections of the Annual Report of the Home Missions Council and the Council of Women for Home Missions are now published in pamphlet form: "The Unfinished Task Among American Indians" (3 cents), "Negro Americans" (4 cents), "Cooperative Achievements in Home Missions" (6 cents).

Another pamphlet is the "Permanent Interdenominational Committee on Spanish-Speaking Work in the Southwest," a resume of actions taken by that Council, of the rules of comity adopted at its meetings, and some projected interdenominational enterprises. (4 cents.)

All of these issues are obtainable from the Council of Women for Home Missions, 156 Fifth Avenue, New York City.

FROM SURVEY TO SERVICE

As foreword to the adult home mission study book "From Survey to

Service," by Dr. H. Paul Douglass, Dr. Miles B. Fisher has written the following for the Joint Committee on Home Mission Literature:

"The study of home missions has often been the study of work done by home mission boards, a transcript of records arranged in orderly fashion showing the work accomplished, the work in process, and the work yet needing to be done. Profitable studies have been provided of special phases of the work among immigrants or race groups, along the frontier or in the cities. Such texts provide for the study of home missions in simplest terms.

"There are reasons why, in the effort to understand the problem fundamentally, we should have some studies more analytical than these. Such a study was made by the author of this book in his earlier work, *The New Home Missions*. Since that time the outlook has somewhat changed:

"1. Recent years have amassed a volume of accurate knowledge about our land, its people, and its enterprises. Rich results of such surveys are available, valuable to us in the effort to adapt organized Christianity to the changing situations.

"2. The war demonstrated and developed community consciousness and capacity for cooperation, called for emphasis upon essentials in religion, and brought a realization of the existence of a shocking lack of moral quality, indicating its causal relation to lack of religion.

"3. Organized Christianity is on trial as it has not been since the closing decades of the eighteenth century and early years of the nineteenth century. All elements of the problem should be studied, and the work of the Church and its mission agencies be appraised.

"The Church cannot pretend to meet the new day without taking to heart these facts and their implications. By the same token an adequate program of home missions must take account of them."

What Every Church Should Know About Its Community*

Every church should have a constructive program for serving the social needs of its community, both individually and through the largest possible cooperation with other agencies for social uplift. This program should have as its objective the permeation of the community with the Christian spirit, and the raising of the community life to Christian standards. This community policy should become a permanent part of the life and activity of the Church. But the program itself should be revised and enlarged as the community advances and new needs appear.

To formulate such a program each church must know the outstanding social needs of its neighborhood, and, if the place is not too large, of the entire community. It must from time to time review this information in order to measure the progress of the community, and to estimate its own success in putting religion into the community life.

I. *Population.* The program of a church almost certainly will vary with the changes in population. Therefore every church must know whether the population is increasing so as to demand additional church work or decreasing so as to demand the removal of a church, or whether it is so changing in character as to necessitate a different type of church work.

II. *Church Life.* No church can develop an adequate community program without cooperation with other churches. It must, therefore, see itself in relation to the total religious life of the community.

III. *Education.* The Federal Council stands for "the fullest possible development for every child, especially by the provision of proper education and recreation." Therefore the

churches must know whether the educational equipment of their community meets this standard. This knowledge will indicate what facilities for popular education ought to be provided by the Church, and what improvements in public education ought to be demanded by church groups.

IV. *Recreation.* The churches represented in the Federal Council have set up the same standard for the provision of recreation as for education. This is because of the menace of evil recreation, the effect upon children of idling about the streets, and because also of the demonstrated power of proper recreation as a constructive moral force in the community life. The rapid spread of prohibition and the shorter workday increase the importance of the right use of leisure time. Therefore must the churches know the recreation facilities and the recreation deficit of their community.

V. *Health.* The churches stand for the conservation of health because of its religious values; because the body is the temple of God; because to save life by the prevention of disease is just as religious a duty as to minister to the sick; because sickness is productive of poverty and loss of opportunity.

Hence churches must know the facts about the disease and death rate of the community and its causes. They can then carry out their religious ideals by cooperating with the local health officers and by arousing the community to a more adequate protection of health.

VI. *Housing.* The Federal Council stands for the protection of the family by the provision of proper housing, because of the relation of housing to health and morals, and because overcrowding means the removal of that privacy which is one of the great moral restraints. Therefore the churches must know how the people are housed and must work for proper housing conditions.

*Excerpts from a pamphlet published by the Commission on the Church and Social Service, Federal Council of the Churches of Christ in America, 105 East 22d St., New York, N. Y.

VII. *Labor.* The Federal Council stands for the industrial conditions stated in the "Social Creed of the Churches." If the churches are to get these realized in their communities they must be constantly informed concerning the community deficit in this field.

VIII. *Immigrants.* If the churches are to develop a ministry to their foreign neighbors they must know those facts which will indicate possible points of contact. If they are to assist in the Americanization of immigrants they must know what provisions are being made by the community for their welfare; they must build powerful religious centers in foreign neighborhoods.

IX. *Charities.* The churches have always been active in the relief of suffering. If this work is to be efficient today every church must know the facts concerning the general relief agencies of the community, public and private, and must relate itself to the general community plan.

X. *Delinquency.* If the churches are adequately to seek and save the lost they must know accurately the

causes of delinquency and vice in their community and work unceasingly for their removal.

XI. *Public Morals.* The Church cannot stand as a protector of public morals, it cannot even safeguard youth unless it knows definitely the local institutions and agencies that destroy morality. Eternal vigilance is the price of moral safety as well as liberty.

XII. *Civics.* The standards of life and morality which the churches hold can be realized fully in the community only when the influence of religion and education is reinforced by municipal action. Beyond the function of the city in police control, fire prevention, paving, water supply and regulation of conflicting interests is its great new function of working aggressively for the abundant life of its people. When the city government makes virtue easy and vice difficult; when it fights for public health and public recreation; when it is a powerful force for the beauty and livableness of the community and for the economic strength and justice of its industry, it then becomes an agency of the Kingdom of God.

TESTIMONY OF THE U. S. MINISTER TO SIAM

I have just returned from Northern Siam and have made a careful investigation of the work of the missionaries. It is of such exceptional character that I wish it were possible for all Americans to see the splendid constructive work being done by a body of men and women whose high moral character and devotion to duty reflects glory on our nation.

At Chiangmai the work of Dr. J. W. McKean with his Leper Hospital was a great revelation. The modern treatment of leprosy by chaulmoogra oil and its derivatives is used with most excellent results.

The boys' and girls' schools are doing constructive work that is bound to bear a rich harvest in the future.

At Lampang I found the hospital a worthy institution; also the boys' and girls' schools, the tannery and shoe making factory are all doing a great deal for Christianity.

As the American Minister to the Court of Siam, I wish to express again my great appreciation of the splendid work being done for Siam by men and women who reflect the highest courage and the noblest religious spirit that ever animated the souls of men, to lift up and make better the great mass of the people, who before the coming of the missionaries were indeed in a hopeless situation.

Bangkok, November 1, 1920.

GEORGE W. P. HUNT.

NEWS FROM MANY LANDS



ISLANDS OF THE SEA

Living Epistles in New Guinea

THE Neuendettelsau (Dutch) Mission in New Guinea uses an interesting and effective method for spreading Christianity. As soon as an opening is gained to a new field, the members of a church already organized elect a group from among their number, usually entire families, and send them out as colonists to the new territory. All that is required is that the inhabitants signify their willingness to hear the "God-speech," and to give up their pagan religion. The colonists, followed by the prayers of the home church, settle in little groups and give a living picture of the Christian faith in their walk and conversation. They do not preach, but if occasion arises they witness for Christ. Sometimes the colonists are killed and eaten, in which case others simply take their places.

The Island of Yap

THE little island of Yap in the Pacific has engaged the attention of the world, owing to the controversy between the United States and Japan as to a mandatory agreement. Yap is a part of the Pelew Group of islands, about 380 miles southwest of Guam, which has been under American jurisdiction since the Spanish War. The word Yap means "land." It is about eighty square miles, inhabited by about 7,000 Micronesians and mixed races, who are inoffensive, but whose scale of civilization is low. The chief value of the island lies in its geographical position, as it makes an admirable cable station between the Hawaiian and Philippine Islands.

Early explorers did not hold the islands as of any importance, but in the latter part of the last century Spain claimed the group and Germany hotly contested the claim. Appeal was made to the Pope, who settled the matter

by assigning the Marshall group to Germany and Yap and the Carolines to Spain. At the end of the Spanish-American War Spain was bankrupt and sold the group to Germany. The United States could have had the entire group for the taking—in fact, native chiefs sent petitions through the missionaries to the "Great Father," at Washington to take them under his wing, but the request was denied.

Within the era of modern missions no Protestant missionary work has been done on the island. Roman Catholic friars attempted the conversion of the natives about 1680, and again in 1720, but practically all that was accomplished was to teach the natives to make the sign of the cross, and both attempts resulted in general massacre. Roman Catholic influence still prevails there.

A Cannibal's Grandson—Sumatra

LAMSANA, the grandson of a man who helped eat the first two missionaries to Sumatra eighty years ago, is now an earnest native preacher on that island. Upon his conversion as a lad he went to Singapore for an education, taking with him ten other lads. As there were no funds to support them, they all agreed to "eat themselves" while in school, a rather meaningful phrase, but equivalent to a desire to provide their own expenses. Eight years ago Bishop Oldham received a letter from a Battak Rajah representing fourteen headmen of pagan tribes asking for a teacher to be sent. Lamsana offered to go and the Rajahs were delighted to receive him. He spent some time teaching them, but workers were so scarce that he could not be allowed to stay long. After an absence of eight years Lamsana was able to go back last summer and found one of the Rajahs still waiting for the Christian teacher to come back. In all the intervening years

this Rajah had kept his people from becoming Mohammedans, persuading them that the Christian teacher would come back.

Missionary News.

A Notable Mission

PROBABLY no one has so intimate a knowledge of conditions in Fiji as Rev. Arthur J. Small, who devoted forty strenuous years to that difficult field of Christian effort, as a missionary of the Methodist Church in Australia. He has seen that group of islands transformed from a place of murder and cannibalism, to a land which is an inspiration for missionary enterprise. Eighteen years after missionary Thomas Baker and seven native helpers met death by clubs of savages Mr. Small baptized two of the murderers on the very spot where their victim fell. How successful has been the work of Mr. Small and his colleagues appears from the simple statement that no less than 77,000 out of 85,000 of the inhabitants are adherents of the Methodist Church. Seventy per cent of the Fijians are able to read and write their own language. Seven leading students have been sent to Allahabad Agricultural College for a three years course of training, chiefly in agriculture, and on their return to Fiji it is hoped that they will teach modern agriculture to their fellow-countrymen.

Work for Buddhists in Hawaii

REV. U. G. MURPHY, special representative of the American Bible Society, spent two months of the past year among unevangelized Japanese in Hawaii, most of whom have come from the two strongest Buddhist provinces of Japan. Mr. Murphy estimated that 80 per cent. of the Japanese laborers living in plantation camps where he gave addresses and sold Testaments had never before heard a Christian address; and that 25 per cent. of them had never heard a Japanese public address of any kind. On the whole, he found them of open mind, especially the Buddhist young

people in the schools, who not only purchased, but were eager that their fathers and mothers should come into possession of the Scriptures. In one instance a young Japanese school girl sent a strong appeal to Mr. Murphy to visit her people, who were Buddhists, in a distant section of Hawaii. Mr. Murphy made a special tour to this place, found these people, and they secured for him a gathering of all the Buddhist community. These Buddhists were so eager to hear about Christianity and to receive the teaching of the New Testament, that Mr. Murphy spoke for over two hours to them, explaining the teaching concerning Christ. At the close of this service every Buddhist present purchased a New Testament.

Some Hawaiian Figures

THE Hawaiian Islands have as many Buddhist temples as Christian churches—235,000 pagans to 20,000 Christians.

The Islands have 255,000 population: native Hawaiians, 23,773; mixed, 18,000; Portuguese, 27,000; Spanish, 2,400; Caucasian, 19,708; Chinese, 23,500; Japanese, 109,274; Filipino, 21,000; and every young Japanese wife has a baby on her back.

NORTH AMERICA

Episcopal Centennial

PLANS are under way by the Protestant Episcopal Church in the United States for a centennial celebration of the organization of the Domestic and Foreign Missionary Society, founded in 1821, in Philadelphia.

Francis Scott Key, author of the "Star Spangled Banner," was a member of the committee which framed the society's constitution.

The Ten Commandments Unknown

A TEST made last month in a Brooklyn, New York, public school to ascertain how many pupils knew the Ten Commandments, needs no comment. Out of 1,373 children

questioned 499 did not know the Commandments and 351 had never heard of them. Some of the answers were:

The first commandment is not to shoot craps.

Don't marry.

Do not make love to your neighbor's wife.

There shall be light.

The ten commandments were the ten amendments to the constitution.

Children must keep off the steps of street cars.

Not to swear for anything.

Don't hitch on wagons.

Don't crook anything.

Thou shalt not hit thy father or mother.

Love thy neighbor's wife.

Don't swindle.

There shall be water.

Industrial Experiment in Brooklyn

THE Home Department of the United Christian Missionary Society in 1919 decided upon a bold experiment, namely, to Christianize an industrial center of Brooklyn, New York. The Ridgewood Heights Christian church, a small congregation with a small frame building, was selected to make the effort. The Church Erection Board has provided a properly equipped building at a cost of over \$75,000, and none but trained workers are employed. The undertaking was begun in November, 1920, and the whole community is alert and watching.

There is a graded Sunday school already crowding its space. Nearly a hundred persons have been baptized. One room is used for a public forum where troublesome social and economic questions are brought for discussion and the pastor interprets them in the light of Christian truth. The men have shown a wide reading and an amazing astuteness in their thinking, but the important thing is that they are eager to turn on the light of Christ's truth.

Christian Laymen's Organization

THE American Board of Applied Christianity, recently incorporated with headquarters at 70 Fifth Ave., New York City, is declared to be the first technical school of its kind

in America. Its object is the scientific management of material things when used to support and advance spiritual causes. It will deal with the problem of what to do with money, with land, with buildings and with organizations to promote ideals, whether these ideals be civic, social or church.

Behind the new Applied Christianity Board are some well known laymen of New York, including Colonel Theodore Roosevelt, the new assistant secretary of the United States Navy.

Congregationalist.

International Friendship Promoted

THE Y. W. C. A. program for Indian girls is gradually linking them to the outside world, from which their isolation has been complete, and giving them real "adventures in friendship." Girls in India are finding they have friends in girls in America; girls in Roumania, in Czechoslovakia, in Italy, in South America—girls all over the world, are making friendships that are of an international nature. Recently, a group of American Indian girls received a letter from Sheng Tsai He, of Shanghai, thanking them for their interest which had been shown through a small gift of money.

Christians Appeal Against War

A LETTER from General Tasker H. Bliss to the Church Peace Union, in which he said that the responsibility for another war would rest entirely upon the professing Christians of the United States, has given rise to a nation-wide appeal for an international conference on reduction of armaments. Four of the largest religious organizations of the country, the Federal Council of Churches, the Central Conference of American Rabbis, the United Synagogue of America and the National Catholic Welfare Council, have issued the appeal. General Bliss' letter is embodied in the appeal. Among other things he says:

"Either there is no practical common sense among the people of the United States, or else they now know the essential facts that point to the necessity of such a conference. If the clergymen of the United States want to secure a limitation of armaments they can do it now without any further waste of time."

Southern Baptist Gifts

MUCH rejoicing was felt when the Southern Baptists successfully completed their campaign last year for \$75,000,000 for benevolences, but some disappointment has been experienced in the payment of the pledges. The Baptists, however, report a spirit of loyal devotion in the regional conferences. Altogether the results do not show failure. In 1920 the Baptists paid in cash \$16,851,000 for all campaign objects. In America there were last year in this communion 175,000 baptisms, in foreign lands 7,000 baptisms. There are now 2,500 Southern Baptists' missionaries and evangelists at work in America, and 450 on foreign fields.

Jews Drift from Faith

COMPOSITE answers to a questionnaire addressed to 160 rabbis and prominent Jewish laymen tend to prove that American Jews are drifting from the faith of their fathers. Three main reasons are assigned for this tendency: ignorance, skepticism and the dearth of inspiring leaders.

Two concrete suggestions for remedying conditions were put forth at the recent meeting in Buffalo of the Union of Hebrew congregations—concerted effort to awaken Jewish consciousness, and to spread a knowledge of Jewish ideals. Appeal was made for stricter observance of the Sabbath, and for religious equality for women.

Scandinavian Church Conference

FOR the first time in church history Swedes, Norwegians and Danes in America have been in conference. The date of the conference, October

6, 1920, was also the one hundredth anniversary of Jenny Lind, whose support of Christian work was acknowledged in a set of resolutions. "The Scandinavian Association of the Protestant Episcopal Church" was the name agreed upon for the organization, and the aim set forth was the building of a strong, unified, Christian American nation.

An Indian Program

THE Joint Committee on the Indian Work of the Home Missions Council and the Council of Women for Home Missions has made the following recommendations for Indian work:

- (1) The speedy evangelization of pagan tribes and portions of tribes.
- (2) The completion of the Indian survey at the earliest possible moment so as to make the findings available for the Boards and Agencies doing work among the Indians.
- (3) An adequate program of religious education in government schools.
- (4) The strengthening of mission schools and mission school work.
- (5) A program of applied social Christianity in Indian communities and on reservations.
- (6) Discovering and developing a trained native Christian leadership.
- (7) The improvement of morale among government employees.
- (8) While recognizing the Indian Bureau's decision to drop certain Indian schools as sound policy, a sincere protest is made against such closures when evidence clearly indicates that Indian children will not be cared for, will grow up in ignorance and will continue their pagan unenlightened existence in a worse state, perhaps, than their fathers.

Baptist Work for Mexicans

THE Baptists of the Southern Convention have a strong work for Mexicans in Texas where there are 650,000 of these Spanish-Americans. The chief centers are San Antonio, El Paso, and Austin. The Baptists have three mission workers in the lower Rio Grande Valley, where there are 100,000 Mexicans and a flourishing church and Sunday school in Brownsville. There is however a great lack of workers and of adequate equipment for these fields. About 2,000 of the Texas Mexicans are members of Baptist churches.

LATIN AMERICA**Prohibition in Mexico**

THE vote on statewide prohibition in Chihuahua, Mexico, has been postponed for two months to allow time for taking a census, thus giving more opportunity for an educational campaign. The favorable attitude of Governor Enriquez has greatly aided the campaign, as he promised that under whatever conditions the "dry state" may be established, the executive office under his charge will assume complete responsibility, and will guarantee a successful outcome.

Successful rallies were held at important centers, and at every stop along the railway workers distributed literature on the temperance question. In Parral, the second largest city of Chihuahua, the leading Catholic priest espoused the cause, and urged his people to attend the rally.

The enthusiasm of the evangelical church members and their hearty and faithful efforts formed the real backbone of the campaign.

JASPER T. MOSES.

Rebuilding in Guatemala

PRESBYTERIAN Mission buildings in Guatemala, destroyed by earthquake three years ago, are being rapidly rebuilt. The new church was dedicated on Christmas Day, 1920, the school and hospital costing about \$75,000, are half completed and the press is running full time. The Board has secured only part of the funds for this rehabilitation, but everywhere the people in Guatemala are asking for religious instruction and advance is imperative.

Anti-Alcoholic League

TEMPERANCE work in Guatemala has reached the point of establishing an Anti-Saloon League—or as they call it, an Anti-Alcoholic League. It was started in Quezaltenango in 1917. It soon had remarkable success in its native city, and began to spread to surrounding towns. It began to publish literature and before long

started a monthly paper. Branch societies began to multiply and its influence to be felt on public opinion, schools, the press, industry and even in the National Assembly. Its membership is still growing and its influence spreading.

Guatemala News.

Motor Bible Car, Argentina

THE workers and converts of the American Bible Society in Argentina have provided a motor coach for use in Bible distribution and open air meetings. Important towns of Argentina have been visited with good results. Effort is concentrated upon placing a copy of the Scriptures in each house, and a new feature of the work is the personal presentation to government officials, to corporation heads and policemen underlined copies of the Testament, with a suitable printed inscription showing that each copy had been especially prepared. These have been well received.

EUROPE**Albania Spells Opportunity**

THE career of Albania has been checkered. The Albanians have been successively under Turkish, Greek, Serbian and German-appointed rulers. Now the country is independent and a member of the League of Nations. The Albanians have waited twenty-six centuries for freedom—struggling against would-be conquerors from the north, south, east and west. In turn, the Tartars, Mongols, Romans, Normans and Turks have sought to possess this mountainous country.

Since the world war established Albania's independence she is free to adopt her own constitution, to make her own laws, establish her own schools, issue her own passports, coin and spend her own money and work out her own destiny.

The difficulties in the way of progress include a lack of trained leaders, inherited Turkish institutions, defi-

ciency in education, undeveloped resources, lack of railroads, social prejudices, religious differences and poverty.

Encouragement comes from the fact that the people are patriotic and sturdy; the climatic conditions allow for a great diversity of fruits, grains, vegetables and other produce; the soil is good; the mines are valuable. The leaders of the nation are conscious of their limitations, and desire to make their people strong and progressive. They are looking to America as a land of ideals—here is an opportunity to mould a young nation in education, in national responsibility and in religion. The American Board is opening new missions in Albania.

Christian Endeavor in Budapest

THE Christian Endeavorers of Budapest, decimated by the war, have combined their forces for Christian service. They are holding weekly evangelistic meetings in nine places, and conduct thirty Sunday schools. Eight of the Endeavorers do Christian work among blind people in three institutions, twenty-four among prisoners, twenty-nine among "depraved children," eight among persons who have attempted suicide, eleven among aged persons in poorhouses, seventeen among prostitutes. A committee of fifteen propagates Christian literature, and twenty-two conduct a correspondence mission. There is also conducted a special Bible school for university students. These Endeavorers edit a monthly religious paper, the *Mustermag* ("Mustard Seed").

Endeavorers in Poland are doing a similar work.

Christian Work.

MOSLEM LANDS

Letter of Moslem Converts

THE third Conference of Moslem Converts was held at Zeitoun, Egypt, March 28-31. The first conference was held in 1909, when the

following letter was sent to Moslems in other lands:

"DEAR FRIENDS:

"We, a company of converts from Islâm, gathered together in conference at Zeitoun, send you our greetings.

"Having heard from time to time, by means of the Christian missionaries working among you, that you have some doubt concerning the existence of actual converts from Islâm in the world at all, but more particularly in Egypt, the 'Citadel of Islâm,'—we (personally for ourselves present at the conference, and vicariously on behalf of those unable to attend) have the pleasure to tell you that we have heard and received the 'Good News' of Salvation through Jesus Christ, and having sacrificed all things to obtain this saving knowledge, we have found it the sweetest and most precious thing, for by it we have discovered at one and the same time our guilt before God and mercy and forgiveness from Him, together with deliverance from the power of sin. All we can desire for you is that you may obtain a share in this heavenly blessing, which the 'world' knoweth not, and never can know, that it may save you as it has saved us."

At the recent conference about 35 converts came together, including Egyptians, Nubeins, Sudanese, Syrians and Turks. Simultaneously a conference of women converts from Islam was held at Mataria.

Missions Among Kurds

LUTHERAN work among the Kurds was begun in 1911 by Rev. L. O. Fossum, who settled in Soujbulak, a Kurdish center of 20,000 inhabitants, and remained there five years. The war intervened, and three periods of pillage and murder left the place practically depopulated. The Inter-synodical Lutheran Missionary Society now plans to establish a group of schools and missions among the Kurds, who number 3,000,000 people, and occupy Antitaurus and Zegras Mountains, which lie at the crest and junction of Turkey, Arabia and Persia. To gain these people for Christianity means a strategic position in the stronghold of the followers of Mohammed, and to obtain the hearts of the finest type of Near Eastern manhood. People who understand the political situation believe that evangel-

izing this race will go far to stop the chronic warfare of that troublesome region.

The Lutheran.

The Mardin Mission

MARDIN, a former mission station of the American Board in Asia Minor, has been transferred to the Syria Mission of the Presbyterian Church, U. S. A. It is a large town on the railway line to Baghdad and was the only American Board Station among Arabic-speaking people. Rev. George C. Doolittle of Sidon, who has recently visited the station, writes:

"Mardin is still under Turkish rule and the Mohammedan element is predominant. Christian tradesmen are obliged to form partnerships with Moslems; otherwise they would go to the wall. They furnish the business acumen, the Moslems security from molestation.

"An evidence of Moslem supremacy is seen in the fact that the Protestant congregation has for long years worshipped in a dark, unsuitable building, because they could not obtain permission to build a regular church on their property, owing to its proximity to a mosque and minaret.

"Between twenty-five and forty patients occupy the beds in the Mission Hospital and as many as one hundred cases are admitted during the month. Clinical treatments for both general and orphanage cases have been well on toward two thousand per month. By the latest ruling of the Near East Relief, hospitals must be turned over to the missionary societies not later than September, 1921. Who is to carry on this important hospital? There is no missionary physician in sight.

The Syria Mission proposes to augment the missionary force in Mardin up to the following strength: one man for evangelistic itinerating and administration, one for education, one for medical work, three single women for evangelistic and school work.

There are only eighty evangelical church members left, including fifteen

who united during the past year. The Sunday congregation in the dark, inconvenient church is composed of the regular membership and a few from other communities, plus refugee women and orphans—four hundred in all—the women and children sitting on the floor and in each others' laps. An aggregate of six hundred attend the Sunday schools.

INDIA AND BURMA

Census Reports Value of Christianity

A CENSUS reporter from a large native state, not under British government, makes the following statement: "The enlightening influence of Christianity is patent in the higher standard of comfort of the converts and their sober, disciplined and busy lives. We find that among Indian Christians no less than 25 per cent are returned as literate, while for the total population of the states the percentage is only six."

The Lutheran.

Students and Noncooperation

THE following figures in *The Bombay Chronicle* show the failure of noncooperation tactics among students in India:

As a result of the noncooperation movement, 104 out of 1,562 students of government colleges, 86 out of 1,390 students of aided colleges, 1,616 out of 20,238 students of government and aided schools and 428 out of 12,806 students of private high schools, have withdrawn from these institutions.

Religious Mendicants

MR. TAHALRAM GANGARAM, a Hindu, estimates the number of religious beggars in his country at 5,600,000 and their cost to India at least 65,000,000 rupees a month. He describes this body of men as a huge mass of selfishness, ignorance and superstition, and urges the responsible leaders of Hindu society to move for their uplift. "They should be impressed," he says, "with their responsibility to the public, urged to take up

useful work, trained to be teachers, given charge of little village libraries and reading rooms, and made preachers of pure religion, true morality and temperance."

Missions.

Progress in Punjab

THE missionaries of the Church Missionary Society in the Punjab, on the northwest frontier of India, report a steady increase in the offerings of village Christians in the Jhang Bar. In the past four years there have been 1,100 baptisms in this district, and the adherents, communicants, and catechumens now number over 9,000. The mission district covers an area of 2,000 square miles, and there are over 200 congregations to be cared for by a staff of one foreign missionary and one Indian deacon. The large Christian village of Montgomerywala, with 1,500 Christians, is without a resident pastor, as also is the Christian village of Batemanabad.

Seven new school buildings and teachers' homes have been erected during the past year.

Conventions Without Police in Burma

BUDDHISTS in the Mandalay cannot repress their amazement at the Christian meetings. Whenever they hold a *pwe* (convention) they have to have special police; even so, many things are stolen, people get into fights and at least one policeman is sure to be killed. But as they say, "Here is a Christian *pwe*, with so many people and no policemen at all; nobody has been hurt and nobody has even lost anything."

Four Baptist missionaries of Burma recently held a "campaign of friendliness" in Mandalay, when they apportioned the city and visited every home, held street meetings daily and mass meetings in the evenings.

Tibetan News

TIBET is almost the last unevangelized country to be entered by Christian missions. The Foreign

Christian Missionary Society has a work at Batang, on the Chinese border, with a day school attendance of 107, Sunday school 123, and Chinese church attendance of 50. Hospital treatments average 500 a month. No out-stations are yet opened for lack of men. Twenty missionaries are needed to supply vacancies and many more to open new centers.

In preparation for evangelizing Tibet, Moravian, Scandinavian, Finnish, China Inland, Alliance, Methodist, Baptist and other Missions, as well as consular agencies and geographic societies, have produced literature, tracts and study books, compiled dictionaries and outlined courses.

CHINA

Recent Famine News

REPORTS indicate that nearly 50,000,000 people in Chihli, Honan, Shansi, Shensi and Shantung are now involved in the famine. The American Red Cross is doing a much needed work in building a road from north to south on the western edge of the sixteen counties for which it has assumed responsibility, and so is enabling men to support their families. To the Peking International Committee has been assigned the western half of Chihli, where famine is the most severe. Heads of each village write down in the presence of the county magistrate the names of all the deserving poor in his area. Then, since supplies are limited, names are chosen by lot and the list burned to protect the headmen from the bitterness of those who receive no food. The usual allotment is one pound of grain a day.

Garment-making has been a feature of relief work for women, as many have only rags to cover them. Boarding schools as a measure of relief have been widely used, and children have come in like a flood. An official in Shuntetu granted the use of a temple for this purpose, and long rows of hideous or benign looking idols keep watch over the children conning their lessons.

Fire Destroys Mission Buildings

TWO disastrous fires are reported from the Far East,—one in Peking, which resulted in the destruction of three new mission buildings belonging to the London Missionary Society. Most of the contents were not insured and the personal loss to missionaries will be considerable, but it is hoped that the loss of the building will be entirely covered by insurance.

Fire at Hakodate, Japan, April 14th, destroyed 4,000 houses, including three mission buildings, and the British consulate. The school belonging to the Methodist Woman's Foreign Mission Society was saved, but the Japan Methodist church was completely destroyed.

A Bible Magazine in Chinese

FOUR thousand subscribers and about ten thousand readers in China and Korea are studying the Bible through the *Bible Magazine*, edited by Rev. J. A. Jaffray of Wuchow, South China, and a Chinese Christian collaborator. Mr. Jaffray is a brother of Mr. W. G. Jaffray of the *Toronto Globe*. The *Bible Magazine* contains eighty pages of *Wenli* Chinese and carries its message of Bible teaching to educated readers in China, Annam, Korea and Japan. It strengthens their faith in the Bible as the Word of God and interprets and applies its teachings.

Student Association Movement

AN INFLUENCE of growing importance in China is the Y. W. C. A. Student Movement. The responsibility centers in a committee of six women, four Chinese and two Americans. Most of the student members are in mission and non-mission schools. In government schools Association work depends upon the attitude of the principal. More than 1,400 young women have enrolled in voluntary Bible Study classes. The textbooks generally used are the Bible, The Manhood of the Master,

and the Meaning of Prayer. Students, both Christian and non-Christian, have regard for the Bible as a great religious book, and read it with diligence and respect.

The Association emphasizes the fact that Jesus Christ interprets a God who loves the individual, and loves alike all individuals; a God who has a divine purpose in the world toward which all kinds of people must strive with Him, and that each Christian can know, if she will, His plan for her individual life.

JAPAN

Women and Temperance

THE "New True" Woman's Association of Japan is leading a campaign against drink which included a parade of 10,000 women before the Diet. These women desire the limitation of hours for the sale of liquor, the limitation of the quantity to be sold, the enforcement of total abstinence within Parliament and the prohibition of sale to minors. Much is expected from the example of the Empress of Japan, for, in that country, the people are supposed to follow the lead of their rulers.

Construction Work in Miyazaki

MISSIONARIES are the true internationalists. Rev. Cyrus A. Clark, of Miyazaki, has formed a club of the élite of the city, nearly all non-Christians, which meets monthly in his house to discuss such themes as: "The God of Christianity and the Gods of Japan," "Christianity and the Home," "Christianity and the State." The club consists of the mayor, three judges, several prominent lawyers, two doctors, two bank presidents, principal of the girls' high school, proprietor of the leading paper, and several business men. The discussions are frank and good natured. The club is bringing about a better understanding between Christians and non-Christians, and is helping to cement America and Japan. Membership in the club is a coveted privilege.

The Bible Finds a Convict

WHEN Mr. Asahiro-Muramatsu, manager of the Home for ex-Convicts in Kobe, was twenty-two years of age, and was serving his ninth sentence in prison for thieving, a copy of the New Testament fell into his hands. The first thing that arrested his attention was the mention of sin in the twenty-first verse of the first chapter of Matthew. When he came to the Lord's Prayer, he was impressed by Jesus' words, "Our Father," instead of "My Father." When he reached the words, "I came not to call the righteous, but the sinners," he said, "That means me; I am a sinner, and I want to repent." Later he read the promise in John, "Whatsoever ye shall ask in my name, that will I do." For five days he prayed that someone might be sent to teach him, and the answer came through another convict, who had heard something of Christian teaching, being placed in his cell. For three days they were together, and with only this human help, the thief became such a changed man that he was pardoned out, and through the leading of Pastor Osada, of Kobe, and Mr. Ishii, of Okayama Orphanage, he became the Christlike Christian who is opening the door of hope to many a "sinner" in that home for ex-convicts, which he founded as the outcome of his own experience.

Missions.

AFRICA

Anti-Alcohol in East Africa

A TEMPERANCE Blue Cross Society was founded in 1916 in the diocese of the Swiss Mission in East Africa. This temperance movement grew quickly and there are now more than 110 total abstainers in the society. The aboriginal population of Mozambique is suffering from the effects of alcoholism. The *kafr* beer (*dyala*) is their usual drink, but thousands of natives classified as beer drinkers are really drinkers of *sigayawaya* (made by the fermented juice of the sugar cane, not distilled)

or some similar concoction of higher alcoholic strength; and besides these native beverages there are the European drinks

The Anti-Alcoholic League of the Province of Mozambique (founded in 1919), is unpartisan and nonsectarian. Among the active members are missionaries, Portuguese physicians, members of the Government Provincial Council, professors, officials of government work, etc. The League's aim is to show to the government its duty to fight against the evil of alcoholism, through laws, literature and education. Three anti-alcoholic laws have been passed by the Provincial Government Council since January, 1920.

Unrest in South Africa

IN A PAPER read at the Natal Missionary Conference in 1920, Mr. D. D. T. Jabavu of the South African Native College at Fort Hare, enumerated several causes of unrest among the Bantus. (1) The African has been harder hit by the high cost of living than has the white man; (2) successive droughts have made agriculture, as carried on by the African, unprofitable and unpopular; (3) the Africans are taxed without representation; (4) they have lost faith in the Department of Justice; (5) in social life the "school native" is barred; (6) on the railways he is badly treated. "The above six points constitute the most important factors in the general ferment of unrest, which need urgent attention and solution," said Mr. Jabavu. "Other but less important factors in producing unrest have been: (a) The character of the houses of the Africans; (b) the insecurity of land tenure; (c) the attitude assumed by some missionaries; (d) the chaotic condition of native education, towards which government contributes little in comparison with what it spends on the education of whites; (e) the removal of natives from the civil service; and (f) Bolshevism.

Kamerun Mission

THE West African Presbyterian Mission has seven native ministers. Under their direction are four hundred evangelists, graduates of our normal school. These are stationed five to seven miles apart and they are keymen, spiritual guides and directors. Old women have walked 100 miles to attend communion service at the Elat church—the largest Presbyterian church in the world. On account of the long distance many communicants had to come, seven branch churches were organized, the smallest having 500 members and the largest over 1,200; and still the parent church had 4,000 members, with more coming in. The Mission has twice as much territory as before the war, and is responsible for a population of 3,500,000.

Progress in Nigeria

"TELL the white men," said an Emir of Nigeria twenty years ago, "that when I die they will find a slave held between my teeth." Yet he has survived to see his best loved past-time suppressed, effectively and finally, and the sources of wealth derived from slave trading replaced by trade in nuts and cotton, rice and salt, and long caravans of peaceful pack animals, far exceeding the sad train of yoked and tortured men, women and children.

Sudan United Mission

THE Sudan Pioneer Mission (the original name) grew out of a conversation, in January, 1900, between the Governor of Assuan and a group of American and British visitors in the Assuan Hotel, when one of the Americans observed that it seemed strange, when tourists came by the tens of thousands each year, no missionary enterprise of the Christian Church had attempted any work for the natives. The governor assured them of his willingness to furnish the land for a mission, and thus the work began. Out of this initial effort developed the

Sudan United Mission in 1904. In the past six years two new out-stations have been established, the two native churches have increased their membership and the building of a hospital at Wukari has begun. A number of Mohammedans, including the chief of Ibi, have professed conversion. The mosque at Ibi is being used for preaching services.

A Great Chief's Last Palaver

MWATA YOMVO MEUTBA, king of the Luunda tribe, Belgian Congo, has gone to his last palaver,—that with his Maker. This great chief had long been friendly to mission work among his people, and when told of "Nzambi," and the Great Physician of souls he would answer "yes" to all that was said, but keep right on with his idol worship, and no sort of diplomacy could induce him to enter the mission chapel. For the past few years he has lived between two fires, with the younger people pulling away from the old order, toward civilization, education and Christianity, and the older ones saying: "You are forsaking the ways of your fathers, it is not good to see the things of the white man." But Mwata Yomvo, perhaps more than he realized, had changed many of his heathen ideas before his death, as was evident from the kind of burial he desired. The place chosen as a resting place was on the mission site, while all former Mwata Yomvos have been carried miles distant, and after the removal of the nails and teeth for medicine the body has been burned. Then in the grave with the ashes several wives and slaves would be buried alive. This Mwata Yomvo was put into a casket made by mission men, and buried in a grave which was dug by mission men. However, there were heathen customs in evidence. The casket was fastened to two long poles, and these were carried by thirty men, who danced all the way from the chief's house to the grave. On either side of the casket rode the two sisters, seated upon the shoulders of men. In front of all danced the

witch doctor. Just before the body was lowered into the grave the new Mwata Yomvo sprinkled some powdered medicine on the head of the casket, and on the shoulder of the dead king's son. This was to wish a safe and happy journey to the one, and a long, happy life to the other. Some words were then spoken about the great love of Christ for man, a hymn was sung and a prayer offered. Then into the grave was put his palaver chair, a very few of his personal belongings, and the earth was filled in, without any wives or slaves.

MAUDE GARRETT PIPER

MISCELLANEOUS

Sunday Schools on Foreign Field

AT A RECENT meeting of the Executive Committee of the World's Sunday School Association, it was voted to appoint a sub-committee of the Committee on Education, relative to the training of women and girls for Sunday school leadership in colleges and girls' schools upon the foreign field, also on work with girls, and for mothers. This sub-committee will also promote the training and appointment of children's division specialists and specialists in girls' work throughout the fields organized by the association. Miss Alma J. Noble is chairman of this new committee, which includes Mrs. H. W. Peabody Mrs. F. W. Ayers, and Mrs Frank A. Vanderlip.

Missions to Jews

AFTER Apostolic times little effort was made to convert the Jews until the nineteenth century. A study of Bernstein's *Some Jewish Witnesses for Christ* will astonish any Christian when he learns how much the Church has gained through the slight interest we have taken in their real spiritual welfare.

The London Society for Promoting Christianity amongst the Jews is looked upon as the parent of Jewish evangelization. Lord Herschel's father was converted by this Society, and he founded the British Society for

the Propagation of the Gospel among the Jews. Not many recent statistics of baptisms among Jews have been published, but Guidney, whose figures are recognized as authoritative by all missionary organizations, has shown that in proportion to population there are five times as many Christian converts among Jews as among pagans. It is sometimes stated that not many educated Jews become Christians, but a Jewish paper gives the fact that out of a group of 263 converts were the following: 13 lawyers, nine physicians, one dentist, four book-sellers, three engineers, six university professors, lecturers, and teachers, one artist, one banker's wife, 17 manufacturers and influential members of the bourse, one actress, and four other players, three military officials, 23 clerks, 37 artisans and tradesmen.

A report of one Jewish Mission in London published fifteen years ago records 1,900 baptisms up to that time. In one of their schools, ten per cent of their 900 boys became clergymen or missionaries in various parts of the world. In spite of the fact that on becoming a Christian the Jew is rejected by his father and mother and his race, and not often welcomed by Christians, there are at the present time over 250 clergymen in the Church of England alone, and 750 in various Protestant Churches. If American Christians had been as alert in similar lines Trotzky might have been influenced to the advantage of Russia and the world.

The Living Church.

OBITUARY NOTICE

Robert Hamill Nassau of West Africa

REV. ROBERT HAMILL NASSAU, M.D., for forty-five years a missionary of the Presbyterian Board in West Africa, died in Philadelphia, May 6th, in his eighty-sixth year. Dr. Nassau was the author of several books, and was a recognized authority on the ethnology of West African peoples. On account of advanced age he retired from active service several years ago.

THE MISSIONARY LIBRARY

The Near Side of the Mexican Question.

By Jay S. Stowell, M.A. 12mo. 123 pp.
\$1.50 net. George H. Doran, New York,
1921.

Mexicans in the United States number 1,500,000. They form a problem and an opportunity. Mr. Stowell knows the situation from personal observation and study. He sets forth clearly and authoritatively the facts in regard to their life and occupation, their education and religion. He believes that most of these Mexicans will not return to Mexico, and it is our Christian duty to surround them with evangelical Christian influences, and to lead them to an intelligent faith in Christ. Otherwise, they are a menace to health and patriotism, to morality and vital religion.

James Stokes—Pioneer. By his Associates. Edited by Frank W. Ober. 8vo. 235 pp. Association Press, New York. 1921.

As a pioneer for more than half a century in Young Men's Christian Association work, Mr. Stokes rendered a great service and his life is full of inspiration to men. Although a man of independent fortune he worked in New York City, among railroad men, in Paris, in Italy and in Russia. He is called "A Man of Vision" by Dr. John R. Mott and was a valued counselor of the young women as well as of the men. He had a passion for helping others. The volume is a series of tributes rather than a biography but it gives many interesting and helpful glimpses of the man, his ideals and his achievements. He founded the Christian Association in Russia in 1898 through faithful and loving perseverance, and himself gave a building to St. Petersburg costing \$100,000. In May, 1917, when Mr. Stokes was 76 years of age he provided the first hut for allied prisoners in Austria and in other ways helped in the war work. He bequeathed over \$1,000,000 to Association work.

The True Church. Edited by S. W. Hoste and R. McElheran. 12mo. 155 pp. 3s. net. Pickering and Inglis, Glasgow. 1921.

Members of seventeen different Christian denominations unite in preparing this volume. They discuss not church unity but what is the essence of the true Church of Christ and what constitutes salvation and membership in that church. It is helpfully evangelical and a clear gospel message rather than a polemic or an argument. As the editors remark in their preface "It is not religion that saves, but Christ... Faith in Him is the one condition by which the sinner can obtain eternal blessing."

Christian Unity. Its Principles and Possibilities. By the Committee on the War and the Religious Outlook. 8vo. 386 pp. \$2.85. The Association Press, New York. 1921.

This volume is the report of a committee on a subject on which, in spite of general unity of ideal, there is much diversity of opinion. This report represents an attempt on the part of Christian leaders of different denominations to do some collective thinking and to reach definite conclusions. It is an exceedingly valuable and comprehensive study, presented in a sane and effective way. It should disarm prejudice and lead to sympathetic understanding of the whole question.

After a general introductory statement Dr. Speer, the chairman of the special committee, writes on "The War and Christian Unity"; then there follow papers by different authors on the present situation in various Protestant denominations, on cooperative movements, on the situation with the church as a whole, the present problems, the proposals and the principles that underlie progress. There are also valuable appendices and a bibliography.

The Problem of Christian Unity. By S. Parkes Cadman and Others. 12mo. 127 pp. \$1.75. Macmillan Co. 1921.

The Call to Unity. By Wm. T. Manning. 12mo. 162 pp. \$2.00. The Macmillan Co. 1920.

These two volumes approach the subject of church unity from two different angles. The first is by a number of Protestant Christian leaders, such as R. E. Speer, A. C. McGiffert and Bishop W. F. McDowell, who believe that there should be greater unity among the different communions but most of them do not advocate actual organic union. The volume contains a survey of the movements toward union or federation; discusses the progress and the obstacles, and suggests steps toward closer approachment.

The second volume, by the New Protestant Episcopal Bishop of New York, advocates union in accord with the proposals of the Lambeth Conference. The reordination of Protestant clergymen by Episcopal bishops is favored but as Bishop Manning rightly says "Unity will not come by way of submission or absorption of others into one of the existing communions. It will come by concord not by conquest."

Winning the Jews to Christ. Reports of Addresses at the Conference at Winona Lake, July, 1919. Pamphlet. 50 cents. Christian Mission to Israel, Chicago. 1920.

This pamphlet presents the true way of dealing with the Jewish problem. It contains addresses by such Jewish Christian mission workers as Rev. Frank B. Solin of Chicago, Rev. Abraham Machlin, John Rotenberg and others of the Chicago Mission. The papers deal with the contribution of the Jew to civilization; Israel's stumbling blocks; Prophecy and the Present Outlook, etc. An interesting list of Jewish converts to Christ is also given.

The Myth of Jewish Menace in World Affairs. By Lucien Wolf. 12mo. 53 pp. 50 cents. The Macmillan Company, New York. 1921.

Statements have been circulated charging the Jews with systematic ef-

forts to overturn Christian governments and establish a world-wide, Jewish dominion—or at least an anti-Christian, radical social order. Mr. Wolf makes an able defense of his people, disclaiming any such desire and disproving many of the charges made. Documents printed as genuine are proved to be forgery; other statements are copied from old inventions of the enemies of the Jews. The protocols, widely published, were forged documents and Jewish association with Bolsheviks is declared to be individual rather than racial. The Jews have their faults and have suffered severely, but let no injustice be done to them; rather let them see the truth of Christianity by the justice, truth, mercy and love that characterize Christians.

God's Living Oracles. By Arthur T. Pierson. 12mo. 257 pp. 3s. net. Pickering and Inglis, Glasgow.

These lectures on the literature, science, prophecies, fundamental truths and unique features of the Bible are of unusual value to the Christian workers. Their purpose and their result is to awaken and confirm faith in the Bible as the word of God. Unbelief is the result either of ignorance or of sin. These addresses delivered in Exeter Hall, London, give the concrete facts that bring such conviction that Christ is seen as the revealer of God and the Saviour from sin. Send this book to students, ministers and missionaries.

Songs and Tales from the Dark Continent. By Natalie Curtis. 4 to. Illustrated. 170 pp. G. Schirmer, New York and Boston. 1920.

Much interesting information as to African Folk love, customs and religion is contained in this attractive volume. Two graduates of Hampton Institute record the songs and sayings of natives of Portuguese East Africa and of Zululand. There are tales, proverbs and beliefs; songs connected with the rain ceremony, spirits, love, dances, labor, mourning, child life and war, many of them with the music. There is also the creation story showing its vital connection with

witchcraft. The book not only reveals the African but gives material for missionary meetings and pageants on Africa.

Better Things. By J. Gregory Mantle, D.D. 12mo. 219 pp. \$1.50. Christian Alliance Pub. Co., New York. 1921.

The Epistle to the Hebrews is the subject of these eleven Bible Readings which were delivered twenty-five years ago in England and again recently at Nyack Missionary Institute, New York. It is adapted for a popular textbook by the questions added to each chapter. The outline of the studies is shown in the chapter titles—a *Better Revelation*, Messenger, Rest, High Priest, Covenant, Sacrifice, Entrance, Country, Discipline, Fellowship and Service. The late J. Wilbur Chapman said that he had read the book ten times and that through it he had found "better things."

The American Bible Society. Report for 1920. 8vo. 486 pp. New York.

During the past year the American Society issued 354,387 Bibles, 689,967 Testaments and 2,707,955 portions of the Scriptures. The foreign agencies also issued during the year 1,954,671 volumes. In the past 104 years the Society has issued 137,903,939 volumes. There are nine agencies in North America and twelve in foreign lands. The total income for the year was \$866,758 (including \$57,810 in legacies). The Bible is now issued in 99 languages from the Bible House and in five editions for the blind.

The report has maps and is full of interesting incidents gathered from the reports of agents on many lands. Some of the Scriptures were delivered by aeroplane, others by almost every conceivable conveyance.

Earnest of the Coming Age. By Rev. A. B. Simpson. 12mo. 222 pp. \$1.50. Christian Alliance Pub. Co., New York. 1921.

For more than fifty years Dr. Simpson, the late president of the Christian and Missionary Alliance, prepared one or two sermons a week. The twenty collected in this volume are Biblical,

thoughtful and spiritual. Many of them are clear and forceful expositions. They are conservative and practical and have already borne fruit in the lives of many. Ministers and others will find them full of helpful suggestions on such themes as The Christian Life, Sin, The New Birth, Prayer, Service, Selfishness, Sorrow and Responsibility.

Songs of Pastor Hsi. Translated from the French by Francesca French. Pamphlet. 1 shilling net. China Inland Mission, London. 1920.

From opium smoker to preacher and Christian song writer is a great stride. The sentiment of the songs is beautiful, but the English form in which they are presented is not poetic. The soul of the message is clear, but seems forced into poetic form.

America's Stake in the Far East. By Charles H. Fahs. 8vo. 170 pp. Paper, 95 cents; cloth, \$1.35. Association Press, New York, 1920.

America cannot remain isolated or hold aloof from the solution of world problems. If we do not go to war, war will come to us. If we do not fight physical and moral disease in Asia and Africa, they will come to America and destroy life. America has a "stake" in the Far East, as Mr. Fahs, Director of the Missionary Research Library, has discovered both by study and by travel. He has given us in this volume, not a treatise, but a series of brief discussions of the Far Eastern problem. Among the topics are:

Is Japan Becoming a Menace to the Peace of the World?

What Hope is There That China Can be Saved as a Nation?

What Attitude Should America Take Toward Korea's Desire for Independence?

What Attitude Should America Take Toward the Yellow Race?

The book is made up largely of questions and of quotations from various authorities. It stimulates thought, study and discussion.

MISSIONARY PERSONALS

MR. W. T. DEMAREST has resigned as Treasurer of the Home Missions Council, and MR. SAMUEL BRYANT, Treasurer of the American Baptist Home Mission Society, has been elected to succeed him. Mr. Demarest has served the Home Missions Council for thirteen years, either as Secretary or Treasurer, or both.

* * *

REV. J. OSCAR BOYD, D.D., of Paterson, New Jersey, has been elected Agency Secretary of the American Bible Society for Arabic-speaking sections of the Levant, to succeed the late Franklin H. Hoskins. Dr. Boyd was connected with the teaching staff of Princeton Seminary for fifteen years.

* * *

DR. E. M. POTEAT and DR. R. M. WEST have resigned as executive secretaries of the Prayer and Stewardship, and Life Work departments of the Baptist New World Movement.

* * *

DR. GEORGE W. BROWN, who has served the Foreign Christian Missionary Society in India for seventeen years, has been added to the Indianopolis College of Missions Faculty. He will give courses in Modern Missions and in Indian Religions and Philosophy.

* * *

MR. C. T. STUDD, famous university athlete of an earlier day who has labored in the Heart of African Mission many years, has been ordered home by his physician; but refuses to give up because of conditions in the Belgian Congo.

* * *

GENERAL BRAMWELL BOOTH of the Salvation Army has returned to London from his tour of the United States and Canada, which represented 16,000 miles of travel. General Booth is expected in Japan in the autumn.

* * *

DR. PANG-YUEN TSEO, who has had eleven years of study in America as an indemnity fund scholar, is to succeed Dr. Mary Stone as head of the Danforth Memorial Hospital in Kiukiang.

* * *

PRINCIPAL MACKICHAN, after forty-five years of missionary service in India, has retired from the principalship of Wilson College, Bombay, but has accepted the position of Honorary Principal for life.

* * *

REV. GEORGE W. DOWNS, of Newburgh, N. Y., and MRS. MARY FIELD BALDWIN, until recently President of Woman's Board of Foreign Missions of the Reformed Church in America, were married April 27.

* * *

S. EARL TAYLOR, LL.D., for nine years one of the Corresponding Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church, has tendered his resignation on account of ill health, and ex-

pects to engage in business in Arizona. Dr. Taylor was in succession a Y. M. C. A. Secretary, a Traveling Secretary of the Student Volunteer Movement, a Secretary of the Young People's Missionary Movement, Secretary of the Laymen's Missionary Movement, organizer of the Methodist Centenary Movement and General Secretary of the Interchurch World Movement.

* * *

NEW BOOKS

The Case of Korea. By Henry Chung. 8vo. 365 pp. \$3.00. Fleming H. Revell. New York, Chicago, 1921.

In Quest of God. By Marshall Broomhall. 12mo. 190 pp. 5 shillings net. China Inland Mission.

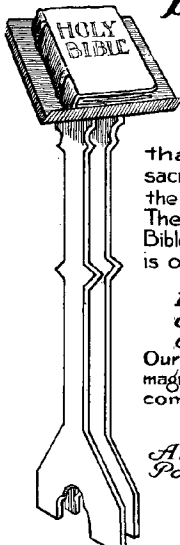
Bishops, Priests and Deacons. By W. Hoste. 12mo. 196 pp. 3 shillings. Pickering and Inglis. London.

In His Steps To-day. By Charles M. Sheldon. 12mo. 192 pp. \$1.25. Fleming H. Revell. New York, Chicago, 1921.

The Coming Day. By Ford C. Ottman. 16mo. 79 pp. \$0.90. Sunday-School Times. Philadelphia. 1921.

Anskar, Apostle of the North. By Charles H. Robinson. 139 pp. 4 shillings. Society for the Propagation of the Gospel. London. 1921.

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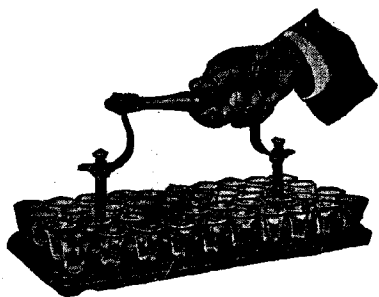
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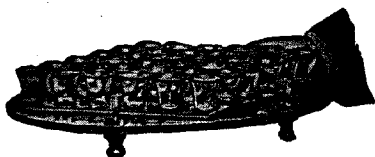
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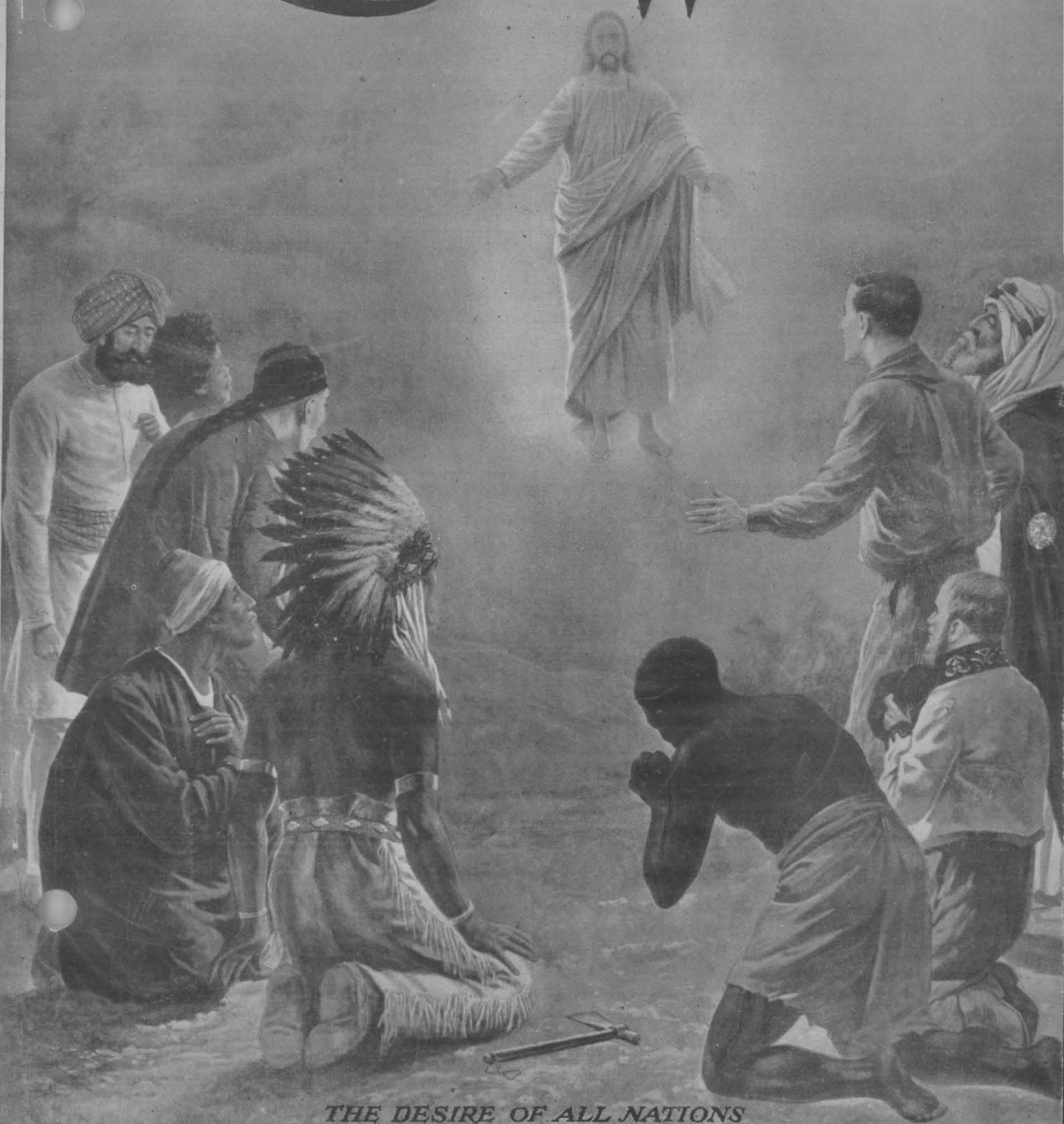
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THE DESIRE OF ALL NATIONS

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Several of the Home and Foreign Mission Boards are finding the *REVIEW* of such value in increasing missionary interest and in promoting the missionary cause that they are sending the magazine to their ministers at home and their missionaries abroad.

The United Christian Missionary Society makes a subscription to the *REVIEW* one of the requirements for mission study circles, and in the monthly programs "Echoes from

Everywhere" are to be taken from the *MISSIONARY REVIEW OF THE WORLD*.

The author of the new mission study textbook, "The Kingdom and the Nations," has named the *REVIEW* as "one of the illuminating and inspiring adjuncts to the study course for the year." The Woman's Board of Foreign Missions of the Presbyterian Church, U. S. A., recommends the *REVIEW* as "one of the essential pieces of missionary literature for all who would keep informed on present day missionary progress."

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Missionaries in home and foreign mission fields can cooperate with the *REVIEW*, and can render a real service to the Kingdom of God by forwarding to the office of the *REVIEW* interesting pictures and news concerning:

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THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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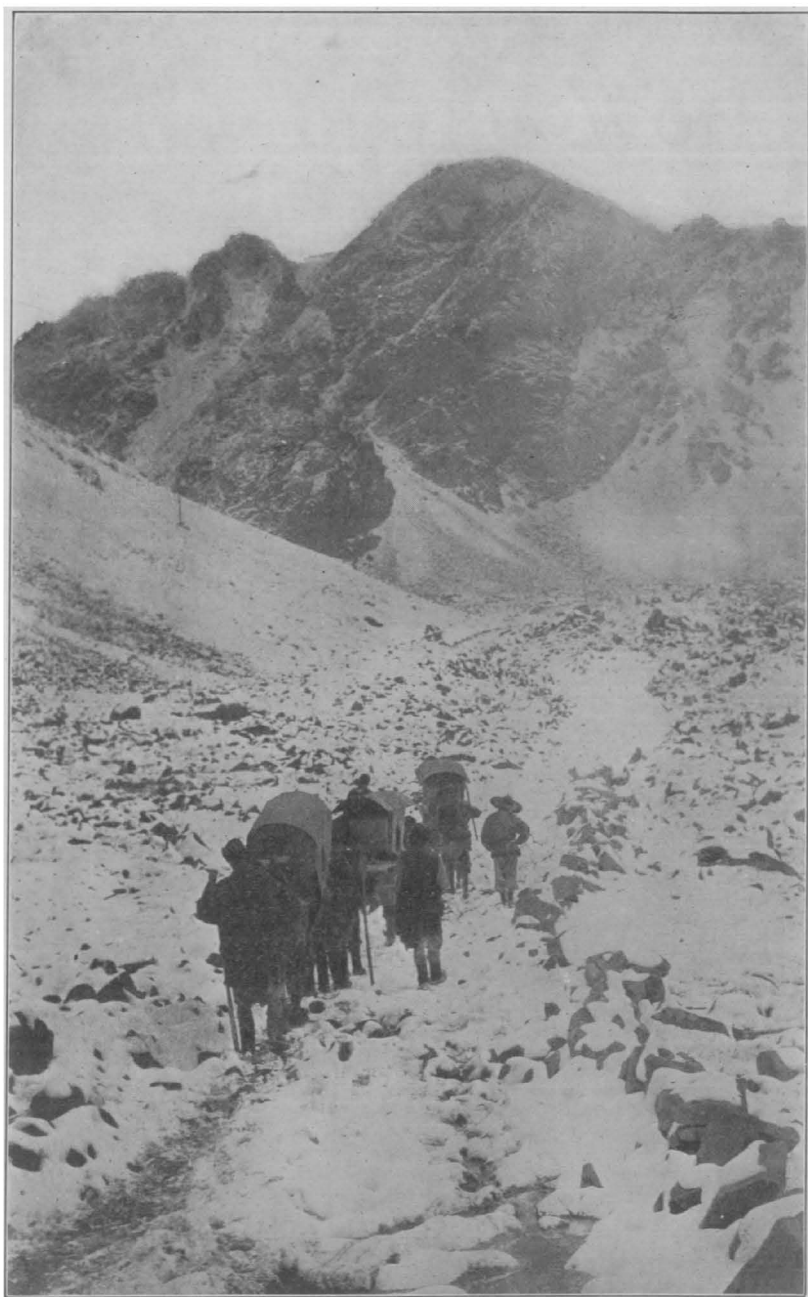
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DR. SHELTON TRAVELING IN THE MOUNTAINS OF TIBET
Nearing the top of Mt. Daso, 16,000 feet above sea level, in Eastern Tibet

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIV

AUGUST, 1921

NUMBER
EIGHT

THE PRESIDENT'S MISSIONARY TOUR.

ROBERT E. SPEER, the President of the Missionary Review Publishing Company, Secretary of the Presbyterian Board of Foreign Missions and President of the Federal Council of Churches of Christ in America, is planning to leave early in August for an eight months' tour of the Asiatic mission fields. The tour will include a brief visit to China and the Philippines, several months in India, an inspection of Mesopotamia and Persia and probably an overland journey through the Caucasus, or the Persian Gulf, returning to America by way of Europe.

Included in Dr. Speer's plans are monthly articles in the REVIEW, describing conditions as he sees them in these important, but greatly disturbed lands of Asia. China is torn by factions seeking to become a strong nation and threatened with the evils of a godless socialism. India is struggling between a desire for unity and power and a non-cooperation movement for self-determination, even though it means self-destruction. Mesopotamia is still unevangelized and in the balances between Arab and British domination; and Persia, the land of martyrs, is on the brink of destruction with a weak and unstable government. Dr. Speer's first missionary tour to these lands twenty-five years ago produced the volume "Missions and Politics in Asia." The contrasts discovered in the present tour in the political and social conditions, and the progress of Christianity in these lands during a quarter of a century will be of great interest and value.

Mr. Speer will be accompanied on a large part of his tour by Mr. Russell Carter, Assistant Treasurer of the Presbyterian Board, and by Mr. Henry H. Welles, Jr., of New York.

Independently, but at about the same time, Mr. James M. Speers, the well known and well loved missionary layman, will spend about

a year in the mission fields, where he and Mrs. Speers will visit two sons, one of whom is a missionary in China and the other in India. Mr. John D. Rockefeller, Jr., is likewise leaving this summer to visit China and to attend the opening of the Peking Medical College. Dr. James L. Barton has recently left America to visit China, and Dr. Joseph C. Robbins, secretary of the American Baptist Foreign Missionary Society, is sailing for India.

These expert missionary students and advocates will act as eyes and ears for our readers, reporting in the REVIEW from month to month what they see of interest in these great lands on the other side of God's world.

HARNESSING THE YOUTH FOR WORLD SERVICE

A MAMMOTH convention of young people met in New York early in July and commemorated the forty years of Christian Endeavor work throughout the world. Nearly twenty thousand Endeavorers came together from all over North America, and from some foreign lands. They listened to inspiring messages from such men as S. D. Gordon, Robert E. Speer and Samuel M. Zwemer; saw exhibits of the great achievements and progress of Endeavor work, and then scattered to their several homes to carry back impetus to new service for Christ and humanity. These delegates represent an enrollment of about 40,000,000 people of all nations.

The Society was organized by Dr. Francis E. Clark forty years ago in Portland, Maine. Thirty years ago, when a Convention was held in New York, thirty-five thousand assembled from America and from foreign lands. This Society has not only been the means of enlisting and training the youth of our churches in Christian service, but has been a great factor in uniting Christians of all creeds, races and classes in loyalty to Christ. The Endeavor Movement has been thoroughly missionary, and has been a valuable aid in every mission field. It is the training school of the Church.

Dr. Clark notes the following signs of progress in the forty years of Christian Endeavor service in World Missions:

"Scarcely three years after the movement was founded a society was formed in Hawaii, then a missionary land. Another was formed the same year in China, and still another in India. Years before societies were organized in Great Britain, Germany, Scandinavia or Australia, societies began to grow in several lands where American missionaries had gone. These missionaries soon made up their minds that Christian Endeavor was good for their work and could be adapted to the needs of their converts, as well as to the young Christians in the homeland.

"The Society took root in India about the time it reached China, though Christian Endeavor had been abundantly known since the time

of William Carey the First. The societies very soon multiplied, until now there are over two thousand societies and sixty thousand members. A hopeful development has been the formation of many small Endeavor groups in village communities, where there are very few Christians, all connected with one strong central church. In many respects the most remarkable convention I have ever attended in all these forty years, was the World's Convention in 1909 in Agra, India. Four hundred missionaries from the different boards in India, Burma and Ceylon, came together. Four thousand native Christians came also, some walking a hundred miles to get to Agra, and preaching the Gospel in all the villages on their route. Some hundreds came from Burma, bringing twenty missionaries with them, fifteen hundred miles.

"In Japan, Korea and in the Islands of the Sea, I have seen the same spirit manifested in conventions large and small. Human nature is very much the same in all continents, the same under yellow, brown and black skins as under white. Principles and ideals and methods and pledges and work which inspire and interest new-born Christians, whatever their age, in this country, do the same for those in other lands.

"World wide missions have also had a very great affect upon Endeavorers at home. World missions have enlarged their knowledge of the world and mankind. Young people belong to the thousands and thousands of mission study classes that have been formed in Christian Endeavor societies. To them missionary study is not the dull location of places on a map, but the study of the spots where their own brothers and sisters work, or where their foreign brothers and sisters live.

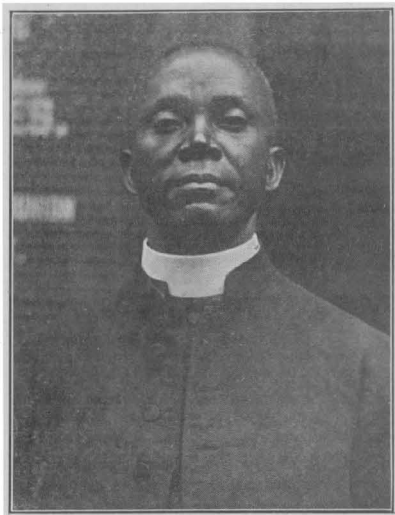
"At the Convention in New York in 1892, the Movement made missionary interests emphatic by advocating the tithing of incomes for God's treasury. The result was the "Tenth Legion," with over 57,000 Legionaries actually enrolled, and many times as many more influenced to give regularly and proportionately, as God has prospered them.

"Many Endeavorers have also given themselves for Christian service at home and abroad. But the greatest benefit from missionary study and interest is the broadening of the minds and sympathies of these young people in their comrades the world around, and in the uncounted millions in all lands for whom Christ died, and whom only missionaries at home and abroad can reach. The fellowship thus engendered is precious beyond words. As the Endeavorers sing and pray and give their testimonies in their own churches, they remember their comrades in every land who are singing and praying and testifying with them. Their hearts are warmed and enlarged, their love for the Master grows deeper and stronger, their minds expand with

their hearts and they fulfil more the purpose of the Society. Already over 5000 Endeavorers are enrolled as volunteers for Christ's service at home or abroad."

A NEW NEGRO BISHOP FOR LIBERIA

A SIGNIFICANT event in the centennial year of Protestant Episcopal missions was the consecration to the bishopric of Dr. T. Momolu Gardiner, of Cape Palmas, Liberia, which took place June 23d in New York City, in the presence of a distinguished group of white bishops and laity, and about 500 members of the colored race.



BISHOP T. MOMOLU GARDINER

The President of Liberia, who has been in Washington for three months, came with all his staff, and Rev. Nathan Matthews former missionary who gave the new bishop his elementary education, took part in the service.

Bishop Gardiner is fifty-one years old, is the son of a Mohammedan priest and lived the first ten years of his life in the jungle. Today he speaks English perfectly and is well versed in both Latin and Greek. He has never before been away from Africa.

In his consecration charge, Bishop W. H. Overs said:

"You are a member of the Vey tribe, one of the most promising tribes in Liberia. But it is

the only tribe in the Republic that is influenced by Mohammedanism. Your name is Momolu, which means in English, Mohammed. Your father, a Mohammedan priest, gave you that name, but he also sent you to a Christian school—St. John's, Cape Mount, to learn letters. You learned to be a Christian. Gradually you have come to the position you now hold. What a responsibility is yours! You must claim your tribe for Christ.

"Just before I came from Monrovia, last month, one of your chiefs, a Mohammedan, came to me and said: 'The mosque in my town is falling down, if you will send me a teacher, I will build a Christian church in the very place where the mosque stood.' It is prophetic, it will come. You particularly represent these people. Your task is tremendous, but the opportunity is magnificent."

THE PRESENT SITUATION IN HUNGARY

AN unusually large number of the present rulers of Hungary are Protestants, e. g., the Regent Horthy; the Prime Minister, Count Bethlen; the Minister of Foreign Affairs, Count Banffy; the Minister of Finance, Hegediis, who is responsible for most of the hope and courage in the economical future of the country; the Minister of Home Affairs, Count Raday; and the present Szabo, who is Minister of Agriculture. These all belong to the Reformed Church.

All parties in Hungary are following what is called "a Christian course," i. e. anti-Jewish. It is a natural reaction after Bolshevism, which was led by the Jew Bela Khun and lasted for five months in a reign of terror that the people will not soon forget. This so-called "Christian course" means more than merely anti-Semitism in general life. In the Poszony refugee university in Budapest, 30% of all the students are Jews. In the Kolesvar refugee University in Budapest more than 33% of the students are Jews. There are 394 students in the medical faculty of the Kolesvar University in Budapest, and of these 341 are Jews. The general principle now adopted by the Budapest University authorities is that Jews should be admitted to the University only in the same proportion as they constitute in the general population of the country, i. e. 5% or 6%. A student jury investigates if the Jewish applicant for admission was a Bolshevik during the recent uprising, and if he was, then the authorities exclude him. There were hundreds of Jewish students in the Bolshevik uprising, being members of what was called the Galilee Association. The whole Jewish question is a most serious one throughout south-eastern Europe, where they seem to be nearly universally disliked and feared.

The university authorities in Hungary are planning an exchange of professors with universities among kindred peoples, such as those in Finland, Esthonia, Turkey and Japan, the object being to promote in this way social and economic relations. They hope later to exchange professors in England, France and America.

The Student Christian Association is exerting a helpful influence on the young men and young women in the universities, and after some recent meetings held for the students, over 80 young men and women in Budapest gave their names to join Bible groups. Plans were made at once for ten groups for men and three for women in order to study the character of Jews, temptations, the possibilities of the Christian life and social questions. The large number of Protestants among the students in Hungary is an important factor.

The economic situation makes everything difficult and causes much suffering. If prices in America were to rise in the same proportion as they have in Hungary it would be necessary to pay fifty cents to post a letter; a hat would cost \$100; a pair of shoes \$200; a

suit of clothes \$1000. The average Hungarian income has increased seven to eight times what it was before the war, but the cost of living has increased one hundred times. People live in railroad cars which the government places at their disposal, 250 cars are now being used in Budapest. In the winter 1,000 cars were inhabited. The situation is difficult but there is a great opportunity for Christian work.

WILL ARMENIA BE SAVED?

EVERYONE knows the story of Armenian martyrdom and hundreds of thousands of Christians have given gladly and generously in the hope that some way may be found to save this historic race, and especially to relieve the suffering of those who have been exiled, tortured and starved through no fault of their own.

But it is not enough to give sixty million dollars and to send clothing, medicines, food and other supplies to the Near East. It is not enough to organize relief and to send men and women to distribute aid, to establish orphanages, hospitals, schools and industrial work for the benefit of the Armenians. Some means must be found to put an end to the cruel tragedies which have caused this suffering. But not only are conditions still so disturbed in Asia Minor that the exiled Armenians cannot return to their homes but new massacres are reported as perpetrated by Nationalist troops and other enemies of the Armenians. New hordes of refugees mean more widows and orphans, and more tales of suffering.

The Near East Relief reports that the entire present area of their relief work, from the Dardanelles to the Caspian Sea and from Syria to Mesopotamia is in a chaotic state, and many districts are the scenes of new disasters. Anatolia, Armenia, Kurdistan and Asia Minor are under the government of Mustapha Kemal Pasha, the leader of the Turkish Nationalist Party, with his capital at Angora. He has not agreed to the Treaty of Sevres. Kemal Pasha had representatives at the Premiers' Conference in London in March, but they did not commit the Nationalists to any policy of protection for the minority populations in his domain.

The French, who with the English have occupied Cilicia for more than two years, are reported to be withdrawing their military forces and turning the large Armenian populations, assembled there under allied protection, over to the control of the Nationalist Turks. Armenians constitute the large proportion of the population of that area. The French used Armenians as soldiers to help them subjugate the country. These Armenian troops are now being disarmed before giving back the control to the Turks who boast of the revenge they will take upon the Christian populations in Cilicia when they return to power. It is reported that Turkish Nationalists have proclaimed that the mosques and minarets destroyed in their conflicts

with the French will be rebuilt with the skulls of Armenians. Women and children declare that they would choose death, in whatever form it might come, to such a state of distress, of hopelessness, and of perpetual terror, and yet no way of escape opens before them. Among these distracted Christian peoples a state of panic prevails. Their safety seems to lie only in flight. There appears to be no protection for them in territory controlled by the Turkish Nationalists, and the French protest their going into French Syria. They cannot emigrate to a foreign country, for the most of them are absolutely destitute, and no country will receive them as refugees. They seem condemned to certain death.

In all the territory controlled by the Nationalists there is no assurance that the life of Christian minorities will be protected and they be allowed to reoccupy the homes and lands from which they have been driven and there become self-supporting. The giving of food and shelter alone will not suffice for future protection to the Christian minorities under the control of the Nationalist Turks. If the contributions of past years are not to be wasted and the sacrificial work of Armenian Relief come to nothing, then America and the Allied Governments must protect these threatened people. England, France and Italy have it largely in their power to control the Turkish situation, but they must enforce the demand that exiled and menaced peoples be restored to their homes and protected there. America should support the Allies in this demand. At the same time that we give to Armenian relief and pray to God for these sufferers, it behooves us to use our greatest influence with Congress to put an end to these atrocities and to establish peace.

Dr. James L. Barton, the chairman of the Near East Relief, puts his argument for American intervention in Armenia as follows:

1. Europe is physically exhausted. The losses in man power borne by England, France and Italy, not to mention the Central Powers, were appalling. This makes it difficult for France and England to maintain their military forces in Constantinople, Syria, Mesopotamia and other areas over which they have accepted a considerable measure of responsibility.

2. The sense of political morality seems lost. Expediency seems to dominate everything in European governments while each country aims at securing for itself, of advantage or acquisition, the most possible.

Idealism has suffered shipwreck as the nations drift apart into secret intrigue. No country in Europe trusts any other country to be true to previous understandings or even to signed agreements.

3. Turkey, under the control of Mustapha Kemal, who has repudiated the Sevres Treaty, is unrestrained. Turkey has formed a partial alliance with the Bolsheviks of the Transcaucasus, in order to strengthen her arm against the divided Allies of the West.

4. Armenia and the Armenians are left almost wholly unprotected. Throughout Asia Minor, where Mustapha holds plenary control, there is no restraining force to stay the hand of the Turk in his dealing with the Armenians and Greeks.

This is one of the most tragic situations confronting the world today, and, so far as one can see, there is no power in Europe or in Asia to change it for the better. Representatives of European governments say that if America would, she could save the day.

The question seems to be whether the missionary work and the relief work done by American Christians for Armenians and Assyrians shall go for naught, or whether the American government will cooperate with European Allies and declare that order must be restored in the Near East.

GODLESS SOCIALISM AND THE CHILDREN.

RADICALISM, Bolshevism and similar social creeds might find some ground for defense if they were merely protests against selfish capitalism and autoeracy. There are enough evils in the present political and social system to demand radical reforms. But radical socialism has become anti-Christian, and anti-religious; declaring that religion keeps men in the bondage of fear—fear of God, fear of selfishness, fear of wrong doing—so that capitalists can control them. When they reject Christ and His standards as too altruistic, and teach children to disregard God and disbelieve the Bible, then it is time to fight Bolshevism with spiritual weapons.

Not long ago the *Philadelphia Inquirer* published an editorial describing these conditions as they exist in Russia:

"Never return here with your children," is the message of a woman in Moscow to a relative. If they survive famine and disease, the Bolsheviks will make animals of them. A better-known witness, the Baroness Wrangel, wife of the general who commanded the anti-Bolshevist army in the south of Russia, says practically the same thing. The demoralization of our boys and girls, the next generation of Russians, she declares, is one of the blackest tragedies of the Bolshevik nightmare.

It has been one of the chief purposes of Bolshevik propaganda everywhere to poison the minds of the young. There are schools in America where the process is being carried on. Impressions made upon the mind in the fluid state of immaturity quickly harden and become fixed. The Russian children, we are told, are "morally dead." Bolshevism is primarily a complete reversal of the moral order of the world. It would take a visit to Russia to grasp the situation in all its details. H. G. Wells and others who have gone thither keenly sympathizing with the Bolsheviks have come back disillusioned. If young Russia has been half as badly demoralized as

these witnesses assert, the problem of recovery from the Bolshevik terror has become greatly complicated. Bolshevism has been a worse scourge to Russia than the Black Death of the Middle Ages. That destroyed bodies; this destroys souls. It would be too much to say that the case of Russia is hopeless. Nevertheless it is plain that, if those on the threshold of life are morally dead, the blight may be one which the third and fourth generation will be put to it to obliterate.

The same danger faces any system of government or of education that does not recognize God and His standards as of primary importance. The cause of the crime wave in America, and the libertinism among young people is undoubtedly not the war, high prices nor industrial unrest, but is the lack of an intelligent faith in God as a loving Father and righteous Judge; and the failure to accept His standards revealed in the Bible, as the basis of conduct. Commercial prosperity will not save Russia and will not save America. Turning to God through Christ in repentance and obedience is the only way.

A CRISIS IN EDUCATION IN SOUTH AFRICA

MISSION work in South Africa is passing through a crisis. The natives, Christian and heathen alike, are asserting their independence to an alarming extent. The great mass of natives are yet unable to read or write, and consequently can be led by a few educated native fanatics into almost any kind of savage demonstration. Mission work is difficult enough under the most favorable circumstances, but among a people restless and on the verge of an uprising it is ten fold harder.

For many years in South Africa Christian missionaries have not been greatly hindered by the Government. The civilizing and educating of the natives has been left largely in the hands of missionaries whose faithfulness is evident by the number of schools and chapels in every part of the country. The Government has extended some aid financially to the different mission schools but now the education of the natives has reached a point where the Government wishes to take a more direct control over them in order to mold their minds. This may or may not be a blessing to the Africans.

The Chief Inspector of Native Education of the Cape Colony has said, "The aim of the Government is to make the missionary extinct, not as a man, but as a supervisor and manager of schools." This does not mean that the Government does not appreciate what the missionaries have done, and it still hopes that the missionaries will continue until its arrangements are completed, but it does mean that the Government is going to assume in a more direct way the task of educating its native subjects.

In the past the African has looked to the missionary as his bene-

factor from whom he received medicine when sick, the comforts of religion and education for his children. To-day the native considers that the Government and not the missionary is bestowing upon him the greatest good. The school house is built for him and the school books are given him so that the missionary's high prestige has been lowered.

The field is still open for religious activity, and many of the missions in the country are devoting all their time and strength to the teaching of religion. The advantage the true missionary had in giving *Christian* education to the native youth was great. The country as a whole will feel the influence of this education for years to come. Under the coming Government supervision of education teachers will be appointed to schools not so much because of character, but rather because of literary attainments. This may involve real spiritual loss. The native of South Africa is looked upon as the property of the Government and *foreign missionaries* cannot interfere and say where or how the native shall be educated. Taking into consideration the future policy of the Government with regard to native education it would seem unwise for foreign missionary societies to spend large sums of American money for school buildings and equipment, but there is yet a great field for the missionary in bringing the true Gospel of Jesus Christ to the multitude of heathen in South Africa.

CHINA'S FIRST WOMAN PREACHER

Miss Ding So Sing, the first licensed woman preacher in China—the land where woman has been esteemed inferior for uncounted generations—was recently licensed by Bishop Keeney at the fiftieth anniversary of Methodist work on Haitang Island, Fukien. She is a third generation Christian, has been trained in mission schools and taught school to repay financial help in receiving her education. She writes of her call to preach:

"My grandfather was one of the oldest preachers in the Conference, while my father was a member of this Conference. I was taught the Bible and was told that I was a child of God. But I was just like Peter. When the Lord asked him if he loved Him, Peter replied, 'Of course I do.' But he didn't, really. He took it for granted that he loved Him. So did I.

"Last year I realized that I had many faults. I would go to my room and pray about them, asking for forgiveness. Before long I would do the same thing over again.

"Finally, last spring a Chinese woman came to our church in Foochow speaking with a strange power. Her words exactly fitted me, as she described the merely nominal Christian, and when she told of the remedy, I wanted it. It was simply to have Christ live in me. I asked Him to come in, and He did.

"Since then it has seemed as if the days are too short for me to do all I want to do for Him. I am helping on Sundays to pass the Word out to those in the villages away from our school, and I want to go to Nanking Bible School, so that I can be trained for giving my whole time to telling the women of China about this living Christ!"—*Christian Advocate*.



A MODERN LUMBER CAMP IN HUMBOLDT COUNTY, CALIFORNIA

Students Among the Lumber Jacks

BY REV. ALFRED WILLIAMS ANTHONY, D. D.
Secretary of the Home Missions Council

THE lumberjack field is a large one. Lumber camps in Minnesota, Wisconsin, Michigan, Montana, Idaho, Washington, Oregon and California, employ from twenty thousand to fifty thousand men in each state. There is a large group also in the Appalachian Mountains of the southern states, chiefly Negro workers; and other camps in northern New York and northern New England, particularly Maine,—the men in which are largely French Canadians. Fully a half million men are engaged in this industry.

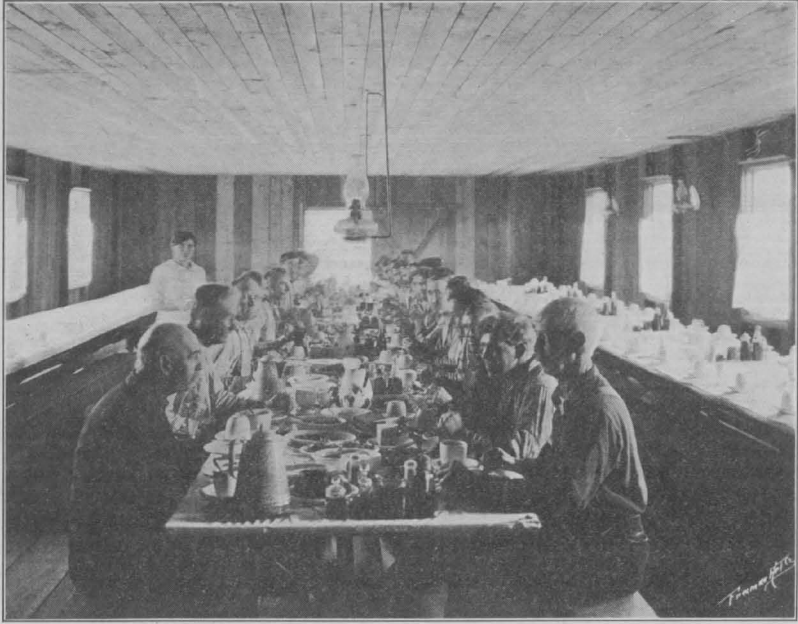
In the Northwest serious problems arise, because of radicalism prevalent among the men. "Loggers are almost overwhelmingly radical and strongly I. W. W. in convictions. The men are indoctrinated with the ideas of the 'revolution.' They look upon the ministers as parasites. They hold that the churches are capitalistic and that there will be no church in the 'revolution.' They are uncompromising in their hostility to the present ownership and operation of the lumber industry."[†]

For the purpose of becoming acquainted with these men, and knowing their conditions and their thoughts, four denominations, through their Home Mission agencies, last summer sent twelve stu-

*The report of the Joint Committee on Migrant Groups of the Home Missions Council and the Council of Women for Home Missions.

†Preliminary survey of the Interchurch World Movement.

dents from the seminaries into the lumber camps of the Northwest.† The students went as workmen, not as missionaries, each seeking and holding a job, and mingled as fellow laborers among the men. No sanctimoniousness was assumed, for it surely would have been resented. Two objects were in view; one was to discover and report back to the Boards the moral and religious needs of the men, and the other was to bring the young investigators themselves into vital contact with industry and its problems, as a preparation for life work in the ministry. So well were both of these objects accomplished that



MEN AT DINNER IN A MODERN LOGGING CAMP

the Boards are planning to dispatch another contingent of students this year on similar errands. The reports of these young men furnish interesting reading. Some of their conclusions are summarized here.

The lumber jacks are a motley company. Some are mere boys, out for adventure, or escaped from restraint of home and civilization. Some are old men, grizzled and hardened by work and exposure. Many are illiterate; but there is a good share of well educated men, some with college degrees. There are foreigners from every land, but Swedes and Norwegians are most numerous.

†The Baptist, Congregationalist, Methodist and Presbyterian.

Very few are married. They are restless and exacting, staying but a short time, if conditions are not to their liking.

There is a wide variety of conditions reported in the camps; but on the whole the men's physical comfort and welfare are adequately cared for. Spring beds in most of the camps have taken the place of hard bottomed bunks. Sheets and pillow cases have begun to supplement blankets; cleanliness and suitable ventilation are increasing. But particularly do the companies strive to furnish a good table, with the best and most expensive foods in great abundance, and well cooked. The men will stop work if the food is not satisfactory.

One report gives the following sample menu of camp fare:

BREAKFAST.

Hot Cereal and Cream (Carnation Milk undiluted)		
White Bread		Raisin Cake
Fried Potatoes	Ham	Soft Boiled Eggs
Pancakes		Coffee

DINNER.

Halibut and Creamed Pea Gravy		
Mutton, Spanish (Tomatoes)		
Boiled Potatoes	Corn on Cob	String Beans
Lettuce Salad, Mayonnaise		
Peach Pie		Pudding and Cream
Tea	Coffee	Milk (Canned)

SUNDAY SUPPER.

Lettuce Salad and Dressing		
Mutton Vegetable Stew		Steak
Potatoes	Beans	Fresh Tomatoes
Pickled Beets		
Cornbread	Raisin Bread	Creamery Butter
Preserved Peaches and Pears		
Tea	Coffee	Milk

"Then," says the student reporting, "some of those backwoods epicures 'kicked' at the diet! I am not accurate; not 'some' but *most*. And how about the conservation of food in the kitchen? Day after day I have seen literally barrels of fresh lettuce, tomatoes, meat, potatoes and every sort of food thrown away. For the company did not dare to serve any 'left overs,' even in a converted form, at the next meal, for fear the men might become dissatisfied and go to some other camp. (Our board cost us \$1.00 a day. It cost the Company \$1.68 a day per man)."

The working day in the camps is eight hours. There is a difference of opinion as to the severity of the work, and the amount of work done, but on the whole the testimony shows that the labor is strenuous and the work is generally well performed. Some of the men are hard workers, while a proportion of shirkers makes a strong impression on the minds of the observers. When the day's work is

finished, there is scarcely anything in the way of recreation or diversion to engage attention. There is need for good motion pictures, of games, books and magazines. One man suggests that music should be furnished, with a piano, or organ, or other instrument. The men sing now, but ribald songs, or songs against society and against the Church.

The following sample in the language of the logger shows what he thinks of the Church:

"If you all will shut your trap
I will tell you 'bout a chap
That was broke and up against it, too, for fair,
He was not the kind to shirk,
He was looking hard for work,
But he heard the same old story everywhere.

CHORUS.

"Tramp, tramp, tramp, keep on a tramping,
Nothing doing here for you;
If I catch you 'round again,
You will wear the ball and chain,
Keep on tramping, that's the best thing you can do.

" 'Cross the street a sign he read,
'WORK for Jesus,' so it said,
And he said, 'Here's my chance, I'll surely try,'
And he kneeled upon the floor,
Till his knees got rather sore,
But at eating time he heard the preacher cry.—*Chorus.*

"Finally came that happy day,
When his life did pass away.
He was sure he'd go to Heaven when he died,
When he reached the pearly gates,
Santa Peter, mean old skate,
Slammed the gate right in his face and loudly cried."—*Chorus.*

Another song runs as follows:

"Long haired preachers come out every night,
Try to tell you what's wrong and what's right,
But when asked how 'bout something to eat,
They will answer with voices so sweet.

CHORUS.

"You will eat, bye and bye,
In that glorious land beyond the sky;
Work and pray, live on hay,
You'll get pie in the sky when you die.

"Working men of all countries, unite
Side by side we for freedom will fight,
When the world and its wealth we have gained,
To the grafters we'll sing this refrain:

CHORUS.

"You will eat, bye and bye
When you've learned how to cook and to fry,
Chop some wood, 'twill do you good,
And you'll eat in the sweet bye and bye."

RADICALISM.

The prevalent tendencies among the men is toward radicalism of the "I. W. W." type. So strongly and so adroitly do they point out the social wrongs and the injustices to which they have been obliged to submit in many places, that one of the young student investigators begins his report by saying, "Last evening I voted the Socialist ticket, and if you think that is too radical of me, all I can say is that I wish you could have been in my place last summer." The Board officer, who sends in his report, says of this young man: "He is quite an I. W. W., as you will see, but his bark is worse than his bite. He was in the office to see Mr. ———, and we feel that he is mighty good material for a minister."

One student says: "Perhaps 90% of the men in camp are 'Wobblies'—(that is I. W. W.) The I. W. W., as is well known, constitute the most radical element of labor today. While American Federation of Labor has adopted the motto, 'A fair day's wage for a fair day's work,' this organization has adopted as its slogan, 'The abolition of the wage system.' It traces to capitalism all the ills of our present social system. It believes that schools, churches, papers, and even the government itself, is only a tool in the hands of those 'parasites on industry,' and that there can be no lasting change until we 'take the power out of the dollar.' It looks forward to the day, then, when through a 'bloodless revolution' the present order of things will be supplanted by a more advanced standard of 'Industrial Democracy.'"

Another student reports that only about three men in camp did not belong to the I. W. W.'s, yet all were as kind as they knew how to be, even after they had discovered that the student was a preacher. He adds: "It seems that the Reds are the only missionaries spreading their teachings among the lumberjacks. They use a paper called the *Truth Seeker*, published in the city of New York, a publication radically opposed to Christianity, the organized Church, and the preacher. This paper was read by all the men, those who were unable to read had it read for them. It came into camp every week. A magazine called the *Liberator* that advocated the spread of Russian Bolshevism in America was also circulated through the camp. Other magazines and pamphlets, such as the *One Big Union* and *The Nation* were spread widely among the loggers.

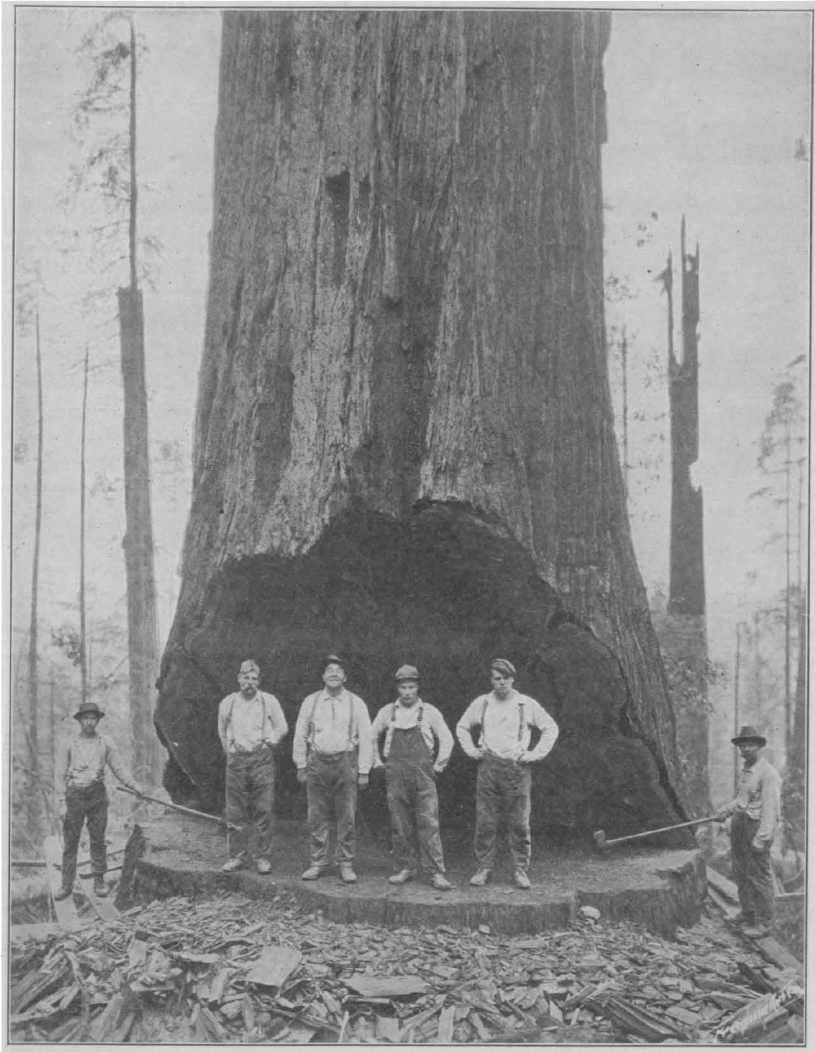
"As I lived with these men from day to day I decided that preaching alone would never reach them or bring them to a knowledge

of Christ. Their minds are closed against all religious teachings. The only way they will ever be won to Christianity and the Church is through a man or men who are willing to go right into the camps, live under the same conditions, eat at the same table, do the same kind of work that these men have to do, and live the Christlike life among them. Then and only then will they listen to what he may have to say upon religion. A life lived for Christ in their midst is the only argument they will listen to. When a person wins their confidence, he finds that they are really anxious to know about God and the relations He holds to this life and the immortality of the soul."

EVIL TENDENCIES.

The evils with which the lumberjacks are beset appear to be these: grouching because of a false attitude toward work and wages; wastefulness and extravagance because jobs are easy to get, pay is high, and there are no objects for thrift and ambition; and the prevalence of profanity, obscenity and irreligion.

"Profanity was almost universal among the men," says one student, "and blasphemy just as widespread. Coming, as I did, fresh from a Theological Seminary, the language of the camp, for the first two or three weeks, came as a great shock. In time, however, I did not seem to notice it as much. I felt that it was the language the men spoke. It was as natural to them as the use of choice language was to an orator. There were several considerations that removed for me the sting of the profanity. In the first place, the men never thought of what they were saying. Of course, there were occasions, all too frequent, in which filthy talk was deliberately indulged in. But in the majority of instances the words were not indexes to the purposes or emotions of the men. In apparent contradiction to what I have just said, profanity among the men may be explained by the fact that it gives them, under certain conditions, what they think is the only effective outlet for their emotions. The working man feels very keenly. His limited vocabulary (many of them have not had what would correspond to a grade school education) breaks down under the weight of his feelings, and he strengthens it with profanity. Again let it be said in fairness to the working man, that those of us who spend our lives in intellectual pursuits cannot really appreciate the terrible annoyances, the almost limitless tax to a man's patience that comes from stumps and roots that are always in the way, hooks that invariably get caught in the wrong place at the wrong time, and many other trials too numerous to mention. The things with which the men work assume real personalities that either help or hinder. When they hinder they come in for their share of abuse. Finally, let it be said that the men put no value on words. They are but wind, they mean nothing. Action is the



THE MEN AND THEIR JOB

Camp of Loggers, only one of them American born, standing in the "undercut" of a big redwood tree in California.

thing that counts with them. These considerations made the profanity of the men less hideous to me than it at first appeared."

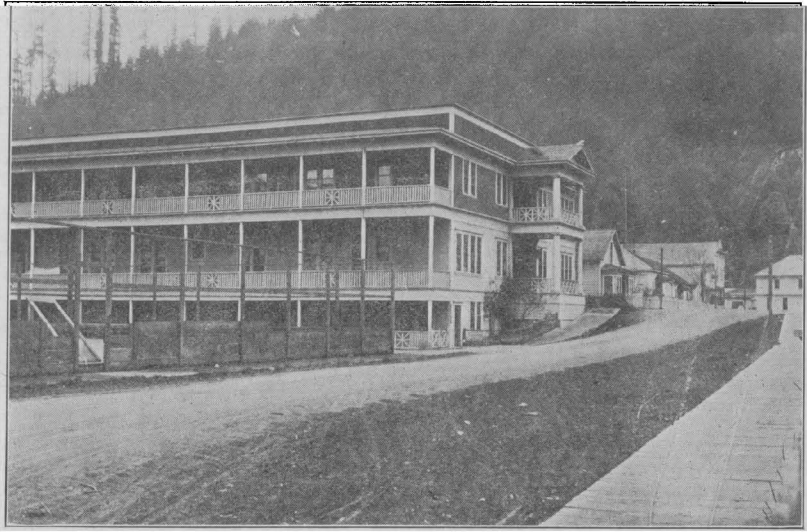
As to sex relations, another student writes: "This problem is infinitely more perplexing, more serious, more difficult. There were to my knowledge only three men of the forty-five who were married, or knew anything of the sacredness of the home and its associations.

Women, to the men, were thought of but in one capacity; and these sacred relationships, on which are built the very foundations of civilization, are to them but the passing pleasure of an ungoverned passion. If there is a restraining influence on this loose relationship, it is physical and not moral,—namely the fear of disease. The explanation or alibi which men give for this attitude is something like this: ‘We poor pick and shovel stiffs cannot associate with decent women,—we would not know how to act in their company, even if they would associate with us. We are, therefore, forced, by the very nature of our occupation and social standing, to find the companionship which our natures crave among prostitutes.’

“This argument of course does not hold, but it contains just enough of the element of truth to make it plausible to the man who hears it, and satisfying to him who expresses it. The camp was devoid of all amusement or recreation. Each day brought the same story of eating, working and sleeping, the only divergence came through cards, and playing for money I regret to say, was a pretty widespread pastime. When, therefore, the men would leave camp for the city, they would feel much as soldiers felt when they got their week end passes, and go to the other extreme. When one realizes that among men who have all the recreation and comfort they need the sex relationships are just as loose as among the ‘stiffs’ in camp, he feels the solution is too deep seated and difficult to be found in any superficial investigations.”

What appears to be the judgment of all relative to the attitude of these men toward the Church is well summarized as follows:

“First, perhaps, the unreality of the Church’s message. The men feel that the great part of the Church’s program deals with the hereafter, that its primal aim is to save men’s souls from hell and for heaven; that it closes its eyes, or is impotent in the face of the great facts of the world, while it feeds its followers on the vague, intangible, indefinite hope of something better after death. The men give very little thought to a hereafter. Many with whom I talked had no belief in a hereafter. They could not believe that the working man who is forced to endure so many of the hardships of the world could be rewarded by an eternity of fire and brimstone. To them immortality was synonymous with Hell or Heaven, and not believing in these they could not believe in immortality. Some of the men believed that there was an Intelligence or Something behind the universe. They did not know just what, and others believed that there was, or could be, nothing,—the reason being that if there was He would never allow such tragic things as accidents, and wars, for example, to occur, or such terrible conditions to exist. The minister then, to use the very words of the men, merely “Peddles Bull.” Words! Words! Words! in their estimation tells the story of the Church—words with no basis of reality.



HOW "LUMBER JACKS" ARE CARED FOR TO-DAY

A Northern Redwood Lumber Company's Hotel at Karbol. Thoroughly modern and beautifully paneled with redwood inside.

"A second great criticism of the Church and the preacher is insincerity. The Church says things which it does not do. It stands for principles and theories which it never puts into practice. Its words, therefore, have no basis in action. In proof of this, they cite, of course, instances of ministers, who while they preach integrity have themselves been immoral and untrue; who while they speak of the joy of service and sacrifice are always looking for soft jobs with large salaries.

"Perhaps the greatest charge of insincerity, however, lies in the accusation that the Church does not interpret rightly the life of Him on whom its whole foundation is laid. The working man believes that if Jesus were rightly interpreted there never could be seen half the world in luxury, while the other half lives in want; that the teachings of Jesus are incongruous with the present system of capitalism; but the Church does not dare to take its stand against this system, for if it did it would lose its financial support. The Church is thus insincere and cowardly. It stands for a wrong system merely because it is profitable to do so. As one man, an I. W. W. said to me, 'They murdered Jesus when he was thirty years old, but if Jesus were to come and preach His doctrines today the capitalist would have Him out of the way before he was seventeen.'

"A third accusation, perhaps growing out of this preceding, is that the Church has always been opposed to the best interests of

labor. An historic outlook, they claim, shows that the Church from its beginning has been a tool in the hands of the wealthy, and that even today it allies itself with wealth and looks unsympathetically at the efforts which labor is making for its advancement."

HELPFUL MINISTRIES.

Was it worth while to send these young theological students among rude men in the logging camps? Were they hurt by their contacts with radicalism, profanity, lewdness and irreligion? Did they accomplish any good, or good results sufficient to justify the experiment and the experiences?

The young men have answered these questions themselves. One encouraged a logger to renew correspondence with his aged mother, from whom he had been separated for years. Another persuaded a young fellow to start again on his interrupted college course. Several mention personal interviews which, for the time being at least, revived and warmed stifled and neglected religious experiences.

One young student calls special attention to the sincerity of the men with whom he came in contact. "They were what you saw them. There was no attempt to appear what they were not. Above all things they hate a hypocrite. One cannot help but see in this a ray of hope,—a possible point of contact which may be used to great advantage."

This student points out three conclusions, which settled in his mind:—

First: The Church is not reaching the working man. It is to him a foreign language, an unknown tongue. He feels that it is a place for those with fine apparel and fine wealth, but not for those who are forced to a less ostentatious mode of living. He feels that with its emphasis on negations, it would strive to rob him of his main sources of "enjoyment," while it offers nothing of a positive constructive nature. For these reasons he concludes it best to leave the Church alone.

Second: The Church in its present organized condition will never reach the working men as a class. They will not come within its influence. Its language and terms are unintelligible to them. Then again the men are word-proof. It is a very difficult task to try to change their opinions by argument. The opinions of the men are very often illogical. They are formed by prejudice rather than by clear thinking. Their feelings too often get the better of their impartial judgment. But there is an avenue through which the men can be reached. It is the avenue of action. The silent sermon of a manly Christian life is certain to make an impression, and a lasting one. It seems to me then that if we confine our efforts merely to the preaching of the Word from the pulpit we shall not touch the laboring man in anything like an effective manner.

Third: The message of Jesus is adequate. Indeed, it is the only permanent solution to the problems of labor and capital. This may seem a platitude; a very trite statement, especially since it comes from one who had decided to give his life to the Gospel ministry. But is it not true? Not a day went by during the past summer but I was impressed with the need which

we all had for a full and vigorous application of the life and teachings of the Master. I saw the need in the life of those who were placed over us, in the impersonal, inconsiderate, if not heartless manner, in which they often viewed us. *How can you ask a laboring man to have at heart the interest of his employer if he is continually conscious that his employer has no more interest in him than he has in a shovel, and certainly not as much as he has in a horse?* It may be that other men feel differently in this regard. I sincerely hope they do. Personally, the consciousness that your "Boss" is appreciative of your efforts and interested in you is a greater incentive to work than an additional dollar per day. This spirit of consideration was all but entirely absent in this particular camp. Even more forcibly was I impressed with the need which as working men we had for the life of Jesus. There is something pathetic in the purposelessness of the life which the men live. They work hard and long, make two or three hundred dollars, then go to the city for a few days and come back penniless, just to start all over again and do the same thing. There seems to be no ideal worthy of their efforts, no goal worth striving for. An endless effort to satisfy passions that are forever unsatisfied; the perpetual pursuit of objects that lure, but are illusive. This is the story of so many of their lives, yes and of how many of our lives? If Jesus has done anything for us, it is that He has put meaning into the things that are often of themselves meaningless, that he has shown how all the apparently unrelated events which compose our mortal lives may become, if we live as He directs, but links in the Chain of God's eternal purpose. The majority of the men have not the ties of home to brighten the horizon, nor the interest of friends to inspire. It is to men of this class, in particular, that this phase of the message of Jesus should be brought with telling force.

Probably the following statement from one of the students represents fairly the lasting effect upon them all:—

"The summer has given me a new vision of the challenge that confronts the Church, and which strikes every one of us who profess to be Christian. I had worked under the more settled labor condition of the East, and had not gotten to any degree of completeness the grasp of labor conditions that this summer in the woods has given me. I believe that every theological student who does not know semi-radical labor first-hand, would make a genuine preacher if he could have such a summer as this. Whatever may be said to the contrary, the very fact that there is a great mass of men, neither ministering, nor being ministered unto by the Church, is significant of a breakdown somewhere in man's progress for the Kingdom of Christ. But I am convinced that with a more renewing, more Apostolic Church, the time is coming when these men will be reached, and if the hearts of moneyed men are also reached, the great industrial problem will of course ultimately disappear."

A FILIPINO FISHER FOR SOULS*

Valeriano used to be called the King of the Diawatahan in his district. He was the leader in superstitious rites for bringing rain, assuring good crops, and averting calamities. He says that he knew he was a deceiver, and when he heard the Gospel, the sin of his life lay heavily upon him. When he found pardon and peace through the Lord Jesus, he began to try to lead others into the light. He cannot read and he is too old now to learn, for his eyes are failing. He comes to every Bible conference, however, and is one of the most encouraging students, for he insists on learning the memory verses. The young people learn them, too, by repeating them for him.

The way in which Valeriano does his evangelistic work is most interesting. He puts marks in his New Testament, so that he knows where the choice texts are, and then he saunters forth to fish for souls. He notices a man by the wayside and says, "You are an educated man, I know; you can read. Will you read something for me? I am just a poor ignorant taw." The man is flattered, takes the book, and is beguiled into reading the passages designated. Conversation ensues, and Valeriano explains the way of salvation. Ofttimes the man will be induced to promise to come to see him. Then how he prays. One morning the missionary slept in the little chapel adjoining Valeriano's house, and before dawn Valeriano was earnestly interceding for souls, begging for blessings upon the pastor and his family, naming friends he wished to see brought to the Lord. His neighbors said that was his daily custom. No wonder 39 souls were brought to the Lord Jesus by him in one year.

After the conference, when he memorized Galatians 2: 20, he always preached on that text: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." The people listened because he said it was true of himself; and sometimes many were in tears when he finished.

Valeriano's crops failed one year in the little plot of land he cultivates, so he went over to a neighboring island to work in the hemp harvesting. He turned up again at a Bible Conference after a few months, telling about a group of people in the other island who believed and were anxious for a visit from a pastor that they might be baptized. "How were they won?" we asked. "I showed them the texts in my New Testament," he said simply, "and sometimes I explained what I knew they meant."

After one conference a haughty official of the large town nearest to his village said to him, "Where have you been? Why do you go down to Tagbilarian?" "I have been to a Bible Conference to study God's Word," replied Valeriano. "You study?" continued the scoffer. "You cannot even read. What did you study?" Valeriano had been studying the seven ages or epochs outlined in Scofield's Bible lessons, so he patiently began to recite them, beginning with the age of innocence and ending with the Kingdom. The man was astonished and said only that he did not know he had studied a whole history of the world.—*Rev. James A. Graham, M.D.*

From All the World.



DR. SHELTON CROSSING A LAKE IN EASTERN TIBET IN A CORACLE

Pioneering Among the Tibetans

BY A. L. SHELTON, M. D., BATANG, EASTERN TIBET

Missionary of the American Christian Church (Disciples of Christ)

ON THE plateau north of the Himalaya Mountains lies the hermit nation known as Tibet. For many years it was a dependency of China, but since the Chinese Revolution in 1912 it has become practically independent. Taking advantage of China's preoccupation with internal strife the Tibetans expelled all Chinese, including the officials and those over the border who were not driven eastward were disarmed and sent home by way of India.

When the British, at the time of the Younghusband expedition in 1905, occupied Lhasa, the Dalai Lama fled and eventually landed in Peking. He was officially deposed by the Chinese Government but later returned to his post in Lhasa. Then, when China attempted to bring Tibet again under Chinese rule, the Dalai Lama fled to India for British protection. For some months he was courteously and kindly entertained and treated with every consideration so that this resulted in a very kindly feeling on the part of the Tibetans toward the British.

Since the Dalai Lama's second return to his capital, Lhasa, he has been the supreme power, both religiously and politically, being not only the supreme potentate of the Buddhist faith, but also the absolute temporal ruler of Tibet. He is the supreme head of the

priesthood which number some hundreds of thousands of Buddhist priests. It has been estimated that one-seventh of the population of Tibet are priests who live in great communities of from a hundred or less up to several thousand.

In these communities, called lamaseries, are congregated the best of the country's art, literature and learning. These lamaseries are also the centers for trade, many of the priests having caravans going east into China as well as south into India, taking with them the wool, hides, gold and musk of Tibet which they exchange for tea, cloth and other foreign products.

Missionary effort for the Tibetans has never been successfully carried into the interior of the country, for the people have been very antagonistic to the entrance of any European into their country. One of the priests told me that the reason for hostility toward Europeans is that in their sacred books there is a prophecy which warns against the admission of Europeans into their country lest the foreigner's religion should supersede Buddhism and their great lamaseries and priesthood disappear.

The Tibetans are a very clannish and exclusive people. Up to a few years ago they knew very little of the outside world, and did not care to know more. Even now it is with considerable difficulty that a Tibetan can be induced to go to China. They are quite fearful of the low countries, especially of the heat. Their country, being the most elevated land on earth, is never very hot, and when they venture into the lowlands of India or China they often succumb to the change of climate.

In some respects, the Tibetans are not so unlike the mountaineers of Kentucky, as a quarrel started in one generation goes on and on through succeeding generations. One New Year's day as I was traveling southwest of Batang on the eastern border of Tibet, we saw a great smoke and hastening to the place found that the head-man's house had been consumed by fire. In the roadway was the body of a man, riddled with bullets and a little farther on lay a woman shot and slashed with a sword. On the limb of a tree hung the body of a baby through whose abdomen a sword had been run. In all there were twelve dead. Some years before this head-man had led a party which had almost exterminated another family. There escaped one boy whose sole duty in life was to avenge the destruction of his family. Now he had grown to manhood and with a party of friends had very thoroughly carried out his design. All had been killed except one boy about fourteen years old, who had hidden under a grain box and was almost suffocated by smoke. Some time later I talked with this boy, trying to persuade him to go to school and fit himself for a life of usefulness. He declined, saying that he had but one object in life, which was the destruction of the man who had led this party.

Many quarrels between different villages also go on from one generation to another, and any one from an opposing village is lawful prey either as to property or life. The Tibetans seem to enjoy fighting; and gun-shot wounds and sword cuts are very common. They seldom fight with their fists but when a quarrel arises the first move is to draw the sword with which all Tibetans go armed.

Polyandry is practiced among the Tibetans, instead of polygamy so common in eastern countries. One woman frequently has from two to five or six husbands, usually brothers. This custom seems to be the result of economic conditions. There is comparatively little land which is tillable so that if three, four or five brothers should



A BUDDHIST HIGH PRIEST OF TIBET AND HIS WIFE

each try to establish a home he would find it exceedingly difficult, but if all take one wife, establish one home and raise one family, they can get along very comfortably. The eldest brother is called the father of the children; the others are called uncles. Infant mortality is very high, especially among the girls, so that there are more men in Tibet than women. Those girls that survive the hardships and difficulties are very hardy and strong.

Missionary effort has been carried on for many years around the border of Tibet on the west, south and east. In northwestern India, the Moravians for more than sixty years have been waiting and working in Ladakh. The New Testament, Genesis, Exodus and the Psalms have been translated into the language. There have been written also numerous manuals for the study of the language and two dictionaries have been compiled. The most pretentious of these is

that prepared by the Indian Government under the direction of Sara T. Chandra Das. These are a great help to all who are studying the Tibetan language. Two Roman Catholic missionaries were for a time during the last century stationed in Lhasa, but were eventually compelled to leave. The bishopric was then transferred to eastern Tibet and is now located at Tachienlu, five hundred miles east of Batang. Sadhu Sundar Singh has recently visited Tibet. On the eastern, or Chinese border, work has been carried on by the China Inland Mission, Christian Alliance, Dr. Rijnhart, Pentecostal Missionary Union, American Methodist Mission, the Disciples of Christ and the Roman Catholics. Unfortunately, the difficulties have been found so great that most of this work has been discontinued and many of the workers have gone into other fields or other lines of missionary effort. The Disciples of Christ have, in the last fifteen years, become firmly established at Batang on the eastern border and from this place as the center carry on evangelistic, educational and medical work. They have here a hospital, capable of taking care of from fifty to seventy-five patients, are building a school for about one hundred and fifty pupils and have a church membership of about one hundred.

The work is slow and many secret believers who would embrace Christianity openly are prevented by their families. Every family is tied up in some way with the priesthood, as each family is supposed to furnish at least one son who will become a priest. This makes it exceedingly difficult for those who wish to do so to become Christians. Missionaries have, however, been very kindly treated by the Tibetans, and we are on very friendly terms, not only with the people but also with the priests.

The medical work is at present in charge of Dr. W. M. Hardy; the school work, in charge of Mr. J. C. Ogden; and the evangelical work in charge of Mr. R. A. McLeod. When I first went to this country the people were very suspicious of us in every way. They did not know, nor could they be made to understand, apparently, why we had come. After a residence of some years, when getting ready to leave for furlough, one of the high priests who had become very friendly and with whom we had talked many times, came privately and said, "Now just what have you come for? If you'll tell me perhaps I'll be able to help you to get it." They cannot understand that anyone should come from purely altruistic purposes, but feel in their hearts that there must be some ulterior motive. They were quite afraid of Mrs. Shelton at one time, she being a blonde with light hair and blue eyes and they are all dark. They believe that a person with blue eyes is able to see into the ground for two feet or more and can find where there is gold or silver or other treasure. They also did not wish to take our medicine. If one had the stomach ache, headache or other pain, he would go to a priest, who would write a prayer on a



DR. SHELTON PAYING OFF HIS TIBETAN WORKMEN

piece of paper, make this into a pill and give it to the patient to swallow. There are other remedies used by these people very revolting to a westerner. When it comes to amputation, picking out bullets and sewing up sword cuts, the priests, who are also the doctors, are helpless, and here we have our opportunity. It was very difficult at first for them to understand the use of anaesthetics, the putting a man to sleep with chloroform, and being able to cut his leg off; or by putting a cocaine solution under the skin, being able to open an abscess or perform other small operations without pain.

One day a young man with a hair lip came to me. He pointed to it and asked, "Can you fix it?"

"Yes," I replied, "I think I can fix that all right."

He asked, "Will it hurt?"

"Yes, it will hurt a little while I am putting in the medicine. After the medicine is in and while I am sewing it up, it won't hurt at all."

"Well," he said, "I want it fixed anyhow, even if it does hurt."

I put in a dose of cocaine and when it was thoroughly deadened, took my scissors and tweezers and began denuding the two sides so that they would grow together when sewed up. He was not suffering any pain whatever, but one of his friends, standing at my side, kept groaning and going on and said to him:

"I guess that's hurting all right."

"No sir," he said, "it doesn't hurt at all."

"You keep still," I said, "or I'll cut your whole mouth off in a minute." I went on with my work but his friend kept groaning and

going on as if he were the one who was being operated on. At last I cut off a larger piece than usual. His friend exclaimed:

"You say that does not hurt?"

"No sir," he replied, "it doesn't hurt at all."

"His friend fixed him with his eye and assuming a very defiant attitude replied, "You are a liar."

Fifteen years ago Mr. Moyes of the China Inland Mission came to me one day saying that there were two boys who were just starting out to beg, that they were of good family and that they would give a good account of themselves some day if they had a chance, but that their father and mother had recently died and they had no other alternative than to beg. They were ten and thirteen years of age. He asked me to take them and I did. Two years later I baptized the older one, Lee Gwa Gwang, who is half Chinese and half Tibetan, and speaks both languages fluently. For the next several years I considered that I had perhaps made one of the great mistakes of my life in adopting these boys, because they were up to all the meanness imaginable. They were kept in school and about five years ago Gwa Gwang, the older, said that he would like to be a preacher. Mr. Ogden had charge of his education, and Mr. Baker and Mr. McLeod of his evangelical training, and he has become one of the greatest expounders of the Gospel in its application to the needs of the people to whom he preaches that I have ever heard. His great love for the Lord Jesus Christ, his knowledge of the Bible which exceeds that of some of us missionaries, and his great love for his own people, have made him exceedingly effective, and he has been able to do far more than any American. Among the forty who were baptized just before we left the last time on furlough, were my own two girls, Doris and Dorothy, both born there and whom he used to carry around in his arms when they were little babies. When I saw this orphan boy whom I had taken off the streets a beggar fifteen years before, lead my own two girls down into the water to baptism, I think it was the greatest day of my life.

The work is difficult. It appears, however, that the people are becoming far more friendly to Europeans and are more ready to accept betterment. The work is progressing as never before. The opportunities are far greater and the prospects are bright. Some day with the help of the friends at home we will make this great land, lying up here on the "roof of the world," its great mountains covered with perpetual snow, where there is no telegraph, no telephone, no roads but mule trails, no schools, no churches, no hospitals—there is not another doctor within seven hundred miles of us—some day we will make this, too, one of the kingdoms of our Lord and Saviour, Jesus Christ.



A MONGOLIAN OF THE BETTER CLASS AT HOME

Adventures on the Mongolian Plains

A Wedding Anniversary Trip of Five Thousand Miles

BY W. R. STEWART AND ANNA WHITE STEWART

ONE OF THE most unique experiences of our lives was a visit to the little known country of Mongolia. Our call was brought by a Mongol cowboy who had come 2,500 miles to Tokyo and who said to us, "Go back with me to Mongolia and help us."

In the Tokyo Y. M. C. A. one of the resident members is the first Mongolia student ever to go to Japan. This young man made a splendid impression on us from the first and we have grown to love him as we have become better acquainted with him. He told us many interesting facts about his home life which he described as being much like the wanderings of Abraham in the land of Canaan, four thousand years ago; but when he told us that his nation was without any knowledge of God or Jesus Christ and pictured to us their great needs, we were impelled to come back here with him to do all in our power to help.

After twelve days of travel we arrived at Khailar, Manchuria, the governmental center of a large section of territory occupied by the Mongols. There are 2,000 Russians and 3,000 Chinese living there. It is the center of trade for this whole section. We spent nearly a week there in the home of one of the officials while our friend, with whom we had come, was trying to locate his family out on the plains.

The Mongolians move on an average of once in ten days and have a range of about one hundred miles. During the week we were given the opportunity to meet the Fuh Do Tung, the Mongolian prince for this district, who has his headquarters in Khailar. He granted us an audience, and was much more friendly than our friends anticipated he would be. He and his son were prime promoters in the independence movement which the Mongolians were successful in carrying out a few years ago at the instigation of Russia. They have since voluntarily gone back under the Chinese flag.

During our delay in Khailar we were fortunate in being able to attend an "obo." This is an annual gathering of a social and religious nature, and brings together as many as a thousand Mongolian men and boys. There were present nearly all of the thirty-six Mongolian officials of that district. The event was held on a sacred hill seven miles from Khailar. We went to the encampment the night before in order to be in time for the events of the following day which began at daybreak. We were awakened by the call to the horse race. In the center of the encampment there was a shrine consisting of a mound of stones in which were stuck thirty or forty bamboo poles bearing brilliantly colored silk banners on which were printed prayers. Around this was circling a cavalcade of a hundred of the fleetest ponies of the district. They were ridden bareback by boys from eleven to twenty years of age who were constantly throwing to the winds printed prayers, supplicating the gods to give them victory. The procession was led across the plain to the starting point miles away. Two hours later we watched the thrilling finish. For miles across the plain we could see the stream of contestants galloping in, surrounded by interested friends and relatives who were shouting encouragement to them. It was a wild looking cavalcade which swept panting up the hill to the finish. The stripling who rode his mount to victory had a big red swastika on each arm.

The second feature of the program was under the direction of the twenty Lama priests who were in attendance. They were brilliantly dressed in red and yellow garments. With a beating of drums and blowing of horns they led the procession down to a big bonfire where they burned in effigy the evil spirit. Then for two hours they chanted their scriptures in an unknown tongue and went through an elaborate ceremonial, in which the head man of the tribe took a prominent part. All the officials who were in attendance were dressed in their gorgeous silk robes, relics of the late Manchu dynasty, with their embroidered insignia and peacock feathers.

The afternoon was given over to wrestling matches between two rival camps. There were twenty or more representatives from each side, and sometimes as many as ten or twelve contestants were on the ground at one time. Each winner received a brick of Russian tea and a money prize. At the close of the gathering there was a big feast.

The great dinner, which was served in Chinese fashion, lasted two hours. At the close they gave us the opportunity to express in a few words our appreciation. It was no exaggeration to state that in all the countries we had visited we had never as strangers received anything like the open-hearted hospitality and generosity which they had extended toward us.

From Khailar we went fifty miles by train and then took a ten-mile cross country ride in a Russian wagon to a typical Mongolian village, where there were twenty families living, all related to one another. They were of the official class and quite well-to-do. Like their clothes, their houses were of the Manchu style. Several of the sons in these homes had been educated in the Chinese high school at Tsitsihar. Two of them had been to Peking, while one has had a year in Tokyo; but most of the boys have had no education. They are planning to establish a little primary school to meet this need. The best educated man in the village, Mr. Kuo, became a Christian while a student in the Peking Y. M. C. A. English School. On his return he opened a private school for Mongolian boys in Khailar. This is now being reorganized and receiving the backing of Mongolian officials. We were told that this is *the only school* for Mongolian children in the whole province, and possibly among the whole Mongolian race.

From this village we made a fifteen-mile trek across the rolling hills and plains. We had an exciting experience when we came to the river, which two days before had risen so that it could no longer be forded. At no little risk to our lives and our baggage we were ferried across the swift current in a leaky and unstable boat. Our horses were tied together and after much yelling and pelting with sticks and stones we persuaded them to swim the river. It took an extra hour to get the clumsy wagon across. The two Mongolian ponies refused to stay harnessed to the unfamiliar Russian wagon, and we had to transfer our baggage to an ox cart. Shortly before nine o'clock we arrived at the encampment of which our Mongolian friend's father is the patriarch. The six large wigwams in which the clan lives are placed in a semicircle, hundreds of feet across. The spaces between the huts are filled with the crude ox carts, thus making a large enclosure. Into this each night are driven the 3,000 sheep owned by the family. The 200 cows lie down outside, while the 300 horses stay on the range both summer and winter, only such horses being brought into the encampment as are needed for work. The size of the herds necessitates the frequent moving of the camp. One day the uncle's possessions, which are greater than those of our friend, were moved past our camp in a caravan of wagons a mile in length. This man has a drove of 2,000 horses, worth from \$50 to \$100 apiece.

The wigwams, constructed of reeds, are delightfully cool in sum-

mer—in fact we slept under blankets and fur coats at night in order to keep warm. In the winter the huts are covered with woolen rugs a quarter of an inch or more in thickness, and the people dress in several layers of sheepskin with the wool left on. The wigwams are circular, averaging fifteen feet in diameter. A large hole is left in the center of the slanting roof to allow the smoke to escape. The fire in the middle of the tent provides light as well as heat in winter and is used for cooking their simple meals. The furniture consists of chests of drawers and cupboards which are arranged along the wall, as are also the box beds. These are covered in some instances with costly rugs from China or far off Tibet. We were surprised to find the women dressed in costly satins going about doing their daily labors. Owing to a lack of water and other laundry facilities, their garments become very much soiled. The Mongolians testify themselves that they never wash, and one can hardly wonder when they have to go daily three miles for their scant water supply and when the weather is freezing cold for such a large part of the year.

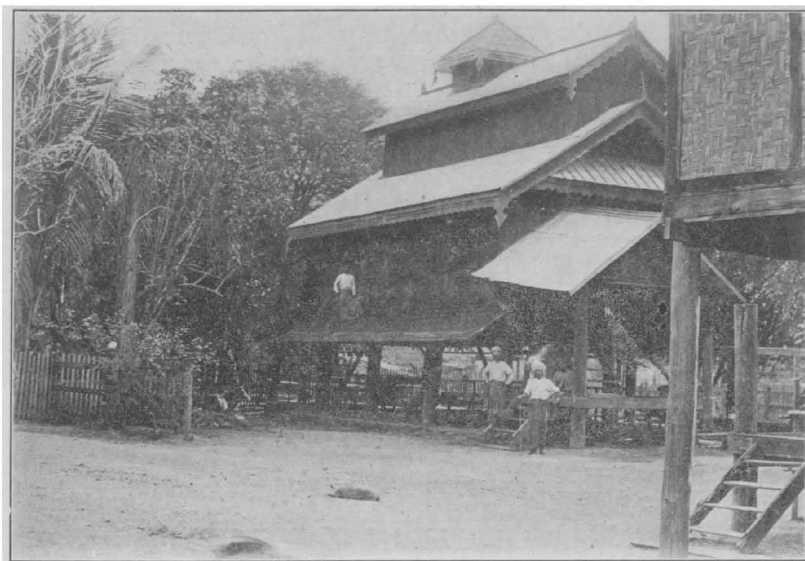
The Mongolians eat only one meal a day. There seems to be no set time for this, although it usually comes at the close of the day's work. In the winter their meals consist almost entirely of beef; in the summer they live on mutton. Our encampment kills a large sheep every day. It is by far the best mutton that we have ever tasted. They have no green vegetables or fruit to break the monotony of their diet. They drink strong tea all through the day in which they put scorched rice, milk and cheese. They are inveterate smokers, puffing lazily at their long pipes from the early morning milking time to the powwow around the evening fireside.

An interesting feature of the country is the fact that one cannot buy his way into or through it with money, which is held in rather light esteem. Chinese and Russian traders itinerate among the camps and barter supplies for skins and wool.

One day we were taken to witness a ceremonial in honor of the departed spirit of a famous medicine man. In a beautiful little valley was a pile of stones marking the grave, and on the hill above was an altar for the repose of his spirit. After the meat offerings and liquid oblations had been prepared, the company gathered around the grave of their saint. Two horses were led up to the graves, anointed with milk and turned loose for the use of the spirit. Of course they were later captured and will continue to be used by their rightful owner. Oblations of wine were cast to the winds in all directions, while the presents of meat, tea, wine and sweetmeats, as well as burning incense, were placed in front of the grave. The present Shaman, or medicine man, a student of the departed, then took charge of the ceremony. He put on a curious hat with a metal bird and other decorations, also a buckskin garment. On his breast were thirty-two polished brass disks, and on the lower part of his garment were sixty

sleigh bells. On his back were placed five large brass plates, such as the Chinese used in olden times for mirrors. The collar of his coat was embroidered with sea shells. With a crude drum in his hand he went through a long ceremonial of dance and incantation. It reached a climax when he fell in a faint from exhaustion and dizziness. He was brought to by putting pungent incense under his nose and then he rolled on the ground around the grave three times. After repeated supplications to the spirit of the departed to come into him and help him prophesy, he finally was supposed to have been taken possession of by the spirit, and gave counsel to sick folk and to those who were seeking enlightenment. Miraculous cures and wonderful prophecies are ascribed to these men. We came away with a feeling of great pathos for these people sitting in darkness and with not a single witness among them for Jesus Christ.

The Sabbath we were in Khailar our friends asked us to conduct a Christian service for them. They said it was the first Christian service which had ever been held there. We had no Bible nor hymnals in Mongolian, but as a number of them knew Chinese we used that language and had it explained to the women and children in Mongolian. Each night after that the little boys came in for a story and we told them one of the Bible narratives. Again, in the distant village we held the only Christian service which has ever been conducted there. Here on the Mongolian plain in our friend's home we had the opportunity to speak of Jesus Christ where He has never before been named. We have had long talks with the blind patriarch of the clan who came to our tent nearly every day. He is an ardent Buddhist and spends hours every day telling his beads and mumbling his prayers. He also showed us his interesting Tibetan prayer wheel. We tried to make clear to him the more excellent way and to give him a deeper knowledge of God and of our Saviour, Jesus Christ. He was especially interested in the story of the Creation, in the birth of Jesus, and in the reality of prayer. Our presence gave the Christian son an opportunity to testify to his belief in a way that would have been impossible without our visit. One has to understand the Oriental family relationship to fully comprehend this. The eagerness with which our messages have been received, the heart hunger, and the spiritual need revealed, create in us a longing to be able to speak to these people in their own tongue and a desire to stay on here with them to help them come to know their Saviour. Join us in intercession that God will thrust forth laborers into this harvest field and that this nation which has been so long neglected may be brought into the Kingdom of God.



A TRANSFORMED VILLAGE IN THE PYINMANA DISTRICT, BURMA
Formerly this was a town with an evil name. Now it is Christian through
"Soil Culture and Soul Culture."

Soil Culture and Soul Culture in Burma.

The Relation of Agriculture to Mission Work

BY REV. BRAYTON C. CASE, PYINMANA, BURMA
Missionary of the American Baptist Foreign Mission Society

THERE is a Presbyterian church at Luebo, Africa, which refuses to receive a man into its membership who does not have a garden of his own. They base this rule on I Timothy 5:8: "If any (man) provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Is it not about time that we consider our duty to teach Christians on the mission fields to provide for their own families and for their own churches from the soil?

The problem which predominates in foreign mission lands is the rural problem. In America more than half the people live in cities and towns. On the other hand, in Shantung Province, the most densely populated province of China, there is an American Mission with a church membership of over 6,000, which reports that 32 are from the city, the rest come from the country towns and villages. This Mission has 250 pastors, evangelists and Bible

Condensed from *Missions*.

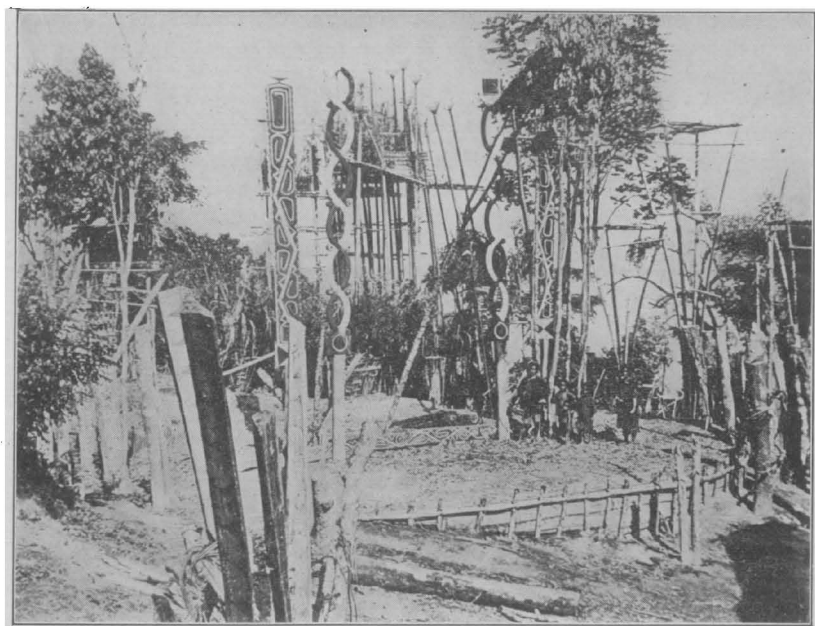
women, of whom every one has come from the country. One might think that Japan was different, but recently Dr. Axling stated that the majority of the students who come to the Baptist Theological Seminary at Tokyo come from rural mission stations.

In India, 90 per cent of the people live in villages of under 5,000 population. India has 2,000 towns but 730,000 village tracts, and sometimes a village tract includes several hamlets. The people do not live in separated farm houses, but go out to work their fields from the villages. The people who live in cities of 100,000 or over number only about two per cent of the population, so that India's people are decidedly rural. Where have been the mass movements of India but in the villages? Where have most of our native leaders come from but the country? A year ago at the annual native workers' class at Pynmana there were thirty in the class and every one had come from the country.

The villages are the most responsive field for the Gospel today, and if we could sufficiently man our stations from which the rural work is done, and give due emphasis to this rural work, thousands of villages would become Christian in the next one hundred years. On the mission field the rural district is the center of things.

Remember the poverty of these villagers. The average income for the majority of the working people of the country villages of India is one cent a day. One-third of the people of India go to bed hungry every night. That means as many as all the people in the United States. Millions in India feel they could be happy if they could have one square meal—not of turkey but of kaffir corn—once in two days. Someone with a sense of humor looking at their lean and slender sides remarked, "Why! They are so thin, they couldn't tell whether they had a stomach ache or back ache." On the streets of Calcutta I have seen the great coal carts being hauled by oxen, and through the cracks fell an occasional piece of pea coal, the size of the tip of my finger. Women and children spent their day walking up and down those streets picking up the tiny pieces of coal that fell every hundred yards or so. There were other women with big baskets on their hips, and the dung which fell from the oxen on those streets they were scraping up with their bare fingers and collecting in those baskets to sell. That is the way they earn their one cent a day to feed themselves and their hungry children.

There are millions among the outcastes of India whose source of meat supply is the carrion which rots on the fields. When some ox or cow or calf strays out on the fields and dies they must go and fight with the vultures and jackals to get their meat. During the great gatherings in South India, when greater numbers were brought into the Church in a single day than at Pentecost, Dr. Clough and his associates had to make the following rules for



DEMON ALTARS FOR OFFERINGS TO PROPITIATE EVIL SPIRITS IN THE RICE FIELDS

church membership: First, give up the worship of idols; second, keep the Sabbath; third, stop eating carrion. This was one of the sources of their degradation. In the face of such conditions no wonder that the National Missionary Council of India states, "Agricultural Missions are an integral part of the presentation of the Gospel to India at this time." The Mission Boards are urged to establish Central Training Institutions in Agriculture and to send out trained men and suitable equipment for agricultural mission work.

Why does not the British Government do something to help these conditions? Before the British Government took charge of India, records show that in some areas in a single famine one-third of the people starved to death. During the period of British rule there have been famines in areas affecting fifty million people and the Government has had to provide famine relief for six and a half million in a single famine. Remember that India does not have the money to undertake all the methods tried in America. The direct annual taxation of the people before the war amounted to only 40 cents a head. But with this small amount the results achieved are quite considerable. The United States has fourteen and a half million acres under irrigation, but India irrigates forty million acres. During a period of ten years before the war \$175,000,000 was ap-

propriated for irrigation projects in India; \$5,000,000 is set aside out of the taxes of the people each year for the prevention and relief of famine.

At Pusa in India is one of the best agricultural experiment stations in the world, with trained agricultural experts working on the problems of India. They have increased the yield of wheat five dollars an acre on twenty million acres, and that means increasing the production one hundred million dollars a year. The seed of cotton giving an average yield of 80 pounds an acre has been improved to yield 400 pounds. The yield of rice has been increased 25 per cent by improvement of seed. The Government has also established seven agricultural colleges but that means only one college to forty-five million people. The difficulty is that these governmental schools reach the upper classes while the starving millions are down low. Missionaries are recognized experts in reaching the common people, and the people and Government of India are asking missions to help them. That is why we need agricultural missionaries. There is no other country in the world like America with its state agricultural colleges and extension agencies, its Hamptons and Tuskegees, taking the discoveries of the scientists and experts and bringing them down to the common people. There is no country except perhaps Denmark which is so skilled in helping the common farming people in their agricultural needs. That is why we need *American* agricultural missionaries.

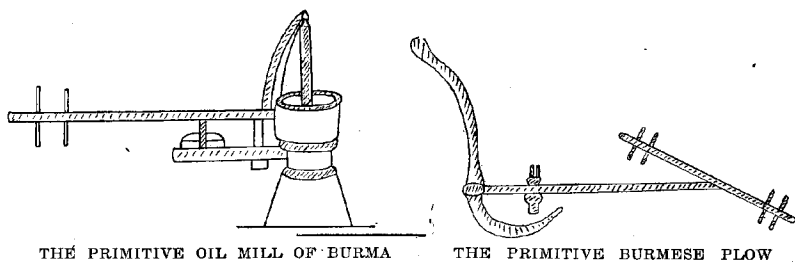
Burma from north to south is as long as from Maine to Florida, and from east to west as from New York nearly to Indianapolis. Its area is equal to Japan and Korea combined, and the population is estimated at nearly fourteen million. Burma is the largest and richest province of the Indian Empire. It has 50,000 villages and hamlets, but only 63 towns, so it is unquestionably rural. Eighty per cent of the people are engaged in agriculture. The land is fertile, the rainfall abundant, but the average income of the farming people is three cents a day.

In a land of such rich natural resources, *why are the people so poor?* The first reason is because of low production. On our mission farm at Pyinmana I found it took three men with six oxen one month to plough and harrow three acres for sugar cane. A farmer in America with a pair of horses could do it in two days, and with a tractor in two hours. The oxen could plough only three inches deep, and could work only four hours in the morning. It takes one man all afternoon to cut enough grass to feed a pair of oxen, when grass is plentiful. It takes all day when grass is scarce. A good cow of this breed gives two quarts of milk a day, if you feed it well, and keep the calf to start the milk.

The United States is considered an important rice producing country, as it grows one million tons a year. Burma grows ten to

fifteen million tons a year. In Burma we pay a hired man fifteen cents a day and if he works hard he can care for three acres. In America we pay five dollars a day and board, but a man can care for eighty acres with horses and more with tractors. To plow, harrow and plant one acre of rice in Burma takes one man ten days, in America it takes one day. When the rice is ripe and ready to harvest, to cut it with a sickle and tie it into bundles takes one man six days in Burma. With a grain binder in America it takes one man one hour.

We also grow sugar cane, and make sugar in Burma. We get one to one and a half tons of brown cake sugar an acre. In Honolulu I saw them getting seven to twelve tons of white sugar an acre. Why the difference? The first reason is that in Burma they plant poor seed, having 25 per cent to 50 per cent lower white sugar content. Then the weeds and sun get much of the fertility because of



THE PRIMITIVE OIL MILL OF BURMA

THE PRIMITIVE BURMESE PLOW

poor methods of cultivation. But worst of all, when the cane is grown and cut and brought to the sugar factory, half the sugar in the cane is thrown away and burned up, because the people do not have the machinery to get the sugar out. It is like making ten loaves of bread and throwing half of them out of the back door. A small American sugar factory costing \$20,000 would save so much of what is now wasted that it would pay for itself from the profits in two years.

The second reason why they are poor is because of *the enemies that surround them*. We have the bugs, beetles, caterpillars, crickets, grasshoppers and weevils the same as in America, only more. They may be due to the sins of a previous incarnation, and what can you do to prevent that? By killing them you will take animal life, and it would add to the sins you must suffer for in a future incarnation. Or they may be due to some devil which has a particular grudge against you, and the best thing you could do would be to offer him some fried chicken or rice and curry, and you do not want to be too generous with that! We have other enemies, such as the thieving crows and parrots that cut up the fruit and corn, and the sparrows. When the grain is ripe for harvest a cloud of

sparrows may settle down on a farmer's field and eat up a good share unless he stretches ropes over his fields and ties bamboo clappers to them, and then watches his fields all day. But looking at the birds is not a productive method of agriculture.

Then we have dogs in Burma, two or three to each house. They take the place of burglar insurance. We have a Buddhist monastery at every corner of the village and two or three dozen dogs in each of them, and as it is against their religion to kill any, they multiply and replenish the earth, so that we have dogs, dogs, everywhere. When my wife goes down the street on a bicycle her life is endangered because of the dogs that are hardly able to move out of the way. They are all mangy, and bony, and thin and hungry, and ready to devour anything. If a man is a little more enterprising than his neighbors he may try to raise chickens. He gets some eggs and hatches them, but before they are half grown, half the chickens will be eaten by the dogs unless he sits around all day to "shoo" away the dogs, and "shooing" dogs is not a productive method of agriculture.

The worst enemy of all is man. The man with half his chickens left, when night comes must take them into his own house to sleep with him. Or if a man of unusual enterprise keeps pigs, every night he must take them under his house where he can hear them squeal and grunt all night. He knows they are safe and feels happy. But if he should sleep too soundly some neighbor may come along and spear those pigs and carry them off. In a land like that, besides fool-proof machinery, they need man-proof fences and thief-proof houses.

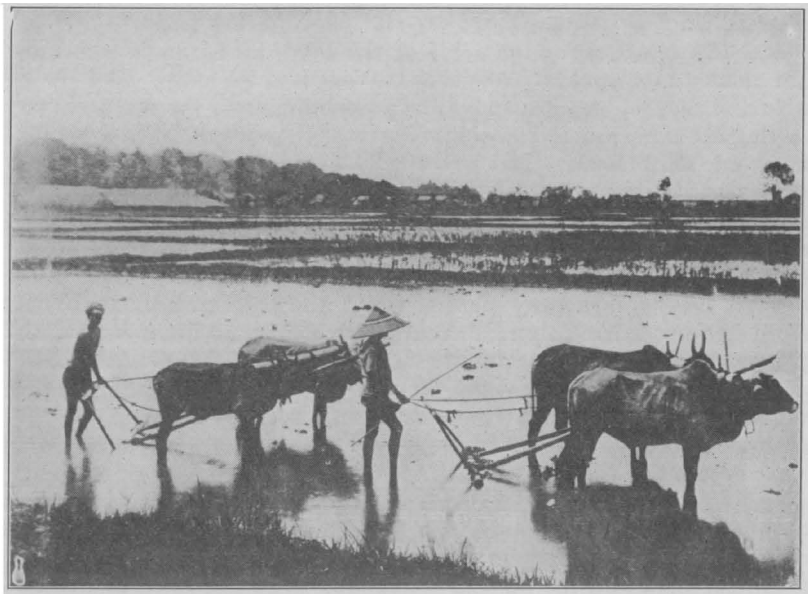
Surrounded by enemies like these, when he kneels down before his idol to pray, no wonder the Burman says "blessed be nothing" and the cardinal doctrine of his religion is "have no desires, for desires bring misery." Can you blame the Burmese for being Buddhists?

There is no spray, insect powder, or fumigation to get rid of a pest like this, except one remedy which works something like what farmers call a "contact poison." This is a very adhesive remedy and when used works like a charm. We call it "*Christian Contact*." When that sticks to a man, he who stole steals no more, the gambler and opium eater is changed; he who lets others do the work learns to work himself. This remedy has not yet been patented and we are trying to get just as many to use it as will.

The third reason why they are poor is because of *lack of health*. It is estimated that half the children die in infancy. The people do not consider the cows worth milking, so if a baby a month old needs some modification of its diet, the mother takes some parboiled rice, puts it in her mouth and chews it well, then takes it out and puts it in the baby's mouth. That is the kind of Mellin's Food we have in

Burma. It is supposed to be predigested but gives babies colic. The children learn how to smoke before they learn how to walk, and learn how to chew betel nut before they learn how to drink milk. They cannot afford many clothes, so you can see in the villages many children with bony sides, their little stomachs bulging out before them and you know they are full of worms. These children are stunted from infancy. When they grow up they cannot do a man's job and a day's work.

How do they live as men? In the winter time they have no frost or ice, but it is cold enough to make one shiver. The Burman lies



IT TAKES TEN TIMES AS LONG TO PLOW A FIELD IN BURMA AS IN AMERICA

down to sleep on a bare mat on a floor of bamboo slats. His only covering is a piece of cotton homespun or a cotton cloth made fuzzy and called a blanket. When the night wind blows through the many cracks of the bamboo house he tucks it under his toes and over his head, but he shivers until he can't stand it any longer; about three or four in the morning he gets up, goes out in the open and builds a fire and sits around that until the sun comes up and warms his back. But a man who has shivered three-quarters of the night and sat up the other quarter is not very efficient next day. In the summer time, it gets so warm in Burma that a man feels he has done a good day's work just to exist. He sleeps most of the day, and does what work he can at night. The year round he sleeps in swarms of mosquitoes,

and it is slap, slap, all night. A cheap mosquito net would cost a dollar and as he has only three cents to live on he cannot afford the luxury. Worst of all, he gets malaria. In the villages, the blood of every man, woman and child is full of malaria. If you try to hurry him he is down sick with fever for three or four days and cannot work at all. Poverty brings disease, disease brings inefficiency, inefficiency brings poverty, and so the vicious circle goes. If we could teach them how to increase their income, we could prevent much of the disease and inefficiency.

The fourth reason why they are poor, is because of *debt*. In Burma every man lives up to the limit of his credit. He is never poor as long as he can borrow. But the interest is 50 to 100 per cent. If a man owning ten acres of rice land did not have to borrow any money he would be prosperous,—that is if he had a good strong wife and several half grown children to help him do the work. After paying all expenses, at the end of harvest they would have a balance of about 260 bushels. But practically every farmer has to borrow money at the beginning of the planting season to buy food and necessities until harvest. Paying 50 per cent interest on this takes away one-third of a prosperous living. Then many farmers do not own cattle enough with which to cultivate their land and paying the hire for cattle takes away another third, and they have left only one-third of a prosperous living or earn their board and three cents a day per head when the whole family has worked for nine months. But nearly half the people working at agriculture in Burma do not own the land they cultivate. When such a man borrows the usual amount for food and pays the rent of his land, at the end of harvest he would have gotten one-third of a one-third prosperous living, or the family would earn their board and have all of one cent a day each to spend besides. This is the condition in normal years, but when they get only half or three-quarters of a crop in a bad year, the cattle are taken for debt and the land is mortgaged at 50 per cent, and in two or three years all is lost.

These four reasons why the people are poor, show how immortal human souls are being stunted and blighted because of agricultural and economic conditions. The culture of the soil affects the culture of the soul.

This is the material foundation, the soil and atmosphere in which we must grow Christian character and raise a Christian Church. Can the Church stand in the midst of economic conditions like these and remain unharmed? Our Mission Press in Rangoon finds that a religious book that costs more than fifteen cents will not sell. The majority of our Christians feel they cannot afford it. What kind of sermons, what kind of Sunday-schools, what kind of leadership can you expect on a three cent a day basis? Poverty stunts the Church.

When you ask a man to contribute for the support of a teacher or preacher or to build a school or chapel, and he tells you, "My cattle have been taken for debt, my land is mortgaged at 50 per cent," how much can you raise? When you tithe nothing what will you get? Eighty per cent of our churches are self-supporting but that is due to the fact that many have self-supporting pastors. The pastor has to spend most of his time growing rice, and give what time he can spare to preaching. We find it very difficult to get educated preachers and qualified teachers for the villages, because they can pay only one-fifth to one-tenth what the native Christian leaders are getting in the cities.

The effect of economic conditions on the Christian Church is strikingly brought out by a survey made on the Maubin Field of



THE SLOW METHOD OF HARVESTING RICE WITH A SICKLE IN BURMA

Burma by Mr. Chaney. In 1911-12 he had 1,150 church members on his field. Six years later in 1917-18 he had 1,576, an increase of 426 members or 37 per cent. Very creditable. The missionary and native helpers had preached well. But the economic side showed that while the membership had increased by 426, the total land owned by these Christians had decreased 459 acres. The land owned per member had decreased from 4.3 acres to 2.8 acres or 33 per cent, and nine-tenths of these Christians earned their living at agriculture. The cattle owned per member decreased from 0.51 to 0.38 or 25 per cent, and it takes two to pull a plough. Continuing at that rate, in twenty years those Christians would own no more land, and in twenty-five years they would own no more cattle. Who would sup-

port them then? Would you like to head a subscription a few years hence, for some poor Christians in Burma who cannot live because they have no land or cattle? No. Is it not much better policy to teach them how to hold on to their land, and to hold on to their cattle, and produce what they need on their own land with their own hands? That is why we need agricultural mission work in Burma. It is not a fad, not the lace and ruffles of mission work, but it is one of the urgent needs which cannot wait. It is necessary for the economic life of our Christian communities.

What means of relief can we bring to help these people of Burma in their economic need? The first means is through the Christian religion. They have plenty of religion, in fact more than we have, but it is the wrong kind. In agriculture, they have eight ways of planting rice, and ten ways of harvesting it where we have one. They have plenty of medicine, all the way from cayenne pepper for sore eyes to a green cucumber for a baby with dysentery, but it is the wrong kind. They have plenty of religion, all the way from beating a woman to death to drive the devil out of her, to sitting in a room for a month with a corpse, meditating on the impermanence of life, to attain holiness. But their religion is the wrong kind.

For religion they teach, "fear the devils." We teach, "love God." Their golden rule is, "Love thyself. Me first, and me all the time." We teach, "Love thy neighbor as thyself." They say, "Get all you can, wherever you can, as quick as you can, and get it all for yourself." We say, "Give all you can, wherever you can, as quick as you can, and give yourself."

When they learn to obey God, they learn to be honest with the soil as well as honest with their neighbors, and that makes a great difference in agriculture. Christianity makes more rice grow. We have seen it among the Karens who were despised, downtrodden, and among the poorest of the land when Christianity first came to them. But today the fields of our Christian Karens give more rice than do the fields of their heathen neighbors, and they get more land and hold on to it better than do the neighboring heathen farmers. Christianity can work these changes, and whatever other improvements come, Christianity is needed to maintain them. That is why we need *Christian* agricultural missionaries.

The second means of relief is through cooperative credit. There is money available in Burma for the use of the village people at an interest of 8 to 15 per cent. This money is under government supervision, and to get it the people must organize in a way to give proper security, as in cooperative credit societies, and they must use it for productive agriculture. If we can help to organize them and teach them business methods, they can get the money they need to buy the modern machinery, and equipment required for better methods of agriculture. With cooperative credit a farmer can borrow the

money he needs and buy his food, and buy cattle, and from the saving due to the difference between 15 and 50 per cent interest he can increase his income 50 per cent. Cooperative credit is a means which will produce better crops, and preserve for the poor farming people the rightful share of the crops they produce, instead of losing three-fourths to nine-tenths of it for the benefit of the rich landlords and money lenders.

The third means of relief is through agricultural education.

Most of the children go to village schools only while too young to be of use to their parents. A large proportion never get higher than the second grade. The subjects are practically all literary. The feeling of the parents when asked to put a child in school would often be expressed by such words as: "I don't care if my children don't learn about the length of the Ganges, the population of Peking, the definition of a volcano, or the shape of a giraffe, and it costs all of one-quarter of a cent a day. My boy can cut grass, herd cattle, harvest the rice, tread out the grain on the threshing floor just as well if he doesn't go to your school. My girl can pound out the rice, cook the meals, carry the food out to the fields, mind the babies, sell bazaar, and finally get married just as well if she doesn't go to your school."



SUGAR CANE GROWN ON A MISSION FARM

In America we are asking what is the use of our education, and we answer the question by starting vocational agricultural schools all over the country, even aided by federal money. We have pig clubs, corn clubs, farmers' short courses, extension work, and make our village schools hum with community service. That is just the answer we need in Burma. The Government of Burma, seeing the need, proposed introducing agriculture into the curriculum of the village schools. The idea was good, but when they looked around for teachers, they found there were no teachers to teach agriculture in the villages, and what was worse there was not one school in the whole province that could teach teachers to teach agriculture.

Facing this need our Mission has said, "Then we must undertake this task."

I went to Burma seven years ago with the purpose of undertaking this kind of work. After three years of apprenticeship in mission work I selected Pyinmana as the station most suitable for our agricultural school. It lies on the main railway line half way between Rangoon and Mandalay, and has a climate suitable for growing all the common crops of the plains of Burma. Here is located the Government Forest School, and soon there will be a government agricultural experiment station for work on sugar cane and sugar production.

I started a mission farm and grew rice from improved American seed. We planted sugar cane, plowing deeper and spacing right. We used American types of plows, harrows, cultivators and corn planters. We set up an old oil engine and with it ran a threshing machine and sugar mill. We raised some pigs twice the size of those around us, and hens that laid three times as many eggs. Then I went to the Director of Agriculture for Burma and told him I wanted him to help our Mission start an agricultural school. The matter went up to the Lieutenant Governor and the Government of Burma agreed to give us 200 acres of land, half the cost of buildings and equipment, and a good share of the running expenses.

The Pyinmana School of Agriculture, being of a type similar to Hampton and Tuskegee, will take the boys who have passed only the village primary school and are fourteen years of age and give them four years training in scientific agriculture. Half the time will be given to practical work in the field and shop, to train the boys in habits of industry, and to teach them how to go back to their villages and, by using the help available from the great wide world, transform their village life. We will teach them how to use the plows, harrows, cultivators, seed drills, mowing machines, grain binders, threshing machines, tractors and irrigation pumps with which we have learned to unlock the storehouses under our feet, and they will likewise unlock the storehouses under their feet. We will teach them to grow pure seed giving twice the yield for the same effort, to get all the available sugar out of the cane instead of half of it, to raise a cow giving more than two quarts of milk a day, and a pig that weighs more than one hundred and fifty pounds in three years. But in addition to this, we will produce Christian men to whom the people of Burma will look and say: "I wish I could be a man like that. I wish my son could do what he can. I wish I had a God that blessed his people like that."

Will agricultural mission work save souls? Is it really worth while? Pinthaung is a village in my field 18 miles from Pyinmana. I visited it the first time three years ago. It was the last of the rainy season and I asked if the roads were dry. "Yes, they are getting dry," I was told, but I found the water standing waist deep

over the rice fields and I had to wade through ten miles of it from eleven in the morning till four in the afternoon. "When it is wet, it would drown an elephant," they informed me. I was glad it was dry. The floods of the Paunglaung River had gone over the banks and half of the rice crop was ruined.

At the entrance of the village stood a Buddhist monastery. It had been there for years. Every morning the priests with their shaven heads, wearing yellow robes and carrying black begging bowls in their hands, filed down the village streets to receive the offerings and worship of the people. Every night they chanted their long prayers. But they did nothing to change that village morally or to help it in its economic need. It was the worst village in the district. It was full of opium smugglers and opium eaters, rice whisky distillers and drinkers, gamblers and cattle thieves. Just before I arrived a band of robbers had been rounded up in the village and sent to jail.

Could Christianity do any better for that village? We preached the gospel several nights there. Some of the people came out and listened. But in the daytime I went out into their fields to see if I could help them there. As I left I told the men, when the water goes down, on the bare fields scatter a kind of bean and you will yet get a crop. Some thought they would try it just to see what would happen. Several months later they came to me with surprise and said: "We got as much for our beans as if we had gotten a good rice crop." Then a Christian headman was put in charge of the village.

Through my influence I helped them to get a levee built to keep out the floods of the river. After that, next time I came the fields were loaded with a good harvest. What happened when we preached the Gospel then? When Christianity got into action on those village fields, Christianity found the way opened to get into action on those village hearts. The opium smugglers and opium eaters were converted and brought into the Church, the rice whisky distillers and rice whisky drinkers were converted. The gamblers and cattle thieves and jail birds were brought into the Church. The first time I went there in 1917 there were ten converts. In 1919 we had 57 baptisms in that village, and organized a Christian Church with one hundred members. The village had a Christian school built by the people and a Christian school teacher entirely supported by them. The Buddhist monastery still stood at the village gate, but no more Buddhist priests filed through the village streets. The priests had all gone, the monastery was empty. Even the former headman and arch-criminal who built and supported the monastery was considering becoming a Christian. This village which had been the worst one in the district, was rapidly becoming a Christian village. The people from the neighboring Buddhist villages came to the Christian headman and said, "We thank you Christians for coming here, we can

sleep at night now and feel safe, our cattle are not stolen any more, our fields give more rice and we can keep what we grow. We thank you for coming."

Just before I started for America on furlough, one of the men from that village came to me and said: "I used to be an opium smuggler, and I made lots of money and made it easily too. Now I am a Christian. I have given up smuggling opium. I am doing farming now. I don't make as much money at farming as I used to make, but I need more money than ever I did before, because I want to support the Church, and I want to educate my children. Do you know what I am doing, Saya Case? I am praying the Lord to help me get the money I need, out of the soil, and to teach me to work better."

The Christian School of Agriculture *is the answer to that man's prayer*. It will take that man's son and teach him how to get the money he needs out of the soil. It will put an extension course in that man's village, and teach him how to get two bushels of rice where he gets one now. It will place a teacher trained in agriculture in that village school to help answer the prayers of others like that man. There are fifty thousand villages and hamlets in Burma from which many other faces like that man's are turned to God and they too are praying: "Lord, help me get the money I need out of the soil, and teach me to work better."

STEPS IN STEWARDSHIP

The earth did not belong to my ancestors; they could not give it to me.

It will not belong to my children; I cannot bequeath it to them.

It does belong to God; He entrusts a share of its care to me. I am His steward.

Stewards are not required to be wealthy or brilliant; but they are required to be faithful.

Faithful stewardship is not a passive affair; it calls for thoughtful prayer, honest study and work and joyful obedience.

The tithe is an acknowledgment that all I have belongs to God. I am His debtor. The tithe is not a free-will offering. It is a debt to God for His work. To withhold it is to rob God. By carefully observing stewardship in financial matters, I become a faithful steward of God's property. Stewardship includes the use of all talents for God.

One generation of Christians influences the coming generations and the number of Christian servants and Christian workers will increase.

One-tenth of the income received by each one hundred Christians, will equip for Christian service and adequately maintain at least ten who are called to devote all their time to God's service.

The Christian who prays, "Thy Kingdom come," should be willing to pay as he prays. The tithe will take care of the regular financial needs in Kingdom building. Petition is folly, if the petitioner refuses to do his part in bringing the desired event to pass.

BEST METHODS

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HOW ONE CHURCH IS ORGANIZING ITS ORGANIZATIONS

Not too much organization but too many organizations is our danger. Is there a way to keep one organization from stepping on the heels of another? Is there a way to organize organizations? Is there a way to interest and enlist all the members of the Church in all the work of the Church and yet develop individual work and workers in small groups? The Southern Presbyterian Church has in successful operation a plan for coordinating the work of its women's organizations. Mrs. J. Calvin Stewart, of Richmond, Virginia, who is one of the women who has tried and tested the plan tells what it does and how it does it:

For many years there has been a feeling on the part of thoughtful women, that there was an overlapping and duplication of effort in the women's work for the Church. The large proportion of all the activities was carried on by a few earnest, faithful women, while a large number of professing Christians were sitting "at ease in Zion." The question was often and seriously asked "How can we reach the indifferent and inactive, and get them interested in the work that needs them and that they need, to develop their Christian lives?"

In the early years of women's work in the majority of churches, there was the time-honored "Ladies' Aid Society." It was the first organization for women for church work, and it grew in power through the needs which were not met by the church as a whole. If a new carpet was to be bought, the church to be painted, the roof to be repaired, how were these things to be done? Why, "the Ladies' Aid," with its untiring activity, ingenuity and unselfish labor would devise the ways and means. Of course, the church looked upon this organization as indispensable, and felt that the church would have

to close its doors if for any reason the "Ladies' Aid" should suspend its activities.

Then, there was the "Ladies' Missionary Society," composed largely of the elderly women of the church, who met regularly once a month. The president had probably been in office for twenty years, and all the members including herself were perfectly sure that there was no one in the whole church who could take the place, if for any reason she would have to resign. There would probably be five or six faithful old ladies to attend these meetings, and after a little neighborhood gossip, they would sing "From Greenland's Icy Mountains," take up the collection and adjourn, wondering "why the young people would not join the Ladies' Missionary Society."

As time went on, the women got a broader vision, and things changed. Many organizations sprang up to reach the needs of the young people, business women, boys and girls. The Sunday-school also began having organized classes with the "through the week activities" and the cry everywhere was "organize, organize." This resulted in an overlapping of activities and a want of cooperation, consequently a loss of time and energy. There was a crying need of a closer relationship between the various activities and a correlation of activities. The great need, as we believe, has been met by the "Woman's Auxiliary Circle Plan," which has been almost universally adopted by the women of the Southern Presbyterian Church. The changes were radical and tears were shed over the disbanding of the honored "Ladies' Aid" and the venerable "Ladies' Missionary Society," but old things

had to go, if this new plan was to be adopted. In this brief article only the outline of the organization can be given. Having disbanded every society in the church, the women were invited to come together for the election of officers for this new organization and the adopting of the Constitution. It was decided not to elect as President of the Auxiliary the former President of either the Ladies' Aid or the Missionary Society. One can readily see that this would be unwise and calculated to cause bitter feelings. The officers are President, Vice-president, Recording Secretary, Corresponding Secretary, and Treasurer. The women of the church were then divided into circles, with a chairman for each circle, the number and size of the circles being determined by the membership of the church. Every woman in the church is automatically a member of the Auxiliary and is put in a circle. The Chairman, together with the officers, form the Executive Committee. A day in the week was decided upon to be known as "Church Day," upon which all the meetings of the Auxiliary will be held. Suppose we say Tuesday at 4 p.m.

First Tuesday—There will be an Inspirational Meeting, which takes the place of the former missionary meeting. At this meeting there is a carefully prepared program, on some missionary topic; invited speakers, the room prettily and appropriately decorated, with maps, charts, etc. An offering is made for contingent expenses, the offering for the various mission causes being made through the church envelopes. To this meeting every member of every circle is invited.

Second Tuesday—There will be a meeting of all the circles (separately, of course) at the church, or in the home of the Chairman. The Chairman then has an opportunity of informing her circle of all that was done at the Executive Committee meeting. If any one has a suggestion to make, now is the time to make it and the

Chairman will take it to the Executive Committee, which in turn, will present it to the Business Meeting for final rejection or adoption. If any one has a grievance, now is the time to make it known, and if there is a wise, tactful Chairman, it will be settled in this small meeting, and will never reach the Business Meeting.

Third Tuesday—There will be a meeting of the Executive Committee composed of the officers of the Auxiliary, and the Chairman of the various circles. At this meeting all branches of woman's work will be discussed, and different branches assigned the circles. A budget will be adopted and each Chairman will be informed what proportion of this budget her circle will be expected to raise during the year. Some one may ask: "What becomes of the charity and mission work formerly supported by the Societies? Must they be given up?" No, none need be given up. Put them in the budget and they will be cared for.

Fourth Tuesday—There will be a Business Meeting to which every member of every circle is invited and which all are expected to attend, the Chairman of each circle making a personal appeal by visit, note or phone. This meeting takes the place of the Ladies' Aid Society. All the business and material interests of the church, plans for raising the budget, and all phases of the work are discussed. Each Chairman gives a report of the work done by her circle during the month and all money raised is turned over to the Treasurer.

Fifth Tuesday—If there is one, it is usually given up to some Social Meeting.

What are some of the advantages and results to the churches when this organization has been tried?

1st. The indifferent woman has been reached. The ignorant woman has been informed. The indolent woman has been put to work. The cold woman has been inspired and given a vision of the great work awaiting her.

2d. It develops leadership. A woman never knows what she can do until she tries, and this plan searches out and brings to the front women whom no one believed had gifts for service.

3d. It has greatly increased the attendance. It has greatly increased the gifts to all causes. It has deepened the spiritual life, because each circle meeting is opened with a devotional service, composed of definite Bible study and prayer.

The plan is a very elastic one, and each society can work out the details to suit its needs, but remember that the purpose and the strength of the plan is *to get every woman in the church interested and active in the work of the church*, instead of having it carried on by the few, as formerly.

That the plan works is evidenced by results reported by pastors and leaders. One pastor says:

"The Auxiliary plan of organization has worked admirably. Up to 1916 the old plan of separate Ladies' Aid and Missionary Societies was used, with the result of little information, and therefore small interest in our adequate program of missions. The Aid Society was notably successful as a money-raising agency. Its vision, however, was just large enough to embrace local needs. The Aid had a sufficient number of members to maintain active interest; the Missionary Society had become too weak to continue regular meetings. But when the Auxiliary plan was adopted, the splendid plan of organization at once appealed to the women and all who had been members of the Aid Society became members. Some of these had never cared much for missions.

"Four meetings were held each month, on Monday afternoons, with the fifth Monday meetings for a social hour at which refreshments were served, but this was left off when we entered the war. The Year Books were used, and the courses of study pursued that were recommended by the Assembly. The women took more interest in the Auxiliary than they did in social clubs. They became literally fascinated with the study of Home Missions when using 'The Task That Challenges.' They did not lose sight of the importance of money in relation to the Kingdom. On the contrary, they got such a vision of world needs that they realized the need of far more money than the Aid Society ever raised for building a manse or carpeting the church."

SEEING THE "BIBLE AND MISSIONS"

Many methods have been developed during the year for the presentation of "the Bible and Missions." One of the best comes from Texas. Mrs. John A. Shawver, of the Methodist Church of Clarendon, deepened the impressions of her Mission Study Class and extended its influence far beyond the 70 enrolled members by having the class give a public presentation through a pageant of the story of "The Bible and Missions."

Four young men in khaki sang "My Mother's Bible." The Old Testament was portrayed with four torch bearers representing Law, History, Prophecy and Poetry. Then came the New Testament, followed by the Bible Societies that have given the Bible to the people. The American Indian and the Pilgrim brought in the Story of the Bible in America, while China, Japan, India, Burma, Korea, Africa, Brazil, Cuba, Mexico, Armenia and the Islands of the Sea, brought messages of the influence of the Bible on their peoples. An effective closing was the entrance of Democracy and Christianity, showing that civilization without Christianization cannot meet the world's need.

MISSIONARY LESSONS IN SAND

If you have never used a Sand Table in teaching missionary lessons to children, you have one of the most effective methods yet before you. The process is not half as involved as is generally supposed by those who have never tried it.

Simple directions for making a Sand Table are given in the books of Sunday-school methods. If you cannot get a regular sand-table, have a wooden frame with a strip about five inches high nailed around the four sides, laid on a low table. Some ingenious leaders have used simply a very large bread pan or the lid of a large pasteboard suit box. The table or stand should be low enough that the children can easily look down on it. Sprinkle the sand with water to

make it damp enough to pack easily. The simpler the objects used, the more effective they are. People may be represented by tooth picks or by little pasteboard figures. Tiny animals may be bought with Noah's Arks at ten cent stores. The African Village Set, with instructions for making it, which may be procured at the various Board Headquarters for fifteen cents is much more effective when made on a sand table than on a plain table. Jungles made of branches of trees and tangled vines, full of wild animals afford opportunity for emphasizing the stories of the fetishes on which the African child depends for protection. Round houses with straw covered roofs may be quickly made from the flexible cardboard the laundries obligingly slip in shirts.

Beautiful Japan lends itself readily to sand reproduction. Pieces of mirror on the bottom of the sand table may be uncovered to show the streams and lakes, stones and tiny shrubs bring out the beauty of the garden. Some of the Boards have boxes in the shape of Japanese houses from which a village may be made, cherry blossoms of pink paper fastened by wire to branches of trees, are effective. They may also be made by gluing pop corn dipped in pink colorite to bare branches. As the story is told the coming of the missionary may be pictured, with the building of churches and schools (made of pasteboard) and the downfall of the idol gods. The stories of North American Indians work out especially well on the sand table. The tepees may be made of brown wrapping paper, cut in half circles with flaps folded back, decorated with bright design in water colors or crayons. Real woods made of branches stuck in the sand, surround the tepees. Pasteboard Indians with feathers in their head dresses may be outlined, colored and cut out. When made double they stand alone. The papoose in his pasteboard cradle may be hung "on the tree top."

The sand table may easily be

transformed for an Eskimo scene by a snow storm of white cotton. The Eskimo huts of white cardboard, supported by easel backs should have grey outlines to indicate blocks of ice from which they are built. Dogs modeled of clay or plasticine may be fastened to sleds of pasteboard. Work the stories out on the sand table, as you tell them. Keep objects to be used hidden in box until you come to them in the story.

Do not permit the children simply to play in the sand or with the objects used. Keep sand table covered until you are ready to use it. Let children stand back from it so all can see and call forward those who are to place certain objects or help make the mountains, rivers and forests.

A PRACTICAL READING CONTEST PLAN

Many houses are built on paper that never work out in brick or stone. Many elaborate paper plans that seem wonderfully alluring on the pages of a magazine, or sound most fascinating when presented by an eloquent speaker, prove absolutely impracticable when they are tried in an actual, every day, missionary society.

Mrs. DeWitt Knox tells of a Reading Contest plan that has been developed and successfully operated in the Middle Collegiate Church of New York City.

Four captains were appointed to whom all the members of the society were apportioned. The division of members was made according to vicinity, so that as far as possible those of each group lived near one another.

The missionary books, pamphlets and leaflets, selected for the reading were given to each captain who was responsible that the material passed from one person to another in her group. Credit for the reading was determined by the point system, each book and leaflet counting so many points while those who were able to get their husbands or other male members of the family to read the material gained a double number of points.

The reading was done within a specified time at the close of which the team with the largest number of

points was announced and the reward was a dinner which the three losing teams gave in honor of the winning team. Every one was present and had a fine time. A cake was given on which appeared in state a four-in-hand of candy horses. The pleasure of the evening was increased by music and speeches. The menu and program was followed from a tiny book prepared for the occasion and set at each person's place. This book was entitled "The Woman's Outlook" with contents as follows:

TITLE PAGE.

Just a little message
Of love and hope and cheer,
To start us on our journey
Through all the coming year.

Pertaining
to the

Woman's Missionary Society
of the
Middle Collegiate Church.

FRONTISPICE.

MENU

Grace

Conscience Clear

Kindness Good Cheer

Peace Love Truth

Long Life Staffed
with

Usefulness
Hearts Courageous
a large portion

Affection Happiness

Best Wishes for Absent Friends

Mizpah

CONTENTS.

The speeches given by guests and members
upon the following theme:

Preface

Chapter

1. W—omen's work (The Missionary Society.)
2. O—pen Doors.
3. R—eady Readers (The Reading Contest.)
4. K—indling Light (The Children.)
5. E—nlistment (The Young Women's Society.)
6. R—eport from Field.
7. S—ervice (Stewardship.)

The follow-up work is the distribution of the latest missionary books to the captains who continue to pass them to the members of the society. Reports are given during the year of the progress of this reading and the marked interest in these reports shows the success of the plan.

GIFTS DIFFERING—ALL CONSECRATED

It is far easier to sigh for the gifts we do not have than to consecrate the talents that are ours. If all had the gift of speaking where would audiences be found? If all were leaders who would follow? The unrecognized, unconsecrated gifts of those who sigh because they do not possess the talents they recognize in others are many.

THE TALENT OF AN ATTRACTIVE HOME

It was a real party! There was no doubt about that. The spacious dining room was lighted with softly-shaded candles; spring blossoms nodded from above the dainty mats on gleaming mahogany tables, around which were gathered a group of charming school girls with their hostess and the Wayfarer who chanced to be in their midst. The supper was one to delight the eye and the appetite of the school girl! Beautiful and substantial salad, hot rolls, creamed potatoes, delicious fruit, salted nuts, and chocolate candies, and along with it all a real "feast of reason and flow of soul." The occasion was—wonder of wonders!—a Mission Study Class meeting, and the topic under discussion, one of the chapters of a Mission Study book. It was evident that the hostess understood girls. She said to the Wayfarer:

"The girls are so busy with school and other duties, it seems asking too much to urge them to take Saturdays and Sundays too and their short recreation periods for study, so I have decided upon this plan as best. They *have to eat supper* somewhere, so I just have them come here and have supper with me and we have a good social time at the table. Then we go from the dining room to the library for one hour's study class and all the girls are home by eight o'clock, in time to study next day's lessons.

"You don't have *this* kind of supper every meeting?" asked the Wayfarer timidly, with thoughts of the H. C. L. and the Servant Problem.

"I'm afraid it's usually about like this," replied the hostess with a suggestion of apology in her voice, "but you know girls like dainty things and they are such fine workers they deserve the best I can give them. My home is a talent I can use for the Lord and I love to have the girls here." The girls gathered in the library in comfortable chairs. The president, a tall, fair girl of marked ability as a leader, called for sentence prayers to open the meeting, and then passed at once to the study of the book, "Negro Life in the South." The chapter for that evening was the one on housing problems and better living conditions. The subject matter was clearly presented by members of the class, followed by animated discussion by all, the hostess tactfully guiding arguments to right conclusions.

This girls' society rents a building for a Negro Sunday-school in their city. They furnish the house comfortably and see that dainty fresh curtains are at the windows. A club for Negro boys has grown out of the Sunday-school and the girls are considering the establishment of a sewing school. Last year a promising colored girl in Sunday-school was sent to Hampton to school. The superintendent and all the teachers in the Sunday-school are Negroes, but the girls are the executive force behind the school.

As they were preparing to go home they made plans for a trip to the country to take pictures of Negro homes in the locality, to be used for a stereopticon show they were planning to give.

As the last "good bye" was called and the merry laughter died away down the street, the Wayfarer turned to the quiet library wondering why more beautiful homes in the church are not dedicated to the enlisting of our girls in missionary work, and marveling that such a delightful and fruitful life of service should find so

few to recognize and use it.—*Adapted from Missionary Survey.*

YOU'RE LUNCHING WITH ME

The secretary of a business man called up ten boys, "Don't forget you're lunching with Mr. Blank today." There was little likelihood that they would forget it. Boys do not often have an invitation to lunch with a big business man at his club. All of the ten were on hand promptly at twelve thirty. They had a table in a corner with screens around it and during the lunch hour they had a Mission Study Class. The man told them one of the stories from the book "Under Many Flags," and they had a lively discussion of the different kinds of missionaries and missionary adventures. "Lunch hour is the only time I have," said the business man when he was asked about it. "A few weeks ago I suddenly jerked myself up with the thought that we men were not getting next to the boys in our church. Whenever I want to get next to men in business I invite them to lunch. I think nothing of spending \$10.00 on a lunch if it lands the man I'm after. Now I have these boys once a week for six weeks. Every week I introduce them to a missionary hero and I can tell you we have some lively discussions."

PARTNERSHIP OPPORTUNITIES

A woman who was not fitted to teach a Mission Study Class said: "I think I might make possible a successful class for someone else. I have a delightful home and I have time to phone all the members reminding them of the meeting. The only woman in our church who can really teach the class well lives in a boarding house and declined to take it because she had no place to invite the members to meet, and no time to arrange any details."

The recognition and utilization of partnership opportunities resulted in a successful class.

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS

A CHINESE GIRL'S DREAM A Ginling College Essay

Here is one of the essays written by young women students of Ginling College, Nanking, upon a theme given them in the classroom, "A Dream of the Kingdom of God in China." It has blemishes of course, in language, and even in spelling; many parts might have been polished and made less crude by a little more study, but the whole pictures vividly the thoughts and desires of a young Chinese girl who has never left her native country.—PROF. H. H. WILDER.

The following extracts from this most excellent and interesting essay show what Christian education does for these young women.—EDITOR.

One day I dreamed that I was led by an Angel to see the Kingdom of God in China. First the Angel brought me to Peking, the headquarters. There I saw the President and the cabinet busy themselves in working to meet their people's needs. They planned for provisions of water, food, health and places for right amusements and education. The spirit that was shown through their plans was that of a true democratic one. Both freedom and discipline were present. No forced discipline was needed, because they had the positive freedom. No party strife nor secrecy underneath could be found. All worked for the same end, all for the benefit of their people. Moreover, there was no squeezing. All accounts, no matter how little money was used, were reported exactly. Every member of the Cabinet knew how to control and to obey. Even the one who ruled and commanded could obey just as well. The President didn't act as if he was the exceptional honorable one, but worked as if he was a servant. He knew that he was highest of all, therefore he should serve all people.

By and by the President and the Cabinet went away to have a short rest. I was surprised to see that the President went home without a body-guard. I asked my guard, the Angel, about it. He said, "Kingdom of God

in China is a perfectly peaceful Kingdom. Why does she need any militarism? Nobody needs any body-guard. None is going to do any harm to others but to help one another as much as possible." I asked, "It is peaceful inside of China now, but isn't she afraid of other countries? What is she going to do, she has no military man? Isn't she afraid of Japan?" The Angel said, "Oh, you foolish one; does the Kingdom of God afraid of any worldly powers? She has no outward forces, but her invisible powers will conquer all. Moreover, do you think that the Kingdom of God come to China and does not go to other countries just as well? If she hasn't arrived there yet won't China help her fellow countries to get there soon?"

When I heard these I felt ashamed therefore quickly ran away. But the Angel grasped me and carried me to Nanking. We arrived at the railway station where I saw many people coming and going. There were people of many different kinds of business, but everybody treated each other as if they were brothers. There was no class distinction. Everyone treated others well as they wished others to treat him well. They were really good social beings with sincerity, sympathy, mutual love, help, spirit of little children and all characteristics of a real democratic government. Ricksha men didn't rush into the train to force passengers to let them carry their baggages. I saw a ricksha man come to a gentleman and asked gently, "May I help you to carry your heavy baggage?" "Yes, thank you," was the answer. No bargain was needed. I was sure the gentleman would give him a fair wage and the ricksha man certainly would not plead for any more. Before they started they had eaten together in a tea house right near the station. They talked as they were

eating as if they were friends. After eating they went on their journey.

I saw a man carry a big iron bed unconsciously hurt another man's leg. The one who was hurt didn't even stop to make the other man know that he had done him wrong. His leg was so painful that he had to call for a ricksha to go home. But he didn't grumble a word. I was so surprised to see him act like that, that I approached him and asked him why he was so kind to the other man. He said, "My little friend, don't you know that the citizens of the Kingdom of God are willing to forgive all the time? If we don't forgive others how can we expect our Heavenly Father to forgive us? Our attitude to each other is that of a brotherly helpfulness. The other man injured me unconsciously, therefore I didn't stop him. If he did that deliberately I would give him helpful, constructive instruction, so that next time he will not do the same thing to his fellow men. We are trying our best to be perfect as our Heavenly Father is."

It was quite amazing to see the people here were so cooperative with their leaders in the headquarters. As I had said that the government of the Kingdom was that of a truly democratic one, so were the citizens. Everybody held his own responsibility and controlled himself. Nobody was given equal abilities, but they made themselves equal by contributing every one his best. As it was a democratic government everybody had a chance to develop all abilities that he had, and had an opportunity to use them to the full. There was no distinction between different businesses. It was just as honorable to be a carpenter as it was to be an officer. But the way they went at work was graded. They would rather be a first rate cloth weaver than be a poor teacher. Everybody did what he could do best.

There was another admirable character in them, that is, everyone knew how to control himself. They be-

came masters instead of servants of their habit.

I was so absorbed in the people in the railway station that I forgot that my guide, the Angel, was waiting for me to go into the city. Presently he came up to me and brought me into the city. I expected to see the high heavy city wall, but I didn't see any. There was no need of city wall. Peoples didn't live in walled houses, either. They wanted to see and help each other. I looked here and there to find those thatched cells, but I found none. I suppose that the rich had help the poor to get better things.

By and by we got into the center of the city. The scene there was very comfortable. Ethical and religious order prevailed everywhere. Everything was kept in order by many able social workers. There was no oppression, no injustice, and no discontent. Everybody lived happily in his family. Both housewives and husbands did their own duties and lived harmoniously and happily with each other. There was no concubinage or divorce, and children were well educated at home. . . .

Parents did not rule over their children harshly, but cooperated with them as if they were friends and at the same time they kept respecting each other.

As soon as I stepped out of the door I noticed the street. Oh! it was very wide and straight, even and clean. No dirt of any sort was to be seen anywhere. It was very convenient for transportation, therefore sanitary food and water were sent to every family. All need of the people were provided. All that were discussed in Peking parliament were put into action. Public gardens, swimming pool, and playground were scattered here and there, and the public places were kept very clean and sanitary. People were absolutely free from smoking and drinking. They had no bad places to go. I think they never wanted to go any places like that, for their homes were

comfortable and had these public to enjoy. I saw older people with their little children go to the public gardens where they enjoyed the beauty of nature and gave practical instructions to their children, while the youth went to the playgrounds and had their athletics there.

We went further in and saw educational institutions and churches established here and there. Every boy and girl go to school without compulsion for teachers gave their instruction so effectively that every child just loved to go to school. All sorts of knowledge were taught in such a way that children saw how to put them into use. Every course was closely related to life. I attended a Bible class in one of the primary classes. Teacher sat in the midst of her pupils and acted as guide. Students themselves discussed the text about how the Samaritans helped the Jew who had been beaten by robbers; while they got very interested in the topic, a voice was heard downstairs. John had stumbled over a rock and his head was bleeding. All the students of the Bible class went out and put their lessons into practice. Some went for boiled water, while others for iodine, some for bandages, while others for doctor. In one moment John's head was carefully washed and the wound was covered with disinfectant and bandage. Every one of them could use what they'd learned and was efficient, physically, intellectually and morally. Education that was given made children grow from within, made them reconstruct their lives continually so that they could keep up the high ideals of the Kingdom.

Finally the Angel showed me the industrial quarter. There was no child labor. Children went to school and came to the industries when they were well grown up. All workers were educated therefore they did their work efficiently. I asked one of the industrial leaders about how much money he could get in one day. He said, "We do not care for the mater-

ial money. We co-workers open this institution to help people and do our social responsibility. Others contribute their best in educating and serving; we do our best in supplying people's daily needs. We never let money obscure our sense of value nor dwarf our personality, nor dim our sense of brotherhood. In short, we never let money come ahead of the aims, the ideals of the Kingdom of God in China. . . .

I was awakened by the rising bell and was disappointed to find that all was but a dream. . . .

Even though this dream of the Kingdom of God in China seems as if it is our remote unattainable aim, the beginning and the approaching of the aim is not far away, but here and now in China.*

WOMEN WORKING TOGETHER

Woman's Boards of Foreign Missions are so closely allied in methods of work and in their objectives that it is easy for them to cooperate along many lines. The Federation of Woman's Foreign Mission Boards of North America has for several years found it possible and helpful to unite in certain departments of work. The plan of federation provides for local Federations which, in their several communities, bring together the women of the various churches and keep before them the following lines of united effort:

United Study

For twenty-one years, ever since the Ecumenical Conference in New York in 1900, women of all the Boards throughout the country have cooperated in the use of United Study books, Senior and Junior, and more and more have united in local study classes and lecture courses. In preparation for such work they have found a Summer School of Missions valuable.

Last year the edition of "The Bible and Missions" sold more than 150,-

*This article in attractive leaflet form is published by the Central Committee and may be obtained from Women's Boards or Miss M. H. Leavis, West Medford, Mass.

000, showing the interest of women in cooperative work, while hundreds of denominational societies studied this book and it was also popular among the men of the churches. We were encouraged to know that very many cities held large groups of women, with lecture courses.

This year, our book by Dr. Eric M. North, "The Kingdom and the Nations" is especially valuable for community use. In many places women have asked leading pastors of leading denominations to serve as lecturers, the expense for books and lecturer being met by a fee, usually \$1.00. This gives a small balance to the local Federation for other work.

Praying Together

Our Annual Day of Prayer has been a source of inspiration and strength to thousands of women. For the last two years the Council of Women for Home Missions has united with the Federation and the needs of the world have been brought in earnest prayer to the One who hears and answers united prayer. In these troublous times it would be well if greater emphasis could be put on the need of Divine aid, and if we might arrange to meet, not only annually, but at least quarterly, to pray together for this world in its unrest and sorrow.

Working Together in the Summer Schools

Perhaps nothing has helped us to get acquainted and to love each other as denominations as much as the Summer Schools scattered through the various states. Beginning in Northfield in 1904 these schools have been organized after various methods and plans and have rendered great service. In the next number of our Review Bulletin we hope for reports from the Summer Schools which are now being held.

United Work for Students

The Student Committee of the Federation has a great opportunity in keeping our girls in the colleges in

close touch with their denominational Boards. They have left their homes and churches for a period of years. They miss the denominational contacts. Can we not make them see, through this broader opportunity, our great need of them, and can we not help to stem the tide so distinctly against religion often times and bring them back through the world's great need to the world's Saviour.

Methods of Work

We have long felt the need of exchange of methods. While we have this opportunity in the Summer Schools we have, through our Committee of the Federation, considered some method of exchange by which each denomination should know of the progress and newer methods adapted by the others.

United Work Abroad

The Committee on Christian Literature for women of the Orient, under the direction of Miss Kyle, has offered one of the very best opportunities for united service. It would be the height of folly and extravagance for each denomination to print all of its foreign literature separately. While we do need certain denominational publications in every field, the great bulk of Christian literature is of equal value to all. The Boards are cooperating in a small way. We hope they will see the great opportunity and will be able to invest more largely in this particular department of our work.

Union Colleges in the Orient

As a Federation we are deeply interested in the great interdenominational movement for the higher education of women in China, Japan and India. The promotion of this work is under the care of the Boards responsible, who are operating through the various college Boards for these seven Union institutions, and of late through a Joint Committee made up of representatives from the seven College Boards. The Federation can

do much in spreading information and influencing people who might give largely to such educational work. It is possible for our Woman's Colleges in America to secure very large sums for their work through an influential group of alumnae. We have no such group for these young colleges struggling for very existence. We do, however, hope for the cordial cooperation of branches of collegiate alumnae during the coming year. We also plan for a great united movement in November and December, the details of which will be given later.

A Federation Program

We refer briefly to these lines of effort with this objective. Is it not possible in every local Federation to call the women together in September and present a program on this federated work? If you have no local Federation is not this the time to attempt one? Constitution and information will be provided by the secretary, Miss Helen Bond Crane, 25 Madison Ave., New York City. The program may be based on the Federation Report of 1921. It is full of most interesting material which every missionary woman should know. Each denomination might be assigned one topic and asked to present in a brief address Oriental Literature, Union Colleges, Student Work, etc. All the material is found in the Federation report which you can secure from your own Board at a cost of only 20 cents, or from Miss M. H. Leavis, West Medford, Mass. If any woman has the cooperative spirit and will do this she will render a great service to the Federation.

Our United Study Books

For the coming year, after the completion of the courses now being studied, we shall take India as our topic. The Central Committee on the United Study of Foreign Missions, and the Missionary Education Move-

ment, have united in publishing a book by Professor D. J. Fleming, author of "Marks of a World Christian." Dr. Fleming has just returned from a very remarkable trip to India. The Central Committee had secured him to write a book. Later the Missionary Education Movement, finding no one who could compare with Dr. Fleming for this service, asked for a united publication, to which the Central Committee has agreed. It is proposed that the Missionary Education Movement publish two other books, one for juniors, ten to fourteen years of age, another for young people, sixteen years and upwards. The Central Committee has long desired to issue a book for younger children. It is not easy to find an author who can write for the five or six or seven year old. We are delighted that Miss Amelia Josephine Burr, best known through her volumes of poems and short stories, will do this. Miss Burr has recently taken a trip to the Orient and has been fascinated with child life as she saw it, especially in India. Miss Burr has already done some excellent work for little children in secular magazines. With her recently acquired Oriental point of view, her keen interest, and her charming style, we shall expect a very happy Child's Garden of Missionary Verse. This will go to press in December and will be published in the very early spring.

The Central Committee also proposes a book of sketches of Indian girls, which will bear especially on the types of girls now taking their college training at Lucknow, Madras and the medical school at Vellore. This will be a valuable supplementary book for the general book which Dr. Fleming is to write, and will be of especial interest, we believe, to girls in our colleges here who are already beginning to understand the need for colleges for the girls of the Orient.

HELPS FOR STUDY—The Central Committee on the United Study of Foreign Missions offers two valuable pamphlets with suggestions and programs. Mrs. Helen Barrett Montgomery is the author of "How to Use" the Senior book, "The Kingdom and the Nations," and Miss Gertrude Bigelow has prepared the pamphlet "How to Use" the Junior text book, "A Noble Army." Price of each fifteen cents, postpaid.

“Hallelujah—The Hakim Sahib Has Come!”

A Story of the Rescue of Three Thousand Christians

BY HARRY P. PACKARD, M.D., OF PERSIA

WHEN the Russians evacuated Urumia on January 2d and 3d in 1915, the Kurds, inflamed by the propaganda of Turks and Germans and drawn by the prospect of great plunder, hastened to come in from all sides. Fighting began in some of the distant villages, where the Christians were still unaware of the evacuation. The pro-Russian, Persian Governor of Urumia had fled and a state of anarchy prevailed in the city. It was thought, both by the missionaries and by the temporary governor and chief men of the city, that it would be wise to send some one out to meet some of the Kurdish chiefs, and try to avert or mitigate the impending disaster. The plan fell through as far as the representative men of the city were concerned but it still seemed imperative that I should try to meet Karini Agha, Chief of the Mamush Kurds, and perhaps the greatest Kurdish chieftan advancing on the Urumia plain.

Consequently I set out on Monday, January 4th, accompanied by a son of the first graduate in medicine in Urumia and a doctor who graduated in the third medical class taught by Dr. Cochran, my predecessor at Urumia, and two Moslem servants. The loyal cooperation and courage of these men is beyond praise. We carried a Turkish as well as an American flag.

The sound of heavy firing spurred us on, and our flying steeds were white with foam when we had covered the first two miles. As we neared the village of Wuzerama we found the Christians from the housetops fighting the Kurds who were attacking them from behind walls and trees. As I rode into the narrow village streets, the flying bullets snapped twigs in the willows on my right, and struck into the mud wall on my left. Shouts of “Hallelujah” and “Praise the Lord,” greeted me as I was recognized by the Christians. In a few minutes the firing was stopped and an arrangement made with the chief of the attacking Kurds, Abdul Tath Beg, to permit the Christians, some 400 in number, to go to Urumia.

Repeated volleys told of still heavier fighting at Goegtapa beyond and we hurried on toward that place. All the roads were held by Kurds, so that it was necessary to make a long detour, skirting the hills to the west of the village, in order to reach the Kurdish leaders. Meeting some Kurds who were taking a wounded comrade to the rear we were piloted by them to the camp of the chiefs. The people of thirty-one villages had collected to make their last stand. It was surely God who led us to men in whose hands lay the fate of

these Christians. I was personally acquainted with every one of these chiefs, one of whom, Abdulla Beg, had been a patient in our hospital; and another, Iskandar Beg, had been cured when his life was despaired of. Abdulla Beg had not seen me since my return from furlough and he welcomed me most heartily, kissing me on both cheeks, and holding my hand as we walked into the company.

I asked the chiefs to make some arrangement for stopping the fight, but the leader said, "They have fought and have killed and wounded a number of our men, and we must butcher them all to the last child one day old." Then followed a long and earnest conference. I urged every argument that I could think of to persuade them to spare the people. Several times they withdrew to confer among themselves and at one of these times a most interesting figure appeared among them, a sayid Khalifa (descendant of Mohammed and bishop of Islam) who was also a dervisher. This man was the sort of fanatic whose influence is very great at a time when Jihad (holy war) had been proclaimed. He drew a battered old sword from its green scabbard and flourished it wildly as he marched about among the counselors, and pointing it at me, he said, "Why do you let this man delay us? We did not come here for this purpose." He then intoned some of the verses from the Koran bearing on Jihad, such as, "Kill the infidel wherever you find him," and he urged these bloodthirsty warriors to fight on in the path of God. After their final conference together, though it was plain that some of them were greatly influenced by the dervisher, the majority were ready to make some kind of a compromise. Their leader said, "If you will surrender the arms and ammunition of these people to us, we'll surrender their souls to you."

This meant that the Assyrian Christians must leave their homes and everything that they possessed, saving only their lives and what they were wearing. The Kurds felt that they were giving up a great deal to which they had a perfect right, and it had taken more than four hours of earnest effort to bring them to this concession.

The next great problem was how to stop the fighting. The chiefs sent horsemen to tell the Kurds to stop firing, but many were in the village and could not be reached. The Assyrian men were fighting furiously from the roof of the church on the highest point of the village, while the women and children were gathered in the churchyard and packed in the church. The Kurdish leaders were afraid to let me go to the village. They said, "You will be shot and your blood will be on our necks."

After another hour's delay, the fighting had somewhat subsided, and with a Moslem servant carrying the American flag, I went into the village. (Two of my companions the Kurds had previously allowed to go through the lines with Kurdish guards.) As we entered the village, we saw four Kurds before us with leveled rifles and we shouted to them, "Your chiefs command you not to fire." There was

still much firing on every side, and all the Christians who had not escaped to the church were being killed in their homes or in the streets. As we neared the first cross street, we heard the rattle of a gun lock, the sound of a cartridge being introduced. The Moslem servant was ashen white with fear, but he followed manfully. With uplifted hand I rode towards the Kurd, who from round the corner pointed his rifle at my chest, ready to shoot anyone who should interfere with his loot, which he had just taken from our pastor's home. We went on, with rifles pointed at us from every corner and almost every doorway, until we reached the foot of the hill on which the church stood. We dashed up this hill, eager to communicate the agreement of the Kurds and to lead the Assyrians to a place of safety.

We found women huddled in the church, expecting the Kurds to break in momentarily. They did not know the meaning of the lessened fighting, but feared that it indicated the exhaustion of their ammunition or the surrender of their men. Many had put their faces to the floor and covered their heads, so as not to see the terrible things they knew the Kurds would perpetrate as soon as they entered. As I entered the yard, the rushing about made some think that the Kurds had broken in and many awaited the final blow. Then some one cried out—"Hallelujah! The Hakim Sahib has come!"

A hard task still remained before us—to persuade the Christians to trust the word of Kurds so that they would deliver up their guns. By this time the sun had set and there was need of haste. Finally the Kurds placed a guard at the gate of the churchyard to search the Assyrians and I persuaded the Christians to go out. The Kurds took up my words to the people, saying "Don't be afraid," and they helped to their feet some who fell in the press at the gateway, but they made sure that no gun, dagger, cartridge-belt or ammunition was taken out.

When the last had passed out like a flock of frightened sheep, I told the Syrians to start at once for Urumia. To the Kurds I said, "The place is yours." As the sheep started off to the city, they heard the sound of the wolves they had escaped fighting together over the plunder.

Slowly we made our way along the muddy, half-frozen roads, for five miles to the city of Urumia. After reaching our yards and snatching a hurried bite to eat, for I had had nothing since breakfast, I went with Dr. Shedd to call on Rashid Bey, the first regular officer of the Turkish army to reach the city. I spent the night in my regimentals and went out frequently to give answer at the barricaded gates to the bands of Kurds who tried to force their way in. It was a night of thanksgiving for the great influence of medical missions and for the opportunities that this ministry of healing has given for the saving of the multitudes.

NEWS FROM MANY LANDS

EUROPE

British Drink Bill

IN SPITE of the emphasis on economy and the frowning upon harmless luxuries as unpatriotic, Great Britain with a war debt of £8,000,000 last year spent £469,700,000 on strong drink, as against £386,000,000 in 1919 and £166,000,000 in 1913. This means an approximate expenditure of £16, 16s. per adult. Scotland's proportion of this staggering sum is probably about £45,000,000. Deducting the revenue of £197,000,000 from the amount spent in 1920, the net drink bill stands at £372,700,000—to say nothing of the annual loss of about 60,000 men, destroyed by the evil.

The Scottish Band of Hope Union is doing an important work in systematic temperance instruction of the young, and recently celebrated their Jubilee. In thirty years, lectures have been given before 3,000,000 children, and to-day the membership of the Union is 200,000.

Mosque for Paris

RECENTLY the French Parliament voted half a million francs for the construction of a mosque and Mussulman Institute in Paris. The Society of the Habous of the Holy Places of Islam was entrusted with the building, and the three French colonies of Algeria, Tunisia and Morocco have been solicited for a contribution of 150,000 francs each. Algeria has nominated an *imam* for the mosque. In order that it may have the required sacredness, Mohammedan architects will draw the plans.

The Institute is to contain a study room for the students, a library of Arab literature, a lecture hall and an exhibition room for Oriental art and industry. The building will be controlled by distinguished natives of Algeria, Tunisia, Morocco, Equatorial and West Africa.

Waldensian Schools

THE only Protestant high schools recognized by the Italian Government are the three maintained by the Waldensians. These provide education for 300 boys and girls, but since Protestants all over Italy are eager to send their children many students are turned away every year.

The Waldensians are hoping to enlarge this important work, and plan to erect a college in Rome. A plot of ground has been secured near Porta Trionfale and it is anticipated that by the sale of Gould Home, a small inadequate school for boys of poor families, about half the amount needed for the new college will be assured.

Religious Trend in Italy

AMONG the Roman Catholic laity in Italy there is a growing tolerance and appreciation of Protestantism, according to Signor Costabel, Waldensian pastor and leader now in America, but there are occasional evidences of hostility, such as the Pope's recent ban on the Young Men's Christian Association. Some Catholics of wealth have contributed to the support of Waldensian undertakings. A recent translation of the Bible has won the approval of many Catholic priests, some of whom have expressed the wish that copies might supplant the vicious literature that was commonly circulated in the trenches.

Congregationalist.

Greek Protestantism

THE Greek Evangelical Church has fifteen congregations located at Thessalonica, Berea, Philippi, Athens, Corinth, Smyrna and other places. Before the war these Protestants were regarded as traitors by most of their countrymen, but the presence of British armies has changed the situation. The men from England, Scotland and Wales, who have lived over three years in Salonica and

Macedonia, have made a good impression.

Athens Women's Congress

THE first Woman's Congress ever held in Greece took place in Athens, April 10-18, under the patronage of Queen Sophie, Princess Anastasie and others. No political references were allowed in the meetings of the Congress, but there was a strong undercurrent of the International League for Peace and Freedom, which is gaining ground in the Near East.

The Lyceum Club, under whose auspices the Congress was held, consists of different sections, such as sociological, economic, medical, philanthropic, educational, etc. These various lines of activity were fully discussed. The Club has at present 500 members, and branches in all the leading cities of Greece.

Balkan Mission Conference

THE Balkan Mission of the American Board held its first annual meeting since 1914 at Salonica last April. One of the important measures discussed was the advisability of dividing the Balkan Mission into two, the northern mission to include Bulgaria; and the southern Albania, Serbia and Greece. It was decided that no such division be made at present, although it was recommended that the largest possible autonomy be exercised by stations in any one language group.

Two-fifths of the Mission's Rehabilitation Fund was appropriated, the balance being held for such special needs of a constructive nature as may win the approval of the mission. The appropriations voted were: (1) For the purchase of the American Board share of the new site near Sofia to which the Samokov schools are to be transferred, \$3,000. (2) In recognition of the services of the Thessalonica Agricultural Institute to the cause of Christ's Kingdom, and the untiring efforts of its leader, Dr. J. Henry House, \$1,000.

New missionary families were called for, to be located at Monastir, Serbia, Salonica, Greece, and Tirana, Albania.

The New Rumania

ONE of the neglected countries of Eastern Europe is Rumania—since the war more promising than ever and open to all kinds of enterprises. Her boundaries have been enlarged and she is a member of the League of Nations. Her inhabitants now number about 18,000,000, of whom about nine million belong to the Eastern Orthodox Church. They are under the influence of the unenlightened priesthood and there is a conflict for full religious liberty between the priests and the evangelical Christians. The present government has opposed Protestantism, and has illegally closed many of the churches. The people, however, are unusually open to the Gospel, and there is hope that there may be new liberty for evangelical work.

Religious Schism in Bohemia

THE Czech press is emphasizing the importance of the new census of the country as likely to determine its relation to the Roman Catholic Church. The editor of the national socialist organ observes that the movement away from the Church of Rome is a historic event more significant than any previous religious secession; while another paper calls attention to the fact that this withdrawal from Rome is political rather than religious, and is due to the discrediting of allegiance to the Hapsburgs. Cities which have been strongholds of Catholicism have only a few remaining Catholics—in some instances only the parish priest, sexton and rectory servants. Whereas Bibles were formerly burned by the thousand in Prague, the Gospel may now be proclaimed at every street corner.

In accord with the general movement is the proposal to separate entirely the Church and the State, and to abolish religious teaching in the schools.

Serbian Church Reorganized

THE Serbian Church is in a process of consolidation, following the settlement of the two important questions—the proclamation of the Serbian Patriarchate and the ruling on the second marriage of priests, a matter which has greatly agitated the Serbian Church in recent years. The Episcopal Council has decided that disciplinary measures will be used in the case of priests who contract a second marriage; that they shall be deposed if the marriage is not dissolved and that those who so dissolve the relation shall be reinstated after a period of penance.

In regard to the Patriarchate, the entire authority is to be vested in four bodies; the Episcopal Council, a permanent Synod, an ecclesiastical court and an administrative Council. A further point is that there shall no longer be a distinctive clerical costume outside the church services.

The Ukraine Terror

NO LESS than 528 pogroms took place in the Ukraine during 1919-1920, and 140,000 Jews were slain, according to reports at the Federation of Ukrainian Jews in London on April 3d. In 114 towns, which at one time had flourishing Jewish communities, not a single Jew is left. The pogroms have left 110,000 orphans in the Ukrainian towns, and 600,000 more children are facing extinction unless help comes from outside. Panic has seized the remaining Jews, and more than 75,000 have crossed the frontier, 30,000 of whom have reached Constantinople. The majority of them prefer to go to Palestine, but that country is not yet ready for immigration *en masse*. Last year's immigration had to be restricted to 10,000, and the problem of finding remunerative work even for this comparatively small number of men is not an easy one, for, after the Turkish occupation of 500 years, Palestine is more than half a desert.

Jewish Missionary Intelligence.

MOSLEM LANDS

Missionary Conference in Jerusalem

THE United Missionary Conference of Syria and Palestine held its third annual meeting in Jerusalem March 30 to April 2, with Bishop MacInnes presiding. One Danish, one interdenominational, five American and eight British societies were represented by sixty delegates. The devotional services were led by Canon W. H. T. Gairdner of Cairo.

It was announced that the Danish Mission, with the hearty cooperation of other forces already at work, is preparing to open a work for Mohammedans in Damascus. Steps were also taken to request the removal from the text of the British mandate for Palestine the phrase limiting the educational work of a community "to its own members." It was thought that this might be so interpreted as to interfere with evangelistic work through education. An effort will also be made to organize a "United Evangelical Church" for Syria and Palestine, and to establish a union training school for native pastors.

In the future, biennial conferences will be held for all the workers in Syria and Palestine and sectional conferences for each district in the alternate year for the discussion of local questions.

Continued Trouble in Egypt

THE riots in Alexandria and Tanta appear to have arisen from two causes. The Egyptians anticipated a larger degree of independence than has yet resulted from Lord Milner's recommendations, and furthermore they are divided by jealousies and personal ambitions. The head of the Nationalist party, Zaghlul Pasha, who went to England in charge of the Egyptian delegation that sought to reach an agreement respecting the extent and powers of a native Government in Egypt, has returned home with an attitude so intolerant that five members of the delegation resigned, accusing Zaghlul

lul of planning a kind of dictatorship over Egypt for himself.

Recent events serve only to confirm the doubt whether Egyptians are yet ready for as full a measure of independence as they desire, and which was contemplated in Lord Milner's report.

Girl Scouts in Cairo

AGIRLS' Scout organization has been formed in Egypt, and an Arab poet has furnished the following song for the members:

"We are the lights of intelligence,
We are the good news of the times,
We are the scouts of the fatherland.

"By knowledge and virtues,
By nobility of character,
We are the scouts of the fatherland.

"By purity in deed and thought,
By sublime qualities,
By the forces we prepare
For the fatherland to be great,
We are the scouts of the fatherland.

"By sacrificing ourselves
That the fatherland may live forever,
Free and powerful,
Honored and firm,
We are the scouts of the fatherland."
Moslem World.

Coptic Sunday Schools

THE Coptic Sunday-school movement continues to grow in Cairo, stimulated by literature which Rev. Stephen Trowbridge has supplied. The five Coptic Churches have an enrolment of 1400 in their Sunday-schools, and the one at Assiut has 400. Mr. Trowbridge has recently given the progressive young priests 360 copies of the New Testament for their Sunday-school work, and is arranging for a distribution of 400 more copies, all these being in Arabic. This is a long step forward for the clergy of this ancient church, many of whose members have never had a Bible in their hands, and there has been no individual study of it.

AFRICA

A Commission for Africa

THE Educational Commission to Africa sponsored by American and European mission Boards has

reached Cape Town, after several months of difficult work along the West Coast. The Commission is made up of experts in education, hygiene and industry, and the purpose is to work out a general scheme of education suited to Africa in its present stage of development—an education combining grammar school, agriculture, home industries and character building, with some higher schools for training teachers.

Church Grows Under Persecution

THE chief of a Nigerian town made this proclamation:

"In future any persons becoming learners or Christians will have his, or her, house pulled down. Only those now reading and already enrolled as Christians will be allowed to continue and attend the church. There must be no more converts."

Rev. C. W. F. Zebb, a missionary of the Church Missionary Society, tells the result:

"Seventy-five persons came out definitely and declared themselves for Christ during the following week. Those threats and persecutions were the best instruments the chief could have used for increasing Christian work in his town. It made men think, and those who count the cost of the troubles which, they know, will follow their decision to declare themselves Christians are converts worth having!"

Senegal Mohammedans

SENEGAL was brought into prominence because of the thousands of Senegalese soldiers and laborers who assisted the French in the war. Mohammedanism holds almost undisputed sway there, but while France has permitted Moslem schools to be conducted, not all education is left to them. Schools in which the various races, tribes and religions are taught in French are being extended as rapidly as possible.

Conditions and environment of the Senegalese predispose them to an acceptance of Mohammedanism, since its principles are practiced in Moham-

medan Africa more closely accord to their degree of culture. They do not find it easy to rise to the conception of a loving, just, merciful God; but, used to tyranny and the exercise of arbitrary power, they more easily accept what has come to be the Mohammedan conception of Allah. Of even more importance to them, they can become Mohammedans without changing their fundamental customs. In particular, they may retain the polygamy which they already practice, and outside immediate French control may hold slaves. The Negroes are instrumental in extending Mohammedanism, since not unnaturally the natives are inclined to give ear to men of their own race, living their own lives, as against Europeans who live differently and would have their converts live differently.

Whether Mohammedanism will obtain a firmer hold on Senegal and the remainder of Africa is believed by some observers to be largely a language question. If Senegalese children in public schools are taught French, it is likely that Mohammedanism will spread much less easily.

INDIA

C. M. S. Centenary in India

THE Church Missionary Society celebrated in February a centenary of work in Tinnevely, South India. About 12,000 persons assembled to take part and whole families came in ox carts and camped under bamboo sheds. Services were held in the compound of the Palamecotta High School. Four thousand communicants participated in a three hour communion service which began at 5:30 A. M. Three hundred and fifty persons were baptized, with hundreds of Hindus as witnesses.

Foundations for the new Tinnevely College were laid by the Metropolitan; also the corner stone of the new C. M. S. High School. The celebration has served to bind the different activities of the work more closely, and was an encouragement to go forward.

C. M. S. Gleaner.

Anti-Non-Cooperation

A MOVEMENT to offset the non-cooperation resistance to the Government has been started in Bengal, Madras and other sections. At Lucknow there was proposed a "Citizen's League" to counteract, by means of persuasion and conciliation, the non-cooperation and other movements, in so far as they tend to create disorder and anarchy, and to work for the orderly progress of the country."

In offering this resolution it was pointed out that autonomy would be attained much sooner if developed in an orderly manner, and that the whole administration is steadily becoming Indianized. The encouraging feature of these meetings is the fact that this counter movement is promoted chiefly by educated Indians who have at heart the best interests of the country, and who see that these interests can best be secured, not by revolution, but by evolution, and in cooperation with the existing government and the agencies that make for national and international peace.

Indian Witness.

Musical Training for Evangelists

A SCHOOL of Musical Evangelism has been organized at Pasumalai, with thirty-three students enrolled. The principles of Tamil music are taught for an hour each day, followed by instruction in violin, harmonium and drum. Prosody is taught daily, as well as song drill and methods. The school is graded in six classes, for beginners and those for more advanced pupils. Some of the missions which are sending their students to be trained here are the American Arcot and the Madura Missions, the Lutheran, the Baptist, Basel and London Missions and the Church Missionary Society.

A Wise Gift

THE Maharajah of Bikanir has given 10,000 acres of fine farm land for a demonstration farm and agricultural school, and also offers to erect all necessary buildings, pay all

salaries of experts and missionaries and assume entire operating expenses. This magnificent gift is made to the Methodist Board of Foreign Missions. The state of Bikanir lies in that section of India awarded to the Methodists as exclusive territory for mission activity in the division of India among the various Christian organizations working in that land. The Maharajah is eager to solve the most pressing problem of his people—that of food production. Dry farming, such as is carried on in southwestern United States, is the only possible solution.

CHINA

Famine Crisis Passed

THE American Committee for China Famine Fund has announced that a cablegram from Peking, confirmed by the American Minister, states that recent generous contributions from wealthy Chinese, and the fact that copious rains have insured the harvest have made further relief from America unnecessary. The American Committee is therefore preparing to disband. Such funds as are held in excess of relief need, or as may come in from activities still in operation will be devoted to post-famine problems and to devise means of preventing future famines. Much work will have to be done to reestablish North China, care for orphans and restore the refugees to their farms.

Another Educational Commission

THE Foreign Missions Conference of North America is sending a Christian Education Commission to China, with Prof. E. D. Burton, head of the department of Early Christian Literature at Chicago University, as chairman. Prof. Burton was a member of the Oriental Educational Investigation Commission sent out by Chicago University several years ago. The Commission will include five persons from the United States, one from England and six more will be added in China, three of these to be Chinese and three

American residents in China. The enterprise is expected to have significance not only in developing Christian educational policies, but in cultivating friendly relations between East and West.

Experiment Station for Hainan

CANTON Christian College is considering the practicability of opening an agricultural experiment station in Hainan. The military commander of the Island, General Li, while not a Christian, is friendly to mission work. He has done much toward cleaning up the principal towns, and has converted several old temples near the mission compound into a military hospital. Practically all his hospital doctors are Christian men, and many of his soldiers and military cadets attend the mission church and Sunday-school. A fine token of the Chinese governor's regard for the work of the mission was his appointment not long ago of three Christians as officials to the Loi tribes in the interior. The remarkable thing about the appointments was that the positions were not bought, as are many official positions in China.

There are over 300 boys in the Middle School of Canton Christian College. Twenty-one of them recently stood up before all their class to indicate that they had decided to follow Christ.

Rev. H. B. Graybill, Principal of the Middle School, writes that "people just put boys on ships and consign them to C. C. C., leaving it up to us to do something with them worthy of Christianity. They come from everywhere and at all times of the year."

JAPAN-KOREA

Eternal Salvation Society

THIS is a Correspondence School in Christianity, with headquarters in Kyoto. Twice a month advertisements of Christian literature appear in the local press, and a plan of Bible Study is outlined by correspondence with inquirers. Here are some concrete results for 1920: Replies to advertisements, 221; promises to

study the Bible and to pray, 76; baptisms, 9; Christian evangelists enlisted, 2; tracts distributed, 1333. One old man in a distant prefecture had vaguely heard of Christianity years ago, but knew of no way to learn more of it although longing to do so. Last year he saw one of the advertisements and soon was studying the Scriptures. Already he has won two others to Christ, and out of his poverty sends ten cents each month for the furtherance of the work.

Work for Japanese Prostitutes

A BIBLEWOMAN at Kurayoshi was asked to try to do something for the prostitutes. She prayed long and earnestly, but when she reached the first meeting for them she was weak from fright as she saw fifty-six girls, three policeman, three newspaper reporters, ten resort keepers and two Buddhist priests. She trembled as she tried to speak to them but talked a few minutes on the text, "Blessed are the pure in heart." When she had finished she wondered if she had made any impression. Some days later, the owner of the resort came to the church to request her to visit them again. The next time she took her pastor, and some of the women came from the hospital to hear. The women now greet her on the street, and some have clearly been touched by her teaching.

Buddhist Institutional Work

A WRITER in the *Japan Mission News* tells of visiting on the same day a Buddhist child welfare institution and one of similar type under Christian control. The latter had an excellent building with ample playgrounds, a well-equipped kindergarten and day nursery, strict medical examination and care, and in charge of all this a staff of well-educated, carefully chosen Christian workers. On the other hand, the Buddhist work for children was not carried beyond the day nursery type, to the more constructive kindergarten

stage. There was but one worker with any training; and the two ignorant, dirty helpers, and the poorly kept rooms in the temple compound neutralized the work attempted. Again, the Christian institution stressed the importance of early religious training, while the Buddhists considered it useless to try to impress spiritual truth upon such young children. The difference may be summed up in the names of the two institutions—the Buddhist called *Fudoji*, which means "motionless," and the Christian named *Aizenen*, meaning "permeated with love."

Sunday School Plans in Korea

BEGINNING in October special attention is to be given in Korea to increasing the membership of the Sunday-school. Leaders in Christian work feel that they must have trained specialists to work with the missionaries and for the next two years at least much attention will be given to teacher training classes. In the Presbyterian Churches, North, South, Canadian and Australian, request has been made that in each of the thirteen presbyteries a man be engaged to work within the bounds of the respective presbytery. Methodists are making similar plans, and a strong appeal has been made to the World's Sunday School Association for a thoroughly trained worker from America for at least six months.

NORTH AMERICA

A Record Year

THE United Presbyterian General Assembly reported that last year, in the face of war costs, the Foreign Mission Board had carried on all its regular work, paid all its obligations and closed their books for the year with a balance of \$10,000. There is in addition a balance in the New World Movement treasury of \$164,000. Contributions to foreign missions last year were \$1,600,000. Thirty-five new missionaries were sent out, and \$20,000 is available to send others as soon as they can be found.

Medical Mission Brotherhood

A MEDICAL Brotherhood which will act as an auxiliary of the Methodist Board of Foreign Missions in all matters pertaining to medical missionary work, was organized in New York City last March. The Brotherhood aims to stimulate interest and cooperation on the part of physicians at home in missionary work; to aid medical missionaries in securing the best postgraduate study while on furlough and to give attention to the health of missionaries. Any physician in good professional standing and a church member is eligible for membership. Junior membership without dues is provided for students upon vote of the Council and medical missionaries become members automatically. Meetings are held once a month in New York City.

Conference on Agricultural Missions

MASSACHUSETTS Agricultural College recently acted as host to a conference of pioneers in agricultural missions. The Chinese famine and the widespread poverty in India have intensified the conviction that agricultural instruction in those countries will be the means of assuring self-support, first for the people and then for churches and schools; and an association to promote agricultural missions in backward countries gives promise of attracting young men and women to this form of service.

New Missionary Organization

THERE are eight Reformed Churches using the Dutch language in the Passaic valley in New Jersey. The 1476 families comprising these churches last year gave to benevolent and religious activities an average of \$67 per family, or a total of nearly \$100,000. For the benefit of the women of these congregations who are unfamiliar with English, a Woman's Missionary Conference was held on June 9 in Passaic, at which 350 women were in attendance to

learn more about missionary work. It was voted to make the Conference an annual gathering, and it will be held next year in the First Dutch Reformed Church of Paterson, N. J.

Gideons Plan Large Work

PERHAPS the largest single undertaking of the Gideons—the Christian Commercial Traveling Man's Association—is the plan to conduct Gospel meetings on one of the large piers at Atlantic City, N. J., and to place a Bible in every hotel and guest room of this coast resort during June.

Since the organization of the Gideons in 1899 the association has placed 433,695 Bibles in hotel rooms of the United States, while the Canadian Gideons have distributed 28,637 Bibles in hotels of the Dominion. More Bibles have been placed in Illinois than in any other state, the number being 47,514. Over 2,000,000 would be required if a copy could be placed in every hotel guest room in the United States.

Testimonies as to the effectiveness of this Bible distribution are constantly coming to Gideon Headquarters in the Marquette Building, Chicago.

Church Service League

OVER forty dioceses of the Episcopal Church have organized a Church Service League which is rapidly expanding. Reports from New England, the South and Middle West indicate a strengthening of the Church's whole work.

The ideal of the League is practical; namely, to bring together all the forces in a parish in order to build up a real Christian fellowship, which can express itself in various forms of service. Every member is expected to render some form of service either for the parish, the community, the diocese, the Church's work in the nation, or the Church's work in the world, by means of prayer, study, work and gifts. The ideal is that in the course of a year every one shall

serve in some way in each of the five fields.

Naval Academy Church

A NATIONAL Presbyterian Church is to be provided for the students of Annapolis Naval Academy, an enterprise in which the whole Presbyterian Church in the United States will participate. Over two thousand midshipmen attend the Academy, and all are required to attend church once a week.

It would mean much to the far-flung mission posts if each naval officer knew where they were, and kept in touch with them when cruising. The new Academy Church is to have wall maps showing the location of every Presbyterian mission station, and it is proposed to interest the future naval officers in foreign missions by lectures and by discussions of strategic positions for mission settlements.

Tepee Christian Mission

THE United Christian Missionary Society is preparing to open their first mission among the American Indians. It will be located in the Yakima Valley, Washington, not far from a public school, with a view to providing a home for Indian boys and girls while attending the school; and at the same time to teach them practical home and farm economics. Bible study will be provided. The Mission will be known as "The American Indian Tepee Christian Mission," and will be a community center for all the tribes.

There are approximately 3500 Yakima Indians, the great majority of them pagan. Some of the more progressive have been influenced by Christianity and look sadly on the helpless condition of their race. Chief Waters, seventy-nine years old, is a devout Christian and has preached the Gospel to his people for many years. He has given one hundred dollars toward the new mission.

Church Union in Canada

THE Presbyterian General Assembly of Canada, after two days of

discussion, voted 414 to 107 in favor of union with the Methodists and Congregationalists, and a resolution was passed to take such steps as may be deemed best to consummate this union as expeditiously as possible.

LATIN AMERICA

The Church of England in Central America

BISHOP Dunn, of British Honduras, includes in his bishopric seven countries: Honduras, British Honduras, Salvador, Nicaragua, Costa Rica, Panama and Colombia. With the increasing responsibility taken by American churches for work in Latin America and considering the distance of Central America from Great Britain, it has seemed to some that it would be advisable if the oversight of this work were transferred to American churches. Negotiations which were opened several years ago with this in view were dropped because of the death of Archbishop Nuttall, who was negotiating the matter. Bishop Dunn, now in charge, is a Canadian.

Proclamation Against Protestantism

THE following proclamation was issued last February by the Roman Catholic Archbishop of Lima, Peru:

"There have been established in this arch-diocese schools in which Protestant and other doctrines are taught, which are destructive of religious teachings. We would make it known by divine and ecclesiastical law that fathers, mothers, and guardians are prohibited from placing their sons and daughters as pupils in such schools under danger of losing the faith; and consequently Catholics, men and women who act thusly, or after this notice do not withdraw their sons and daughters as pupils of this school cannot then receive the sacraments nor be admitted as godfathers or godmothers of baptisms or confirmations during the time that they fail to assert that they have corrected this fault. This notice will be published

at all masses on the Sunday following its reception."

Christian Conference in Chile

THE first General Conference for Christian Workers in Chile was held in January in a dense pine grove on the farm operated by the Methodist Mission. The program included Bible study, discussion of the different phases of mission problems and general religious work. Six societies were represented by sixty-two delegates. A permanent organization was effected, and it is hoped that out of this initial conference a "North-field" in Chile may develop.

ISLANDS OF THE SEA

Federation of Sunday Schools

PLANS have been proposed for the federation of all the religious education and denominational Sunday-school work in Australia under one central organization. In several divisions of Australia, Sunday-school specialists are giving their entire time to building up the Sunday-schools with a resulting improvement in attendance and thoroughness of instruction.

Akalo Worship

IN ITS simplest form, the religion of Malaita, Solomon Islands, is worship of *akalos*. These are the supposed spirits of ancestors and can only be approached through the medium of "praying men." Every man becomes at death an *akalo*, though only the chiefs and praying men are deemed worthy of worship. All are regarded as malevolent. They bring sickness and trouble, and as each requires to be prayed to by name there must be an additional class of men whose business it is to determine which *akalo* is offended. The usual method is to tie a dracena leaf in a knot and then to pray, mentioning the name of some particular *akalo*. If when the leaf is pulled it breaks in the knot, the *akalo* named is the angry one. If it breaks outside

the knot other names must be tried till the correct one is found. The afflicted person must then apply to the proper praying man and retain him with a fee. This man goes to the *akalo's* shrine where his skull is kept and offers a pig with his prayer. The praying man is often absent for days at the shrine, with very little food, working himself into such a frenzy as did the prophets of Baal.

South Sea Evangelical Mission.

OBITUARY NOTES

Jasper T. Moses of Mexico

REV. JASPER T. MOSES, who went to Mexico City in March to become Manager of the Union Press, died there on June 8th, after a very brief illness. Attacked by appendicitis, from which he had previously suffered, he was forced to undergo an operation at the English Hospital where he had skilful attention. But his condition was so serious that the illness resulted fatally two days after the operation.

Mr. Moses was forty years of age and a missionary of the Disciples Church in Mexico, previous to the disturbances there. During the war he was actively engaged in war work, and later was Publicity Secretary of the Federal Council of Churches in America. From this position he went to take up his duties in Mexico in a post for which his training and temperament peculiarly fitted him.

Dr. J. R. Hykes of China

REV. JOHN RESIDE HYKES, D.D., one of the oldest foreign missionaries in China, died in Shanghai, June 14. Dr. Hykes went to the Yangtze Valley under the Methodist Board in 1873, and after twenty years' service there was appointed general agent of the American Bible Society for China with headquarters in Shanghai. In the twenty-eight years of his leadership the Society's circulation of the Scriptures increased from 200,000 to over 2,000,000 copies annually.

THE MISSIONARY LIBRARY

Fijian Society. By Rev. W. Deans, M.A., B.D. Illustrated. 8vo. 255 pp. \$6.00 net. The Macmillan Company, London, 1921.

The study of sociology and psychology forms the basis of all education. Mr. Deane's studies reveal the peculiar characteristics and customs that have made the Fijian responsive to the message of Christian missionaries. These Islanders have the weaknesses and temptations of tropical races with a pagan background, but they have made remarkable progress in Christian faith and life. Today, they are more faithful in prayer, Bible reading and Sabbath observance than are many communities in Europe and America. The taboo, applied to the Bible, the Sabbath and Heaven, has made them sacred.

Many facts and incidents are told which show the characteristics, beliefs and customs that help or hinder Christian life in the Islands. The Fijians have been taught respect for authority; they are especially susceptible to fear, and this is a large factor in conversions. Out of twenty-eight natives questioned, all except two had been converted under the influence of fear. The ancient ancestor worship, symbols, sacred stones and images, and superstitions are all closely related to fear, as is the case with other primitive peoples. Even Christians are fearful of magic, and only faith in the greater power of God delivers them from this bondage. Apart from immorality very few crimes are committed, for the Fijians are respecters of law. The custom of the sexes living together in houses of one room, and the comparative lack of clothing is responsible for much of the impurity. Christian faith and principles have, however, enabled multitudes of the Fijians, to maintain a high moral standard. Cannibalism was formerly

prevalent, but has been entirely uprooted.

The clan spirit in Fijian society helps the Christian movement by leading them in a body to attend church and school, and to accept Christ. This wholesale work, however, often lessens their independence and the seriousness of personal conviction.

Mr. Deane's studies are especially valuable to anthropologists, and to those interested in the South Sea Islanders.

Persian Pic. By Bishop James H. Linton and others. Pictures by Kathleen Stewart and others. 8vo. 64 pp. Church Missionary Society, London, 1921.

Persia, the land of past greatness and present sorrows, is a land of romance and adventure. These chapters are short stories by missionaries who have lived in Persia—stories of a wedding; of "How Oil Comes to Us"; of boys at play and at work; of Christmas in Persia, etc. They are for children, attractively illustrated with drawings in two colors and very informing. There are also acrostics, puzzle stories, and other features calculated to captivate boys and girls of junior age.

Working Girls of China. By E. E. Whimster. Pamphlet. 1 shilling. United Council for Missionary Education, London, 1920.

Senior girls and others will find this a very instructive and attractive description of girls' life in China. Mission circles will find the chapters acceptable for reading aloud.

Frontier Folk—of the Afghan Border and Beyond. By L. A. Star. Oblong. Illustrated. 96 pp. 4s. 6d. Church Missionary Society, London, 1921.

Afghanistan is a land of mystery that has many fascinations. Here are a series of snapshots for young people with stories of the people on the border of the frontier. Much information is conveyed by camera and pen—

with tales of strange customs, curious people, stirring adventure and missionary experiences. Every story has one or more pictures and offers an opportunity for stay-at-home children to travel into foreign lands. While not written from a child's viewpoint it has much that cannot fail to interest children in their brothers and sisters of Asiatic mountainlands.

The City of Rams. By Gertrude L. Bendelback. Illustrated, 12mo. 128 pp. 3 s. 6 d. Church Missionary Society, London, 1920.

Canton, China, furnishes the background for these very captivating stories of life in the land of chopsticks and bound feet. They are full of lively incident and quaint habits. Some relate to hoary customs and others to modern adventures. Most of them relate to the "opposite side of the things you know"—The Rams that came down from Heaven, the Fire Genii, the Temple of Medicine, the Goddess of Mercy with her twenty-six arms, the Water Clock, etc. They tell of girls and boys—wise and otherwise—and make us long to know more about them and to help them.

Quiet Talks About Life After Death. By S. D. Gordon. 12mo. 197 pp. Fleming H. Revell Co. 1920.

In the midst of death it is important to consider life. The World War brought us face to face with the necessity for clear conviction and the relation of life to death. The subject of this, the fourteenth of Mr. Gordon's "Quiet Talk" series, is always timely and interesting. The author has a strong, unique way of impressing truth. He builds well on a firm foundation, so as to carry conviction to his readers and to inspire to more devout Christian life. First, Mr. Gordon considers the tragedy of death, then the problems involved—as to the "dead in Christ" and the dead out of touch with God. He is gentle but firm, and clearly shows that we have hope of a future life only through the Living Way of Christ and His Cross. There is no basis for belief that we can have communication with the dead or that there is a second chance for salvation

after death. The book is thoughtful, wholesome, stimulating and has a message.

My Son. By Cora Harris. 12mo. 274 pp. George H. Doran Company, New York, 1921.

This novel by the author of "The Circuit Rider's Wife," pictures the ministerial experiences of the Circuit Rider's son. It is a brilliantly written story, showing how a desire for popularity, destructive criticism, social service, spiritism and denominationalism rivalry affect a minister's career. Any thoughtful reader will enjoy the book, ministers and their wives especially. It is full of human interest, of practical wisdom and of epigrammatic observations on ministers, preaching, people in the pews, and similar topics.

The Vision We Forget. P. Whitwell Wilson. 8vo. 288 pp. \$2.00. Fleming H. Revell Co., New York, 1921.

With refreshing originality, practical helpfulness and spiritual insight Mr. Wilson adds this layman's exposition of the Book of Revelation to his previous volumes on the Gospels and the Acts. While many will not agree with him in some of his interpretations, all who read will find help in his suggestions and will sympathize with the spirit in which he approaches the study.

Mr. Wilson, a journalist and a former member of the British Parliament, says that he endeavored to find "the Apocalypse in every morning's newspaper." The study centers around Christ for, as he truly says, "You cannot walk with John without also walking with Jesus of Nazareth."

The author begins his studies with "The Challenge" and continues by discussing The Lamps that Shine, the Republic of Peace, the Birds of Prey, the Angel and the Book, Every Woman, Beasts, The Lamb, The Souls of the Dead, Christ on Crusade, The Millennium, The New Jerusalem and How Christ Would Govern. Much personal help will be found here and excellent material for sermons.

NEW BOOKS ON MISSIONS

Thinking Through the New Testament. By J. J. Ross. 8vo. 254 pp. \$1.75. Fleming H. Revell, New York. 1921.

Realizing Religion. By S. M. Shoemaker. 16mo. 83 pp. \$0.90. Association Press, New York, 1921.

The Old Paths. By J. Russell Howden. 16mo. 99 pp. 3s 6d. China Inland Mission. 1921.

Paul's Companions. By D. J. Burrell. 8vo. 196 pp. \$1.25. American Tract Society, New York. 1921.

Can a Young Man Trust His God? By Arthur Gook. Pamphlet. 6d. Pickering and Inglis, London. 1921.

The World's Student Christian Federation. By John R. Mott. 8vo. 92 pp. \$0.50. World's Student Christian Federation, New York. 1921.

Rural Social Organization. By Edwin L. Earp. 12mo. 144 pp. \$1.00. The Abingdon Press, New York. 1921.

Church Cooperation in Community Life. By Paul L. Vogt. 12mo. 172 pp. \$1.00. The Abingdon Press, New York. 1921.

The Sunday-school and World Progress. By John T. Faris. 12mo. 360 pp. \$2.25. World's Sunday-school Association, New York. 1921.

Foreign Missions Conference of North America. Report. \$0.75. Committee of Reference and Counsel, New York. 1921.

The Message of Sadhu Sundar Singh. By Canon B. H. Streeter. 12mo. 209 pp. \$1.75. The Macmillan Company, New York. 1921.

Paul Kanamori's Life Story. 16mo. 112 pp. \$1.25. Sunday-school Times, Philadelphia. 1921.

The Gospel and the Plow. By Sam Higginbottom. 12mo. 146 pp. \$1.25. The Macmillan Company, New York. 1921.

Parsis of Ancient India. By S. K. Hodivala. 152 pp. 9s. Luzac, London. 1920.

From Slave to Citizen. By C. M. Melden. 12mo. 271 pp. \$1.75. Methodist Book Concern, New York. 1921.

The Black Man's Burden. By E. D. Morel. 12mo. 241 pp. \$1.50. B. W. Huebsch, New York. 1921.

The Voice of the Negro. By R. T. Kerlin. 188 pp. \$2.50. E. P. Dutton, New York. 1920.

The Black Problem. By D. D. T. Jabavu. 175 pp. 4s. 4d. Friends' Book Shop, 140 Bishopsgate, London, 1920.

The Natives of the Northern Territory of the Gold Coast. By A. T. Cardinall. Illus. 158 pp. 12s. 6d. Routledge, London. 1920.

A Missionary's Life in Nyassaland. By G. H. Wilson. Illus. 93 pp. 2s. 6d. 1920.

The Life of Andrew Murray of South Africa. By J. du Plessis. Illus. 553 pp. 15s. net. Marshall, London. 1920.

Life and Letters of Toru Dutt. 8vo. 364 pp. Oxford University Press, New York. 1921.

Armenia and the Armenians. By Kevork Aslan. 138 pp. \$1.20. The Macmillan Company, New York. 1920.

Among Papuan Women. By R. Lister Turner. 32 pp. 6d. L. M. S. London. 1920.

Zionism and Christian Missions. By W. J. Couper. 22 pp. 4d. United Free Church of Scotland, Glasgow. 1920.

A Noble Army. By Ethel D. Hubbard. 12mo. 114 pp.

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Facts and Folks in Our Fields Abroad.

By Anna A. Milligan. 12mo. 283 pp.
United Presbyterian Board of Foreign
Missions, Philadelphia. 1921.

Making Life Count. By Eugene C. Foster. 12mo. 166 pp. Missionary Education Movement, New York. 1921.

Friday's Footprints. Margaret T. Apple-garth. 12mo. 332 pp. \$1.50. The Jud-son Press, New York. 1921.

Songs and Tales from the Dark Conti-nent. 4 to 170 pp. G. Schirmer. New York, Boston. 1921.

China—Captive or Free? By Gilbert Reid. 8vo. 332 pp. Dodd, Mead & Company, New York. 1921.

Bantu Folk Lore. By J. Torrend. 8vo. 187 pp. \$5.00. E. P. Dutton. New York. 1921.

The Southern Highlander and His Homeland. By John C. Campbell. 8vo. 405 pp. \$3.50 net. Sage Foundation. New York. 1921.

"Better Things." By J. Gregory Mantle. 12mo. 219 pp. \$1.50. Christian Alliance Publishing Company, New York. 1921.

Earnest of the Coming Age. By A. B. Simpson. 12mo. 222 pp. \$1.50. Chris-tian Alliance Publishing Company, New York. 1921.

America and World Evangelization. By J. C. Kunzmann. 12mo. 213 pp. United Lutheran Publication House, Philadel-phia. 1921.

Church Cooperation in Community Life. By Paul L. Vogt. 12mo. 204 pp. The Abingdon Press, New York. 1921.

The Religions of Mankind. By Edmund D. Soper. 8vo. 344 pp. \$3.00 net. The Abingdon Press, New York. 1921.

The Rising Tide of Color Against White World Supremacy. 320 pp. 12s. 6d. Chapman & Hall, London. 1920.

History of the William Taylor Self-Sup-porting Missions in South America. By Goodsil F. Arms. 8vo. 270 pp. The Abingdon Press, New York. 1921.

The True Church. S W. Hoste. 12mo. 155 pp. 3 shillings. Pickering & Inglis. London. 1920.

Christian Unity—Its Principles and Pos-sibilities. 8vo. 386 pp. \$2.85. Associa-tion Press. 1921.

Lectures on Systematic Theology. 8vo. 622 pp. \$4.00. George H. Doran Com-pany. New York. 1921.

MISSIONARY PERSONALS

MRS. HELEN BARRETT MONTGOMERY, Pres-ident of the Baptist Woman's Foreign Mis-sion Society, has been elected President of the Northern Baptist Convention for the coming year. Mrs. Montgomery received 939 of the 1100 votes cast.

DR. HARRY F. ROWE, acting President of Nanking Union Theological Seminary since the illness of President J. C. Garrett, has been made President of the institution.

DR. JAMES H. SNOWDEN, Professor in the Western Theological Seminary at Pitts-burgh, has been chosen editor of the new *Presbyterian Magazine*, established by the General Assembly at Winona Lake to suc-ceed the *New Era Magazine*.

DR. CYRIL H. HAAS, of the American Hospital at Adana, Turkey, has returned to his field after a furlough.

DR. B. M. TIPPLe, of Rome, who has been honored by the King of Italy for his efforts in relieving distress, has also received a decoration from the Queen of Montenegro.

BISHOP L. B. SMITH, of India, has been called to represent his field at the home base, and for the present will establish head-quarters in the Methodist Building in New York.

DR. SUN YAT SEN has been elected by the Canton Parliament as President of the Chinese Republic. The Peking Govern-ment, however, refuses to recognize him.

HENRY CHUNG, Secretary of the Korean Commission in Washington has been ac-corded the degree of Doctor of Philosophy by the American University.

HENRY C. WALLACE, Secretary of Agri-culture in President Harding's Cabinet, is a member of the Board of Trustees of Cairo University. His father was also a trustee.

DR. A. F. KIRKPATRICK, the newly elected Moderator of the United Presbyterian Church, has been for thirty years a pioneer home missionary in the far northwest.

REV. HARRY WADE HICKS has resigned as Secretary of the New York City Sunday-school Association. The resignation was not accepted, but Mr. Hicks was granted a year's leave of absence in order to recup-erate his health.

REV. S. HEASLETT, recently nominated as Bishop of South Tokyo, is the seventieth missionary of the Church Missionary Society to be raised to the Episcopate. During the war Mr. Heaslett served as chaplain with the Chinese Labor Corps.

REV. K. IBUKA, D.D., former President of the Meiji Gakuin, Tokyo, has been elected president of the National Sunday-school Association of Japan.

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The Unfinished Task of Home Missions

is the topic of the Home Mission study for the year. Among the articles that are to be published during the year on this subject are the following:

The Immigrants

The Soul of the Foreigner—Charles H. Sears.

The Negro

The Church's Unfinished Task for the Negro—R. W. Patton.

The Indian

New Solution of the Indian Problem—E. E. Higley.

The Frontiers and Mountaineers—

Among the Southern Mountaineers—L. A. Wenrick.

Migrant Groups

The Gospel for Cannery Workers—Lila Bell Acheson.

Alaska

The Church's Unfinished Task in Alaska—C. E. Betticher.

The Kingdom and the Nations

WHY did ERIC M. NORTH, the author of "The Kingdom and the Nations," say in his Mission Study book for 1921-1922?

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Japan and Korea

The Present Situation in Japan—Rev. Paul M. Kanamori.

China

Signs of a New Day in China—J. C. Garritt.

India

The Solution of India's Problems—Rev. Benson Baker.

The Near East

Developments in Moslem Lands—S. M. Zwemer.

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Abyssinia, the Most Ancient Monarchy—C. T. Hooper.

Latin America

Neglected South America—W. E. Browning.

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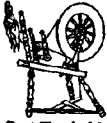
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DELAVAN L. PIERSON, *Editor*

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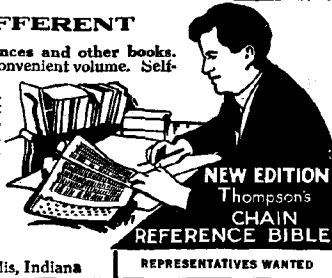
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MISSIONARY PERSONALS

REV. STEPHEN VAN R. TROWBRIDGE, Sunday-school Secretary for Moslem lands, is in the United States on furlough after an unusually difficult term. While carrying on the regular Sunday-school work, he has assisted in relief work, first at Port Said and later in Palestine, where he held the office of major in the British Army.

REV. MILLS J. TAYLOR, Associate Secretary of the United Presbyterian Board of Foreign Missions, sailed August 15th to visit the stations of that Board in Egypt, the Sudan and India.

REV. ERNEST W. RIGGS, President of Euphrates College at Harpoot, Turkey, has been called to be Associate Secretary of the American Board in Boston.

REV. GEORGE T. B. DAVIS, international secretary of the Pocket Testament League, plans to devote three years to travel in different parts of the world in an endeavor to promote a revival of Bible reading. Mr. Davis, with his mother, eighty-five years of age, and Dr. G. C. Cossar of Scotland, has gone first to Australia.

REV. GEORGE S. McCUNE, Principal of the Presbyterian Boys' Academy at Synchron, Korea, has been elected as President of Huron College at Huron, South Dakota, and has taken up his duties there.

REV. E. M. POTEAT, D.D., until recently one of the secretaries of the Baptist Board of Promotion, will spend a year in China, teaching and preaching.

MRS. GEORGE W. COLEMAN, first Vice-President of the Woman's American Baptist Home Mission Society, has recently been elected President of that organization.

DR. J. LOVELL MURRAY, Educational Secretary of the Student Volunteer Movement, has accepted the position of Director of the Canada School of Missions, which is to be formed in Toronto through the cooperation of the foreign mission Boards, women's societies, and five denominational theological seminaries in Toronto.

MR. JOHN D. ROCKEFELLER, JR., will attend the dedication of the Peking Union Medical College, erected by the China Medical Board of the Rockefeller Foundation. Among other trustees of the College who will attend are Dr. James L. Barton, and Dr. George E. Vincent, President of the Foundation.

TED MUMBY, star wrestler on the University of Indiana team, will go to Lucknow, India, as a professor in the Methodist College.

MRS. FRED B. FISHER, wife of Bishop Fisher of the Methodist Mission in India, died at Darjeeling on June 9, from influenza.



ONE OF THE OLD THINGS PASSING AWAY IN JAPAN

This is one of the objects connected with worship at the great Nikko Temple, Japan. As old things pass away, will the new things of Christ replace them?

THE MISSIONARY REVIEW *of the* WORLD

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ARE THERE ANY CHRISTIAN NATIONS?

WHAT makes a Christian nation? Are there any with a right to the name? Beyond dispute there are non-Christian nations—those in which the rulers and the majority of the people do not recognize Christ as the revelation of God or the principles of Christ as the law of life.

But are there any Christian nations? Great Britain has an “established” Christian Church. America recognizes God in law courts, requires the reading of the Bible in public schools of some States, professes to follow the main teachings of Christ in the laws of the land and in dealings with other nations. Abyssinia, Greece, Roumania, Bulgaria and some Latin American countries recognize a close union of Church and State. But do any of these things constitute a Christian nation or a Godly nation?

The evidences of a Christian are harmony with God as revealed in Christ and acknowledgment of His supreme authority. God’s character is revealed in the fact that “He so loved the world that He gave Himself for it.” Do nations today show Godliness by giving as Christ gave? Great Britain gave herself to save France and Belgium, and America gave freely of her men and money to save Europe and the world from ruthless and barbarous militarism. Was this giving incidental or characteristic, was it self-interest or was it self-sacrificing? Is the United States of America justly accused of loving Mexico—not the Mexicans—for the oil and the mines that are there, while not ready to show a sacrificial love for Syria or Armenia? Is it true that a mandate might cost too much? Does Great Britain love Mesopotamia because there is oil there, and South Africa because of the diamond and gold mines, while she does not love Armenia because only poor Armenians are to be saved there?

Nations and individuals need to accept God's estimate of values and to follow Christ in their spirit of sacrifice. Will nations ever insist that men in authority manifest truly Christian principles and express Christian ideals in their dealings with other peoples? No nation and no man is truly fit to govern if ruled by materialism and self-interest. India and Ireland, Cuba and the Philippines would welcome a government that unselfishly devotes its knowledge and resources, as Jesus Christ used His wisdom and power to save.

THE BIBLE IN PUBLIC SCHOOLS

BY the Constitution of the United States, Church and State must be kept under separate control. The Church is not taxed for the State, nor is the State called upon to support the Church. The State does not control the appointments and utterances of the Church, nor does the Church dictate the legislation and appointments of the State.

This does not mean, however, that the State is to be irreligious, or even non-Christian; or that State institutions shall disregard the laws of God or the religious education of youth. The United States of America was, on the contrary, founded as a Christian nation, with Christian ideals and institutions. No late comers by immigration, birth or training should be allowed to deprive coming generations of their Christian birthright—education and opportunity—in harmony with the laws of God and teaching of Jesus Christ.

The place of the Bible in the public schools has been a mooted question, but it is those who would tear down ideals and existing institutions who would relegate the Bible to oblivion. In many states the reading of the Bible in the public schools is required, but it is done in such a manner by non-Christian teachers that the benefit is lost. It is possible, however, to make the religious education of children both delightful and profitable, and the Bible may carry its own message if read intelligently and reverently.

From Texas comes an interesting illustration of what may be done by a man of Christian character and energy. Mr. G. A. F. Parker, President of the Western National Bank of Hereford, Texas, tithes his income and endeavors to put his money where it will do the most good. Some years ago he decided to try to get the Bible into the schools of Hereford. He interested others and they succeeded in starting a Bible course with the result that today Bible study is elective in the High School, but in the grammar schools all students are required to take it. In the High School there are two forty-five minute periods a week for Bible study, and of a total attendance of about 250, sixty-five are enrolled in these classes. The pupils are given examinations on the Bible every two months, as they are examined in other subjects.

In the grammar schools there are two twenty-minute Bible classes a week. The children are taught the books of the Bible by divisions, memorize four or five Psalms in a year, and a great many verses, with their locations. They are given an outline on the way of salvation, memorizing the verses that go with each step. They are encouraged to study at home, and those who cannot read are told to ask their parents to read to them and to locate memory verses; a means of interesting the parents also.

After Mr. Parker had supported this work for a year, the churches asked for the privilege of supporting it and are now doing so. The superintendent of schools reports an improvement in the discipline of the schools since the children began to study the Bible, adding that he would never again superintend a school where he could not get the Bible into it.

Why should not other cities and towns accomplish similar results?

INVESTIGATING THE CITIES

SOCIAL surveys have become the fashion. They are valuable in disclosing facts but unfortunately many of these facts are never used as the basis for action by social and religious forces. The expenditure of money and effort is justified only by the practical use made of the surveys. One of these now in progress in Cleveland, Ohio, is overhauling the police department, the criminal courts, the penal institutions and is studying the bearing of politics on the criminal situation. It is said to be the first investigation of the kind undertaken in any American City.

Dean Roscoe Pound, of the Harvard Law School, is working in cooperation with Professor Felix Frankfurter, Raymond Fosdick of New York, Reginald Heber Smith of Boston, and other experts who are backed by the Cleveland Foundation with adequate funds and prestige.

Albert Sidney Gregg, in describing this survey in the *Christian Endeavor World*, says that during the past year there have been a succession of daring hold-ups and robberies, mostly to steal pay-rolls, with numerous murders and assaults, culminating in a murder in which Chief Justice McGannon, of the municipal courts, himself, was implicated. Police say the judges are to blame for the miscarriage of justice in many instances because they fix low bail for men with criminal records. The judges charge that the police fail to get sufficient evidence to convict or to hold the accused men for the grand jury. It is common to hear certain lawyers and politicians mentioned as "crooks," and yet their critics know that nothing can be done with them, for they are careful to "keep within the law." For instance, a lawyer showed to Mr. Gregg his book with a retainer of three hundred dollars and explained, "The man who gave me that retainer came

in as a total stranger. He announced that he had been told that I was 'safe.' Then he stated that he expected to operate as a 'second story' man in East Cleveland, and wanted to retain my professional services in advance. If he was caught within three weeks, it was my duty to handle his case. If I was not called upon in that time, the money was mine without any further obligation. Now what can you do about it? I don't know that the man was a house-breaker. I only know he said he was one. You can't do anything to me, because you are unable to prove that the man who retained me actually stole anything. I never saw him again, and you can't find him. Even if you could, he would not talk. So there you are."

Dean Pound and his fellow workers have been going through the records to locate friction and lost motion in the judicial machine. How far they will go in running down individual offenders who have been tampering with the machinery is a matter of conjecture. Including all city and county officials, relations and parasites, they must deal with a small army of fifteen or twenty thousand men and women who are bound together by a common love for their jobs, party fealty, and fear of the "higher ups." While the investigators have no power to compel the attendance of witnesses or to examine them under oath, they can demand the official records.

Civic forces are being massed in the Civic Welfare Council to carry out any recommendation that the investigators may make. The State legislature is in session, and several lawmakers are pushing bills to make it harder for habitual criminals to get out of penal institutions after serving a few years, and to take up "lost motion" at other points.

Investigations are expensive and necessary from a governmental point of view, but no permanent reforms can be looked for until men's hearts are changed and they are brought into right relation to God.

CAUSES OF THE REVIVAL IN KOREA

IN SPITE of persecution—perchance in part because of it—Christianity continues to progress in Korea. In this number of the REVIEW a missionary describes the wonderful forward movement in the Presbyterian churches. Other missions also report a decided awakening of interest in Christianity or at least a general eagerness to hear the Gospel message. The *Korean Mission Field* contains the following encouraging statement:

"Last summer reports of great meetings in Pyeng Yang, with something like one thousand 'decisions' sounded like a dream or fairy tale to those in the extreme south of the peninsula. But last fall we went from church to church and saw gathered crowds numbering from one-third to four and five times the usual congregation; and noted representatives of the best classes,—the wealthy, the old Chi-

nese scholar or the modern school teacher, substantial citizens or progressive young men and school boys.

"In Pukyo—a large and important center where we have never been able to get a foothold—a near-by church rented a large tile-roofed building and packed it to overflowing three or four nights—in fact almost half the crowd could not get in, and the leading citizens of the community were there long before time to begin. On the third night, when decisions were called for by passing slips of paper—30 men, 30 schoolboys and 30 women, a total of ninety, gave in their names as wanting to 'believe.'

"In another village an uneducated but zealous brother began gathering congregations three months ago, and today they have a congregation of from sixty to eighty in a building for which they have paid yen 90, with more borrowed on the best land mortgages and the seals of a dozen substantial citizens of the village.

"A third village was visited by a native preaching band, and the wealthiest and most prominent citizen, with four or five others, decided to accept Christ and has been attending a near by church ever since. Several other villages report similar results and churches that had almost been abandoned as dead are reported as flourishing. Christians that have been expelled from the roll are returning and preaching with an amazing zeal."

The cause of this mass movement seems to be the desire of the Koreans for some power and comfort that must be found in some source outside of themselves and their Japanese rulers. The first tide toward the Christian Church seems to have come many years ago from a desire for knowledge and a sense of poverty; the second mass movement came in 1907 largely from a hope for freedom from Japan's domination by closer union with foreign Christians. When this political hope failed to be fulfilled there was a falling away. Today the religious awakening seems to be due to a sense of spiritual need, and a conviction that the great desideratum and hope for betterment is a closer fellowship with God. The Koreans see in Christians an element of courage and power that is lacking in others. Christian standards are recognized as right and Christian education produces strong, patriotic, useful men and women.

The Koreans are realizing more and more that while the missionaries will not promote political agitation or endorse rebellion against constituted authority, nevertheless Christian teachings foster the spirit of liberty and enlightenment, and give power to the weak.

STUDENT WORK IN AUSTRIA

BEFORE the war the Austro-Hungarian empire had a population of about forty-five million. Now Austria has only about six million people, half of whom live in and near Vienna. The Austrians believe that their only hope of survival is to become a province of Germany, otherwise they believe that economic ruin will overtake them. There are three principal political parties: (1). The German National party which is anti-Semitic and has as its main object union with Germany. It is not monarchical, but favors a republican form of government. (2) The Clerical Christlich Soziale party, which is monarchical and against political union with Germany. This party was in favor of the war whereas the German National party was opposed to the war. This is also anti-Semitic. (3) The Social Democratic party, which favors union with Germany and a republican form of government. Politically its members have the same platform as the independent Social Democrats of Germany. Both this party and the German National party are anti-clerical, though not anti-Christian. The largest are the second and third parties which take turns in the government. At present the clerical party is in power. The German National party is strongest in the provincial towns. The clerical party has its strength among the peasants, while the Social Democrats are found chiefly in Vienna and other industrial centers.

In the universities the same three parties exist, but the strongest is the German National party. Jewish students have also a party in the universities. In the University of Vienna there are 11,000 students, half of whom are Jews. The higher institutions of learning enroll 21,000 students in Vienna, of whom about 5,000 are foreign students.

Recently Robert P. Wilder, the secretary of the Student Volunteer Movement of North America, has been conducting meetings for students in Central Europe. The Y. M. C. A. placed a hostel at the disposal of the Christian Student Union of Vienna which has about 200 students in touch with it. The secretary of the Student Christian Union has secured the names of 200 students who expressed their interest in the Christian Student Movement and hopes that most of them may enter Bible groups.

There is a great need for student relief. A daily breakfast is being served to 6,500 students of whom 3,900 are in Vienna; also 600 are receiving evening meals. It is said that eighty per cent of the students in Austria have an income below the existence minimum. During the past winter sixty per cent could not study in their lodgings because of neither light nor heat.

Mr. Wilder also attended a leaders' conference in Sonntagberg where there were forty delegates from Greece, Jugo-Slavia, Bul-

garia, Roumania, Hungary, Czecho-Slovakia, Poland and Austria, including also a few speakers from Switzerland, England and America. There were discussions on such topics as ethical problems, relation to the Church, personal work and prayer, finance, social service in connection with Y. M. C. A. and Y. W. C. A. hostels; and Bible study. Already there are evidences of the far-reaching effects of this conference which might be repeated each year in order to win students to Christ and train them for service as leaders and for the healing of the nations.

PROGRESS IN DUTCH MISSIONS

THERE are about two million Roman Catholics in the Netherlands. They are represented in foreign mission fields, principally in the Dutch East Indies, by 2,300 workers, 1,000 of them women. In America for twenty-five million Protestant church members the same proportion of missionaries ($1\frac{1}{2}$ per thousand) would mean an army of 28,050 American foreign missionaries in place of 11,000.

Holland Catholics are not less zealous in home mission efforts, for the Dominicans are at present holding "missions" in many places to acquaint the nominal Protestants and others with Catholicism. Many places in Dutch political life are occupied by Roman Catholics, including the Premier, the speaker of the Second Chamber and members of the State Council and the higher courts. The slogan of some of the most zealous "Ultramontanes" is to bring the Netherlands once more under the Papacy. Orthodox Protestants of Holland should become more zealous in their evangelistic labors, for there seems to be no Protestant Home Mission organization of national scope. This work is left to local societies, so that comity and cooperation are unknown. Even the evangelical national Church has been unable to amalgamate their various "societies," although they have a union Training School near Leyden. Four different societies have adopted the *Nederlandsch Zendingsblad* as their organ. Another encouraging sign in the direction of cooperation is the fact that last year at Modjo Warno, Java, a conference was held of all the orthodox Protestant workers engaged in mission work on that island. Matters of common interest were discussed in a fraternal manner, such as the organization of the native churches, exchange of church letters and the maintaining of the mission schools. Recent legislation of the Dutch Parliament has placed the schools maintained by Roman Catholics and orthodox Protestants on a parity with the public schools. As a result, mission schools in Dutch possessions receive subsidies, but Missions find it a burden to increase their income sufficiently to meet the demands of the government as to equipment, buildings and salaries.

Dutch giving for missionary purposes is not up to the level of American Christianity. Among the "gifts" for missions we not only read of half-penny contributions but also of donations of canceled postage stamps and old tea-lead. One of the smaller missionary monthlies is still called "*Het Penningske*," and calls for contributions of *one cent per week* (about one-fifth of an American cent). Fortunately things are changing in the missionary activities of the Reformed Churches of the Netherlands.

THE JEWS IN NEW PALESTINE

ZIONISTS estimate that the Jews are returning to Palestine at the rate of 60,000 a year. Rev. S. B. Rohold, formerly of Toronto and now of Haifa, Mount Carmel, Palestine, writes that eight hundred Zionists "*Halutzim*" or Pioneers, arrived in one week. The place seems filled with these young men and women. They are idealists, many of them being highly educated, university graduates, doctors of law and philosophy. They are working in Palestine as common laborers, at four shillings a day, building new highways, breaking stones, sleeping in the fields at night—all for love of Zion. The leaders estimate that fifty per cent of these *Halutzim* will die of hardship and disease, but they are ready to make the sacrifice. They are singing again the songs of Zion and are learning again to use the Hebrew tongue.

These young Jews are open to the Gospel message, for they are looking toward the future. The British Jews Society has opened a "Mount Carmel Bible School" where English, Arabic and Hebrew are taught. The school is located near the reputed "Grotto of Elijah," and is the center for evangelistic work. Bible training and tract distribution. Haifa is proving to be, says Mr. Rohold, an ideal center for Christian work for Hebrews. The question is: if these young Hebrews are idealists, can a Christian missionary reach them? There is a great opportunity if missionaries do not meddle with politics, or take sides in the disputes of the different communities. The Zionists are not bigots, and not materialists, but they are possessed with a spiritual longing and an open mind. They have lost faith in the old rabbinical traditions, but they have not lost respect for things sacred, as is the case with young British and American Jews.

The country is empty of Hebrew literature. The New Testament is welcomed, and they gladly pay for a copy. This gives a living point of contact with the Zionist-*Halutzim*.

Besides the fine Bible School on the slope of Mount Carmel there is a reading room in the heart of the old city of Haifa. Here come all classes of people as well as all nationalities, and engage in interesting discussions on the Messiahship of Jesus Christ.

The Government recognizes three official languages: English, Arabic and Hebrew. All notices, proclamations and ordinances are printed in these three languages. In the courts all three are used. None of the Halutzim will speak any language but Hebrew. They seem to despise Yiddish, but wish to know English and Arabic. The Bible is the only textbook in the school. The assistant is a gifted man, a native Christian, and has been asked to teach in one of the leading Jewish schools, although he is known to be a Christian missionary.

The medical work will prove a great boon to the poor people, especially the women and children. The great need is for a Christian nurse. Visits will be made from time to time to the neighboring colonies, villages and small cities, with particular attention to the Halutzim who are working on the road making.

The lot of the Jew who returns to his own land is not an easy one. In addition to poverty and hard work he meets persecution from Moslems and Christians who oppose his return. Some of the inhabitants have taken to wearing crosses and painting the symbol on their doors in order that they might not be mistaken for Hebrews. So bitter has been the opposition that following the fatal affray between Jews and Arabs in Jaffa immigration was temporarily suspended.

There is a deep seated antagonism on the part of the Arabs to any effort to realize the hopes of Zionism. The third Arab Palestine Congress, held at Haifa, sent a protest to the British Government against making Palestine a Jewish national home. In reply, Sir Herbert Samuel has issued a statement to the effect that it is not the British intention to create a Jewish commonwealth in Palestine, but only to open the land to those who seek there a home and a refuge. This declaration has caused some dismay in Zionist circles, and there is a split in the Zionist camp between those who wish to make Palestine a national home and those who only seek to unite and help Jews, irrespective of their abode. In the meantime, in spite of the antagonisms and the scheming of men, the plans of God are being worked out.

MODERN MOVEMENTS AMONG HINDU WOMEN

INDIA, the land of child marriage, of enforced widowhood, of the purdah, of the degraded temple devotees, of the suttee—this land is witnessing an awakening of womanhood to larger privileges and responsibilities. Mrs. L. P. Larson read a paper at a recent meeting of the Bangalore Missionary Conference in which she mentioned seven Hindu women's associations in Bombay, four in Bangalore and many in other cities. A few years ago a deputation of Indian women called on the viceroy to ask for educational facilities for girls equal to those provided for boys. There are today many women leaders who are graduates of universities and are masters of

both English and the vernacular, as well as others who know only their native tongue. There are Hindus, Parsis, Moslems, Christians and Jews, but as a rule the Parsis and Christians are the best educated and are the forward moving spirits in reforms. The widow of Justice Ranade of Bombay, is doing much to improve the condition of her less fortunate sisters.

The Poona Seva Sadan society is one of the most successful of Hindu women's organizations. The objects of the society are:

To educate women by means of regular classes and institutions started to impart instruction of a religious, literary, scientific, medical and industrial character, and to teach them the principles of first aid, hygiene, sanitation and domestic economy.

To widen the range of women's knowledge by means of starting libraries, organizing lectures, issuing publications, books, magazines, etc., etc., and by undertaking tours, excursions and other popular methods of education.

To enable women to participate intelligently in all domestic, social and national responsibilities, and to inculcate in their minds principles of self-reliance and mutual helpfulness.

To train women to render, in a patriotic spirit, educational and philanthropic service to the motherland, i. e. their brothers and sisters, especially in backward areas, and also especially on occasions of wide-spread public calamities.

To help in the promotion of national work, in all these and similar ways, for the social, material and educational uplift of Indian women.

Further, "The Society, as a body, shall keep itself aloof from all political, religious and sectional controversies and shall carry on its work, which is mainly educational, social, charitable, etc., etc., on strictly law abiding and non-sectarian lines; so as to faithfully follow its mottoes, which are: "*One at core, if not in creed,*" and "*Life is a trust for loving and self-sacrificing service.*"

This work of the Poona women includes hostels for girls and widows with classes suited to their needs; as well as for married women. Though many classes are represented, Brahmans predominate and all have Brahman food and observe the ordinary home life of Brahmans. Nearly 900 women are regularly taught, many of them wholly at the expense of the school.

There is great need for more Christian work among the women of India to prevent the leadership from falling into the hands of those who are modern but who have not Christian motives and standards. Few women missionaries come into contact with the better educated and the higher caste Hindu women in their homes. There is therefore need for the best type of education, through Christian schools and colleges, for those women who seek the training that will fit them for leadership.



WOMEN SORTING TEA IN A JAPANESE TEA HOUSE

Christianity's Impression on Japan

REV. D. B. SCHNEDER, D.D., SENDAI, JAPAN

For thirty-three years a Missionary of the Reformed Church in the United States and
President of the North Japan College

JAPAN has by this time become a strong and virile nation. She has a stable and efficient government, an able judiciary, and an excellent police system. Life and property are as safe as in America. She has a fine educational system that effectively reaches 98 per cent of her children of school age, and places facilities for the various forms of vocational and other higher education up to university grade, within reach of a large proportion of her young people who are able to avail themselves of it. Japan is rapidly becoming one of the most literate nations of the world. Her postal, telegraph, railroad and other means of communication are well developed, her industries are growing by leaps and bounds, and her commerce now extends over the whole world. Japan was also one of the five great powers that surrounded the Peace Table at Paris.

What impression is Christianity making upon this rising nation? Christian missionary work has now been carried on in Japan for over half a century; what results are there to show for it, and what are the prospects of the ultimate success of Christianity in this leading

nation of the Orient? It is one of the largest questions of modern history. Not since her entrance into the Roman Empire in the fourth century has Christianity faced any one proposition so great as this.

In the first place, Christianity has grown up with modern Japan and has become extensively interwoven with her very life.

In Japan's modern *political life* Christianity has been a distinct factor. Marquis Okuma, one of the most prominent of the makers of the modern political history of Japan, was a pupil of the famous missionary Verbeck, and his intimate friend. The making of Sunday the official weekly holiday, which is making such a vast difference in the history of Japan, was brought about by Christian influence. When the question of putting into the constitution of the land a guarantee of religious liberty hung in the balance, the efforts of a number of Christian men, Japanese and others, turned the scale. In the national House of Representatives during the thirty years of its existence there have always been from ten to fifteen Christian men, and they have always been prominent. The first speaker, Mr. Nakajima, was a Christian, baptized by Dr. J. P. Moore of our Reformed Mission. Two other Christian men, Kataoka and Shimada, have been speakers, the former elected four successive times, and greatly esteemed. Some men, like Shimada, Nemoto and Ebara have been members continuously from the very beginning. Shimada has stood as the great champion of liberal and progressive ideas in government, of every form of social reform and amelioration, and, in recent months of the League of Nations Covenant. Nemoto during all these years has been fighting intemperance and social immorality, and by sheer persistence has succeeded in having important legislation placed upon the statute books. Ebara, long a member of the lower house, was elevated several years ago by direct nomination by the emperor to the House of Peers. This simple, straightforward, fearless Christian old man has stood consistently for the best things. I once spoke about him to a Sendai member of Parliament, himself a Buddhist who belongs to the same party, and he said, "Oh yes, we of my party all respect him; he is like a pastor to us."

Again, in Japan's *educational history* Christianity has played its part. Many of the early educational ideas, ideals and aspirations of the nation were inspired by the great missionaries of that time, such as Verbeck, Brown and Hepburn. Verbeck helped to plan the institution out of which the present great imperial university has grown, and was a professor in it. A great Christian educator from America, David Murray, was specially employed by the government to be the expert assistant in planning the national educational system. The great Christian mission schools, like the Doshisha, the Meiji Gakuin and the Aoyama Gakuin, exerted a great influence upon the national education. Remarkably influential have the Christian girls' schools been. Up to about twenty years ago any education above the

elementary grade was considered unnecessary for girls. But largely through the results shown by the Christian girls' schools the government and people woke up to the value of higher education for women, and now in every province throughout the empire there are from one to five schools for the higher education of girls. At the commencement of one of the Christian girls' schools in Sendai a governor said some years ago, "You have shown us the way. By your excellent schools you have revealed to us the benefit that our homes and our nation will derive from the higher education of our girls, and now we too are establishing higher schools for our girls."

In *social reform and philanthropic activity* Christianity has been by far the dominant factor in modern Japan. There is much of this kind of work in Japan now, but the leadership in it all has been practically all Christian. The temperance movement, the opposition to licensed prostitution, rescue work among fallen women, orphanages, homes for discharged prisoners, leper asylums, and relief measures in times of famine, flood or earthquake disaster have all been started by Christians and are still mainly led and sustained by them. Many of the works of philanthropy are now being imitated by the Buddhists, and still more the central government and provincial and municipal governments have begun to take up systematic relief and social welfare work on a large scale, but the people they look to mainly to carry out these measures are Christian men and women. In the bureau of eleemosynary work of the Department of Home Affairs in the government the majority of the leading officials are Christians, some of them like Tomioka, veterans in this kind of service.

In *literature*, finally, the influence of Christianity has also been undoubtedly profound. Some of the most famous writers like Tokutomi and Nitobe have been Christians and some of the most widely read novels like "Ichijiku" have been what may be called Christian novels. The reading of Tolstoi has been phenomenal, and the extent to which this has affected Japan's own output of literature cannot be estimated. The literature of the feudal age in Japan was permeated through and through with Buddhism; a high authority has said that the spirit of the literature of new Japan is predominantly Christian. Of course it must be recognized that the realistic, naturalistic literature of continental Europe has in recent years affected Japanese literature greatly, but that does not negate the fact that Christianity has supplanted Buddhism in Japanese literature and is today a very great influence.

CHRISTIANITY A REAL FACTOR.

In the second place, in the Japan of today Christianity is a great and real factor in the life of the nation. For example, in the city of Sendai, there are to be found Mr. Yabunchi, an official who ranks

with the governor, and who is a sincere, simple-hearted Christian, ever faithful to his church; Mr. Suzuki, who for twenty years has been editor of the largest newspaper in North Japan, and stands for Christian principles straight through; Prof. Majima, head of the department of chemistry in the Imperial University, and a scientist of the first rank, who is a humble, devout, earnest Christian. There are five Christian men on the staff of the Imperial University in Sendai and there are half a dozen physicians, several lawyers, some prominent business men, and there is a group of very influential Christian women, among them two wives of members of Parliament, who are making themselves decidedly felt in the life of the city. Some years ago there was appointed to Sendai a governor who had

been known to be hostile to Christianity, but in Sendai he has taken an attitude of friendliness, and even helpfulness to the Christian cause.



A SHINTO RELIGIOUS LEADER

In the capital city, Tokyo, there are strong Christian forces at work. There is, for example, the church of Rev. Mr. Uyemura, one of the leading Christian workers in Japan. That congregation of some seven or eight hundred members is as healthy, sincere and virile a congregation of Christian people as can be found anywhere. In its membership are included members of Parliament, prominent lawyers and physicians, university professors, wealthy merchants, and

many other people that go to make up an ideal church. Every Sunday the church is filled with a congregation of people listening eagerly to a simple Biblical sermon. Is such a church not a factor in the life of the great city? Or take the Council of Federated Churches. This is a body of leading pastors who not only deliberate about church affairs, but who fearlessly express themselves about national and international affairs. They are a factor that has to be reckoned with by government authorities. The Y. M. C. A. work and the work of the Salvation Army are making a distinct impression upon the life of the city. In the furtherance of principles of democracy and brotherhood strong Christian men are making themselves powerfully felt. In this respect the man now most conspicuous is Professor Yoshino of the Tokyo Imperial University, converted to Christianity some twenty years ago in Sendai through a Bible class for

government college students. There is probably no man in Japan today that has a wider hearing than he. He is concerned not only about national but also about international affairs. No other man's voice is so loved for a just and helpful attitude toward China and Korea, and so determined against militarism, aggression and oppression. There are many Christian men on the staffs of the daily newspapers of Tokyo, the managing editor of one of the largest ones being a former student of North Japan College.

The present Premier, Mr. Hara, was baptized a Christian when a youth, and the wife of the present minister of foreign affairs, Mrs. Uchida, is a graduate of a Christian girls' school and a very earnest Christian. The Japanese ambassador to the Court of St. James is a Christian. Much has been heard about the atrocities perpetrated by the Japanese authorities upon the Koreans, in the effort to put down their independence movement. Last year a new governor-general, Baron Saito, was appointed, with the idea that reforms should be made. On the evening before he left for his new post he at his own request had an hour's conference with a Japan missionary, and in Korea after that he had frequent conferences with Korean missionaries, and although all abuses are not yet corrected, it is unanimously conceded that the new governor-general is sincerely doing his best to give the Koreans



DR. NITOBÉ—A CHRISTIAN RELIGIOUS LEADER

a good, humane government. And what is the secret of it? Is it not at least in part because he has a Christian wife, a graduate of a Christian girls' school? In all Japan's international relations Christians figure and have their influence.

The total number of baptized Christians in Japan, all told, is yet less than a quarter of a million, out of a population of sixty millions. But far beyond what would be indicated by mere numbers the influence of Christianity is profound and wide-spread. A prominent Tokyo pastor recently said that when once the number of Christians reaches one million it will dominate Japan.

This reassuring result is not due solely to the direct work of missions: Christian influences have been entering Japan in many ways—through intercourse with Christian nations, through the edu-

cation of Japanese young men in Christian countries, through the inflow of Christian literature, and in many other ways. Then in addition, quite early in the history of modern Japan, several groups of virile young samurai became Christian converts. One group sprang up in Kumamoto in the extreme southwest, through the Christian earnestness of a Captain James, a teacher of English in a government school. Another group originated in Yokohama under the influence of Dr. Brown of the Dutch Reformed Mission, and another group under the leadership of Dr. Clark, employed by the government for six months to start the agricultural college of Sapporo. From these groups came such Japanese Christian leaders as Kozaki, Ebina, Harada, Uyemura, Ibuka, Honda, Nitobe, Sato and a number of others. These men rather than the missionaries have been the conspicuous, able and virile leaders of Japanese Christianity during the past thirty years. It is a remarkable phenomenon in the history of missions.

For over thirty years now the Miyagi Girls' School has been giving Japanese girls a higher education, and at the same time transforming their lives. Practically all go out as Christian converts, but in addition to this their ideals of human life, their ideals of the home and of society at large, are made entirely new. These girls are now becoming scattered more and more especially over North Japan. Everywhere they are a new influence. Everywhere their children become raised in a new way. It is a remarkable work. Finally, the North Japan College, now having a history of thirty-four years and a student body of 625 young men, has been transforming young lives and instilling into them Christian principles and Christian ideals. There is now scarcely any place of importance in all North Japan where North Japan College graduates or former students can not be found, and everywhere, like the young women, they are a new leaven. In Tokyo also they are gradually rising into prominence. And in Korea, Manchuria, in China and in America they are found, everywhere living what they learned through the patient, systematic training of North Japan College.

What can be said of the Reformed Church work can be said of the other missionary work that is going on in this rising empire of the East. Christianity will triumph in Japan. "Other foundations can no man lay." It is the one way of salvation for Japan. This is not only the conviction of the missionaries; it is also the firm conviction of the Japanese Christians, and it is for this reason that many of them work so earnestly and feel so much responsibility. But more than this, many of the thinking people of Japan who are not Christians are coming to the same conclusion. Some years ago a man by the name of Tokonami was sent to America and Europe to study the moral foundations of these Western countries. After a careful study he returned to his country and reported that that which is at the

basis of all that is good in these countries is the Christian religion. The public addresses which he made and the book which he wrote made a profound impression upon the thought of Japan. Last fall two delegates that returned from the Labor Conference at Washington made a similar report. Japan has been trying various things. She has tried science; she has tried a revival of Confucianism and of Shintoism, and she has tried nationalism. But the thinking people of the nation are coming to realize more and more that all these things are foundations of sand, and that Japan needs Christ for the true development of her national life.

Finally, however, one thing must be remembered. The way of winning Japan for Christ is the way of the Cross. Japan must be shown the heart of Christ. A young girl of our Sendai Girls' School was ill with tuberculosis last spring. Her missionary teacher and friend visited her several times daily, disregarding the remonstrances of her fellow-laborers. For months this continued, but at last the girl died a death strangely happy because of the devotion of her missionary friend. She had seen the heart of Christ through her friend. There is a Japanese professor in the North Japan College who in addition to teaching his classes has three large group meetings of students each week, teaches a large Bible class every morning, teaches Christian morals in the post office school twice a month, teaches the Bible twice a month to two groups of Imperial University professors and students, has students and others coming to him constantly for personal conference, writes letters of encouragement to the Japanese evangelists in the field, and has written one of the best selling books for the Christian Literature Society of Japan. Some one said to him recently,

"Mr. K. you are burning yourself out."

"Oh, that's all right," he said; "if I burn myself out, that's all right."

That is the way, and it is worth while. We admired the noble devotion of those who went across the seas to stake their lives that war might come to an end and that the world might be safe for humanity. But the inbringing of Japan and the Orient into the Kingdom of God is a mightier enterprise even than that, more fraught with blessing to humanity. At the conclusion of Bishop Bashford's great book on China, written in the year 1918, he says, "Today we are in the welter of the great war; tomorrow will be the time of reconstruction; and the day after will be the struggle between the white and the yellow man. But if we of Christian America are faithful to the trust that is committed to us, if the work of Christian missions is pushed in Japan and China, as it can well be by highly favored America, that 'struggle' will be only a generous rivalry between the people of the Caucasian and Mongolian races in the great work of establishing God's Kingdom upon earth."

The Present Situation In Japan

BY REV. PAUL M. KANAMORI, TOKYO, JAPAN

Author of "The Three Hour Sermon," Etc.

MILITARISTIC Japan is opposed to Christianity. There are, however, many officers of the army and navy, as well as private soldiers, who are Christians. They are not persecuted, and often Christian officers hold positions of high trust in military circles. Japanese officials are not, as a rule, opposed to Christianity. In the last four years I have visited all parts of the country, holding meetings, usually in theatres, and always have had police protection and cooperation. The Minister of the Interior is my friend, and he at one time invited the principal representatives of three religions to confer with him as to the best solution of Japan's problems, moral and spiritual. Some officials of course are unfriendly to Christianity, but not the majority.

Forty years ago when I was a student, almost all the educated men of Japan were under the influence of such scientists as Herbert Spencer, John Stuart Mills and Darwin. Any student who was not familiar with Spencer's "First Principles", or Mills' "Economy" was not regarded as educated. Today the leaders of Japan, in the government or out of it, are under the influence of agnostics and materialists. A rush for wealth and worldly power is the natural result, and the effect on the spread of the Gospel is very damaging. For any man or any nation to have no higher ideal than to acquire wealth and attain material power means a one sided civilization, lacking entirely in spiritual discernment.

There is industrial unrest in Japan as in America, especially in commercial and manufacturing centers, but the Japanese, as a rule, are farmers so that the greatest power of the country lies in her agricultural interests. Although there is industrial unrest, and strikes are common, Japan is young in commercial enterprises and there is as yet not the extent of overcrowding in her cities such as exists in America and England. The rapidly increasing growth of commercial centers may help the progress of Christianity since it is easier to reach people when congregated in whole communities, than it is if they remained in remote villages, surrounded by heathen influences. It is difficult to say which is the better for the spread of Christianity—rest or unrest. If people are too restful, they become apathetic, but if they are at strife with each other and with their condition they are usually not open to Christian influences. If we work faithfully among these men and women of Japan we have confidence that our efforts will be rewarded.

Almost the whole country is under the influence of false religion. Constantly some new leader comes to the front, saying: "I am God," "I am Buddha," or "I am Christ," and gains a large following. Many win a reputation by healing the sick. A sect known as *Tenriko*, similar to Christian Science, was founded forty years ago by an ignorant woman, the wife of a farmer. This sect now has over 4,000,000 adherents, and four or five thousand churches. Every year they send out more than 600 missionaries. The Protestant Christians of Japan number about 100,000—a mere handful among the 60,000,000 population—one Christian to 599 non-Christians. But the factor that is really undermining Christian faith is destructive criticism, shaking faith in the Bible and Christ as the divine Saviour. Buddhism and all other false religions attack us from without and we can fight them squarely, but when destructive criticism comes into the Church, it is like an assault from within, and is most damaging. Destructive criticism makes worldly-minded and materialistic Christians.

FORCES HELPING CHRISTIANITY

The Japanese are eager for modern civilization and recognize Christianity as the real source of western progress. They reflect that if they are to secure the fruits of Christian civilization they must plant its roots in their country. On the other hand, however, Japanese observers see evil things in Europe and America. They see that Christian lands have many of the same abuses as their own country, especially in the great cities, and begin to doubt whether Christianity can do everything that is claimed for it. A Commission of Japanese statesmen, non-Christians, came to America to observe how far Christianity dominated the life of the nation. They saw everywhere worldliness, amusement places crowded on Sunday, while churches were almost empty. They saw oppression and misunderstanding and wrong doing in industrial, political and social life, and concluded that after all Christianity had not brought perfection. Being non-Christian, they found what they were looking for, and of course, their investigation was superficial.

Japanese leaders are disturbed as to the coming generation. Old men have Buddhism, Confucianism and Shintoism; but young men and young women have nothing to guide and strengthen them and they are going on the rocks. When I present the claims of Christianity to these leaders they say: "Christianity is crumbling in the lands where it once held sway. How then can we urge a decadent philosophy upon our wide-awake young men?" Thus many are maintaining that a nation can become civilized and powerful without Christ.

American racial prejudice and discrimination on the Pacific Coast is another great hindrance to the spread of Christianity. Many

Japanese statesmen have said that if America would only remove this racial discrimination it would have more influence for Christ than sending a thousand missionaries.

Many Japanese have a great consciousness of failure and a need for religion to enforce moral teaching, especially among the younger generation—not definitely for the Christian religion but for some religion if the people will accept it and observe its precepts. This is a powerful force operating for Christianity. The Japanese see that missionaries exert a helpful moral influence upon those who come in contact with them. My association with Dr. Pettie and his family as friends for more than thirty-five years has had a greater influence upon me than any book I ever read. One gets an intellectual impression of Christianity through books, but a *living idea* comes through such family life as is seen in a truly Christian home. Non-Christian Japanese look upon the work of Japanese Christians as helpful. They do not consider it a very important work, the number is so few, but no Japanese will go so far as to say this work is evil. Few great men are actively engaged in definite Christian work, and our influence is very limited. We cannot begin to talk of the influence of Christianity until at least one-tenth of the whole population is in the Church. If we can convert 6,000,000, we can then perhaps tell whether a Christian influence is being exerted.

NEED FOR MORE MISSIONARIES

A great harvest time is coming. For the past fifty years the missionary's work has been chiefly plowing and seed sowing. Now the harvest time is at hand, and at such a time we need more laborers than in the time of seed sowing. The reaping must be done quickly, lest the crops be destroyed by the winter rain and frost. It is a fatal mistake to think that Japan does not need more missionaries.

There is also a great need for Christian education and for Christian literature. Much can be done through literature, for the Japanese are a reading people. It is my ambition to reach 2,000,000 through the spoken Gospel message, but I hope to reach 18,000,000 through the printed message. The whole nation is now so receptive that one may go anywhere and preach Christ and find listeners. This is one of the great encouragements. In one Tokyo campaign out of 3061 decisions for Christ, more than 2000 were educated young men and women. This proportion was true in all parts of the country.

In answer to the question: "What is the chief obstacle to Christianity in Japan today?" I can only say that it is the same the world over—*Sin*. This is the real stumbling block. The Holy Spirit must first convict the Japanese of sin, then they can be influenced for Christ. It is not necessary to spend much effort on secondary things—**PREACH THE GOSPEL.**



A GATHERING OF CHRISTIANS IN NORTH KOREA

Christianity In Korea Today

BY REV. W. A. NOBLE, SEOUL, KOREA
Missionary of the Methodist Episcopal Church.

RECENTLY an unlettered, country preacher appeared in Seoul, the ancient capital of Korea, where literary culture and a social code are the iron standards by which sermonizers and other public speakers are judged. He knew nothing of the subtilities of rhetoric, but preached with such a sense of divine revelation that the old aristocratic families of Seoul gathered eagerly to listen. Soon one of the largest churches of the city was filled with an audience representing all classes, until finally it was necessary to move the pulpit to the door, so that crowds both within and without could hear. This marked the beginning of Korea's present revival.

This most remarkable religious awakening in a remarkable missionary land is notable in calling together the largest crowds, in attracting more extended interests, and in having greater practical results than any previous revival. That which swept over the country, into China and down into India in 1906-7 was tempestuous, and many of the scenes of early American revivals were repeated. Mental distress and physical agony were at times outstanding features

and during the services, men and women would often suddenly be overwhelmed with remorse and fall to the floor in a swoon. On recovery they would appear to be soundly converted. The present movement is no less soul-searching, but it is much quieter. An outstanding leader of the former religious awakening was a blind Korean; the leaders of the present revival are plain, humble men, whose only message comes from an inner vision. In a spirit of amazement

at their own new understanding of the Word, they are telling the story of Christ to multitudes.

Most of the results of the early movement were confined to the Christian communities, but the present awakening reaches large sections of the non-Christian people. A Korean leader writes that one Mission organized a special campaign among non-Christian villages. They began last fall, carrying a tent and stove from village to village. After erecting the tent and building a fire in the stove, the leaders would play the cornet and sing to collect a crowd, after which a sermon would be delivered. During a period of five months, over ten thousand believers were added to the Church. Where these new followers numbered one hundred or more a church has been erected, so that nearly one hundred churches were organized during that period.



WHERE SOME KOREANS WORSHIP
Wayside images of Korean Plague Destroyers
where offerings are made.

Last year one mission reported an addition to its church membership of twenty-five per cent. This advance in religious fervor and in church membership has occurred in the midst of deepest distress among the Korean people. Over large sections of the Christian Church most of the pastors were made political prisoners. Many of the leading laymen were also thrown into prison under suspicion of having promoted the Independence Movement. From one district, only two men reported at the Annual Conference. They received their appointments, and on returning to their work were arrested and thrown into prison. Concerning the situation following that date, the missionary in charge of the work writes as follows:

"Just as our city class and revival was to begin two of the three city pastors were arrested. That left one pastor and one missionary

for the class teaching, the afternoon meetings, and the night evangelistic services in five churches. Many said we would have to give up the meetings. At the first prayer service a small and very much discouraged group gathered. I gave a message that came to me in the night time as I thought over the situation. 'If we can get God's presence we can succeed without pastors or missionaries.' It was a meeting of power. Leaders were appointed for each church, laymen volunteered to do the preaching; preaching bands were organized and the result was the best class we have held, with well attended evening meetings; and over 700 seekers were enrolled. An unusually



WHERE CHRISTIAN KOREANS WORSHIP
A Korean family reading the Bible at home.

large percentage of these are still in attendance. At Samwha the regular evening attendance was over 500 and the daily study classes were attended by 150. The last day was the great day of the feast; and as Pastor Chang presented the call of God from Romans 12:1, nearly all present pledged themselves anew to the building of the Kingdom of God; and fourteen young men pledged themselves to the ministry if God and the church should so call them. Such was the spirit of the day that one said, 'this is the birthday of our work on the District!'

Of the members of some groups of churches we may say, "these are they who have come out of great tribulations."

Living in hovels, erected in the midst of the ashes of burned vil-

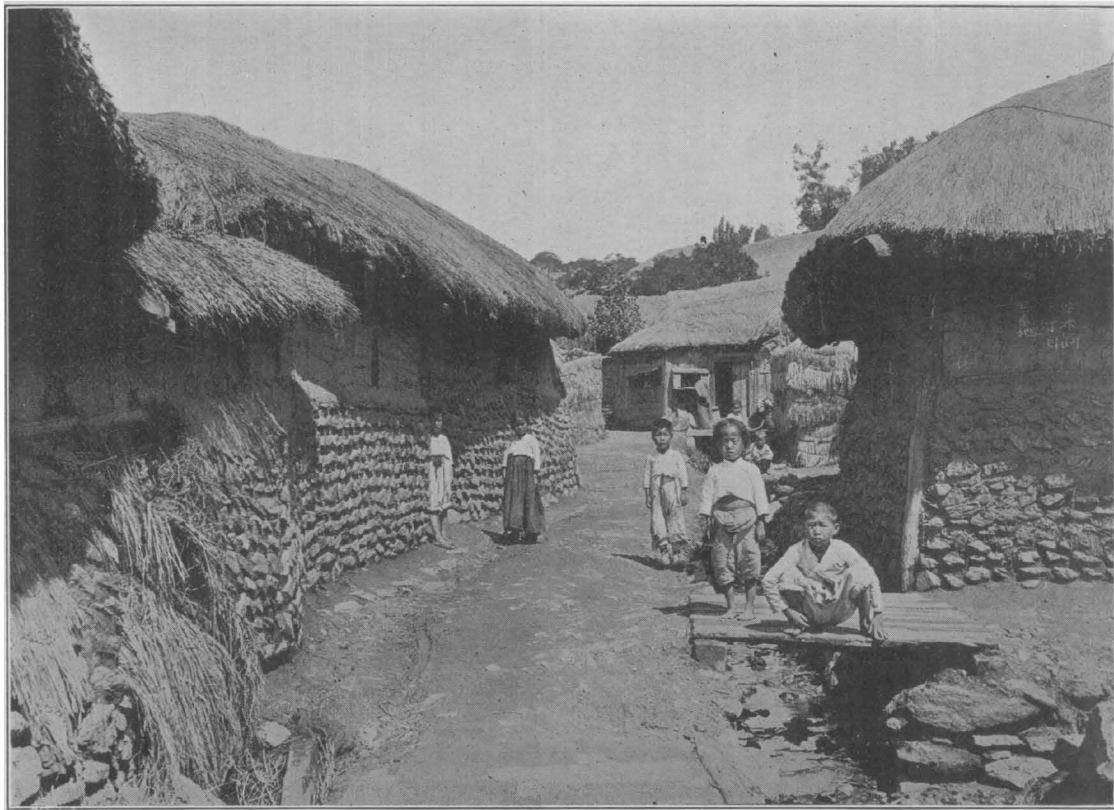
lages, and in spite of the anguish over lost members of their families who have met violent death, these men and women have kept the faith: and they are preaching the Gospel till the ranks are being speedily filled with others. A fine example of the spirit of these days was the case of a political prisoner, a student who was arrested for shouting for liberty. While waiting in solitary confinement, he felt the necessity of preaching the message of spiritual hope. As in many prisons in all history, a system of communication was invented and this young man sent out his gospel message into other cells; and before his release there were replies from over forty men saying as a result of those appeals they had given themselves for the service of Christ.

EDUCATIONAL SITUATION.

On the first day of April, the annual opening day of all schools in Korea, the campus of the Pai Chai High School in Seoul swarmed with young men eager to be enrolled in the freshman class. More than eleven hundred crowded the rooms of the buildings, anxiously interviewing teachers and other students, each asking the question: "Will there be a chance for me?" Of this number 300 were chosen, making a total enrolment of the institution of 734. Eight hundred were told there was room for no more. Many young men turned away with their faces bathed in tears and returned to their homes bitterly disappointed. The disappointment was shared not only by their immediate families but also by their whole home community. Such is the feeling toward Christian education in that land that Christian and non-Christian people of a village have the keenest interest in any boy who from among them is in attendance at one of our mission high schools; they refer to him as "our student." While Pai Chai was turning from its doors nearly four times the number of its freshman class for the want of room, other schools in all missions were having a similar experience.

At a meeting of pastors and teachers from two of our grade schools a short time ago in Seoul, the problem discussed was: "How can we keep these two schools going without funds from America?" The conference revealed the fact that these teachers were remaining at their post at a sacrifice of three fourths of their salary. They were undernourished and their families suffered for the lack of suitable food. Any one of these men could have gone out into the city and have earned more than a comfortable living. This situation had been going on for more than four years. The compelling ideas back of the sacrifice are loyalty to their faith and a determination to give the youth of Christian communities a chance. Their responsibility seemed especially insistent from the fact that the government provides educational privileges for only one in ten.

The Chosen Christian College in Seoul is the only Christian



WHERE CHRISTIANITY IS MAKING RAPID HEADWAY IN KOREA

A street in a Korean village. The houses are built of mud and sticks. The children lead a free and easy life. Many of these villages are becoming Christian.

institution of higher learning having the support of the several Mission Boards in Korea. To attend this institution is the consummation of the student's ambition. Many churches plan to send to America such graduate students as have the most promise for the completion of their education, even non-Christians joining with Christian families to furnish the necessary funds.

In the direct Bible study methods our system of education reaches down to the last man, woman and child in the home. They have the privilege of meeting for certain periods each year in class study. The courses of study reach upward to Central Classes, to the Normal Institute, the Bible Schools and finally to the Theological Seminary. The women end their course of study with the Bible School and the men pass from the Theological Seminary into the ministry. Into the ministry comes another class of men who graduate from the High School and College. The slogan in Korea today is, "*Educate the church membership.*"

Over twenty-five million pages of Christian literature were printed last year by the Christian Literature Society of Korea. This is suggestive of the hold that Christian literature has upon the Korean people.

The new spirit of Korea is shown by the launching of a magazine called, "*The New Woman*," edited by Christian women, graduates of "*Ewha*" College, Seoul.

The magazine carries a question department, is brightened by poems and has adopted the Western method of featuring a story. In an editorial the magazine says,

"For ages we have suffered and have been fettered by unbroken customs, so now we propose to lay aside these fetters and be free. . . . Men may call it revolt or rebellion: but for ages women have been treated like animals and have been under man's foot. Is this the result of righteousness and morality? The common idea is that man's character and physical development are superior and woman's inferior, hence everything is decided in man's favor. . . . So it is the purpose of this magazine to discourage immorality and to stand for high ideals and morals; to the end that women may have equal responsibilities, equal opportunities for work and equal amount of leisure."

This language used by an editor of a woman's magazine in America might cause little attention, but it makes the Oriental gasp with amazement. This spirit is the direct result of missionary work, and is an almost unbelievable advance over the days of missionary beginnings forty years ago.

Christian literature has already had a powerful influence on the Korean language. Biblical expressions and Christian phrases have become interwoven with the language so that the people in their daily conversations are paying tribute to the Christian faith. They are thus gradually becoming familiarized with the ethics and the great doctrines of the Christian religion.

Archibald McLean---A Beloved Disciple

BY REV. JOHN GRAFTON MCGAVRAN, M.A., INDIANAPOLIS, INDIANA

ARCHIBALD McLEAN'S ancestry may be traced back to the "McLeans of the Isles" whose habitat was off the west coast of Scotland. They were a rugged race, hard fighters, brief spoken, devoted friends, and mystics withal. His forebears from the Isles had settled in Prince Edward Island where, in the home of Malcolm and Alexandra McLean, Archibald was born on the twenty-sixth day of December, 1850.

The McLeans were of that staunch Presbyterian type from which so many Disciples have been drawn, and to which they owe so much of the best in their history. When about seventeen years of age, the young man, a carriage builder by trade, and some of his family united with the Disciples of Christ.

Archibald was one of a family of fourteen children. They all had to work for they seem to have had limited means. This must have been a great handicap in the matter of education. Notwithstanding difficulties he was able to graduate from Bethany College at the age of twenty-four and shortly after began his ministry as pastor of a suburban church. His early interest in missions is indicated by the fact that he, the pastor of a small country church, was one of those present at the organization of the Foreign Christian Missionary Society in 1875.

It was in connection with this missionary society, of which he was made the Executive Secretary in 1882, that he made his greatest contribution—greater perhaps than that of any other person—to the life of his own church. Dr. McLean was probably the most widely known Disciple and the one most largely responsible for bringing his communion into fraternal relations with all the other churches of Christ.

The Disciples had grown in numbers rapidly during the first half of the 19th century. The secret of that growth lay in their challenge to a divided Christendom to unite in order that the world might believe. The times were not ripe for union, but thousands joined their body—even although their plea did not seem to offer a practical solution of the problem. With considerable naivety they believed that this union could be accomplished by the repudiation of all creeds but the Bible and the abrogation of all authority outside that of the local church. These ideas led to the attempt to test all doctrine by the textual use of the Scriptures and all proposed church activities by the authority of the elders of the local congregation. Since they found no specific texts which mentioned the modern heathen world and no Scripture which authorized the organization of cooperating mission-

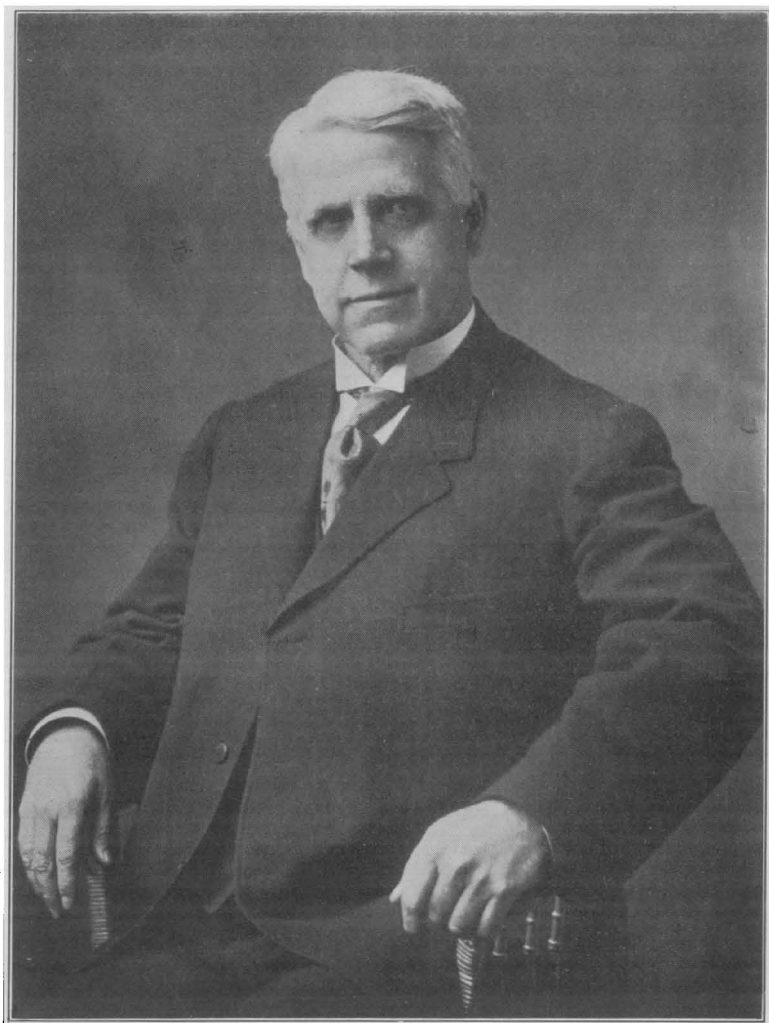
ary societies, there was considerable danger that the entire Disciple movement might become non-missionary if not anti-missionary. It was at this point that the young secretary, in company with many other men and women of like mind, accepted the challenge. If the great work of the Gospel was to be hindered and the Church perverted for want of Scriptural authority, he felt that that authority ought once more to be clearly set forth. In sermons, speeches, articles, books and in his prayers, he made the Bible the foundation of the missionary appeal. He was able to find missions in nearly every verse, and missionaries in almost every character of the whole Bible.* His appeal to the Word of God not only as warrant for missionary activity but as a final imperative was as keen as a flashing sword. His intensive study of the Old and New Testaments as missionary books was all that was needed to turn the current among the Disciples and they became an intensely missionary people.

Dr. McLean believed that people would respond to the missionary call if they knew the need and opportunity, and would work effectively if they knew more of the work already being done. He became a great student of the facts of missions and acquired a remarkable knowledge of the history of the Church. It is doubtful whether there is any important reference, in the published literature of the Church, bearing on missions, or the name of any authentically known missionary, from the time of the apostles to the beginning of modern missions, with which he was not familiar. He constantly drew lessons from the experience of other missionary societies. No missionary was ever rebuffed by him for suggesting that some other society or mission did things in a better way.

During the years 1889-1891, without relinquishing his secretaryship of the Foreign Christian Missionary Society, he accepted the presidency of Bethany College, his Alma Mater, a work for which he was eminently fitted. He was that rare combination—an educator of the highest type and an executive who commanded the confidence of men of affairs. There had been a budget of \$7,000 when he began his work as secretary and the first missionaries had been sent out that year. When Dr. McLean took up the college presidency the society had missions in India, China, Japan, Turkey and several other countries. For two years he spent the five days at the college in administration and teaching and missionary correspondence, and gave his week ends and holidays to the mission office in Cincinnati. He found, however, that he must decide between the call of the college cloister and the call of the missionary forum and chose the latter as his greatest field of service.

The missionary and benevolent work of the Disciples was organized under many independent societies, but Dr. McLean felt that until his own church could become an example of union and cooperation,

* See "Where the Book Speaks," by A. McLean.



ARCHIBALD McLEAN—LATE PRESIDENT OF THE UNITED CHRISTIAN MISSIONARY SOCIETY

her message to the world on the subject of Christian union could not be fully effective. So for years he endeavored to promote cooperative movements which finally resulted in the formation of the United Christian Missionary Society. Dr. McLean also insisted that throughout the entire organization—missions, benevolences, church building and administration,—the women of the church should have equal representation with the men in personnel and in votes.

He was in an unusual way a man of prayer. He kept a list of the

missionaries of the United Christian Missionary Society and knew all the children's names. This list contained 281 names, not counting the children, and he prayed daily for each one by name, remembering their circumstances and needs. He had also a long list of families, and of preachers and secretaries of other Boards whom he kept in remembrance. This prayer life was not known to many and one often wondered how he could manage it in the midst of his regular work.

Dr. McLean was a man of very simple, almost ascetic habits. His rooms were plainly furnished. Books lined the walls, covered the tables, and sometimes even the floor. He would gladly sleep on the floor in another room in order to give his own bed to a guest,—leaving the impression that he had another equally comfortable bed. At one time he arose early to polish the shoes of a visiting Student Volunteer Secretary—as a service of large hearted hospitality. He gave largely of his income to build chapels and schools on the mission field and probably did not make personal use of more than 25 per cent of his salary as secretary.

He had a wonderful way with children. He was very “Scotch” at times and his manner appeared somewhat gruff to many, but little children seemed to understand him and the kindly smiling eyes. Directly or indirectly he put a missionary purpose into the minds of thousands of boys and girls who are now men and women of affairs. This man whose life seemed very lonely at times, with neither wife nor child, found children everywhere loving him.

He traveled extensively, visiting all the stations of the Disciples in the mission field except those on the Congo and in Tibet. He was a frequent and able contributor to the press, and was the author of several books of permanent value. “Where the Book Speaks,” “Epoch Makers of Modern Missions,” and his last book “The Primacy of the Missionary” are perhaps the most notable.

The first missionaries of his church went to the foreign field the year he became secretary and at the time of his death the Disciples had 281 missions in ten foreign countries.

The most outstanding characteristics of Archibald McLean are his abiding faith in the purpose and power of God to redeem the world and to make His Kingdom prevail, his passion for the facts of missionary history, his belief in the value of prayer, his Catholicity of spirit and his elimination of self. A great religious denomination whose members are not favorably disposed toward bishops knew him as “the Bishop” and recognize his influence as the most formative and fruitful in his generation—possibly in their history.

Christ's Program at Clifton Springs

THE ANNUAL MEETING OF THE INTERNATIONAL MISSIONARY UNION

Reported by HENRIETTA M. HYSLOP

THE thirty-eighth annual meeting of the International Missionary Union was held at Clifton Springs, New York, June 1 to 5, with about one hundred missionaries, on furlough, retired or under appointment, in attendance as guests of the Clifton Springs Sanitarium. The general theme of the Conference was: "The Adequacy of Christ's Program for the Present World Emergency." The frequent emphasis on the importance of the spiritual life of the missionary, and the loyalty of all to the authority of the Bible, were outstanding impressions of the Conference. Denominational distinctions were laid aside in stressing the fact that the missionary enterprise is no human undertaking, but the working out of a divine plan.

The opening address given by Rev. J. H. Franklin, D.D., Foreign Secretary of the American Baptist Foreign Mission Society is found on another page.

Sectional conferences were held each morning to consider different phases of the missionary problem:—administration, education, evangelism, women's work, literary work, philanthropy, medical work, colportage and publicity. General discussions followed, and the sessions closed with a half hour devotional period. The evenings were given to swift surveys of the problem, first by countries, next by activities and finally by lantern slides and motion pictures. The annual sermon was preached on Sunday morning by Rev. A. B. Winchester, D.D., pastor of Knox Memorial Presbyterian Church, Toronto. At the closing session on Sunday evening, thirty-three missionaries were introduced who expect to leave for their fields during the coming year. The following is a brief summary of the findings of the various sectional conferences:

MISSIONARY ADMINISTRATION

Dr. L. B. Wolf, of the United Lutheran Board of Foreign Missions, led this discussion as to (a) the relation of the missionary to the native church and (b) the status of the native church in matters of self-government. The following facts were presented:

In India in 1904, a union of seven different Presbyterian mission churches formed what is called the Presbyterian Church of India. Neither the Church in America nor the Mission Board dictates to this Church in any way. They have their own confession of faith, and control is vested in a joint committee with an equal number of Indians and missionaries. The Indians are expected to contribute one-fifth of the money needed. The Free Baptists maintain a mis-

sion in Bengal controlled by a committee of nine, of which eight are Indians and only one a missionary. The Lutheran mission retains control of funds devoted to hospitals, higher schools and seminaries, but their policy is for the Mission to decrease, and the Indian Church to increase. In Persia the control is in the hands of a committee of twelve, elected by the native church. No distinction is made between foreign and native. The Japanese are being allowed increased authority in the expenditure of mission funds and in Korea, the missions supply some financial aid, but most of the churches are self-supporting. Dr. Samuel Gurney, speaking for Rhodesia, said that the Africans are very slow to accept responsibility.

EDUCATION IN THE MISSION FIELD

This discussion was led by Dr. Frank H. Sanders, Secretary of the Board of Missionary Preparation. An adequate educational program for the foreign field comprises (1) the education of the women; (2) the provision of well-equipped, model schools to serve as standards for other schools; (3) emphasis on agricultural and industrial work in order to lift the economic status of the people and (4) the development of adequate native leadership. These needs will be met as rapidly as the missionaries themselves will adopt cooperative plans. Agricultural and industrial work is most adaptable to co-operative effort, and there is a growing tendency on the field to put through schemes of educational advance, and to demand proper educational supervision. In China, the theological schools have shown a better spirit of cooperation than the medical or academic schools. Raising the economic scale of the people is recognized as the basis for improving religious conditions, but spiritual effort must not wait for this. There is the danger that parasites will be created unless native leadership is cultivated. Governments must be taught as well as people.

EVANGELISM

The discussion of the question: "How can Christ be presented in a way to compel attention and lead to definite decision?" centered around four principal points:—(1) The missionary must *live* Christ. During the war, the Y. M. C. A. in India was given permission to work among Indian troops only on condition that they did not try to propagate Christianity. After twenty-four hours of prayer, they decided to accept the opportunity, and for two years, although forbidden to speak His name, they *lived* Christ. This led to inquiry on the part of men who had returned to their villages, and many conversions were reported.

(2) The necessity of working *through* the native. Non-Christian lands must be led to Christ through the indigenous Church. The missionary's part is to train leaders, and to keep the fire of devotion burning in native Christian hearts.



THE MEMBERS OF THE INTERNATIONAL MISSIONARY UNION AT CLIFTON SPRINGS, NEW YORK, JUNE 1-5, 1921.

(3) The value of evangelistic campaigns, when all workers lay aside their regular program and unite in presenting the claims of Christ. Native Christians who can read teach selected portions to the illiterate, and they in turn teach others who go out in bands to the villages, telling the Message they have learned. This trains the native in soul-winning work.

(4) Music as an evangelistic agency. Mr. H. A. Popley's work in South India was commended. Africa's need of Christian lyrics was emphasized.

LITERARY WORK

The most important literary tasks on the field today are (1) the preparation of suitable Christian literature, including a Christian news sheet, relating the Christian community with the outside world; (2) the revision of the Bible, so that it may ever represent the best attainable vernacular version; (3) the provision of adequate Biblical helps for the interpretation of the Scriptures and (4) historical and other educational books.

The indebtedness of the missionary forces to the organized Bible and tract societies was acknowledged. The need for a wholesome literature of an interesting type was referred to, and for this capable native writers must be brought to the front. It was urged that at least one worker in each mission be set apart to develop a literary program. The oriental mind responds very quickly to devotional literature.

PHILANTHROPY

This form of mission work is the most concrete and convincing manifestation of the spirit of Christ. Famines in various lands, and epidemics, such as that of influenza in 1918, offer opportunity for demonstrating practical Christianity. The work for lepers in far eastern countries is one of the most Christlike and encouraging. The development of different phases of industrial work makes efficiency in mission administration possible.

WOMEN'S WORK

The whole missionary problem resolves itself into the degree of consecration of the missionary. The question: "What new lines of work are possible for women?" turned the discussion aside from distinctively women's work to the relation of the new industrial and educational schemes to mission policy. There is a present tendency to exalt the intellectual and pass lightly over the spiritual. Experts in America who make up the Commissions now studying the foreign field would probably never have thought of certain methods, if the plain missionary had not first discovered them. Commissions are helpful in so far as they give a comprehensive, bird's eye view of the whole field, which the busy missionary cannot get. To *bring Christ*

to the people must be the primary aim. All other things are by-products. Hospitals and schools offer the greatest possibilities. The transformation of a child builds for the future more effectively than the winning of a grandmother of eighty. Not only is this true, but the child wins the mother and the grandmother more easily than can the missionary.

MEDICAL WORK

Reports from medical missionaries show that there is an ever broadening opportunity in this field. It was thought impossible for America and Canada to provide adequate medical help for the heathen world, and because of this it was urged that mission Boards do their utmost to train a sufficient number of local doctors and nurses to carry forward this great work. Nurses are being trained to do minor surgery. Ludhiana College for Women has accomplished the most of any single institution, but the Government seizes as many as possible of the graduates, to put them in charge of government hospitals at a large salary; so that it is difficult to secure them for mission work. They exert an unmeasured influence, however, in any position. It is imperative to educate the people as a whole to an understanding of keeping themselves well.

Dr. Lewis Scudder, of South India, corrected the impression that not much is left to be done in India along medical lines. The Government is doing a vast amount, but 90% of India's population is still out of reach of medical aid. Tuberculosis is a very serious problem in India, though little recognized. Missions have done almost nothing to combat it.

Conditions in Rhodesia are exceptional. The heathen there are not crying for medical help, since they attribute all disease to evil spirits who must be propitiated before a cure can be expected. The native fears to move to another locality, lest he put himself at the mercy of alien spirits. He fears contact with other sick persons, lest the spirit influence be complicated. Regular hospital work cannot therefore be carried on successfully in Rhodesia. Until this superstition can be broken down, the sick must be sheltered in individual huts.

A great deal of prejudice exists in some lands against the white doctor. Many go as adventurers, and the missionary must live down this feeling of distrust. Medical missions, in the last analysis, will fail unless the native is made to understand the purpose of it.

COLPORTEGE

The colporteur was considered from the following angles: (1) His stock—what it should include; the Bible to be supplemented by hymn books, periodicals (not exclusively religious), pictures and Scripture mottoes. (2) His training and motive. His methods must be scrupulously honest, and his character deeply spiritual.

Book stores may be the depots for the products of industrial schools; in addition to literature they may sell stamps, or such commodities as are consistent with the needs of the community. The management of book stores should be in the hands of the natives, under the general direction of the colporteur. Reading rooms and free circulating libraries are helpful adjuncts of this work. The surplus Material Department of the World's Sunday-School Association, with headquarters at One Madison Avenue, New York City, undertakes to interest the home church in forwarding periodicals, books and Sunday-school helps to all parts of the world field.

PUBLICITY

Newspaper evangelism, by buying space in non-Christian papers to spread the Gospel, was heartily endorsed. Rev. Albertus Pieters has asked the Reformed Church Board for \$40,000 for this purpose in Japan, where the reading public numbers about the same as in the United States. The larger use of the Post Office in all lands for the dissemination of Gospel literature was advocated. The type of missionary addresses in the homeland was also discussed. It was thought that statistics should be sparingly used, and illustration more freely.

POWER

The general discussions held on each morning of the Conference brought out many helpful suggestions. Mr. David McConaughy led the discussion on "Enlisting *Life Power, Money Power*, and back of both, *Prayer Power*."

The missionary ranks may be reenforced by sending representatives home from the field; by interesting boys and girls of the public schools, particularly the high schools; by stimulating missionary education in the home and Sunday-schools; by sending young people to summer schools of missions to catch the missionary spirit and by cultivating Bible study.

The money power of the Church can be stimulated by reading contests on stewardship, by charts, by urging ministers to preach more on tithing and by publishing lists of needs which can be met by a definite sum of money. It is possible to do more in cultivating stewardship in the infant church on the foreign field than in America, where habits are fixed. The last word in tithing is found in Salt Lake City among the Seventh Day Adventists.

Another helpful discussion brought out what has been done and may be done to develop (1) a self-propagating church; (2) a self-supporting church; (3) a self-governing church.

The secret of all self-propagation is *life*. We must work with the idea that the time will come when the missionary will withdraw. There are four steps in missionary training:

Work for the native

Native works with the missionary

The missionary works with the native
The native does the work

D. L. Moody said that he would rather put ten men to work than do the work of ten men. It is difficult to draw the line between helping the native and letting him go alone, but it is the difference between carrying a child until he cannot stand on his legs, and allowing him to get a few bumps in learning to walk. Furthermore, the native must give some kind of return for help received, in order to make him value it. Burma has 600 self-supporting churches out of 800. This is a record for the foreign mission field. Paul established *churches*, not missions. We must get away from the habit of talking about "native helpers." Missionaries are the helpers of the natives. A church established on this principle will be self-propagating, self-supporting, and self-governing. Dr. Scudder, chairman of the Native Church Board in the Arcot Mission, South India, has never had to use his veto power in ten years, because the natives have taken their responsibility seriously. This Indian Church is raising 40% of all the money used in its activities. The ten years just passed have brought greater development along this line in India than the fifty-seven previous years, due largely to the fact that Indians are steadily taking over the work.

The World Crisis and Christ's Program was the topic for joint discussion on Saturday morning. In view of the tremendous strain under which the missionary lives, the conservation of his physical strength is of great importance. While on furlough he needs to be rebuilt. As someone said: "He needs new tires, new spark plugs, more gas." He should be allowed opportunity for this renewal.

The missionary should understand the laws of the country in which he lives; he should know conditions in all parts of the world, should secure large maps and study them. He should cultivate an understanding of the intellectual life of the people among whom he lives. Preeminently, he must keep close to the Master. This can be done by taking a little time alone each day; by realizing his own need; and by Bible study and prayer. A business man who gives \$90,000 a year to Christian work out of an income of \$100,000 says that he cannot conduct his business without Bible study and prayer every day. Prayer is *fundamental*, not supplemental. We sometimes start an undertaking and if it goes awry, we ask God to come to the rescue. First *wait on God*; find out what *His plan* is, then go confidently forward.

The Christian problem differs in every age. The emphasis is now on the Social Gospel. Every mission station is a social service station. This is as it should be, but the man or woman who is solely a social service worker is of little use on the mission field.

THE PRESENT EMERGENCY

A rapid survey of the Emergency and how to meet it was given by countries on Thursday evening. Speaking for Africa, Rev. Merlin W. Ennis, of Angola, said there was an old understanding of truth and morality among the Africans, but that "Big Business" and European customs of the baser sort had broken these down. Nothing but Christianity can take their place. "Big Business" understands that the African is valuable and may be converted into money; therefore the necessity for evangelization is immediate and vital. The "Forced Labor" proposed by the Portuguese at the present time for Angola would make conditions worse than in the days of slavery. The Christian Church must back what it has begun.

Dr. Samuel Gurney of Rhodesia said that the emergency in South Africa is that of a country in transition. All the area is parceled out to European countries. The British rule is of all others most fair to the native. The sweep of Mohammedanism from the north and the grafting of European vices to native immorality constitute a very real emergency in South Africa.

Miss Blanche Bair of Korea said that probably that persecuted land will lead Asia in spirituality. In Japan, it took the missionaries twenty years to get the first convert, in China an equal period, but in Korea they had two Christians the first year. Korean Christians are *Bible* studying Christians, *praying* Christians, *tithing* Christians and *witnessing* Christians.

Rev. H. C. Schuler reported that results in Persia refute the assertion that a Mohammedan never becomes a Christian. Persia is the only missionary field with a Mohammedan government. Turkey and portions of India have as large a proportion of Mohammedan population, but are not under Mohammedan rule. In Persia, the civil law makes apostacy from Mohammedanism a capital offense. One emergency is to break this law.

Chile was represented by Miss Florence E. Smith, who said that 98% of the country is Roman Catholic, but not more than 50% attend church. The missionary program must be *constructive*. Whatever is wrong will fall of its own weight when better conditions come in. Chile's system of high school education is second to none, but their primary schools are most inadequate. There is 60% of illegitimacy and 60% cent of illiteracy.

Rev. C. H. Heptonstall spoke for Burma, and compared the Karens with the Koreans in their eagerness to receive the Gospel. The same problem exists there as in India—the desire for self-government and control of schools.

Mrs. J. K. McCauley emphasized the fact that Japan is not to be feared. The military party is deplorably at fault in international

relationships, but the Home Office is earnestly desirous of maintaining justice. Many of the officials are wholly friendly to Christianity.

Rev. W. O. Elterich gave the following factors in the present awakening of China: contact with western nations; the revolution; the dynamic influence of the students. The conservatism of the Chinese has made missionary work difficult, but sweeping changes are taking place among all classes. C. T. Wang, a high-minded Christian, who may be China's next President, has said that "Christianity is the only hope for China."

Rev. John P. Davies called attention to the broad tolerance of China's young men in their conception of religion. They place Christ in the same category with Confucius, Buddha and other leaders. Christian theology ought not to be omitted in the missionary program, and there should be a thorough-going conception of what Christianity is—a deeper conviction on the part of the missionaries as to what is essential.

Miss Louise Miller emphasized the need for more doctors in India. In an average city hospital in America, there may be 250 doctors for a few hundred patients; in India, one doctor often sees 200 patients before luncheon. This need was also stressed by Dr. Raymond Cottrell. Four to six times as many infants die in India during their first year as in America. The natives notice that the children of Christians live, and it impresses them. Not every one is interested in changing his religion, or in industrial or educational improvement, but all are interested in getting rid of pain. Medicine is thus a vital agency in reaching the souls of the people.

Rev. H. C. Velte spoke of an awakened nation, and an awakened church in India. This brings a largely increased task. Three things must be done in India: (1) Make every effort to gather in the multitudes from the low caste communities. Some of the methods may not be approved. One day when a missionary was examining candidates for baptism he heard a sharp cry in a nearby house. Asking what it meant he was told: "Oh, one of the men you baptized the other day is just trying to make his wife 'understand.' Later the wife applied for baptism. (2) Maintain and strengthen the work of schools and colleges. Win the *intellect* of India. (3) Develop the latent power of the Indian Church.

Continuing this rapid survey with the emphasis on activities, Dr. Lewis Scudder told of the formation of the South India United Church about twelve years ago. There are now two hundred or two hundred and fifty thousand Indian Christians in this Church. It has a General Assembly, and is related to no other body. Today, there is talk of uniting with the Church of England organization of South India. Every advocate of it is an Indian, and every opponent a missionary.

Agriculture is the ultimate answer to the problem of raising the

native's economic status in Africa, according to Rev. Merlin W. Ennis of the American Board Mission in Angola. The Angola native began his history as a warrior; after that he became a trader, in slaves, ivory and rubber. Slavery is now prohibited, the rubber industry grows dearer all the time. The African must now be put on an independent footing by teaching him how to grow food stuffs that will sell; to improve his seed; to use the ox for field work instead of women; to plow instead of hoe and to use the milk of cows, which they have never done. The government should do all this, but most of the governments are interested in the profit from forced labor. By carefully selecting seed for ten years, Angola corn is now the marvel of all Africa. Cotton that is salable can now be grown. All this has a direct bearing on the upbuilding of a strong native church.

Professional education was discussed by Prof. J. C. Garritt of Nanking, China. The world has always depended upon leaders. We are coming to realize the necessity for training specialists in every line in China and other mission fields. Temptations assail students who come to America, and many of them lose the fine flavor of their Christian devotion. Also they tend to become *denationalized* and find it difficult to get back into touch with their own nationals. We are therefore working out plans which were unthinkable thirty years ago. One hundred high grade institutions are under way, where men and women are trained in all lines of research work.

One great need of China is that of Christian homes. An experiment was tried at the Shanghai Baptist Theological Seminary. Twelve married students were invited to bring their families to live on the campus, with the idea of training these future preachers' wives to be home makers. This required also the providing of a kindergarten day school. Mothers were taught hygiene, personal and general, the care of infants, danger from flies, etc. Music was taught, so that they could appreciate the value of singing in the home. The greatest resource of China is her womanhood. It is the missionary's privilege to develop that resource.

The Y. M. C. A. as an auxiliary of the Church has great value. It must be recognized that young men need to *play*. The Church has not time to direct recreational activities. If the Church undertakes to do this, religion must to some extent "go by the board." In India and China, the Association is perhaps the most helpful element in handing over the work of the Church to the people.

Relief work, both war and famine, have shown the message of Christianity and cemented friendship with America.

At the farewell meeting for outgoing missionaries several speakers were introduced who touched briefly on conditions in the lands to which they are returning.

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MISSIONARIES PRESENT AT CLIFTON SPRINGS CONFERENCE, 1921

There were in all eighty-six missionaries present, representing fourteen different fields and eighteen missionary societies.

Those returning to their fields this year are marked with an asterisk (*)

Name	Years of Service	Board	Field
Allechin, Mrs. Geo.	1882	C.	Japan
Allen, Rev. Ray	1886-1888	M. E.	India
Bair, Miss Blanche	1914-1920	M. E.	Korea
Bannerman, Rev. Wm. S.	1890-1896	P.	Africa, Alaska
*Bell, Miss Ada C.	1915	So. B.	China
Biglow, Miss A. M.	1891-1916	C.	Africa
Breckinridge, Miss C. S.	1910-1913	U. P.	Egypt
Byork, Rev. John	1898	M. E.	India
Church, Miss M. A.	1909	Ind.	India
Cottrell, A. Raymond, M.D.	1913	Ch. B.	India
*Clarke, Rev. Wm. P.	1891	C.	Greece, Turkey
*Clarke, Mrs. W. P.	1900	C.	Greece, Turkey
Clark, Mrs. I. Brooks	1906-1918		
*Davies, Rev. John P.	1906	B.	China
*Davies, Mrs. John P.	1906	B.	China
Dethridge, Miss Harriet	1910	B.	Japan
Dowsley, Mrs. A.	1876-1894	E. C. S.	India, China
*Elterich, Rev. W. O.	1889	P.	China
*Elterich, Mrs. W. O.	1889	P.	China
*Elterich, Miss Helen B.	1913	P.	China
*Ennis, Rev. Merlin W.	1903	C.	Africa
Files, Miss M. E.	1887-1915	M. E.	Burma
*Folsom, Miss Ellen A.	1896	B.	India
Fredericks, Miss Edith	1915	M. E.	China
Garritt, Rev. J. C., D.D.	1889	P. N.	China

<i>Name</i>	<i>Years of Service</i>	<i>Board</i>	<i>Field</i>
Garritt, Mrs. J. C.	1889	P. N.	China
*Glover, Miss Ella E.	1892	M. E.	China
Gotwald, Rev. Luther A.	1921	U. L.	India
Griffin, Rev. Z. F.	1883-1909	B.	India
Griffin, Rev. Mrs. Z. F.	1873-1909	B.	India
*Gurney, Rev. Samuel, M.D.	1902	M. E.	Africa
Hance, Miss Gertrude R.	1870-1889	C.	So. Africa
Harned, Mrs. Mary E.	1887-1888	M. E.	Africa
*Heponstall, Rev. C. H.	1893	B.	Burma
*Heponstall, Mrs. C. H.	1893	B.	Burma
*Holman, Miss Charlotte T.	1900	M. E.	India
Hondelink, Rev. Garret.	1903-1918	R. C. A.	Japan
Hondelink, Mrs. Garret.	1903-1908	R. C. A.	Japan
*Huntley, Mrs. G. A.	1897	B.	China
Jones, Mrs. E. V.	1913	M. E. So.	China
Kinzley, Miss K. M.	1907	M. E.	India
Knowles, Miss E. L.	1881-1916	M. E.	India
Lafamme, Rev. H. F.	1887-1905	C. B.	India
Latimer, Miss L. M.	1870-1897	M. E.	India
*Lide, Miss Florence C.	1913	B.	China
*Loher, Miss I. G.	1892	M. E.	India
*Mason, Miss Clara A.	1912	C. B.	India
*Mateer, Mrs. Ada Haven	1879	P.	China
McCauley, Mrs. J. K.	1877	P.	Japan
McConaughy, David	1889-1902	Y. M. C. A.	India
*McGill, Miss Georgina	1912	B.	India
McLeish, Miss Eva	1912	C. B.	India
Merritt, C. P. W., M.D.	1885-1895	C.	China
Merritt, Mrs. C. P. W.	1885-1895	C.	China
Minniss, Miss Laverne	1896	B.	China
Miller, Miss Louisa A.	1913	U. L.	India
Moyer, Miss Jennie	1899	M. E.	India
*Northcott, Miss F.	1913	B.	China
Patton, Miss Lulu R.	1908	P.	China
*Peterson, Miss Emily L.	1913	P.	India
Quickenden, Miss Kath. S.	1899	C.	India
Sanders, Rev. Frank K., D.D.	1882-1886	C.	Ceylon
*Schuler, Rev. H. C.	1899	P.	Persia
*Schuler, Mrs. H. C.	1885	P.	Persia
Scudder, Lewis R., M.D.	1888	R. C. A.	India
Shaak, Miss Tasie	1917	R. C. U. S.	China
*Smith, Miss Florence E.	1895	P.	So. Amer.
*Stacey, Rev. Hubert G.	1909-1919	Y. M. C. A.	India
Stone, Rev. J. Sumner, M.D.	1880-1888	M. E.	India
Stone, Mrs. J. Sumner	1885-1888	M. E.	India
*Storrs, Mrs. Charles S.	1917	C.	China
*Sullivan, Miss Lucy W.	1888	M. E.	India
Swan, Mrs. Anna Y. Davis	1879-1888	C.	Japan
Thompson, Miss Mary A.	1869-1872	C.	China
*Tyler, F. Webster	1917	G. M. S.	Africa
Vernon, Rev. W. Roy	1913	B.	Africa
Vernon, Mrs. W. Roy	1913	B.	Africa
*Velte, Rev. H. C.	1882	P. N.	India
*Velte, Mrs. Charlotte	1889	P. N.	India
Waite, Miss Caroline E.	1899-1914	D. R.	Africa
Walker, Mrs. E. D.	1892-1918	Ind.	Africa
*Wolters, Rev. K. L.	1904	U. L.	India
Wells, Mrs. Charlotte J.	1910-1915	F. M.	Africa
Wilson, Miss F. O.	1889	M. E.	China
Winchester, Rev. Alex. B.	1887-1889	C.	China
Williams, Mrs. Alice M.	1891-1912	C.	China
Wolf, Rev. L. B., D.D.	1883	U. L.	India

Guest of the Union—Hyslop, Miss Henrietta M.—Missionary Review of the World.

KEY TO ABBREVIATIONS

B. Baptist. B. C. Canadian Baptist. B. S. Baptist South. C. Congregational. C. E. Church of England. Ch. B. Church of the Brethren. D. R. Dutch Reformed. E. C. S. Scottish Episcopal. G. M. S. Gospel Missionary Society. Ind. Independent. M. E. Methodist Episcopal. M. E. S. Methodist Episcopal South. M. F. Free Methodist. P. Presbyterian. R. C. A. Reformed Church in America. R. C. U. S. Reformed Church in United States. U. L. United Lutheran. U. P. United Presbyterian.

The Way Out of the Present Emergency

Abstract of an address delivered at Clifton Springs, New York, June 1, 1921.

BY REV. JAMES H. FRANKLIN, D.D., NEW YORK

Secretary of the American Baptist Foreign Mission Society.

WHEN, in July, 1914, I took passage from New York on a small Norwegian steamer, expecting to visit various countries in Europe, the head lines of the papers told of a war cloud in the Balkans. But there had been war clouds in the Balkans frequently, and no world-conflagration had followed. More than that, a famous Brooklyn preacher had declared that we would never have another great war because it would be too terribly destructive. Submarines would obliterate navies; air ships would blot out armies and cities; business men would not any longer tolerate such destruction. It developed, however, that air ships could not easily destroy armies nor obliterate cities, and that submarines could not sink the navies, and that the kings of commerce too often became profiteers. When our little ship reached Bergen, Norway, some men were saying, "Civilization has failed"; others were saying, "Statesmanship has failed," and others, "Christianity has failed."

The last statement was promptly met with the question, "When has Christianity been really tried?" It is true that individuals here and there have tried it, but it is a narrow way and few be they who have tried a Christianity which demands complete self-renunciation. It is certain that it has never been tried to any great extent in international relationships. From the viewpoint of the Orient, the white man has had claws and teeth in his dealings with certain parts of the world.

Over four years later, soon after the Armistice was signed, it was my privilege to visit many of the battle fields of France while they were still unsalvaged and the trenches were unfilled. The instruments of death were still in evidence. Some of the fields were still bestrewn with unexploded shells, hand grenades, gas masks, deserted tanks and other implements of death. Bodies of soldiers, buried hurriedly in the midst of battle, were being exhumed. It seemed like the Golgotha of the nations, with the blood spots still visible. The countless white crosses which never failed to say to me, "We are the dead," made it a veritable *via Dolorosa*.

When one stopped to ask the cause of the conflict which had brought such terrible suffering, the answer was always the same—whether from German, or French, or Austrian, or English, or American—selfishness. Some one wanted more than others thought was due; some one was charged with trying to control the commerce of the world.

In Europe again last summer I found conditions worse, in some respects, than immediately after the Armistice. Money had depreciated unbelievably in its value. There was dire need of proper food and clothing, and that need was the basis for international uncertainty. When millions of children suffer and starvation faces them, their parents can hardly be expected to respect a government, or governments, unable to give relief. Perhaps nothing better can be done to stabilize conditions in Europe, and thereby to help stabilize conditions the world around, than to help the suffering peoples of Europe. Men will fight for a change in conditions when they cannot secure bread for their children. The people themselves did not create the conditions which resulted in such terrible suffering. A few political leaders were largely responsible. The masses do not hate each other when left to themselves. Suspicion is sown in their hearts, often sown by their leaders, prompted by some selfish purpose. In the last analysis, human selfishness is the prime cause of the present emergency.

Looking out over the world today, we find racial jealousies and "a rising tide of color." It is evident that, unless brotherhood is made to prevail between the nations and the races of different colors, nothing short of absolute destruction of modern civilization can be anticipated; nothing less than perdition for humanity lies ahead if something is not done to promote human brotherhood, regardless of race, color or creed.

Here is the great emergency which confronts us. How shall we meet it? Some are crying for an increase of armament. Some are telling us that the white man must prepare for a contest with the yellow man to determine who shall be the master of the earth. Such a policy means the slipping back into absolute barbarism. We who hail the power of Jesus' name declare that there is but one remedy for the world's ills, and that remedy is the application of the teachings of Jesus Christ in all human relationships.

David Harum was right: You can never have an honest horse race until you have an honest human race. Thoughtful men in all parts of the world are seeing clearly that Carlyle was right when he declared, "The soul of all improvement is the improvement of the soul." They are appreciating the words of Herbert Spencer who declared that there is no political alchemy whereby golden conduct can be secured from leaden instincts. These are but faint echoes of the words of the Man of Nazareth, "Ye must be born again."

Last year I was a guest with forty other men at a dinner given by a member of Parliament in the British House of Commons. Representatives of almost every country in Europe, including Germany, France and Austria, of England, Scotland and Ireland, and of Canada and the United States were present. The after-dinner speeches by several members of Parliament were all to the effect

that, apart from the spiritual renewal of humanity, there is no hope for abiding peace. This is true with reference to all our relationships—political, commercial and social. The human heart must be made better. The question, therefore, is this: Where can humanity find a remedy for the sin of selfishness, which is the fundamental cause of our disturbances? Where is improvement for the soul of humanity to be discovered? The missionary forces, and Christian men in general, reply that nothing less than the spirit of the Christ of Calvary is sufficient to meet the needs of the world.

In the late afternoon of Good Friday, 1919, I saw men in American uniforms digging on St. Mihiel battle field. "What are they doing?" I inquired. "Taking up the bodies of American soldiers buried under shell fire, to give them burial in a military cemetery." A half hour later we came to the cemetery and looked, for a few moments, on the bodies of our men who had left America in a blaze of glory, had been killed in the great conflict and were buried hurriedly where they fell. For several months those bodies had been under the soil of France. As I looked for a moment on the blackened bodies, I found myself saying, "Here I stand on the Calvary of the nations, and it is Good Friday. What can prevent a recurrence of such a terrible holocaust? Nothing less than the Spirit of Christ on Calvary can prevent it." I found myself repeating the words of an eminent American journalist, when the war was blackest for us. Colonel Henry Watterson used these words in an editorial in his paper, the *Louisville Courier Journal*:

"Surely the future looks black enough, yet it holds a hope, a single hope. One, and one only, can arrest the descent and save us. That is the Christian religion.

"Democracy is but a side issue. The paramount issue, underlying the issue of democracy, is the religion of Christ, and Him crucified; the bedrock of civilization; the source and resource of all that is worth having in the world, that is, that gives promise in the world to come; not as an abstraction; not as a huddle of sects and factions; but as a mighty force and principle of being. The Word of God, delivered by the lowly Nazarene upon the hillsides of Judea, sanctified by the Cross of Calvary, has survived every assault."

It is a comfort in the midst of this grave emergency to discover that statesmen, philosophers, editors, commercial advisors, and others are saying that the Spirit of Christ is the only solution for the world's problems. If these men are right, there is a tremendous challenge to the missionary forces to take Christ and His Cross to the ends of the earth and to see that they are applied to all human relationships.

Some time ago a prominent Boston paper declared in a full-page Sunday editorial that if we can only know what a man thinks of God we can know what that man's character is. The statement is true. Man reaches out to become like his highest ideal. Man must wor-

ship, and man unconsciously becomes like the god he worships. If he learns to worship the King of Righteousness, he becomes righteous. Men who worship a deity to whom they attribute vice and immorality, will themselves become vicious and immoral. When provision is made in temples for the practice of immorality, the worshipers must inevitably go further and further into degrading practices. Men who learn to worship a God of love will become loving. Men who learn to worship a God of righteousness will aspire to righteousness in their own lives. Men who learn to worship a Christ who gave Himself will lose themselves in the desire to give their lives in sacrificial service. Men who take the Cross of Christ as the dynamic of their lives will spend themselves in an effort to serve humanity, and, when such a spirit shall have become general, humanity will have found a remedy for the ills that do now confront us. The spirit of the Crucifixion must lay hold upon humanity if the world is to be redeemed. If this is true, as many leaders of men hold that it is, then there rests upon the Christian forces of the world an unspeakably great responsibility. We must hasten to the very ends of the earth with the Gospel of Christ. We must point men everywhere to the "image of the invisible God" and beg them to bow in worship before Him. We must preach Christ as the world's one ray of hope in this great emergency. Nor should we forget that before we can preach the Cross of Christ in convincing power, we must live it. There must be in our own conduct the spirit of our Master's crucifixion. A great hindrance in missionary work today is the fact that our own practice is inconsistent with our preaching. If the spirit of Christ was really dominating our life in America, men in all other lands would be asking, "In whose name and by what power have ye done this?" Let us hasten, therefore, to apply these principles to our own lives and to our problems in America, while, at the same time, we share with men everywhere that knowledge of the invisible God which has been given to us through Jesus Christ.

In preparation for our part in the task of meeting the present day emergency, let us try to dwell in our own living and thinking under the shadow of the Cross of Christ. As we lose ourselves under the spell of that Cross, we shall be enabled to give expression to it in our conduct as individuals and in our attitude as a nation; we shall be enabled by deed, as well as by word of mouth, to help furnish the remedy required for the healing of the nations.

BEST METHODS

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A MEDLEY OF MISSIONARY METHODS FROM THE SUMMER CONFERENCES

Many thousands of people have attended the 1921 summer conferences. Many thousands more have wanted to go. Those who have been in one or more conferences, as well as those who could not attend, will be interested in a medley of missionary methods made up of suggestions that were carried out in some conference or were suggested by delegates. September and October are the months in which the missionary organizations that have been packed away in moth balls for the vacation season should be taken out and made ready for winter wear; and in which those societies which are good for twelve months a year should be ready with carefully wrought plans to bring new life to the work for fall and winter.

PLANNING YOUR WORK AND WORKING YOUR PLANS

1. Make a Definite Outline of Plans.

One reason so many people do not arrive is that they do not know where they are going. Decide upon the mission study textbooks to be used, the number of classes required to reach the different ages, conditions and localities represented in the church, the program and business meetings, the mass meetings, the story hours for the children, the financial plans for the year. Representatives of the different organizations in the church should meet together to make effective a working plan of missionary education for the entire church.

2. Divide the Work.

There are "gifts differing" just as truly as there are different types of service needed. There may be women who cannot give an address who can give a home in which a social meeting may be held. There may be men who cannot furnish music who can furnish

just the type of publicity that is needed. A temporary division of membership into sections sometimes results in a larger enlistment and more effective work. Among the sections there might be:

A Publicity Section, charged with making known the missionary meetings and message. Their work could be done through newspapers, bulletins, telephones, posters (in cooperation (with Arts Section) and in other ways they might devise. The plan of having each member "tell three" means that in a society of thirty members ninety people will receive a personal message about the meeting, or some people will receive several messages.

An Arts and Crafts Section which should enlist the members of artistic talent and those who can do hand work. No church has yet developed an adequate wall program. There are untold possibilities for pictures, charts, mottoes, and also for hand work, especially for boys and girls.

A Music Section to be responsible for the musical program for the year.

A Social Section to plan the social activities and see that they are carried out in the most effective way.

A Dramatic Section to present simple impersonations and dramatizations at the meetings, and arrange for a pageant sometime during the year if desirable.

A Mission Study Section responsible for outlining and carrying out a mission study program.

A Bible Study Section to promote Bible study, especially in the homes.

A Business Section which should plan especially for business and financial methods in the society.

A Service Section to study definitely the service the society should render and to outline and carry out a program of service in the community, in packing missionary boxes, etc., etc.

3. Have a Leaders' Meeting

Bring together for conference the chairmen of sections or committees or the program leaders, or whoever is charged with special responsibility, so that all the work may be coordinated. One president has an annual president's luncheon to which are invited the twelve members who are responsible for the twelve program meetings, the officers and the chairmen of committees.

4. Take Out Last Sunday's Flowers

Literally, the wilted flowers of last Sunday's meeting do not make the most inspiring atmosphere for this Sunday's service. Figuratively, leaders may learn a lesson from enterprising merchants. Right after Christmas all the Christmas cards and decorations come down and people are invited to face the New Year. There are literally hanging on the walls of some church parlors the announcement of events of a year ago. *Take out last Sunday's Flowers.* Put in fresh ones. Announce *this* year's plans, topics and study courses.

5. Reach the Entire Congregation

Make your plans big enough to

reach not only everyone in the congregation but others in the community. A pastor studied carefully all the best methods given in a summer conference and then outlined the following for his own church:

A series of six weeks of mission study based on the topics of "The Kingdom and the Nations." As many mission study classes as needed to reach the congregation. The thought of the whole congregation to be centered, the first week on Japan and Korea, the second week on China, etc. Each week an exhibit in the church of pictures, charts on the country under consideration and views and objects illustrating the life, religion and customs of the people. The children's sermon on Sunday morning to have a story of that country. A special Sunday night service on missions in that country. An attractive poster displayed on the community bulletin board in the public square. A reading program circulating books and leaflets on the subject, with possibly a declamation contest and a stereopticon lecture to close with. Special prayer at the public services for the land to be studied, and a prayer list furnished each member giving special needs and opportunities of the work, so that all may be praying in private and at family altars.

IT WORKS WITH US

"What are some of the best methods you have tried in your church?" was a question asked in a number of summer conferences. Here are some of the answers:

A Post Card Tour

A woman spent long, tiresome weeks in the hospital. A thoughtful friend relieved the tedium by sending her a post card each day illustrating and describing some place in historical Newburyport, Mass. These cards were passed around the wards until most of the patients became much interested in the daily arrival of the post card. Why could not the plan be adapted for missions? All the

Boards have post cards of hospitals, schools, churches and various other forms of work. Additional cards could easily be made by cutting pictures from magazines and pasting them on ordinary post cards. A series of daily calls from missionaries through post cards containing their pictures and a few facts about each would be interesting. A personal message could be added to each card. A few lines each day describing some field or feature of missionary work might be used in this way to circulate information among a group of people who would not get it in any other way. It is easier to pass around one's post cards in a hospital than it is to secure the attendance of some of the patients at a missionary meeting.

A Missionary Birthday Dinner

Both men and women were invited to this dinner, for the women who gave it had a deep seated conviction that the men in their church, as well as the women, needed some additional missionary information and inspiration. There were twelve tables, each decorated to represent a month of the year. Advance information as to the birth month of guests made it possible to have the right number of places at each table. Guests were seated according to the months in which their birthdays came. To furnish delightful variation from the usual order the men served the meal. Each guest made a birthday gift of money for each year of life in a Christian land. A delightful, social good time was followed by a stirring missionary talk.

Coordination and Cooperation

In many churches there are half a dozen or more organizations working entirely independently of each other, while no one has outlined a plan of missionary education with the whole congregation included. The Webb Horton Memorial Church of Middletown, New York, has a church missionary committee composed of five members selected or appointed as follows: A general chairman: One member of the church session; one

teacher or officer from the Sunday-school; one member of the missionary committee of the Young People's Society of Christian Endeavor; one representative of the woman's missionary society.

This committee meets once a month and outlines the missionary program for the entire church. In this way, the work of the various organizations is coordinated and many features that would not be introduced by any one organization are made possible by the discussion and cooperation of all. For two years this church has arranged, in so far as possible, to have each organization studying the same topic during the same month, with a speaker on that topic at one of the Sunday evening services during the month.

The Business Section

An evening missionary meeting for business women who cannot attend the usual afternoon session is reported by many societies as the plan which has developed the most efficient section of their organization.

Enlisting New Church Members

Few churches have a systematic plan for prompt enlistment of new members in missionary activity. In the Webb Horton Memorial Presbyterian Church of Middletown, New York, when new members are received into the church, the secretary of the session hands their names and addresses to the chairman of the membership committee of the missionary society. Each new member receives a call and is invited to join either the women's missionary society, the Westminster Guild, the Boy Scouts, or some other working organization of the church.

A Family Affair

Center Congregational Church of Hartford, Conn., plans mission study for the whole family. During Lent a school of missions is conducted with classes for juniors at 5 P.M.; a cafeteria supper for the whole family at six; study class for intermediates and adults at seven and an assembly hour at eight with a missionary address.

Missionary Rooms

A number of Sunday-schools are furnishing missionary rooms. The walls are covered with missionary pictures and mottoes. Cabinets are filled with curios or objects of especial missionary interest. One person is in charge and a different class is invited to the missionary room each Sunday. This plan has many advantages, but care must be taken not to confine the missionary atmosphere to this one room. The furnishing of a special missionary room should not mean that there are no missionary pictures on the walls of the class rooms. Such a room should be "in addition to" and not "instead of."

A Point for Reading Contests

Most of the churches are having reading contests in some form, to encourage the reading of current missionary periodicals and books, as well as the missionary classics. A new point has been added which gives a mother credit for the missionary books she reads aloud to her children, or with her children. By the addition of this point every woman in the missionary society who has children should make the reading of the two junior study books part of her annual reading, and the childless may be inspired to look around for opportunities among the children of the neighborhood homes and institutions.

Around the World in Ninety Minutes

Local churches can adapt this plan which is a composite of plans worked out at several conferences. It is suitable for inside as well as outside. The various rooms or corners in the church may be effectively utilized, or automobiles may take the parties to various homes. It would be a good feature for a meeting in the woods or in a park.

Starting point—the desk at a summer conference. Delegates who booked their passage the preceding day received pink slips and were assigned in parties of twenty-five to strikingly attired guides, each of

whom had his route worked out carefully. Guide posts about the grounds displayed signs: "This way to China," "4000 miles straight over the hills to India," "See America First."

At suitable places the various mission fields were located. Missionaries present or delegates to whom assignment had been made, were there in costume to receive the party. Pictures, maps and objects which illustrated the life and customs of the people were displayed. Each group planned the presentation of missionary need, opportunity and work in the field. Each party remained from ten to fifteen minutes in each field and then continued its tour to the next field. At a given hour all met together for discussion and prayer, and for the homeward journey.

Simple Dramatic Presentations

One of the features of the Los Angeles School of Missions was the dramatic presentation of the main points of the various chapters of the text book, "The Kingdom and the Nations," arranged by Mrs. Milton Fish. Some of these were given in about ten minutes, in the Methods period. A number of them have been printed in the Leaders' Helps published by the United Study Committee.

New Stars in Service Flags

Some of the summer conferences are making the adding of new stars to the service flag a feature of their closing session. The service flag has a large cross of white with a background of blue above and red below the arms of the cross. White stars below the arms represent the missionaries who have been delegates in the conference prior to their going out to the field. Gold stars above the arms represent those who have given their lives in the service. At the closing session at Northfield seven new stars were added this year, to the 65 that were before the conference during the session. One gold star was added also. The new stars were for the missionaries who were under appointment to sail during the year.

Missionary Refreshments with Information

The First Methodist Church of Pittsfield, Massachusetts, enlisted many women, spread much social good cheer and circulated a large amount of missionary information at a recent meeting. The meeting was called for ten A.M. at the home of one of the members. From that hour until noon needles and thread had the right of way and garments for the French orphans were completed. At noon, luncheon was served. It was not an unusual luncheon, but a most unusual service that compelled immediate and continued interest.

Chop suey à la Korean was served by a young lady in Korean costume.

Italy, in costume, made a contribution of macaroni and cheese.

From East India came real chutney.

A dainty maid from China offered rice cakes.

From South Africa came the fruit compote.

North Africa sent dates by a Mohammedan woman.

Bulgaria contributed peanuts.

French maidens served the French ice cream.

A little Japanese maid timidly offered Japanese cakes.

Mexico brought coffee.

Spanish South America served the nuts.

At three o'clock the regular business meeting of the society was called in the drawing room. The fourteen women and girls in costume who had served the luncheon each gave a few facts about mission work in the country she represented. Miss Alice Appenzeller, the first white child born in Korea and a teacher in a Korean school spoke of the work and needs of the Pear Blossom School in Seoul. The ninety women who were present were not satisfied with one offering but made three, for in addition to their regular offering, they gave money for shoes to go in the box of clothing to France, and took a share in the budget of the Pear Blossom School in Korea. The good that can be accomplished by a generous and gracious hostess, with a beautiful and spacious home can be accomplished on a smaller scale anywhere.

Breaking the World's Record

The largest number of subscriptions ever sent in by one conference to the MISSIONARY REVIEW OF THE WORLD came from the Foreign Mission Conference at Northfield this year. It was done by a few minutes public presentation of the value of the REVIEW, followed by a show of hands, of those who wished to subscribe by sections in the large auditorium. About one hundred hands went up and delegates were asked to leave their subscriptions at the table of the Central Committee as they went out. In the lecture period Mrs. Montgomery followed up what had been done by the text book lecturer, emphasizing the REVIEW as a missionary necessity for those who wished to be intelligent workers. A number of delegates offered to secure clubs of five new subscribers, and went to work between sessions to tell delegates who were not acquainted with the REVIEW what it would mean to their work. Another platform announcement was made and it was suggested that delegates make gift subscriptions to friends or to those who should be named by leaders who knew where such subscriptions would be of great value. A final challenge from Mrs. Montgomery to break the world's record brought the number of subscriptions up to two hundred and fifty.

From Your Family Altar

How far do you "go into all the world" from your family altar? A Harrisburg, Pa., subscriber to the REVIEW writes: "In order that our prayers may have something of the Great Commission scope we have been making use of the 'News From Many Lands' feature of the REVIEW for the past few years in connection with our family altar. This fits in splendidly with our plan of learning something of some mission field each day and making the information the basis of prayer. Our schedule is:

Monday—North America

Tuesday—Latin America

Wednesday—Europe

Thursday—Africa

Friday—The Moslem World
 Saturday—India, Burma and Ceylon
 Sunday—China, Japan, Korea

Following out this schedule, this morning for instance, which is Friday, we read the news item on page 570 of the July REVIEW—"Letter of Moslem Converts," and made that the basis of our prayer."

A High School Teacher's Way

She was a Baltimore high school teacher of commercial subjects and naturally her mind ran along commercial methods. When she taught chapter II of the "Near East," she announced to her class that they were to have a lesson in bookkeeping. The members who were not commercially inclined groaned. She met the groaners with a simple explanation of debits and credits. If a man goes to the store and buys merchandise without paying for it, it is charged to his account. If the store receives something from him he expects credit for it.

The teacher then passed out small ledgers which she had made by cutting double sheets of foolscap paper into four parts, making for each book four leaves or eight pages, about three or four inches deep and the full width of the foolscap. Covers were made out of the backs of discarded old ledgers or of brown paper. Each page had a double line across the top and one down the middle. The pages and cover were fastened together with one fastener.

After a ledger had been given to each member, the leader explained that in the credit account was to be placed everything to the credit of the peoples studied in that chapter, while in the charge entries were to be given the evil influences they had exerted. The discussion was animated. Each member made her own entries and each had a more thorough understanding of the chapters because of this definite plan of study.

Don't Forget the Lepers

It must have been that our Master thought there was a possibility that we would, for so often when he said,

"Heal the sick" He added, "Cleanse the lepers," lest we should forget them.

At a United Brethren Church in Ohio a plan which requires little and gives large returns in interest was tried. The requirements are:

1. A small boy who owns a reflectoscope or stereopticon with post card attachment.

2. A letter to Mr. W. M. Danner, 156 Fifth Avenue, New York, which will bring about forty photographs, showing work among lepers.

3. An invitation to a group of people to come to see some interesting pictures.

4. Some one who will study carefully the pictures and be prepared to explain them; or half a dozen or more people who will each take several pictures and be ready to tell of them.

Applegarth Pledge Plans

Margaret Applegarth's name has come to stand for missionary methods that open the door to the hearts of young people by quaint and striking appeals, so that real spiritual messages may enter. In her own club of girls, whose ages range from thirteen to thirty she makes very clear the purpose of the missionary gifts and the work they do. Here are four of her plans for special gifts as outlined in the *Christian Herald*. The fact that they are not plans of an impractical theorist but the working program of a successful practitioner commends them.

The Watch that Made the Dollar Famous. Before the meeting a number of small watches had been cut from white cardboard, little two-inch circles with a "stem" jutting out at one end. Twelve figures for hours were printed on the dial, with two hands—every watch telling a different time! Through the stem a string necklace was run, and as each girl came to the meeting a watch was hung around her neck, causing many amusing remarks during supper: "What time are you, Marie?" "Oh, you're slow—no wonder you're always late!"

Once during the supper we asked everybody to hold her watch to her ear and say: "Tick! Tick! Tick! Tick!" for several minutes, until through the hilarity the girls began asking: "What do you suppose these funny watches are for, anyhow?"

When the time for explanations came a chart was displayed which showed this statement:

"YOU
can support ALL the work of our
Woman's Foreign Mission Society
i.e.
Every school, every scholar, every teacher;
Every hospital, every doctor, every patient;
Every Bible woman, every nurse, every
evangelist
for
One hour for.....\$31.20
1/2 hour for..... 15.60
1/4 hour for..... 7.80
One minute for..... .52

Accurate figures can be obtained by any local society by taking the total budget of its national society and dividing it by twelve months, subdividing this one month's cost by four to find a week, dividing the week's cost by seven to find a day, etc., down to an hour, quarter hour and minute.

The whole force of the appeal lies with the one who presents it. She must graphically picture the glorious responsibility of being "a Miss Baptist (or whatever the denomination is) Atlas holding up all the world of Baptist women's work on your shoulders—all our schools, all our teachers, all our scholars, all our hospitals, etc., etc. *Your very own*, my dear, for one hour, or one minute. How many minutes can you take?" The girls were then asked to hold their watches to their ears again, and this time they murmured over and over and over: "52 cents a minute! 52 cents a minute!" While they were doing this, some one played softly on the piano, "One More Day's Work for Jesus," and in the quiet searching of those unspoken words the pledges were written.

A surprising number of girls took five or ten minutes, and several took a quarter of an hour. Only three took a minute! As the pledges were collected we sang "Take Time to be Holy," and prayer followed that we might spend the time we had "taken" in reading and praying for the work on the other side of the world. One hundred and ninety dollars was the amount pledged; we had only needed \$75, but with singular insight had not announced that sum, so that nobody felt limited. Leaflets descriptive of the society's work in the world were distributed.

Dear Invalid proved to be our most touching appeal, following a medical missionary program. For this we had bed pledge cards with a nice round little yellow head squinting up from the pillow. On the back was written: "Most Honorable and Healthy Female, misery has attacked my unworthy and insignificant interior. I please you give me something for my continuing in this heavenly bed."

As we sat in the soft candlelight somebody

sang for us "At Even Ere the Sun Was Set." Then the leader spoke of how we feel when some one we love is sick. Nothing is too much to do, the untold love we shower on them, the pillows we smooth, the broths we cook, the prayers we pray, the suffering we feel ourselves because they feel it. Yet all the time, within reach, is the doctor, the nurse, the drug store, the hospital. Graphically she pictured the Orient, the horrible quack doctors whose sole remedies are burnings, shakings, piercings; then the balm of that mission hospital bed, its softness and cleanness and the magic touch of trained hands.

In one year a whole procession of weary little invalids will lay their heads on the pillow of that bed—a horde of curious relatives will come to visit, and linger to learn the wonderful love of the Lord Jesus. And for \$50 this procession of invalids is ours to cure for one year, \$25 for six months, etc. Let each give in memory of the hours of anguish over some loved invalid in our homes, or in thanksgiving for the care we ourselves had received. Every girl made a pledge on the back of that little bed, and sang with new vision the beautiful hymn: "We May Not Climb the Heavenly Steeps to Bring the Lord Christ Down." Leaflets on medical missions were distributed.

Lighting the Christmas Candles. The pledge cards were little candles cut from blue, pink, green and yellow cardboard, with flame painted yellow. On the back side was printed: "The spirit of man is the candle of the Lord." The names and addresses were to be written on the candle, the amount in the flame—significant of the fact that money is our share in spreading the "Light of the world" everywhere. As it was Christmas time we sang, "Oh, Little Town of Bethlehem" and "Holy Night," and just before the pledging a little girl in a woolly nightgown held a lighted candle and in the twilight sang us "Away in a Manger, No Crib for a Bed."

The atmosphere thus prepared, the leader told us how we love to see the candles lighted in every window for the Christ-child, yet in home after home, in mud hut after mud hut, there can be no candle for the Christ-child because there is no light for the little human candle of the child in that house. But in Assam, for instance, \$50 will run a village school for one year, lighting the candle of the Lord in several hundred of the dear little brownies, thus making the pictures graphic. The piano played "Holy Night" while we wrote our candle pledges showing how long we could burn!

Garment Givers. For a pre-Easter money-raising, try picturing "the day when the Lord Jesus rode into Jerusalem and His followers spread their garments before Him. In a sweeter, dearer way we, too, are seeing Him every year going forth along the King's highway entering heathen cities and villages

across the sea. In love and loyalty let us spread at His feet some of our garments—or the worth of them.”

For pledge cards use attractive pictures of dresses, hats, shoes, furs, sweaters, collars, etc., etc., cut from some fashion magazine, with heavy paper pasted across the back. On this paper write: “And they spread their garments before Him,” leaving two lines for name and amount.

Before distributing the cards the leader should explain what wonders the money we spend on clothes will do across the sea; for this use a big chart on which are pasted attractive fashionable pictures of wearing apparel, as:

- “Silk Dress—\$19.98, or 7 months’ support of a village school in India where 100 cute brownies can dress their ignorant minds in Christian thoughts!”
- “Easter Hat—\$5.79, or a village school kept open two whole months where children can fill the insides of their heads while I cover the outside of mine!”
- “Wool Sweater—\$4.00, or salary of a Bible woman for eight weeks, while she enters 200 homes and tells 800 people about Christ.”

The list may be extended almost indefinitely by including shoes, hair nets, talcum powder and other articles of personal adornment or luxury in a way to make the appeal most vivid.

On one occasion, in a large church gathering; we emphasized the open doors for missionary work and used little Oriental houses, Indian teepees and Alaskan igloos for our pledge cards. On the back of each was printed: “Behold I have set before thee an open door.” (Rev. 3:8). The evening’s program of recitations and impersonations had quaintly featured the millions of people patiently waiting behind these opened doors—waiting for the missionary to enter. Here again, a chart showed what definite sums of money would accomplish.

It should not be difficult to obtain the materials for these pledge cards. Colored and white scraps of cardboards probably can be obtained free of charge from your church printer, who is continually throwing such odds and ends into his waste-basket. At least, that has been true in our case and we have had no trouble in finding scraps exactly suited to our purposes.

Other Ways to Help.

WHO SECURED THE \$500?

A woman who is much interested in the Union Christian Colleges of the Orient called up a friend in New York and said, “Will you present the call of the colleges at a meeting on Tuesday morning?”

“I’m sorry,” was the answer, “but I’m leaving the city that day and I

can’t possibly get to your meeting.”

“Wait a minute,” said the friend, anticipating the hanging up of the telephone receiver, “If I have an automobile call at your office at eleven o’clock and have you back there at twelve, could you come?”

“Yes,” was the quickly calculated answer of the busy worker who had said, “No,” when she thought of the time and strength-consuming complications of street cars, elevateds and subways.

As they rode along the friend said: “One of the greatest among Christian women of New York owns this ‘consecrated automobile.’” She puts it at the disposal of her pastor one day of every week and so greatly enlarges the circle he is able to reach. She makes it one of her contributions to the committees on which she serves, and now it is helping the cause of the Union Colleges.”

At least one gift of \$500 resulted from that meeting. One woman had the talent for arranging the meeting, another the talent of wealth, a third the talent of a voice, but the talent that brought them together was a consecrated automobile.

LITTLE THINGS THAT COUNT

“One of the most active and devoted members of our Missionary Society fell and broke her hip. A ‘surprise box’ with a month of surprises was sent to her. It was filled with packages containing inexpensive little gifts and cheering messages from the various members of the society. A package and a note were to be opened each morning.”

One Literature Secretary had a case resembling a shoe pocket made of green denim. It contained fifty pockets the size of the leaflets she wanted to bring to the attention of various meetings and individuals. She filled the pockets with leaflets, fastening a sample copy of each on the outside. In this way she could spread her whole literature exhibit on a table or hang it on a wall, yet pack it up in a few minutes.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 Fifth Avenue, New York City.

INTERESTING STUDY BOOKS

From Survey to Service

A year of interesting travel awaits all who are to study the new Home Missions textbook. From West Indian waters to Arizona's arid stretches, to Dakota's prairies and on to Alaskan snows the journeys will take us. While frequently mission study has been concentrated on one group of people, one section of America, or one phase of the task facing us here, this year we shall tour the whole field, survey map in hand. The trip will not be taken in ease gliding where the highway of the Lord has been made smooth and straight, but in a service car we shall seek out the stretches of poor road to learn what these sections need of foundation or topping, and as real road builders we shall ponder the problems of placement and construction. Dr. H. Paul Douglass supplies the vehicle to carry us on this trip.

The first day of our trip will take us to a "wind-swept expanse" and among other things we shall see how the Church comes to the prairie, how church membership varies primarily as density of population, and how to find the causes of success or failure in Home Missions.

Problems and obstacles will be studied along the route: Distance, Transience, Difference, Prejudice, Economic Conflict. When discussing distance we shall detour to Hawaii, Porto Rico, Haiti, Santo Domingo, Alaska and then speed to the "western West." Ideas novel to many of us will be presented: systematic evangelism "over the wires," the correspondence church, the "killing range" of a town. The distance problems of rural areas, of town communities and of the city church will be carefully considered.

Very interesting scenery will be

presented when with the various migrant groups we move swiftly, following the harvest, camping with the "hobo," lumbering and logging with the nomad of the forest, living with the seasonal worker, sojourning for a space with the student (seldom thought of as a "migrant,") and recreating at resorts with the tourist and vacationist.

To study the barrier of difference will be the goal of the fourth day, a veritable wall of granite needing to be surmounted. Environmental difference, the occupational barrier, foreign inheritance, city differentiations, equipment handicaps, agricultural migrations,—these are all parts of the problem. And some involve all three factors of distance, transience and difference,—problems inviting to real missionary road engineers.

Then we shall steer through the uncertain sands of prejudice,—prejudice of varying forms and strength: color, provinciality, labor, nationality, race, religion. We shall study how to cement friendship and to "successfully offer Christ."

New aspects are presented by Dr. Douglass when we view the economic struggle within the family group, the strike of youth against farm labor conditions, farm tenancy, the effect on the Church of the rural economic struggle, urban industry and large scale production, the "economic core" of home missionary problems.

This trip will be equally interesting to men and to women. Dr. Douglass has been a teacher of philosophy, a pastor, and a Board secretary, while his father was for many years superintendent of Home Missions in Iowa. It is therefore from a wide experience that facts and suggestions are presented.

To assist the leader of each "personally conducted tour" there is a

supplement* for use with the textbook; one by Dr. Miles B. Fisher, full of fine suggestions for leaders of study classes, and one by Alice M. Guernsey for leaders of program meetings. For several years past a series of devotional services has, under separate cover, accompanied the textbook. This year the services have been incorporated in the supplement by Miss Guernsey, the pages being perforated to enable wider use.

Paying Square with Tomorrow

You and the crowd are contrasted in this study book† for young people. You stand at the cross-roads of Self-interest and Service; you look back and see who "They" have been and what "They" have said and done; you look ahead and see one road leading to challenging needs and opportunities for service, and the other to self-interest and self-gratification, and before you finish the six chapters the choice will have been made.

While scanning the road you will have had glimpses of rural communities, new Americans, migrant workers, Negroes, Indians and Spanish-speaking folk in the United States, of Alaska, Porto Rico and Cuba, all needing you, and you will have discovered ways to serve. The author warns you: "If you choose a life of service in your college, school or community, you will need more than your own brains and cleverness. You will need the strength of the indwelling God. You will need the leadership of Jesus."

Stay-at-Home Journeys

The Home Mission study book‡ for boys and girls is thus entitled. The first chapter introduces us to an orphanage and to the Lady Beautiful

who tells the stories comprising succeeding chapters, each story depicting life in a different sort of home. "Felipe of the Golden Bananas," who lived in Porto Rico, Noadluk and Keok, boys of Alaska, Aurora and her big brother Manuel, Mexican migrants in a cannery community, Liza and Tito, Italian new comers to America, dwellers in the crowded foreign section of a large city, Charles and Helen, children in an American home full of comforts, Rose Ellen and Jim Grange of the orphanage, all are real personalities having varied, interesting experiences.

The children will love Rose Ellen about whom the whole book is woven, —Rose Ellen who "always liked to be first when there was anything unusual on hand," who felt things by instinct and acted by impulse, the impulse of a true, frank little heart.

The book should be begun at such a time that the last chapter will be read near the Christmas season. The Leader's Manual follows the project method and is replete with suggestions for class activities and service, written by Alma N. Schilling, who has actually tried out the suggestions on groups of boys and girls.

CONFERENCE ON CHRISTIAN EDUCATION

Last May a conference of many of the agencies of Christian education was held for two days at Garden City, Long Island, N. Y. These agencies were as follows: The Federal Council of the Churches of Christ, the various organizations dealing with the Sunday-school, the Religious Education Association, the Missionary Education Movement, the Y. M. C. A., the Y. W. C. A., the Board of Missionary Preparation, organizations of the Theological Seminaries, of Biblical Instructors, of church workers, the Christian Endeavor, the Council of Women for Home Missions, the Student Volunteer Movement and the Association of Daily Vacation Bible Schools. Various denominational agencies were also represented.

* "From Survey to Service," cloth, 75 cents; paper, 50 cents; Supplements, 15 cents each; procurable at denominational headquarters.

† "Playing Square with Tomorrow," by Fred Eastman, cloth, 75 cents; paper, 50 cents; Supplement by May Huston for leaders of study classes and discussion groups, 15 cents; Supplement by Mabel P. Stecker for leaders of program meetings, 15 cents; obtainable at denominational headquarters.

‡ "Stay-at-Home Journeys," by Agnes Wilson Osborne, cloth, 60 cents; 40 cents paper; Manual, 15 cents.

The conference was held in response to action taken at the Quadrennial meeting of the Federal Council in Boston, December 1-6, 1920; "in view of the pressing need for a larger program of Christian education which shall be comprehensive and inclusive. . . . and the necessity for the cooperation of these (several educational) agencies."

Educational responsibility and program were considered from various angles of the Church, the local community, and centers of higher learning. Dr. Robert E. Speer presided and summarized (1) the present educational agencies, their diversity and importance, the need for consideration of means of relating them to one another, (2) "the clearer discernment today of the power of education and of the necessity of right ideas and a right conception of life as the foundation for individual and social well-being," (3) the "fuller insight into the magnitude of the problems confronting the Church today in the educational field," (4) the hopeful features in the present situation, and (5) the call for (a) a spirit of mutual trust and understanding, (b) some common plan that will coordinate the efforts, and (c) a larger number of men and women who will become apostles of the cause of Christian education.

The scope and content of the Church's teaching work was analyzed. We can give but a few sentences from the speeches and informal discussions:

"The whole life of the Christian Church is an educational enterprise. Not evangelism or education, but evangelism through education, is the work of the Church. Its educational work is thus no single specialized department in a complex program of activities, it is rather coextensive with the Church's life and fellowship; it is itself the whole complex program. The educational work of the Church is obviously more than a mere means to its own self-perpetuation, or even to the training of its own leadership; it is a fundamental and essential part of its ministry and service to the world."

"We must get it into the minds of all Christian people that religious education is not a matter of Sunday only but of week-

days, and must be grappled with as such; and that to deal with it all the churches must do so together."

"We need to conceive our task not so much as bringing the youth back to the Church, but of making the Church really meet the rightful interests and needs of the youth."

"There should be a community system of religious education. The churches have a responsibility for educating the whole community. Groups which ought to be in touch with the churches are overlooked either for lack of definiteness in parish boundaries or because of the overlapping and separateness of the church agencies and the allied agencies outside of the Church."

"The programs of the churches must be correlated in order to minister to the individual most effectively. . . . Vigorous specialization is entirely compatible with a better correlation. The kind of correlation which is needed does not mean at all a submerging of any program. It is not a case of needing 'either specialization or correlation,' but both."

"The churches must accept the responsibility for a community system of religious education. . . . In Gary, Indiana, seventy-two per cent of the pupils in the first six grades are now in the community school of religious education. . . . To develop a genuinely efficient school of week-day religious education, correlated with the public school system, would take away the chief argument of the Roman Catholics against the public school." "While we cannot hope to cooperate with the Roman Catholics in the maintenance of schools for week-day religious instruction, we can at least cooperate with them, and the Jews also, to the extent of insisting together on the right of the child to have religious training as an integral part of education and in insisting further that time be allowed for this on the part of public school authorities. Within the field of the Protestant churches themselves there is no reason why any church which prefers to have its own week-day school may not do so without preventing other churches from having a common school. By experimentation in this way we will gradually discover the further steps in advance."

Lengthy consideration was given to the Church's educational work in centers of higher learning. It was recognized that "there is urgent need for a more vital relation between the theological seminary and the rest of the educational program of the churches so as to secure a greater homogeneity and continuity of the fundamental educational elements," and that "between the college and the university, on the one hand, and many of the de-

nominal seminaries on the other, there is a very little unity of approach in educational method or point of view."

"The colleges and universities have a larger percentage of church people than the average community, yet they are being lost to the Church. Some far more effective way must be found of convincing them of the significance of the Church and of their responsibility to it."

"Any one who is in touch with the centers of higher learning is convinced that though there are fewer organized religious meetings the religious spirit is as strong as ever and that what is most needed is an appeal great enough to make the work of the Church appear as a real challenge to service. . . . In this connection the missionary task, as a concrete presentation of a great program of the Church claiming their allegiance, is of special significance."

A Continuation Committee was appointed to study further the present situation and the ways in which the most effective cooperation of the existing agencies can be secured, to arrange for a further conference of representatives of all the agencies of Christian Education, and to suggest ways in which certain phases of the task not yet cared for by any agency should be successfully developed. It is expected that through these steps "a permanent Council on Christian Education may be formed, and may make possible a more adequate program of Christian Education." This continuation Committee has already met and is at work upon this vital and fundamental task.

SCHOOLS OF MISSIONS

By MRS. LUKE G. JOHNSON

Schools of Missions, both denominational and interdenominational, are potent factors in the religious and missionary education of the Church.

The benefits of cooperation with other denominations in the conduct of these assemblies are appealing more and more to denominational schools. By combined effort a greater opportunity for study and preparation for Christian service is made possible, and the best speakers and teachers of this and other nations may be secured.

In its endeavor to "unify the efforts

of the National Women's Home Mission Boards and Societies by consultation and cooperation in action," the Council of Women for Home Missions considers the interdenominational School of Missions a strategic field of endeavor, a fertile soil for missionary propaganda, and a vital arm of service in making "Our Country—God's Country." Therefore, the Council welcomes affiliation with every interdenominational school which has for its plans and purposes those things for which it stands. It has a standing Committee on Schools of Missions and has provided suggestive measures by which the Council and the schools may be mutually helpful in advancing the cause of Christ in our homeland.

An interdenominational School of Missions which has three or more cooperating denominations whose Women's Boards are Constituent Boards of the Council of Women for Home Missions may become affiliated with the Council upon recommendation of the Committee on Schools of Missions. The Chairman or President of an affiliated school is the representative of the school in the annual meetings of the Council, with the privileges of the floor.

The Committee on Schools of Missions of the Council of Women for Home Missions has for its purpose the rendering of every possible service to the schools in their efforts toward bringing the sessions to the highest point of efficiency, by suggesting teachers and leaders upon request, and by aiding in the advancement of all the interests of the schools when possible and desired. However, each school is entirely independent in the management of its meetings and in the provision of its programs.

When an affiliated school needs financial assistance for the purpose of securing a teacher for the Home Mission textbook, the Council will grant \$50 per year upon request, this assistance to be maintained for a period not to exceed three years after the school has become affiliated.

An ideal has been fixed for affiliated schools, which, when attained, entitles a school to be rated as a "Standard School," the following points being necessary for such standardization:—

1. Affiliation with the Council
2. One or more women elected by the General Board or Society of each co-operating denomination as members of the School Board or Committee.
3. Study—Bible
4. Study—Current Home Mission Text-book
5. Study—Current Foreign Mission Text-book
6. Study—Methods

The objectives of a School of Missions are to provide opportunities for spiritual, educational and physical development; to furnish normal training for leaders in all church work; to train leaders for mission study and other lines of woman's work; to widen horizons; to make possible an unhurried study of God's Word, and to stimulate to Christian activities.

The activities of a school should be determined by the size of the school, the needs of the time and place, and the funds available for current expenses. In every instance there should be a well-balanced program including different forms of spiritual, educational and physical activities.

The Council recognizes the School of Missions as a ripe field for recruiting for Christian service in the local church, as well as for definite service in larger fields. As a cooperative agency the Council rejoices in the establishment of these schools in wisely chosen places, and desires to aid in their effectiveness whenever possible. To this end correspondence concerning the establishment or affiliation of such schools is invited.

A WORD TO THE LEADER

The following poems can be effectively used in connection with the study books.

No one could tell me where my soul might be;

I searched for God but He eluded me;

I sought my brother out, and found all three.

—Ernest Howard Crosby.

** Communications should be sent to the Chairman of the Committee on Schools of Missions, Council of Women for Home Missions, 156 Fifth Ave., New York City.

CHRIST WITH US

"Inasmuch as ye did it unto the least of these, ye did it unto Me."

I cried aloud, "There is no Christ

In all this world unparadised!

No Christ to go to in my need—

No Christ to comfort me and feed!

He passed in glory out of sight,

The angels drew Him into light:

Now in the lonesome earth and air

I cannot find Him anywhere.

Would God that heaven were not so far

And I were where the white ones are!

Then from the gray stones of a street

Where goes an ocean drift of feet,

I heard a child's cry tremble up,

And turned to share my scanty cup.

When lo, the Christ I thought was dead

Was in the little one I fed!

At this I drew my aching eyes

From the far-watching of the skies;

And now which ever way I turn

I see my Lord's white halo burn!

Where ever now a sorrow stands,

'Tis mine to heal His nail-torn hands;

In every lonely lane and street,

'Tis mine to wash His wounded feet—

'Tis mine to roll away the stone

And warm His heart against my own.

Here, here, on earth I find it all—

The young archangels white and tall.

The golden city and the doors,

And all the shining of the floors!

—Edward Markham.

ATTENTION

The following are desired to complete the permanent files of the Council. If you have a copy you are willing to part with, either cloth or paper, kindly send to the Council of Women for Home Missions, 156 Fifth Ave., New York City.

Under Our Flag, by Alice M. Guernsey.

The Burden of the City, by Isabelle Horton.

Indian and Spanish Neighbors, by Julia H. Johnston.

The Incoming Millions, by Howard B. Grose.

Citizens of Tomorrow, by Alice M. Guernsey.

Advance in the Antilles, by Howard B. Grose.

Mormonism, the Islam of America, by Bruce Kinney.

Some Immigrant Neighbors, by John R. Henry.

NEWS FROM MANY LANDS.



JAPAN—CHOSEN

Demand for the Bible

IN a recent issue of *America-Japan* Rev. Kanzo Uchimura, an undenominational Christian preacher has an article on "Christianity and Japanese Culture," in which he makes some interesting observations. In referring to Bible work in the Empire he says: "Christianity in Japan is now making little progress. All the churches are extremely depressed and are making strenuous efforts toward a revival. In this respect it is a period of decay for Japanese Christianity. But this fact does not prove the absence of a demand for Christianity among the Japanese. Among hundreds of publications, the Bible is the best selling book in Japan today. The demand is not only by the believers, whose number is not quite 200,000, but by all the people of Japan. In other words, there are a very large number of Japanese outside the Church who demand Christianity."

Interesting Club in Miyazaki

A NOVEL piece of missionary work in Miyazaki is a club of some of the town's *elite*, mostly non-Christians. The members meet once a month at Dr. Cyrus A. Clark's home and have a simple meal, each paying for his own, and while still seated at the table, discuss a topic chosen for the evening, as for example "The God of Christianity and the Gods of Japan," "Christianity and the Home," "Christianity and the State." A short passage of Scripture is read and briefly explained; then comes a short talk by the pastor or missionary. Informal expression of opinion follows on the chosen subject, vigorously carried on

for two or three hours by the company of thoughtful men. Membership is a coveted privilege, but is limited by the capacity of the dining room to about twenty.

Missionary Herald.

Modern Buddhist Adaptations

THE adoption of modern methods by Buddhists in Japan is a matter of common knowledge. They have chosen Sunday as the day on which to hold preaching services. The sermons emphasize national ethics in a way that is very close to Christian preaching. The most active sects in social welfare work are the Nishi Hongwanji and the Higashi Hongwanji, with their main temples at Kyoto. The latter has spent about 540,000,000 yen in eleemosynary work in the past twenty years. They carry on work for ex-prisoners, and have a reform school for boys. They also have a department for ministering to about a million and a half of those low in the social scale. They manage a school for nurses, where about thirty are graduated each year. In other cities Buddhists have established nurseries for children, orphanages, and hostels for working men. There is now talk of a nation wide temperance movement among leaders of Buddhism. In 1919 a school for social workers was established in Tokyo, and had fifty-six students. The effort seems to be to adopt Buddhism to modern life, and make it seem reasonable to those who lead in public opinion. Thus the work of Christian missions has not only converted a few Buddhists: it is beginning to sublimate Buddhist ideals and practice.

Auditorium for Kobe

WHAT will be the largest auditorium in Western Japan is being planned by the Kwansei Gakuin, the

educational institution of the Canadian Methodist Mission in Kobe. It is to seat 1,800 people. The Institute has no main auditorium, but there are more than seven hundred students in the theological seminary and the colleges of literature and commerce, and about eight hundred students in the academy. When the structure is completed, the faculty intend that all these 1,500 students and their teachers shall meet together in it for a daily service. *Missionary Herald*.

Better Health for Women

A LETTER from a group of women in Kobe was recently addressed to the National Y. W. C. A. of Japan, asking that an American woman physician be secured to put on a health program for the women of Japan. Signatures to the letter were obtained from the governor, the mayor, educational heads and from Dr. Shidehara, a sister of the Japanese ambassador at Washington.

Where a nation's ethical code involves a woman's neglecting her own health while bending every effort to preserve that of her husband and sons, this program entails a revolution in thought and practice.

Sacrificial Prayer

COL. YAMAMURA, Japanese head of the Salvation Army, tells of the experience of his non-Christian mother. When he was born she began praying to her gods that he might grow up to be a good man. The family was exceedingly poor and had little to eat but rice, vegetables and eggs. The mother argued that her prayer ought to cost her something if it were to be effective so she decided to give up eggs, her only substitute for meat, and to live upon vegetables and rice. She continued both in prayer and the self-denial until in young manhood her boy found Christ. In a beautifully earnest way he describes his return to his mother to tell her of his new found joy. He sought to use the simplest language in telling her of the true God and of Christ. But she could not

understand. Col. Yamamura said, "She couldn't understand God but He understood her. The greatest proof to me today that there is a God is His answer to my mother's prayer." He told his mother that she might give up the practice of refraining from the use of eggs for her prayer had been answered. She refused to do this on the ground that she should continue it in thankfulness and for thirty years she endured this sacrifice.

Koreans Eager for Knowledge

APPLICATIONS for admission to different schools have increased a hundred fold during the past year. The Japanese have provided school facilities for only five-tenths of one per cent of the children of school age. All mission schools have thereby been swamped with applications, of which they can accept only about twenty per cent.

Subscriptions for current literature have increased a thousand fold, according to the *Korea Review*, published in Philadelphia. About six hundred newspapers and magazines, both Japanese and Korean editions, are in circulation, with about 70,000 paid subscribers among Koreans. If the Japanese Government grants freedom of the press, several hundred more periodicals will immediately spring up, and will in a measure satisfy the thirst for knowledge. One periodical which has perhaps a wider circulation than any other is "The Independent News." This is not printed, but is mimeographed on a small sheet and through couriers is secretly distributed among the Koreans. This sheet keeps the people informed as to their independence movement.

CHINA

China's Bible Evangelistic Bands

THE Biola evangelistic bands, working in Hunan Province under the direction of Dr. Frank A. Keller, consists of 117 men, each band occupying one of nine boats. These men receive Bible instruction in the morning, and

the afternoon is spent in visiting the native homes distributing Gospel tracts and posters. From October, 1919, to July, 1920, 187,247 homes were visited, and many conversions were reported. A Bible school and conference is held every autumn at the foot of the sacred mountain of Nan-yoh, which is visited every year by tens of thousands of pilgrims, and affords abundant opportunity for preaching the Gospel. This combination of Bible training and colportage work is recognized by the missionaries as one of the most effective missionary methods in China.

Dr. Keller, who is supported by the Los Angeles Bible Institute, writes: "Mr. Tan Yu Cheng and his band of twelve evangelists, organized after much earnest prayer, went into a wholly unevangelized field in Kiangsi last November. They were in their first district two months and four days, visiting practically every home in every direction for a distance of about five miles. Some two hundred and forty people seemed to be really moved by the Gospel, and about half of this number gave evidence of having truly accepted Christ. Two families removed all idols from their homes, some thirty persons attended the evening Bible classes for enquirers and from fifty to sixty students attended the Sunday afternoon Bible classes. A self-supporting society for Bible study and prayer was organized before the Band left for a new center of work."

Army Bible Class

REV. R. H. MATTHEWS, of the China Inland Mission recently conducted a series of Bible classes for General Feng, at which about 4,000 men were in attendance. Most of these were baptized Christians, who had been converted after joining General Feng's army. On the closing day 960 men were baptized and all partook of the Communion, a service in which 4500 took part. Since the "Y" hut in which the service was held seats

only 400, the men came in twelve relays. Dr. Goforth was in charge and missionaries from nearby stations assisted. All the arrangements were orderly and reverent, and it was a day to be remembered.

Boy Scouts in Fukien

AN attempt is being made to standardize the Boy Scout Movement in Foochow. In many of the schools, both mission and government, there are boy scout troops, but the discipline and organization leave much to be desired, and the scouts, who ought to be models of good behaviour, have on more than one occasion been in trouble with the police. If a permanent council composed entirely of Christians can be secured the Movement may be kept from falling into the control of non-Christian Chinese, and a foundation be laid for more satisfactory results.

C. M. S. Review.

Bible Dictionary Bonfire

MR. ROBERT GILLIES of Shansi in the *Biblical Recorder*, an Australian paper, writes of an incident in that province last year: "Dr. Hastings' Bible Dictionary was being translated. A large number of scholarly men at the coast had been engaged on the translation, and the book was being advertised far and wide. Some of our Bible School students—far away inland—saved up their cash to buy the book. At last it arrived, and oh! the enthusiasm of those students when they saw the gilt lettering and the beautiful illustrations. Then they went to their rooms and began to hunt up this matter and that, consulting it for the solution of difficulties they had had in their minds for years. But next day the missionary in charge of the Bible School was himself in difficulties. The students came to him and said, 'Please, tell me what I am to do. The Bible says this, and the Dictionary says that. What am I to do?' The end of the story was that the head of the school had to say to

these men, 'I am sorry about it. I will buy back your dictionaries at half-price and we will burn them.' It was touching to see those students coming with their beloved volumes and handing them in to be burned."

INDIA

Census Provokes Persecution

THE desire on the part of Hindus and Mohammedans to keep down the number of Christians reported in the recent census resulted in severe persecution in many districts. Rev. H. J. Sheets of Bijur writes that lies, threats, bribes and flattery were used to induce Christians to enroll as Hindus. Christians were dismissed from their jobs, preachers were jailed on false charges. Many Christians out of fear denied Christ, but not a few who were as yet unbaptized insisted upon being enrolled as Christians. One old sweeper was ready to fight the census taker who at first refused to number him among the Christians. "True, I have not been baptized," he said, "but Jesus is in my heart."

Winning Outcastes in Telugu

A REPORT of the C. M. S. Mission in Telugu forecasts the winning of that country's outcaste community within the next twenty years, if money for required new workers can be assured. The total net increase of adherents from 1916 to 1919 amounted to nearly 10,000, and the latest returns show that in 1920 the harvest will be more than 6000. The secret of this tide is the supplying of teachers to the villages as rapidly as the people ask for them.

Dnyanodaya.

Mr. Gandhi and His Next Life

A N Anti-Untouchability Conference was held in Ahmedabad last April with Mr. Gandhi as President. There was a very sparse attendance. Mr. Gandhi's address was marked by a note of despondence because those he wished to reach were not present. He said that he yearned to see the

sinister bar of untouchability disappear in his life time and that on the 6th of April last, he had offered a prayer to the effect that in his next birth he might be of the untouchable community, so that he might suffer the wrongs and hardships inflicted on them.

In moving one of the resolutions it was observed that according to the Hindu scriptures only those who committed great sins were in their next birth born as untouchables, and there could be no hope for an eminently pious person like Mr. Gandhi to be born as an untouchable in the next life, but if caste distinctions were done away with, a Brahman or Bania could be an untouchable and *vice versa* in this life.

An Indian Volstead Law

THE members of the sweeper caste at Delhi, India, have decided that any sweeper found violating the local prohibition law is to be beaten fifty times with his shoes, his moustache is to be shaved off on one side, and a fine of five cowries is to be imposed. Every member of the caste is an unofficial "prohibition enforcement officer" and there is a reward of from one to five rupees for giving information against a person using intoxicating liquors.

Christian Advocate.

Bible Faith Mission

THE Bible Faith Mission is carrying on its evangelistic and educational activities in five geographical districts in the Madras Presidency. The feature which differentiates this work from similar activities is that the mission is managed by an Indian. In Madras, Travancore, Tinnevely and Cochin there are 40 churches, with 3,850 men, women and children. Eighty adults have received baptism, although the Mission is only about ten years old. There are 38 elementary schools with 1384 pupils. A printing press is under the management of the Mission, employing 12 operators. The number of workers in the mission is

102, and the whole work is more than half self-supporting. The contributions of the churches total Rs. 1,594,156. *Christian Patriot.*

Cooperative Loan Societies

ONE of the great problems of India is poverty. In the Central Province 149 cooperative loan associations, with 7945 members have been founded to overcome this. Practically thirty per cent of these members are free from debt, and the debt of others has been reduced fifty per cent. Many have adopted improved implements, others have planted trees with a view to selling the timber and in the region of Lahore societies have incorporated by-laws forbidding extravagant expenditure on weddings and funerals. Fifty-five societies maintain scholarships, and one backward community has raised 5,000 rupees for a high school. *Indian Witness.*

A Hindu Testimony

THE founder of the Hindu Missionary Society, Mr. G. B. Vaidya, just before his recent death, paid a tribute to Christianity which should challenge the earnest effort of every devoted missionary. In an article in *The Hindu Missionary* he says:

Once, a Christian missionary professor in Northern India said: "We are here and have opened schools and colleges, in order that from North to South and from West to East, India may soon become a Christian land." This is very frank. It should be repeated in temples and public places and in Hindu journals, as often as possible, in order to make Hindus work to prevent the Christianization of India. But the Hindus are blind and foolish. They won't work. The Christian missionaries will one day triumph. They will have their desire fulfilled. The last Hindu will be baptized. India will become a Christian land. And why? Because the Hindus are blind and foolish. The Christians are laboring hard to Christianize India. They obey their Master. . . . Hinduism has become helpless and powerless and lifeless: being too much left in the hands of a class that is ever afraid of losing its caste supremacy. It loves stagnation and *status quo*. It has ever opposed reform. . . . The Christian missionary prays and educates and heals and nurses and feeds, in order that India may

become a Christian land. . . . Hindus would do well to remember the real object of the Christian missionaries. It is to Christianize India. Therefore, if they desire to avoid the results, they should have their own schools and colleges, and never send their boys and girls to the Christian missionary schools. Especially the girls; for, if girls become Christians, they are so many Christian mothers. *Dnyanodaya.*

Lace Makers of India

THE lace industry is one of the ways in which the women of India are being lifted out of despair. About twenty years ago the wife of a Lutheran missionary brought home to America a little box of lace made by Indian women. It was quickly sold and larger possibilities were promptly seen. The Women's Missionary Society of the Ministerium of Pennsylvania began the work, which was later taken up by the General Council Society, and then by the society of the United Lutheran churches. The lace is displayed at conventions and by individuals who are interested enough to write to the chairman to send them a supply for exhibition and sale. Every dollar realized goes back to the women in India, and into the development of the work. Widows, orphans, deserted wives, invalids, cripples, all are among the busy lace makers. They are not confined to one village or district, but often come a great distance to be taught, and then in turn go out to teach others. About five hundred women are engaged in making the laces in India which the women in America sell. A single instance will show what this work means to downtrodden women.

In a palm-leaved hut of one room 9x9, lives crippled Kantamma, with blind Mary, her mother. Kantamma's body is helpless from her hips down. She has no rolling-chair; when she moves about she places her hands, palms down, on the ground and swings her body forward. She supports herself and her blind mother by making lace. Whenever a Christian service is held Kantamma is sure to be there, walking a furlong on her hands in order to attend. Her eyes

tell of the joy she has found in her Saviour.
The Lutheran.

MOSLEM LANDS

A Turkish Orthodox Church

A BILL introduced in the National Assembly at Angora to create a separate patriarchate of the Greek Orthodox Church in Asia Minor consists of fourteen points, after the Wilsonian style, as follows:

1. The Turkish Orthodox Church is independent, and the see of its religious head is at Caesarea.

2. All the archbishops living within the limits of the territories of the government of the Grand National Assembly—including Constantinople, Smyrna, Adrianople and Gallipoli—are subject to this church.

3. The religious functionaries are nominated by the religious head, with the approval of the Government.

4. This head is chosen among three candidates, designated, under certain conditions, by the Government.

5. The priests are nominated by the Government, which chooses them from among designated candidates.

6. The Government may remove religious functionaries who may have committed acts prejudicial to the interests of the State and Nation.

7. Religious functionaries when brought before the courts for breaches of the State laws, cannot plead special privileges or exceptions.

8. The laws of the State are applicable in their entirety to the personal properties left by religious chiefs at their death. In any event, these properties cannot be willed to churches or communities which do not depend upon the Turkish Orthodox Church.

9. A religious council composed of twelve members will sit under the presidency of the supreme religious head. This council is to hold office for a term of two years.

10. The functions of this council are exclusively religious.

11. The administrative council of the Church is composed of five members designated by the religious council.

12. The administrative council will have charge of the drawing up of the budget, the repair of religious edifices, etc. Each year it must send to the Commissariat of Justice a copy of this budget.

13. The revenues of churches in all the archiepiscopal dioceses belong to the Turkish Orthodox Church.

14. The church of Caesarea will draw up a scheme for regulating the revenues of the monasteries and the method of nomination of their superiors (*Hegumenos*). This projected law will go into force after approval by the Commissariat of Justice.

Greek papers of Constantinople ridicule this step of the Angora government.
The Orient.

Palestine to Have Religious Liberty

SIR HERBERT SAMUEL, High Commissioner for Palestine, in addressing a representative gathering at Jerusalem, declared that Great Britain would never impose on the Palestinian people a policy contrary to their religious, political and economic interests. Sir Herbert is anxious that Palestinian people be more closely associated in the administration, and assured his hearers that the interests of the non-Jewish population would be not only safeguarded by the mandate itself but likewise in the instrument referred to, in which the future constitution of the country would be defined.

In conclusion Sir Herbert said: "I earnestly desire to see this land, the center of sacred associations for hundreds of millions of men, inhabited by a people kindly and peaceable. Most earnestly do I desire to see it progressing in quietness and harmony toward a prosperous and noble future. Let the Government and the people unite in their efforts for the sake of that ideal."

The address was thought by some of his hearers to be on a par with Nehemiah's appeal after the return from Babylonia.

Reducing Relief for Orphans

AT a recent meeting of the Executive Committee of Near East Relief a constructive program was adopted that will call for a gradual reduction in the number of orphanages and institutions. All orphans who are found to have relatives qualified to care for them will be returned to these relatives. Certain children will be apprenticed with non-relatives of their own race, subject to the Committee's supervision. The largest possible responsibility will be thrown on governments for the support of the children, and after a stated time only

such few institutions as may be necessary to care for the diminishing number of orphans will be maintained.

In each main area one or more institutions will be developed into advanced industrial schools for the training of such children as may show special capacity for agricultural and industrial leadership, and for the educating of teachers and administrators of future institutions.

AFRICA

Conditions in the Sudan

REV. H. U. WEITBRECHT STANTON who headed a missionary delegation to the northern Sudan, Egypt and Palestine, reports an encouraging outlook in the Sudan with cordial relations between government officials and missionaries. Medical work is well equipped and efficient, and if its present strength is maintained it will be possible to carry on important medical itineration either up the Nile or along the railway to El Obeid, thus working along the border where pagan and Mohammedan begin to touch and where immigrants arrive in numbers from West Africa on the way to Mecca. A strong educational work is needed to enable the virile native to fill government and trading posts, instead of yielding these to Moslems from the north.

A Journey in the Sahara

A REMARKABLE journey of an English woman, Mrs. Rosita Forbes, from Egypt to the oasis of Kufra in the Sahara is likely to make a new chapter in the history of this ancient preserve of Islam. Only one European had ever been there before, and he in disguise, for the presence of a Christian is not tolerated in this stronghold of the "faithful." Mrs. Forbes was clad in Arab costume and traveled under the name of *Sitt Khadaija* ("the Lady Khadaija," the name of a wife of Mohammed), and was regarded as a Moslem of half English, half Egyptian blood, in which capacity she had to pray five times daily and to utter the Moslem confes-

sion of faith whenever challenged. From Benghazi, on the Tripolitan coast, she traveled over 500 miles due south by the caravan route to Kufra, and the permit which she had from Sheikh Idris did not protect her from more than one plot against her life, which she escaped under great hardships. From the sacred city of Taj Mrs. Forbes returned northeast to Jaghbub and thence to Alexandria by an unexplored route. It is hoped that the result may be a gradual opening up of the inner Sahara, but at present it is evident that the attitude of the people is that of uncompromising hostility to the presence of any non-Moslem element in their midst.

C. M. S. Review.

Concerted Action in the Congo

A CONFERENCE of representatives from each American Mission at work in the Congo has initiated plans for aggressive cooperation in helping the backward people of that field to meet new social, economic, political and religious conditions. The Belgian government has shown itself friendly to missionary efforts. Two definite developments are under way in the Congo as a result of this co-operation: first, the erection of a rest house at Kinshasa, the railway terminal where all missionaries must stay until arrangements can be made for continuing their journey; and the other a place for the union publication of literature in the native dialects.

Other plans projected call for union training schools, to be followed by normal schools with the ultimate idea of founding a union Protestant College for the Congo. Industrial education, with agriculture as a basis, is to be encouraged as the surest method of developing better social conditions for the people, especially those who become Christians. Representatives of all the societies, both American and European, are to meet in November, 1921, at Bolegne on the upper Congo, for a general conference regarding plans and methods for making Christ known in the Congo.

Unrest in the Kamerun

A SPIRIT of restlessness among the people of Elat, West Africa, causing many to leave their homes to find work, has had its effect upon the Christian life of the community. Native soldiers who were carried by the Germans to Fernando Po have returned, showing the effect of Roman Catholic influence. The number of those received into the Church the past year was smaller than in the preceding year, and those accepted have been subjected to closer examination. At the last three communion seasons the entire time of the session was given to cases of discipline, and no new members were received.

The people felt this keenly, and realized the force of it. Even in the villages as many as a hundred people would gather for prayer before daylight, and the burden of their prayer was that God would again set them right with Him.

Preaching in Ashanti

THE Wesleyan Methodist Missionary Society reports a remarkable awakening in Ashanti, on the Gold Coast, as a result of the work of a Christian preacher not attached to any particular denomination. It is said that in three months this prophet in a most unassuming manner has preached in the towns and villages of Ashanti, and awakened the people to a sense of their sinfulness and idolatry. Chiefs and people have confessed their faith in Christ in such numbers that, for the moment, it is impossible to find either accommodation or teachers.

Church Pews from Sacred Trees

SACRED groves are numerous in the Kenya Colony, and such is the popular veneration for them that it is difficult to think of anyone being allowed to cut down one of the trees. At one of the stations of the Church Missionary Society, the mission adherents, when erecting a new church, were faced by a shortage of wood. They approached the heathen elders for permission to cut down trees, and,

strange to say, they were allowed to take what they needed from the sacred grove of the village. In that station today trees from the sacred grove form the seats of the house of God, one of the many marvelous changes to be seen in the colony.

EUROPE

Carrying Texts Through Italy

COMMANDER SALWEY and another Salvation Army worker recently made a tour of Italy carrying "sandwich boards" on which were exhibited Gospel texts. Their method was to walk very slowly through the crowds in cafes, arcades and other centers where large numbers of people were congregated. In Florence, Naples and some other cities the two workers addressed the crowds through an interpreter, and distributed copies of the Gospel which were gratefully received. In Spezia, indoor meetings were held on Sunday, but not without some opposition. In most places, the police were the ones who tried to block the way. In all, eleven cities and one village were visited, and the results were most encouraging.

Superstition and the Gospel in Belgium

FAIRS and religious festivals offer wide opportunity for street preaching in Belgium. At Bruges, where about a hundred thousand people were gathered for the procession of the "Holy Blood," (some of the supposed blood of Christ which is carried through the streets after a travesty on the events of His life) we sold almost six hundred Bibles and Testaments. At Hal, the day of the procession of the Black Virgin (a statue of Mary which is supposed to have come to life several centuries ago, and to have saved the city from bombardment though she herself was burned black with powder) three hundred and seventy-one Bibles and Testaments were sold. At Ath and in three surrounding villages the sale was about three hundred on that same day, and there was no fête, procession or

market to draw special crowds. At Walcourt, at the procession of the Virgin in the Tree (several years ago a statue flew down from heaven and lodged in a tree and is still there to confound skeptics!) 200 New Testaments and 16 Bibles were sold. These meetings are not simply the affair of a street vendor selling a book, but the Gospel is faithfully preached in five minute messages and in song. We try to train the workers to so speak that a stranger passing by could be saved by a single testimony. One of our speakers at Bruges testified that he had been saved on that very spot at our street meeting a year before.

Mission Work in Albania

THE American Methodist Church, at the request of the Albanian Government, is planning to establish a modern educational system in Albania. A deputation consisting of Bishop Blake of Chicago, Dr. B. M. Tipple of Rome and Prof. Jones of the University of Chicago, have gone to Durazzo, and will also visit Montenegro to make observations of the field.

Effectual Fervent Prayer

MR. BORRESCEN of the Danish Santal Mission was once asked while home on a furlough to preach at a missionary gathering in Jutland. The meeting was announced to take place in a large barn, but so many people tried to crowd in that Mr. Børrescén decided to preach outside, with a farm wagon as a pulpit. Clouds threatened an immediate downpour, but the missionary prayed: "Dear Father, Thou seest that many of us are gathered here to learn about the things of Thy Kingdom. Grant us fair weather so long as the meeting shall last." There were two ministers in the crowd, and one of them said: "He speaks too boldly. I would not pray that way to God," and the other said: "No, I would not dare pray that way, but perhaps this man knows God better."

Not a drop of rain fell during the

service and the listeners were deeply impressed. *Missions—Tidning.*

Agricultural Institute in Thessalonica

THE Thessalonica Agricultural and Industrial Institute at Salonica, Greece, was incorporated in 1904 under the laws of New York State, and is diligently training a nucleus of boys to go out and teach the dignity of labor, the value of strong character and most important of all the Gospel of Christ. One-fourth of the students are refugee orphans, and ten nationalities are represented,—living together yet not hating each other. This fact alone is significant. This American school has been called the "Hampton of Macedonia."

Both church and government are in sympathy with the School. Venizelos said of it: "I wish we had ten more like it." Men of influence are glad to employ its students in positions requiring special trustworthiness. Unusual war conditions have caused a deficit of \$3,000 on which interest must be paid. Funds are also urgently needed for an additional dormitory and for further equipment. Any contributions will be gratefully received by the Treasurer, William B. Isham, 17 Battery Place, New York City.

LATIN-AMERICA

Crowded Conditions in Porto Rico

THE population of Porto Rico has reached approximately four hundred people to the square mile. This makes a serious problem for a land which depends almost wholly upon agriculture, and where only one-fourth of the territory is under cultivation. Thirty-five per cent of the population is of school age, yet only forty per cent of this number is in school, owing to the inability to build and rent enough school buildings to meet the situation.

The Methodist Episcopal Mission in Porto Rico has a church membership of 4000 and a Sunday-school membership of about 7000. These native Christians are unusually devout and reverent. *Christian Advocate.*

Madame Carranza

THE widow of the late Gen. Jesus Carranza, has joined the Methodist Church in Saltillo, bringing with her her daughter and other members of her family. The story of her religious experience is interesting. Her father was a Protestant minister and the doctrines of the Protestant faith were instilled into her as a child. When she grew up and married a Catholic, the demands of the society in which she moved made her leave the religion of her childhood. Now, as a widow, she has returned to the evangelical faith and expressed a great desire to spend the remaining years of her life doing all she can to bring others to a knowledge of the Gospel. She owns property in Monterrey, and on Easter Sunday offered as her love gift to the Saviour, a block of land containing a two-story building where services can be held at once and where it is hoped a day school will be opened later for the children in that part of the town.

Reforms in Chile

CHILE, the "Shoe String Republic" of South America, is rich in natural resources and has been prospering materially in recent years, but political strife has kept the country back. Last year the old oligarchy that has held sway for more than a decade was overthrown in the elections, and liberty triumphed. An intelligent liberal president was elected amid general rejoicing. He has taken steps against political corruption, the liquor traffic and social vices. As a result, the missionaries find their cause more generally respected, and doors are more open to their message.

The Instituto Ingles for boys, conducted by the Presbyterians, and the Santiago College for girls, conducted by the Methodists, are well known as among the great moral influences in the city of Santiago. Missionaries who teach in the university, lead in temperance reform, work with men and women students who are getting

Christian literature before the public through a downtown bookstore, are making Christian influence felt as in few centers in Latin America. One of the outstanding reasons for such splendid influence in the community is the spirit of unity and practical co-operative work carried on by the Methodist and Presbyterian missions, and the Y. M. C. A. and Y. W. C. A. Added to the cooperative work in the union seminary, the union paper and the union bookstore, they have this year held a union summer conference on the new Methodist farm in the South with most gratifying results.

Neglected but Faithful

FOR three long years no missionary had revisited the little town of Ti-bagy, an outstation of Ponta Grossa, Brazil. Scattered over a large district, the people said they thought they had been forgotten by the Church. These people are the pioneers of Brazil. The county of Ti-bagy, though half the size of England, has only 80,000 white inhabitants. The believers, though no missionary had come to them, continued to hold services, gathering on Sundays in some central house, and once a month in a more extended district. Not only this but they have taken up a collection in order to send some one with the Gospel to those who have not heard as much as they. When the missionary finally reached there he found 27 people ready to be received into the church, and nine regular points for service.

NORTH AMERICA

Recruiting for the Ministry

ASERIOUS situation confronts the Christian Church today in the shortage of men studying for the ministry. The student body of the Presbyterian Theological Seminary in Louisville, Kentucky, have therefore started a significant movement looking toward enlistment. A short time ago they sent to each of the seminaries of the Church a request that each

graduate and student would preach at least one sermon during the coming year on the call to the ministry, or to some definite form of Christian service.

Hearty responses were received. The effectiveness of the appeal, however, will depend in large measure upon the parents, and the students are asking the cooperation of Christian fathers and mothers.

Christian Observer.

Society of the Open Bible

WHITFIELD, New Hampshire, has a new organization called "The Society of the Open Bible." A year or so ago one hundred people of all ages and occupations undertook to keep their Bibles open continuously in homes and offices with the following results in mind: Encouragement and help in memorizing; effect upon the children of a household; possible influence upon visitors or callers; message of helpfulness or restraint.

Christian Intelligencer.

School of Missions

THE Kennedy School of Missions in Hartford, Conn., this year completed its first decade of service. The total number of students registered has been 304, not including students of the Theological Seminary or the School of Religious Pedagogy. The number of former students now officially connected with Mission Boards is 242. These represent every great mission field. The purpose of the School of Missions has been to furnish special missionary preparation to candidates who had completed their general preparation, as well as to guide furloughed missionaries in their further studies.

Work Among Crow Indians

AT Pryor, Montana, where the Baptist Home Mission Boards maintain a Crow Mission Station, the Indians have built their own school house and pay for most of the school expenses aside from the teacher's

salary. They have their own school board, and could give the average public school trustee some helpful ideas. They take their office seriously, pray over their problems and visit the school at least once a week. At Pryor a number of incoming white settlers have been received into the membership of the Indian Baptist Church.

At Wyola, Montana, another station under the direction and support of the American Baptist Home Mission Society, the Indians are paying their teacher's salary in the mission day school. On the school board here they have Barney One Goose, Yellow Mule, Levi Yellow Mule, Walter Jackrabbit and Steve Cannot Be Shot, a harmonious group who are keeping their school well up in the foreground.

Coe Hayne.

Itinerating in Quebec

A TRAVELING missionary in Quebec, Rev. P. Beauchamp, reports that he found ten Protestant families in one settlement who hold monthly services in a home where the mother is a Catholic, but whose husband is a Protestant and she invites her Catholic friends to the meetings. A congregation of twenty-three are thus ministered to by the traveling preacher.

Parent, a divisional point on the Transcontinental Railway, is a growing center with thirty Presbyterians, as well as representatives of other Protestant churches. The Sunday-school is taught by the Protestant school teacher, and the people are anxious for a church. In Donnacona, a paper company employs five hundred men and has planned a model town. The fifty-five Protestants hold meetings every other Sunday in the hotel waiting room, the manager of the company helping in a practical way. Occasional services are also held at Portneuf.

In Montmagny the population would be entirely Roman Catholic were it not for eight Protestant families, and about ten single persons who are needed to help develop some of its

industries. A monthly service is held in the homes of the people.

Summing up his tour, Mr. Beauchamp shows that he traveled 20,000 miles, walked 200 miles, drove 100 miles, made 350 calls, and held 83 services. The attendance totalled 1,522. Seven baptisms were conducted as well as three communion services and twenty-six different places were in his itinerary.

Presbyterian Witness.

ISLANDS OF THE SEA

A Moro Steward

BISHOP BRENT tells of a battle scarred Moro chief named Ynok who became infected with acute blood poisoning, just as an American Christian hospital was being established in his territory. He was induced to go as a patient to the hospital. He grew worse, but at a most critical moment he insisted on leaving the hospital and going home. Instead of dying, as everyone expected, he got well. When he recovered he came back to the hospital and said: "Doctor, I suppose you thought I left the hospital disgusted because I did not get well!" The doctor responded, "Yes, we thought so." Ynok replied, "You are quite mistaken. You know I am a chief of influence. I love my people. I said to myself, 'Now my people must have the benefit of all the good that you are getting. But they are a very suspicious people. If I die, my people will say, 'The Americans have killed our chief.' So I went home to die.'"

A sense of stewardship made Ynok willing to lay down his life, if need be, in order that his people might have the blessings brought by Christians.

Fifty Years' Work in New Guinea

THE New Guinea Mission of the London Missionary Society celebrated its Jubilee July 1st. Very little was known of the country or of its inhabitants fifty years ago, and that little was not encouraging, although the Island had been visited at various

points by Portuguese, Spaniards, French, Dutch and English navigators. Rev. S. M. McFarlane and A. W. Murray, pioneer missionaries, established their first base on Darnley Island. Dr. W. Wyatt Gill and six Raratongan teachers were added the following year, among whom were Piri and Ruatoka, prominent in the later development of the Mission. Two great missionary names are conspicuous in the history of this work,—Dr. Lawes and James Chalmers.

For twenty years the L.M.S. was the only missionary society in New Guinea (except for a small Roman Catholic Mission on Yule Island.) In 1891 the Wesleyan Mission was founded by Dr. George Brown, and the Rev. Dr. W. E. Bromilow. In the same year the Anglicans entered on the work. A division of territory was agreed upon, and this arrangement has been maintained with satisfactory results.

MISCELLANEOUS

Present and Future Problems

THE following figures were recently published in *The Missionary Outlook*:

The 80,000,000 people of Central Africa are still pagan.

Sixty million or 80,000,000 boys and girls of school age in China are growing up with limited educational advantages.

More than 99 per cent of the college students in South America profess no belief in God.

Ninety-nine per cent of the women of India may be classed as illiterates.

One-half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, and never have had a Christian home.

American Baptist Missions

THE American Baptist Foreign Mission Society, together with the Woman's Society, is the fourth in the world in size. The 107th Annual Re-

port declares the past year to have been the best in the Society's history. The organization has ten fields,—Japan, East China, South China, West China, the Philippines, Burma, Assam, Bengal-Orissa, South India and the Congo, besides the work it is doing in many countries of Europe.

It had 833 missionaries, 7,000 native workers, 1,834 organized churches, 3,429 regular meeting places, 200,000 church members, and 11,000 baptisms last year; there are thirty-two theological seminaries and training schools, four colleges, 2,737 schools of all grades with 89,752 under instruction, twenty-four hospitals, and sixty-two dispensaries which gave 364,959 treatments. These figures do not include Europe, where the greatest advance of the year is reported.

As rapidly as native Christians are capable of assuming responsibility, new stations are opened.

Watchman-Examiner.

Zionist Leaders Disagree

DIFFERENCES have arisen among Zionist leaders, chiefly in regard to the disposition of the funds to be collected for the restoration of Palestine, one opinion being that all such money must be used for direct work in Palestine and another that part may be used in any land where Jews dwell. Further divergence has to do with the methods of raising money. These differences are unfortunate at a time when the need for practical work in Palestine is most urgent.

The American Palestine Company was launched at a dinner given in New York last March, and proposes to undertake industrial development in Palestine on a large scale. Nearly a million and a half of the five millions proposed capital was subscribed at this dinner. *S. S. Times.*

OBITUARY NOTES

Dr. Christie of Tarsus

REV. THOMAS DAVIDSON CHRISTIE, veteran missionary of the American Board and President

of St. Paul's Institute in Tarsus, died May 25, in Pasadena, Cal., in his seventy-ninth year. Dr. Christie joined the Central Turkey Mission in 1877, and after serving for a time at Marash, he founded and developed St. Paul's Institute at Tarsus. Dr. Christie was an accomplished linguist and his scholarship received special recognition from Aberdeen University, as well as from many American universities.

A Christian Consul in Turkey

MILO A. JEWETT, a physician and later American consul in Turkey, was born October 27, 1857, at Sivas, where his father was located as a missionary of the American Board. After being educated in the United States, and serving ten years as assistant superintendent in the hospital at Danvers, Massachusetts, he accepted appointment as consul to Sivas in 1892. He was well fitted for his post, and deeply in sympathy with Christian work. During the Armenian massacres of 1895, when many Protestant pastors were imprisoned, Dr. Jewett rendered valuable aid. He was fearless, resourceful, tactful, and worked to the limit of his strength. In 1905, he was promoted to Trebizond, and in 1911 was made consul at Kehl, Baden, Germany, where he remained until America entered the war in 1917. Then he was appointed to Troadbjerg, Norway, where on February 25, 1921, he died of heart paralysis. *Henry T. Perry.*

James M. Farrar of Brooklyn

REV. JAMES McNALL FARRAR, D.D., President of the Reformed Church Board of Domestic Missions since 1911, died suddenly at Mahwah, N. J., June 22, in his 68th year. Dr. Farrar was for many years pastor of the First Reformed Church of Brooklyn, and at the time of his death was acting pastor of Ramapo Church in Mahwah.

THE MISSIONARY LIBRARY

The Message of Sadhu Sundar Singh. By Canon B. H. Streeter. 12mo. 209 pp. \$1.75. The Macmillan Co. 1921.

This is a very remarkable book about a very remarkable man. Sadhu Sundar Singh shows the power of an Oriental interpretation of Christ. He is a Christian mystic, a holy man full of humility who follows the example and teachings of Christ literally; who thinks in Oriental imagery; who suffers joyfully; who serves self-sacrificingly; and who lives triumphantly. Those who have met the Sadhu are reminded of Christ and see in him a man of about thirty-two, full of peace, of joy, of power. He has had unusual experiences, some of them apparently miraculous. His messages and conversation are full of epigram and parable. They are wonderfully stimulating and illuminating. The Sadhu's views on heaven and hell, on Christian unity, on sin and salvation, service and suffering are unique and wonderfully helpful.

Canon Streeter has not attempted to give a biography of the Sadhu or an interpretation of his unique character and experiences, but has pictured the man and reported his message. Any one who reads this volume thoughtfully cannot fail to be interested and spiritually benefited. Seed thoughts for many sermons are to be found here, and food for spiritual life.

Jesus in the Experience of Men. By T. R. Glover. 12mo. 253 pp. Association Press, New York. 1920.

In contrast to the practical experience and personal knowledge of God as shown in the life of Sadhu Sundar Singh, Dr. Glover gives us the human philosophy and theoretical interpretation of Christian experience. He does not emphasize divine revelation, faith in God, or complete surrender to Christ as the son of God. Many who have found help in the author's previous volume on "Jesus of History"

will be disappointed in the scholarship and spiritual insight of these studies. They are not worthy of the unstinted praise given by the Y. M. C. A. press notices.

Many of Dr. Glover's statements seem to us to ignore recorded facts of the Bible and to do violence to the teachings of Christ and the apostles. He says, for instance, that Pilate and Herod inflicted on God the most awful disaster that could be conceived—"in capturing the Son of God." He refers to the "defeat of Christ on the Cross" and seems to put the story of the conflict of Christ and evil powers as told in the New Testament in the same class as "Paradise Lost."

There is no attempt to distinguish between the tentative conclusions of modern scientists and psychologists and established facts of history, science and revelation. New Testament belief in demons is classed with the superstitions of the middle ages. Dr. Glover states that Christians (including Christ) "borrowed from the Jews the idea of the Judgment Day and developed it along the line of the Greek philosophic myths." (p 18.) He says that Jesus was "condemned because He was unpopular" apparently forgetting that His triumphal entry was only five days before His crucifixion. He declares that the word "salvation" was adopted by the Church in preference to "the Kingdom of God" because of the "transplanting of the Gospel to Gentile ground." This overlooks the fact that "Jesus" means Saviour and that the term "salvation" is especially found in the Epistle to the Hebrews. The apostles preached the Kingdom of God to both Jews and Gentiles until it was rejected, and simultaneously proclaimed salvation by faith in Jesus Christ.

While the volume contains many helpful thoughts, Dr. Glover's inter-

pretation of the Atonement, the Lamb of God, forgiveness of sin and immortality are based on transitory human philosophy rather than on the unshakable divine testimony, where its statements do not coincide with his philosophy or experience. His conclusions are therefore based on rationalistic criticism rather than on the Word of God.

World Friendship. By J. Lovell Murray. 12mo. 186 pp. Missionary Education Movement. 1921.

The many sided work of the foreign missionary is most interestingly described in this study book. With an abundance of facts and striking incidents Mr. Murray tells the fascinating story of what the Christian missionaries are doing in medical missions, in education, in industrial and agricultural work, through literature, in social reform, by evangelistic effort and in the betterment of international relations. Men and women who take no interest in missions because they think the work is theoretical and spiritual, have their answer here. Mr. Murray introduces us to many of the famous missionaries of the past and present, and shows clearly the vastness, variety and transforming character of the work. Any one interested in human progress and in service to men and women will be captured by this record of achievement. At times the style savors of slang, but the author holds the attention throughout.

From Survey to Service. By H. Paul Douglass. 12mo. 182 pp. Missionary Education Movement. 1921.

What follows a survey that reveals need for moral reform and religious instruction? Knowledge creates responsibility. The Christian Church in America should know the facts as to the industrial, physical, moral and spiritual conditions in this country and should then energetically apply the Christian remedy to cure the diseases of the body politic. Dr. Douglass, in this Home Mission study book, presents some of the facts revealed in recent surveys and then calls for Christian service to remedy un-

healthy conditions on the frontiers, among Negroes and immigrants, in cities and rural communities and industrial enterprises. The volume has a wealth of important facts but is more successful in diagnosing the disease than in prescribing the remedy.

Under Many Flags. By Katherine S. Cronk and Elsie Singmaster. 12mo. 136 pp. Missionary Education Movement, New York. 1921.

One will look far to find a more captivating volume of true stories than these glimpses of the lives and adventures of eight missionary heroes and heroines. There are the stories of Cyrus Hamlin, his bakery and his college in Constantinople; H. C. Tucker, the pioneer Bible man in Brazil; Barbrook Grubb in the wilds of Paraguay; Mary Slessor, the lone "White Queen" among the blacks of West Africa; Albert Shelton, the man captured by bandits on the eastern border of Tibet.

The stories with a message are not only more interesting than fiction to juniors and intermediates for whom they are written, but also are suited to adults and for reading circles.

The Case of Korea. Evidence on the Japanese domination of Korea and the Korean Independence Movement. By Henry Chung, A.M., Ph.D. Foreword by the Hon. Selden P. Spencer, U. S. Senator from Missouri. 8vo. 365 pp. \$3.00. Fleming H. Revell Co., New York and Chicago.

"Americans want facts," says Senator Spencer in his introductory Foreword. Dr. Chung, a member of the Korean Commission to America and Europe, gives these to all English-speaking peoples in this able presentation of evidence from the Korean standpoint. Americans in Korea know the facts about the conditions of the Koreans under Japanese rule, but Japanese officials object to the publication of these facts. Dr. Chung is outspoken but conservative and just in his statements concerning Japanese rule in Korea, and these can be vouched for by foreigners who have personally witnessed incidents to which he refers.

What answer can Japan give to the accusation that she obtained military possession of Korea during a Treaty of Alliance between Korea and Japan against Russia, in which she guaranteed the independence and territorial integrity of Korea, and yet has kept possession of the country? What answer can be made to the atrocity statistics compiled by Dr. Chung in Appendix III and in various other chapters? These are among the many pointed questions raised by Dr. Chung.

Japan may protest that she has uplifted Korea, but Dr. Chung declares that this has not been either a moral or an intellectual uplift, and quotes facts to prove his statements. It is certain that the burning of churches and schools and the introduction of houses of prostitution and opium joints under government protection do not tend to moral or intellectual uplift. While Japan has built good roads, water-works, railroads, etc., Mr. Chung declares that these are for militaristic uses and have been built with Korean money and resources. Japan has increased the Korean national debt nearly fifty millions, and has collected excessive taxes of fifty or sixty millions more.

As evidence that Koreans are capable of governing themselves, Dr. Chung says "that any people capable of organizing and carrying on the Independence Movement in the face of Japanese censorship and of overcoming the obstacles that they have been forced to overcome by sheer force of organizing ability and fidelity to purpose, can govern themselves, with those obstacles removed. He also answers the arguments advanced that Japan needed to take Korea for colonization and because they are sister peoples.

While the Japanese people as a whole are not responsible for Korean atrocities, the military authorities are responsible for destroying villages and maltreating innocent men and women. It is time that Japan wiped from her 'scutcheon the blot caused by her own zealous and cruel officials. She is be-

fore the judgment bar of the nations and of God.

The Home with the Open Door. By Mary Schaeffler Platt. 12mo. 61 pp. \$0.75. Student Volunteer Movement, New York. 1920.

Home makers in all lands will be greatly interested and helped by this little book. Many who recognize the value of a Christian home in America, do not realize the additional influence and testimony of the Christian home in foreign mission fields. It presents a new and practical ideal in lands where husband and wife are master and slave, or only male and female, where polygamy brings discord and degeneration; where comforts are lacking and filth abounds; where children are allowed to run wild; where there is little or no religious training, or where fear of evil spirits is the basis of religious rites and teaching.

Mrs. Platt, whose parents, grandparents, husband, brothers and herself have been missionaries and have made missionary homes, gives a picture that is appealing, and will be an inspiration to all those who seek to establish ideal homes in any land. She describes the atmosphere of the Christian home, and the dress, conversation, actions, furnishings and habits that lift up the customs of non-Christian peoples.

Friday's Footprints. By Margaret Applegarth. 12mo. \$1.50. Judson Press, Philadelphia. 1920.

In her own unique and fascinating style, Miss Applegarth tells thirty-nine true missionary stories. They relate to various mission fields and types of people, and in their narration show skill and an understanding of both missions and young people. They have true human interest that stirs the heart and prompts to action. Do not allow your boys and girls to read this book unless you want them to become interested in helping other boys and girls at home and across the seas.

A Castaway in Kavirondo. Illustrated. By A. M. Elverson. 16mo. 134 pp. Two shillings. Church Missionary Society, London, 1920.

In her own simple fashion "Owite" tells why she wore a charm, how she came to have a burned hand, what games she played, the customs at funerals she attended, how she came to attend school, why she ran away from home and how she became a Christian. This young girl's life in Central Africa is full of interesting incidents, making a very readable and instructive story for children of junior grade.

Lectures on Systematic Theology. By Charles G. Finney. 8vo. 622 pp. \$4.00 net. Geo. H. Doran Co., New York, 1921.

The first edition of these lectures by the great revivalist and founder of Oberlin College, were printed seventy-five years ago. They are worth re-printing and worthy of study, for Charles G. Finney knew God, knew his Bible, knew men and knew how to bring these all together. His lectures are on moral government, moral obligation, moral action, moral law, attributes of love and selfishness, human government, moral depravity, atonement, regeneration, natural ability, repentance, faith, justification, sanctification and similar subjects. They are logical, scriptural and practical, and are as applicable to modern life and thought as they were to the time when first delivered. They will prove an antidote to much modern ignorance and loose thinking if the preachers and teachers of today will take Dr. Finney's medicine and follow the same Great Physician.

In His Steps Today. By Charles M. Sheldon. 12mo. 192 pp. \$1.25. Fleming H. Revell Company, New York, 1921.

About twenty-five years ago there appeared a story entitled "In His Steps," or "What Would Jesus Do?" It has since been translated into many languages and twenty-two million copies have been sold. Those who look for a similar popular story in the present book will be disappointed. Dr. Sheldon's new book is in the form of dialogues or discussions between Christ and men on such topics as farming, mining, politics, churches, the press, etc. The facts brought out

and the exchange of views stimulate thought, and Christ expresses His ideals, but there is no literary merit in the volume, no powerful presentation of the Christian solution for modern problems, and altogether too little direct reference to Scripture to show the Biblical basis for opinions expressed.

EDITORIAL AND BUSINESS CHAT

GROWING CIRCULATION

This number of the REVIEW goes to the largest number of paid subscribers in our history. This growth is due to the increasing conviction as to the value of the REVIEW to all who would keep informed on world wide conditions and Christian progress, to persistent and intelligent promotion through our Circulation Department, to the hearty cooperation of many Home and Foreign Mission Boards who have recommended the REVIEW to their constituents, and to the very effective presentation of the magazine at the summer conferences. If the friends of missions will help to introduce the REVIEW more widely they will render a great service in extending the knowledge of missions, and in enlisting missionary workers.

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By including the MISSIONARY REVIEW OF THE WORLD as one of the essential sources of information for all of their mission study classes, the Department of Missionary Education of the United Christian Missionary Society has secured the largest number of new subscriptions ever received through the cooperation of any denominational Board or Society. Thus far, 394 new subscriptions have been received from this source, and more are expected.

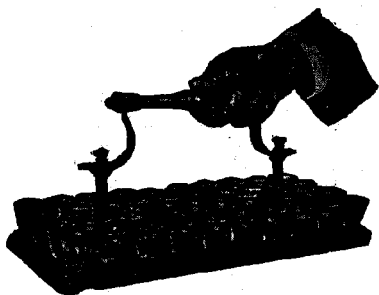
At Northfield last summer the largest number of subscriptions ever taken at a single Conference were obtained through the effective presentation of the REVIEW by Mrs. E. C. Cronk with the help of other leaders. Two hundred and fifty-two subscriptions have already been secured from this Conference.

CONGO CONFERENCE PROHIBITED

The General Conference of Protestant Missions in the Congo which was announced for November, 1921, has been prohibited by the new French Governor-General at Brazzaville, where the Conference was to have been held. The irrelevant reason given was the "delayed determination of the political régime in the Kamerun." It is now planned to hold the Conference at Bolenge, near Coquilhatville, Congo Belge, October 30 to November 7, 1921. About one hundred delegates from Sweden, Belgium, America, and possibly France and England are expected.

Moses Spent Much of His Time

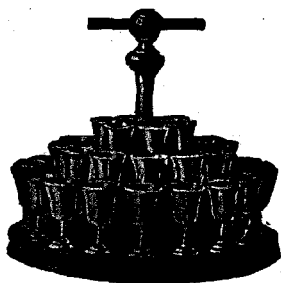
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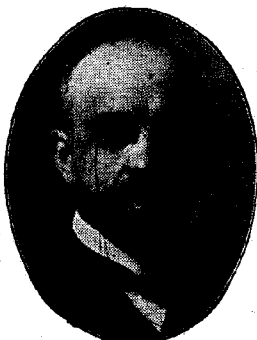
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Missionary number, giving reports and summaries of platform addresses and class teaching at the Northfield Home and Foreign Missionary Schools.

Since all reports cannot be crowded into these issues it is the practice of the Northfield management to continue the publication of addresses throughout the year. Over 50 of last summer's addresses were so published. Hence, friends are urged to subscribe for the RECORD by the year (\$2), and so get messages from the Northfield platform every month.

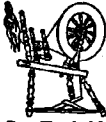
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DELAVAN L. PIERSON, *Editor*

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MISSIONARY PERSONALS

DR. MILES B. FISHER, for many years representative of Congregational Sunday-school work on the Pacific Coast and later Director of the Missionary Education Movement, has accepted the position of Religious Work Director of the Hillside Presbyterian Church of Orange, New Jersey, of which Rev. Boyd Edwards, D.D., is pastor.

REV. PAUL D. MOODY, son of Dwight L. Moody, recently associate pastor of the Madison Avenue Presbyterian Church, New York, has been elected to the presidency of Middlebury College, Vermont.

DR. AND MRS. W. L. FERGUSON, missionaries of the American Baptist Foreign Missionary Society, who have been spending a year or more in America, have recently returned to their field at Bishopville, Madras, India.

REV. A. E. ARMSTRONG, of the Canadian Presbyterian Board of Foreign Missions, is visiting missions in India and China, and expects to attend both the National Missionary Council of India and the China Conference in Shanghai in 1922.

REV. CHARLES E. BURTON, D.D., has been elected General Secretary of the National Council of Congregational Churches, to fill the vacancy caused by the death of Dr. Herbert C. Herring. Dr. Burton was formerly Secretary of Congregational Church Extension Boards.

MRS. DEWITT KNOX has been elected President of the Woman's Board of Foreign Missions of the Reformed Church in America in place of Mrs. Baldwin, who recently resigned.

PASTOR AND MRS. R. SAILLENS, well-known French Baptists, have been appointed Directors of the new French Bible Institute which has recently been opened at Nogent, a suburb of Paris. The purpose of this Institute is to train missionaries, evangelists, Bible readers, colporteurs and deaconesses.

CAPT. PAUL MONET and PASTOR ULYSSE SOULIER, of the Paris Evangelical Mission, expect to visit French Indo-China to make a three-year survey with the purpose of establishing a Protestant Mission there.

YANG TIEN FU, the bandit chief who captured Dr. A. L. Shelton and other missionaries and held them for some months, has been arrested and executed, with five of his men.

MISS A. CAROLINE MACDONALD, a native of London, Ontario, and well known for her work in Japanese prisons and slums, has recently been elected an elder in the Fugincho Presbyterian Church in Tokyo. Seven Japanese women were elected elders at the same time. The pastor of this, the largest Presbyterian church in Japan, is Rev. M. Uemura.

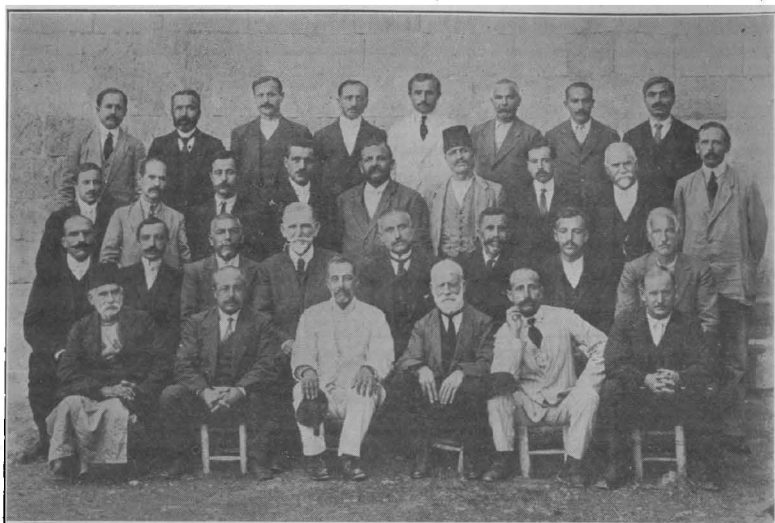
REV. FREDERICK B. DRANE, of the Protestant Episcopal Church, has been appointed Archdeacon of the Yukon as successor to the late Archdeacon Stuck. Mr. Drane has served six years in Alaska.

DR. P. H. J. LERRIGO, of the American Baptist Foreign Mission Society, is visiting the Society's mission stations in the Congo, going by way of Belgium to confer with government officials concerning the work there.

MISS EMMA D. CUSHMAN, Director of the American Hospital in Konia (the Iconium of the Bible), has been appointed a member of the Committee of Three of the League of Nations to investigate Turkish deportations of Christian women and children in war time. Miss Cushman has also recently been awarded the Gold Cross of Jerusalem in recognition of humanitarian service.

DR. A. L. SHELTON, of the Disciples of Christ Mission in Tibet, returns to his field this fall, and in the spring of 1922 plans to make a journey to Lhasa, the hermit capital city, the seat of Buddhist leadership of the world, rarely visited by white men.

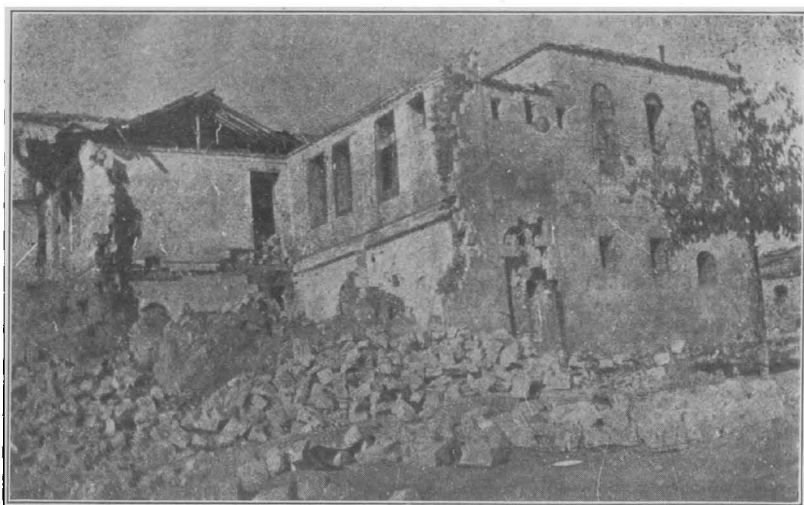
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By courtesy of The American Board

SURVIVING PASTORS AND OTHER DELEGATES FROM ARMENIAN CHURCHES IN CILICIA.

This photograph taken at the historic Cilicia Evangelical Union at Aintab in October, 1919, shows the first conference of delegates from existing churches after the deportations. The inter-racial character of the evangelical movement in Turkey is shown by the fact that two of the thirty-one members are Syrians, one is a Turk, twenty-five are Armenians and three are Americans.



WHAT IS LEFT OF THE OLD TURKISH HOSPITAL AT AINTAB

Some Remnants of the Unholy War in Asia Minor

(See article by Dr. John E. Merrill on page 755.)

THE MISSIONARY REVIEW *of the* WORLD

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RELIGIOUS CURRENTS IN RUSSIA

SOVIET leaders are gradually discovering that anarchy and atheism do not pay, even in this life. The materialistic theory on which radical socialism is based takes account only of physical forces, labor and property, so that "God is not in all their thoughts." Such socialists do not even take sufficient account of intellectual, moral and spiritual realities.

Today, famine stares Russia in the face; crops have failed; industries are disorganized and unproductive; men in Russia do not trust one another and other nations do not trust Russian Soviets. As a result the peasants, who compose eighty per cent of the population are asserting themselves and demand a change. They have not lost faith in God, but they have lost faith in Soviet leaders. They feel the need for religion, even though it be only the comparatively unspiritual Orthodox faith taught by Russian priests.

The results of evangelical teaching and the distribution of Christian tracts and Bibles among Russian prisoners is also having its effect. Hundreds of these Russian soldiers have written that they have found new life, and are witnessing for Christ in Russia. In Moscow alone one thousand students are enrolled in Bible Classes under Evangelical leaders, several other Christian agencies are also at work, or are awaiting an opportunity to enter. Many Soviet leaders favor full religious liberty, even though they are not religious.

A few weeks ago the Soviet rulers were obliged to make a concession by recognizing community ownership. This makes corporations and other joint business and religious enterprises possible. A Christian Russian now in America says:

There is a tremendous inquiry after the truth throughout the whole country. The state church lost its influence because of union with the old

regime of the Czar. One hundred and fifty millions of very religious people, as Russians are, are thrown on the market ready to follow any one who teaches them a new way to God. Whole villages and towns are converted in a few days is the last report from Siberia. Some villages banish their priests and send for evangelical preachers. A pastor from Petrograd writes that if one hundred preachers would come, they would not be able to baptize all the people who are being converted. A request has come asking for a million Bibles, New Testaments and Gospels."

The two most effective methods for evangelizing Russia are the distribution of the Bible and the personal witness of evangelical Christians. Nearly all missionary work in Russia has been done by lay volunteers. Multitudes are prepared to follow intelligent, wise and consecrated Christian leadership. Several denominations and some small religious sects are preparing to work. Rome has sent an envoy to study the religious situation in Siberia and another envoy is ready to enter the Ukraine. But Russia needs most of all thoroughly prepared Christian workers and large numbers of evangelical publications. Relief work is also necessary to relieve suffering, to save life, to quiet the enemies, to open the hearts of the people and to encourage Christians. Russia is ruined, her money is practically worthless, and for several years all aggressive Christian work must be supported from abroad.

A letter written from Petrograd on May 12th by the Russian Evangelical pastor contains this statement:

"In Russia such a revival is going on as we never had before. Several thousand new churches have sprung up, especially in Siberia. From all parts of Russia there comes great demand for pastors, deacons and evangelists. There is an unheard of demand for Bibles and religious literature, which I think neither England nor America will be able to supply. A hundred people snatch at one Bible. There is a great desire among believers for religious training, but unfortunately there are no evangelical Bible teachers. Masses of Christians have been arrested, including Brother Prochanoff (a leading evangelical Christian of Petrograd) who was attending a young people's conference in Tver. Many of God's children are in prison. There are five times as many sufferers for the truth of God as in the Tzar's regime, but because of this we only grow stronger. There are conversions in every meeting, but we are sorry not to be able to give or sell any literature. The attitude of the people has been radically changed. In some places the Greek priests give their churches for the spread of the Gospel. Many brethren have been shot for preaching the Word of God, being accused of counter revolution. The former spies and many policemen of the lower rank are in power now.

Another Christian evangelist and preacher, who is chairman of the gatherings of evangelical Christians in the Ukraine, writes under date of July 1st:

"The work in this territory is great, for the Lord has sent a great hunger and thirst for His Word and a great awakening in the Ukraine and Russia. Gatherings of Christians are springing up and increasing in size in places where there were no gatherings before. We need your prayers and are praying that God will send many more workers and material help. We have

a Conference here in September of Christians from all over the Ukraine, and expect about 2,000 people to attend.

American Christians should not only give food for the bodies of Russian children and other famine sufferers but are called also to give funds to feed the starving souls of Russia's millions. Pray also for the speedy alleviation of the almost unparalleled sufferings of Russian believers. Great numbers of them have been arrested, many have been killed. In Petrograd alone, we understand, seventy-three Russian evangelicals have been put to death. Pray that the door may be opened wide for the Gospel of Jesus Christ who is the only hope of Russia.

EXILED ASSYRIANS IN MESOPOTAMIA

WHAT shall be done for the victims of the Kurdish and Turkish hatred for Christians, who were driven out of their Persian homes during the war and were compelled to take refuge in Mesopotamia? The desperate condition of these Assyrians (Nestorians) who are now scattered among a strange and unfriendly people in Mesopotamia and Southern Persia has already been referred to in our pages. The Archbishop of Canterbury, the Presbyterian Board of Foreign Missions and other Christian agencies are endeavoring to secure for them the help which they need while in exile, and the ultimate restoration to their homes.

Conferences between Dr. James L. Barton, Secretary of the American Board, with the Archbishop of Canterbury and members of the British Colonial Office in London reveal the following facts:

There are from twenty-five to thirty thousand Nestorians separated from their homes scattered all the way from the mountains to the north and east of Mosul down into Bagdad and over into Hamadan, with no permanent abiding place, and dependent largely upon outside relief. The endeavor to repatriate these Nestorians in their ancestral homes in Persia, undertaken by the government last autumn, failed and the British Government does not seem to have any plan to repeat the attempt. There is a strong feeling in the British Government and generally among the people of Great Britain that they should withdraw from Mesopotamia, putting the government of that area into some form of Arab control.

The Colonial Office seems to have no fixed policy for dealing with this situation. Evidently they have been looking toward America as able to furnish a solution. They first of all wanted America to take the responsibility of the relief work from the hands of the government, and to guarantee the support of these refugees. Then they were in hopes that America would plan to receive the entire refugee body in the United States, giving them whatever help was needed until they could become a self-supporting community. Failing this, they seemed to find no way of dealing with the Nestorians as a whole

but by allowing them to scatter throughout that region, finding employment and livelihood as best they could. This would lead to the complete destruction of the Nestorian Church.

Prince Feisal, who has recently been nominated as governor of Mesopotamia, has strongly protested against any wholesale emigration of the Nestorians, declaring that they were needed for the new Arab kingdom; that they were good citizens and would be cared for and protected. So far as their original homes fell within the area of the Arab kingdom which he hopes will be set up, he would guarantee to repatriate them and settle them in their own domain. The British Government desires to see that the Nestorian people are protected, although "there is little prospect," says Dr. Barton, "of their being returned in any large numbers to their original homes, it is probable that a good many individuals will go back. Prince Feisal seems to think that there are areas between Mosul and Bagdad where the Nestorians could be colonized, and where they could perpetuate their history and their Church."

It is not only in the interests of humanity and justice that immediate steps should be taken to care for these suffering exiles but it is demanded by the law of Christ and would be a valuable object lesson to their misguided oppressors. Dr. Robert E. Speer and his fellow travelers plan to visit Mesopotamia next year in the interests of these Assyrian Christians and to see what mission stations can be established and maintained in Mesopotamia.

CONSCIENCE AND REFORMS IN INDIA

With the granting of governmental reforms by the British in India will come a larger voice by Hindus and Mohammedans in education. Christians stand for liberty of conscience and religious freedom, but these are not a part of the creed of Hindus and Moslems. It is expected therefore that Indian legislatures will enact a "Conscience Clause," forbidding colleges and schools that receive government aid from requiring attendance at Bible classes, and other forms of religious instruction. If this legislation is enacted, shall mission institutions refuse the grant or omit religious instruction?

Dr. C. A. R. Janvier, Principal of Ewing Christian College at Allahabad, forcefully gives his reasons for advocating the former course. As he points out, the mission schools are not asking as a favor to themselves that the government help them to discharge a responsibility, but are rather helping the government in its educational and philanthropic work. The missions are helping to make intelligent, law abiding, useful citizens, and there should be no deception, no camouflage as to the aim of the Christian missionary. Dr. Janvier says:

Let us frankly admit that we are propagandists; here to propagate the knowledge of the Gospel of Jesus Christ; not to make Christians—Christians

of our making would be pretty poor stuff;—but to present Jesus Christ, that whosoever will accept and believe, may be redeemed by the power of His death and His life. Let us not pretend that we are merely enthusiastic philanthropists. We *are* philanthropists, I trust; but we are more. We believe in hospitals and asylums and schools, and we have borne no small share in establishing them; but we rejoice in them because we believe that they are not only essential expressions of the Gospel of Jesus Christ, but because they lead to Jesus Christ Himself.

The British Government has found that it must hold itself aloof from Christianity; it has been standing neutral—so straight that it has sometimes leaned backward. The government largely controlled by Hindu and Mohammedan votes will be less influenced by such considerations, and will see that it needs us for our hospitals and schools and colleges, even though it knows the avowed purpose of these institutions.

We have long been told that as soon as Indians have charge of education, as they now have, the Conscience Clause would be passed, and Bible teaching in our schools and colleges would have to be voluntary. We have come to help the Government in its task, on a certain condition, *viz.* that we shall be free, while conforming to all educational and other regulations, to present the Word of God to all who come to us. I should regard the acceptance of grants under the Conscience Clause as disastrous, if it comes into effect. The alternative is to give up our grants and either close our schools, or, where we can get funds, go on teaching the Bible to all our pupils.

The voluntary plan of religious education is disastrous, from the viewpoint of *discipline*. We would divide our student body into two contending camps, the Bible-men and the anti-Bible-men; the latter inevitably working against the former. . . . The voluntariness would not be on the part of the students, but on the part of the guardians. . . . When the definite issue is put up to the parents they are almost certain, under the pressure of their caste people, and of organizations like the Arya Samaj, to say, No. . . .

To my mind there is only one course open to us, I believe that religious education is an essential part of our education. The only religion I can teach is the religion of Jesus Christ, as found in the Bible; and I refuse, even as an educator, on the ground of its pedagogical relations to the work that I am doing—I refuse to teach anybody who turns his back on the only religious education I can offer."

The duty and privilege of the Christian missionary is plainly to preach the Gospel of Christ, without fear or favor. If this can be done with government aid, without compromise, well and good; but if conditions are attached to help given by men or money which hinder the work of witnessing to Christ, then such help becomes a mill stone around the neck of the missionary. It is more important to have the cooperation of the Spirit of God than to enjoy the approval and support of anti-Christian forces.

THE SOLUTION OF EGYPT'S PROBLEM

WITH the world torn by national and international strife, political, social and industrial, it would seem that any one who could offer an adequate solution of present problems would be hailed as a redeemer, and followed as a leader. In Egypt, one who merely advocated Egyptian independence was welcomed

home as a conquering hero. In Ireland, a nominal president is acclaimed as a father of his country; in India, with only a theory of victory, Gandhi is almost worshipped as an incarnation of the gods. And yet men of all nations are striving and agonizing after a solution of their problems, while they pass over the one that God offers. They are not willing to pay the price.

In Egypt, the racial question is the disturbing element. Egyptians are pitted against Anglo-Saxons. Canon W. H. T. Gairdner of Cairo analyzes the situation as follows:

“There is a marked want of natural sympathy between the Egyptian and the English races. This is and will be the hardest of all difficulties to overcome, because it is non-rational. One only has to travel in the Sudan and in Egypt successively and see the difference in the attitude of East and West to each other in the two countries respectively, to realize that it is this difference which largely—though no doubt not entirely—accounts for the fact that in the Sudan things are going well, in Egypt badly.

“The existence of an unsolved local political problem makes a radical improvement in mutual understanding very difficult. The right of England in Egypt is not conceded. Differences of opinion, however sincere, in regard to the question of the withdrawal of Britain, makes all effective personal relations very difficult at present.

“Religious and sectarian differences, in many ways into which we cannot now enter, cross and complicate and so increase these difficulties. Nevertheless the one valuable thing, the one possible salvation, is *more Christianity*. Not necessarily more missionaries, nor more outward effort of organized Christendom, but rather more of the Christ-spirit. Had not that been, is it not today, the one thing which does really dissolve prejudice and supplies that touch of (redeemed) human nature and humanity which makes the whole world kin?

“Very little is to be hoped from diplomacy as such,—the efforts of statesmen, even if they are successful in avoiding mistakes. Not much more is to be hoped from the administrative or official classes as such, even if reforms are introduced, abuses rectified, and standard of efficiency raised. The Christ-spirit is greater than these, for the simple reason that it is only through Him that the spirit and acts of administrators and officials and other workers become humane and so helpful. In these high spheres, then, what is wanted is “more Christianity.” It is the Christian-spirited official who contributes something to “the healing of the nations.”

“The missionary therefore has the great opportunity. The past has absolutely exploded the idea that even in this Mohammedan land missionaries are peculiarly disliked,—and this in spite of the fact that their efforts to turn Mohammedans into Christians are disliked.

For they alone, as a class, know Arabic well: they alone take pains—or rather pleasure—in entering into the life, habits, thoughts and heart of the people of the land. This is their life work. They exist to do good, to plan and carry through works of mercy and kindness. The hospitals every year turn out thousands of Egyptians who for some days or weeks have been experiencing the good will of God, the love of Christ, conveyed through Christians. It is therefore not surprising that in times of tension places, districts, inhabitants, that have been permeated or touched by work which was really Christian, have been the least upset. The Christ-spirit had entered.

“This shows how increasingly important it is that the missionary should be really Christian. Not quantity but quality is, emphatically, what is now needed. We must be revising our methods, to see whether they are Christ’s or merely our own. We desire that the recruits raised up and sent out be carefully chosen from this standpoint: men and women, not merely of ability, but of kindness, of humor, of good-nature, common sense, love: full of the spirit of Jesus: and ready to see where the existing methods tend to discourage the Christ-spirit and prevent it from having free course and being glorified; and where and how they can be amended evolutionarily, or even, if necessary, changed revolutionarily, in view of this. Then indeed a new day will have dawned for Orient and Occident!”

MODERN MOVEMENTS IN CHINA

WHILE there are many causes for misgivings in the present situation in China due to the preaching of radical Socialism and the political rivalries and lack of adequate leadership, there are nevertheless many movements that show progress. At the recent meeting of the China Continuation Committee (organized in 1913) these movements were fully discussed and plans were made for future progress. One half of the 65 members of this committee are Chinese and they represent the diverse Christian forces at work in China. The members come from the North, South, East, West and center of China and include British, American, Canadian, Continental and Australian missionaries, as well as Chinese. There are Anglicans, Baptists, Congregationalists, Lutherans, Methodists, Presbyterian and members of other ecclesiastical families; and medical, literary, administrative, educational and evangelistic workers are included. The Roman Catholic and Eastern Orthodox Churches are not represented, as some of their ideals and plans of operation are radically different from those of Protestant churches, and they would divide rather than unite with the evangelical forces.

One of the most important topics discussed at the recent meeting of this Committee was “The Chinese Renaissance” or “New Tide of Thought,” which during the past year has assumed extensive pro-

portions in China. The intellectualist movement is as yet unorganized, and is without formally chosen officers or members, but it stands everywhere for certain definite things. It represents, for example, an attitude of criticism toward established traditions, and indeed toward everything, new or old. The conservatism of the nation's leaders has withered before it and everything, Chinese or foreign, social or political, ethical or religious, is held up for impartial inquiry as to its truth or value.

This new movement also adopts conversational language as a medium of expression instead of the old literary style, and as a result over one hundred newspapers and magazines, and original and translated books on a vast variety of subjects, have been issued in this plain language of the people. This has produced a veritable literary revolution whereby the common people are coming into their own. There is likewise emphasis on loyalty to democracy and freedom. Autocracy in government or in society is no longer to be tolerated, but the worth and rights of every individual must be recognized. No one man or group of men is considered wise or strong enough to act for all, but every man must have liberty to speak and act according to his own light. Love and service are, however, recognized as the supreme principles of life and must be exercised in international and inter-racial as well as in individual and family relationships.

There is an emphasis in this new movement in China on the scientific spirit, and effort is made to nationalize all life so that the movement is obviously fraught with far-reaching significance to the Christian Church in China and is hailed by many as opening a new day of opportunity for wide usefulness. There are, however, great dangers also connected with it as with every revolution in thought and life when old foundations are broken up and new ones are not yet laid. These dangers should be studied and avoided and Christians will do well to study and pray for this new movement that may mean so much good or evil to China.

One of the important Chinese forces that may be counted on to counteract any evil in the "Intellectualist Movement" is the "China for Christ Movement" which embodies the best desires, especially of the younger Chinese Christians, for a nation-wide, interdenominational effort under Chinese leadership, in hearty cooperation with missionaries, to bring the blessings of Christ to the whole Chinese people. The new "Phonetic Script" is being increasingly used to extend the Gospel message and to put the Bible within reach of China's millions.

A National Christian Conference is planned for China in 1922, and the Continuation Committee is dealing with the problem of making this the most valuable and fruitful conference ever held in China. Whereas in the great Centenary Conference in Shanghai in

1907, where some 600 delegates were present, and in all previous conferences only foreign missionaries were delegates, in the conference next year one-half of the official delegates are to be Chinese Christians. This marks an immense step forward in the development of Christianity in China.

MISSIONARY INTEREST IN THE SUNDAY SCHOOL

A STRIKING article on this subject by Miss Belle M. Brain has appeared in a recent number of *The Sunday School Times*. In the past twenty years the Sunday-school has made great progress in the place given to missions—in teaching, in giving and in enlistment of volunteers. It is strange, as Miss Brain says, that the last great command of Christ to His disciples on the Mount of Olives is considered so much less important than the commandments given to the Children of Israel on Mount Sinai. In the past twenty years, however, there has been remarkable progress in the gifts to missions from Sunday-schools. Miss Brain says:

“At the close of the nineteenth century no prophet arose bold enough to predict that in twenty years eight of the twelve boards would be counting their receipts in the millions, and that one—the Southern Baptist—would increase its income more than 2,000 per cent! Such achievements would have been declared impossible.

“With one exception the receipts from Sunday-schools likewise show a marked increase. Though in many denominations the percentage of gain has not been so great in the Sunday-schools as in the churches, in others the Sunday-schools have gone beyond the churches. In one, the Southern Methodist, the Sunday-schools, with an increase of 905 per cent, have set a pace the churches will find it hard to follow.

“The Sunday-schools have also advanced in the matter of enrolment. In all denominations save one there have been large accessions to the membership. In some denominations the gain runs up into hundreds of thousands, and in one, the Northern Methodist, it is almost a million and a half.

“Another factor in the advance has been the extensive reorganization of the boards along efficiency lines that has been and still is going on. The Sunday-schools have especially felt the influence of this. In 1900, the work of interesting the Sunday-schools was largely in the hands of a secretary of the board, who was already overburdened with other work. Now it is being carried on by a special secretary of missionary education or a department which is auxiliary either to the Mission Board or to the Board of Sunday-schools of the denomination. One result of this is an extensive literature for pushing the work.

"A great underlying cause of the advance, however, seems to have been the unusual number of important missionary anniversaries occurring during the last twenty-eight years. These have followed one another in quick succession, and each in turn has been made an occasion for pushing the work and giving it wide publicity. As a result the Church has caught something of the heroic spirit of the early pioneers, and the whole cause of missions has been placed on a higher plane.

"The receipts show that the Sunday-school is a gold mine, capable of yielding large returns for missions, the yield being great or small according to the extent to which the mine is worked. The vein may be richer in some parts of the mine than others, but reports from the various boards show that the results are in almost exact proportion to the effort expended.

"The Disciples, who have made a gain of 370 per cent in Sunday-school giving, focus their efforts on a single day. The high day in the year among their Sunday-schools is Children's Day, the first Sunday in June. A special missionary program, instructive and inspirational, is sent to the schools free of charge, and on this day a special offering is taken for foreign mission work.

"The Southern Presbyterians attribute their increase of more than 600 per cent largely to the use of a 'Seven Year Plan of Missionary Education' in the Sunday-school, which is now in its sixth year. This plan has three parts: study, prayer and giving. The foreign work of the Church is carried on in seven different countries, and the Sunday-schools are asked to study one country each year and support the work there by gifts and prayer. A definite sum is set as a goal, and facts about the work in the country chosen for the year are put within reach of the schools."

The increase in Sunday-school giving to foreign missions during the past twenty years as shown by the leading Protestant denominations is as follows:

	1899-1910	1920-1921	Gain
Congregational	\$11,700	\$16,669	42%
Baptist North	9,844	30,245	207%
Disciples	34,334	161,342	370%
Methodist, North	382,520	2,251,108	488%
Methodist, South	41,099	413,319	905%
Presbyterian, North	44,748	183,099	309%
Presbyterian, South	6,653	49,068	637%
Protestant Episcopal	81,761	243,751	198%
Reformed Church in America ...	10,853	21,417	97%

The Methodist Episcopal and the Protestant Episcopal figures include both home and foreign missions; the others include only foreign. The per capita gifts for Sunday-schools enrolled range from 2.3 cents per member (Congregational), to 25 cents per member (Methodist and Protestant Episcopal), for foreign missions.

It is from the Sunday-schools that the vast majority of missionary-spirited Christians and missionary supporters must come.

Re-Alignment in Asia Minor*

BY REV. JOHN E. MERRILL, PH.D., AINTAB, TURKEY

Missionary of the American Board and President of Central Turkey College, Aintab

AFTER the upheavals of the years of war, the missionary enterprise is soon to face a new alignment on the part of the native peoples of Asia Minor. The new alignment will be influenced powerfully by memories of suffering, by the disappointment or realization of national ambitions, by the desire of each nationality to preserve its integrity and by the offers of assistance and alliance which may be made by outside nations. What will be the effect upon missionary work?

In the midst of this complex of acute national, racial and religious self-consciousness, the missionary enterprise, first of all, finds itself embarrassed because it stands as a representative of Western Christian nations. Unfortunately, no one of these nations thus far has risen to the opportunity for altruistic service which followed the armistice, or afforded to any of the peoples of the Near East sympathetic and conclusive help, either toward the achievement of its national aspirations or toward the provision of a guarantee for its racial life and welfare. Arabs, Armenians, Syrians, Turks, all have been keenly disappointed. In so far as the missionary enterprise is looked upon as a representative of the Western nations, it bears the burden of distrust bound up with this opprobrium.

Further, the missionary enterprise in Asia Minor is an international and interracial movement. This makes it an object of suspicion to many in each national group. By the Turk, any Christian is likely to be viewed as a partisan of the old Christian races, and therefore as sharing in their political ambitions, and as anti-Turk. By the Armenian, the American who seeks to maintain friendly relations with the Turks is likely to be classed as anti-Armenian. On either side, real friendship toward both parties is considered impossible. All of this becomes intensified when some specific action on the part of an individual American seems to confirm previous suspicions. Such an act, misinterpreted perhaps, is considered to indicate the attitude of all Americans, as unsympathetic toward the Armenians or hostile toward the Turks.

In the case of the Turks, the situation is rendered still more delicate by the fact that missionary activity in the Near East during the last hundred years has confined its efforts largely, for whatever reasons, to the Christian population, and by the fact that the missionary is the heir of centuries of historic antagonism between Christianity and Islam. To overcome this attitude and lay the foundation of

*Since this article was written Great Britain has redeemed her pledge to the Arabs by the recognition of an Arab Government in Irak under Prince Faisal as King.

a new era through loving service and sympathetic testimony will require the tact and patience of a host of spiritually-minded men and women.

Facing such a situation, complicated and delicate and to an extent unknown, are there any grounds for courage and optimism as we look out into the future? In particular, can it be said that the events of the last few years in Asia Minor have constituted in any sense a preparation for a spiritual advance?

From the reports that reach America, one might conclude that the missionary plant has been destroyed, that all distinctively missionary effort has been suspended, that the missionaries face the failure of their work, and that only certain activities of material relief remain. It is true that some institutions have been closed and that a few buildings have been destroyed. It is true that a considerable number of missionaries have left the country, and that in some cases those who have remained have been expelled from their stations. It is true that many native Christian communities have been rooted up, and that the economic strength of the remaining Christians has been so broken that rehabilitation will require many years. Yet, granting all this, it is to be remembered that not institutions or social progress or even church organizations but spiritual results are the heart of the missionary work, and these cannot be destroyed but carry over into the Everlasting Life. The churches founded by Paul ceased to exist centuries ago, but his missionary work was no failure, and if the same had proved true of all the churches of the Orient, neither would they have failed. Also it must be heralded that no such complete and universal destruction has taken place, terrible as the catastrophe has been. The purpose to exterminate the Christian peoples of the Near East has met with signal failure, a failure recognized by their enemies almost as soon as the mass deportations were at an end. Churches and institutions still exist, and already in Cilicia and other districts they have become again the scene of significant spiritual movements. Four-fifths of the missionary force of the American Board allotted to the former Turkish Empire are today in the Near East.

Two outstanding facts in the situation in Asia Minor may be considered as constituting a definite preparation for spiritual advance, namely, Christian suffering and Moslem dissatisfaction.

I. CHRISTIAN SUFFERING

The effect of this suffering may be studied, first, among the churches in America which support the missionary enterprise. The martyrdom of thousands of Armenians who valued Christ above their lives and the exhibition by many of the survivors of a spirit of forgiveness toward those who so cruelly wronged them have stirred

the hearts of American Christians, and constitute an enduring inspiration to Christian heroism, challenging us to match their loyalty.

The appeals for Near East Relief and then the magnificent outburst of philanthropy in response to the story of this suffering have constituted for the American churches a school in world-sympathy almost without parallel. A new world-vision, a new feeling of world-responsibility, a new generosity, which are a preparation for a new missionary advance, we owe in large part to these suffering Christians of the Orient; and we shall forget at our spiritual peril the lessons which their awful experiences have brought home to us.

But most of all, recent events have forced upon the attention of the world and of the Christian Church the seriousness and the urgency of the problems connected with Islam. The problems of the Christian races cannot receive final settlement without consideration and settlement of the problems of their Moslem neighbors. Behind questions of political, social and racial adjustment there stands and has stood for fourteen centuries the question of religion. We are compelled to ask what has been the relation of Islam, positively or negatively, to this Christian suffering. Did it cause it? Why did it not prevent it? What are we to think about Islam? As intelligent Christians, seeking to manifest the spirit of Christ, we must understand Islam and we must adopt toward it an attitude. We cannot remain indifferent. In the broad view, perhaps this is the greatest of the preparatory results in the home churches, the casting of a new and intense light upon the seriousness and urgency of the problems connected with Islam.

Another outstanding effect of Christian suffering in the Near East has been that upon the Christian peoples of the Near East themselves. The spiritual and moral qualities of the native churches have been refined in a superheated crucible. Some Christians have been embittered and have lost for the present faith and hope and love, but in a precious remnant suffering has produced holy vision and wonderful consecration. In the past, the Armenian people have been quick to see in many details a resemblance between their national history and that of the Jews. May it not be that in their purification through suffering with a view to peculiar service there is to be traced a further similarity? It is not a wonder that many Christians proved unequal to the strain. The wonder is that anywhere men and women could be found with spiritual strength to endure such testing. From this tested remnant of proved spiritual vitality, as from a chosen stock, may we not expect the movement of Christian love that is yet to fulfil the purpose of God toward the Moslems?

It may be asked whether the many examples of Christian character and fortitude and the services rendered by Christians toward Moslems during these last years have not constituted in themselves an important preparation. Doubtless there have been many such

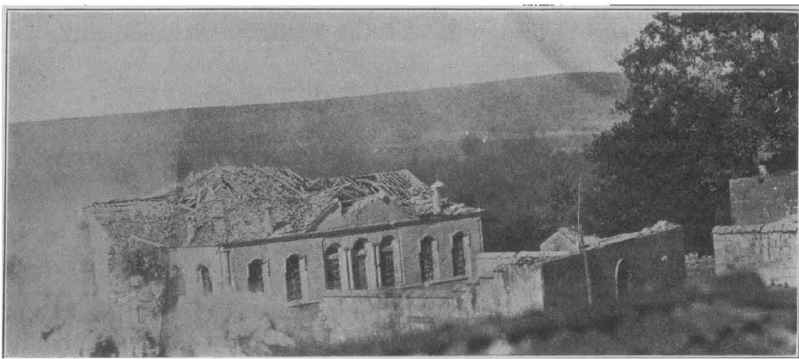
cases of personal influence of which we shall hear only later, if at all. There have been missionaries, notably women, who attained wide recognition and influence among the Moslems of their districts, during the war. Greater in importance, however, are the example and influence of the thousands of native Christians who in life and death remained true to Christ and who sought to manifest His spirit. Yet it is necessary to say that in general the greater part of this sacrificial testimony has not been understood by the Moslems in any such spiritual significance. Christian martyrdom has been looked upon with a degree of indifference as the result of a political policy for which the central authorities bore the responsibility, or else it has been interpreted politically, racially and religiously as the outcome of what the Armenians are considered to have done or to be. These martyr deaths will assume spiritual significance for the Moslems only as Christians give them their true interpretation.

II. MOSLEM DISSATISFACTION.

While outwardly bold and confident, the thoughtful Turk is conscious of his need of foreign aid. He may not analyze his condition; he may not recognize the quality of the help he needs. But in his heart he is convinced that for national progress he must enter upon new paths; and for this he needs aid, economic, social, educational and spiritual. After the war he was ready to accept such help and guidance, and even sought it. But he was not met half-way. Instead, irritation and insincerity without, leading to agitation within, served to increase again his isolation and his suspicion of foreigners. Nevertheless he knows his need.

Twenty years ago, religious matters rarely came up in conversation between Moslems and Christians. Possibly the prominence of the religious element during the war is responsible for making such conversation now more natural and more common. As in other countries so in Asia Minor the war has contributed to the breaking down of strict observance of religious custom. Devout Moslems deplore the fact that few except old men attend Friday *namaz* in the mosque, and that many are lax in their keeping of the fast of *Ramazan*. It is notorious that educated young men have been losing all religious conviction. Many religiously-minded men have disapproved the official formalism of their religion as misrepresenting its true spirit. Some Moslems have been strong in their desire to purge Islam by a return to the letter of the religion of Mohammed. Others have desired to reform Islam by the removal of everything which is not in accord with the modern spirit. This unrest, manifested in different ways, is widespread in Islam. In some places, as in the coast cities, it can express itself more freely. In others, it is obliged to speak guardedly or remain secret.

It is a matter of great concern that Christianity, as it faces the new alignment in the Near East, should adopt toward Islam an attitude which is truly Christian. The old attitude of hostility and antagonism must be put aside. It is not Christlike. Love is the only platform on which to approach the Moslems, or any other people. The heart of the Turkish Moslem has longings and needs and sorrows which should be the subject of our earnest prayer and of our care. Moslems are ready to open their hearts to men and women who approach them, not to antagonize them or to exploit them or to gain any sort of superiority over them or to judge them, but in sincerity and love to offer them helpfulness without stint, and to share with them their most precious blessings.



RESULTS OF A SHELL THAT EXPLODED IN THE TURKISH SCHOOL, AINTAB.

What the Arab Thinks of the Missionary

BY PAUL HARRISON, M.D., BAHREIN, ARABIA.

THE unknown is always terrible to the Arab and the unknown missionary is no exception. This "godless infidel" who accepts neither the Prophetship of Mohammed, nor the authority of the Koran; in whose presence, according to his ideas, neither the lives of little children, nor the virtue of women are safe; who eats the flesh of pigs, and drinks the wine that intoxicates; whose life is conceived to be filled with all manner of unmentionable abominations—the presence of such a man is a defilement, and to murder him is to render service to God. This attitude of mind can hardly be found now among the Arabs in any of Arabia's coast cities. The people who have come in contact with the foreigner know better.

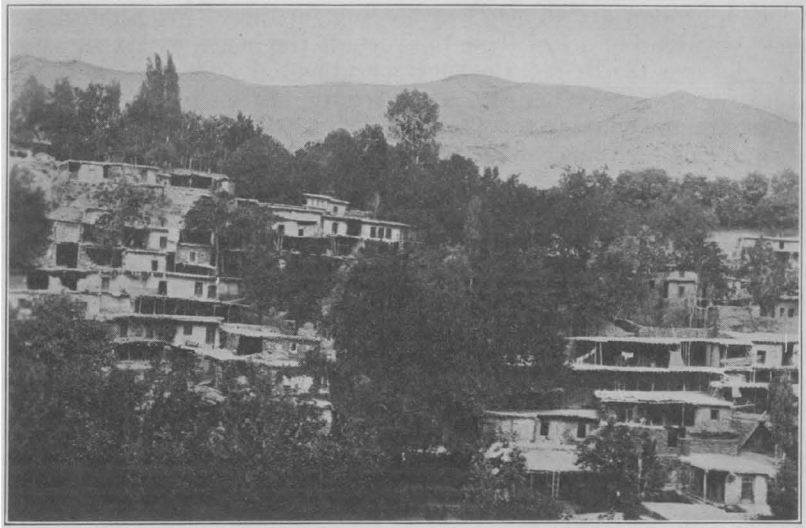
But the missionary who journeys inland and comes into contact with the fanatical Bedouin "Ichwan" meets it continually. Sometimes the air fairly tingles with hostility. Only an invitation from

the great Chief of Central Arabia makes such a trip possible. As his guest the visitor is safe from anything worse than hard words. "What we ought to do is to kill you right here for bringing him in," was the remark of some Ichwan to the Arab camel man who took me on my last trip into that fanatical country.

This extreme attitude is very temporary, for it is based not only on a difference in religion which is real, but to a much greater degree on a personal estimate of the missionary which is grotesquely false. The Arab responds very quickly and very deeply to sincere, brotherly friendship. The world scarcely affords another such incorrigible a democrat as he, and when he comes to know the missionary and to recognize in him something of the same spirit, then friendship develops rapidly. I have never traveled in a caravan where we were not all good friends by the end of the journey, however chilly the atmosphere may have been at the beginning. That does not mean, of course, that any valuable spiritual impression had necessarily been made. It merely represents the result of a small amount of friendly acquaintance.

This represents the mind of the average Arab in the coast cities where the missionary and his work have become known. He is considered an infidel, and his religious ideas are very bad, but there is no denying his good motives and his earnest desire to help his neighbors. His service especially in the medical and educational work is warmly appreciated. He comes from a strange country, which doubtless explains his outlandish clothes and his equally outlandish habits. He is reported as taking a cold bath every morning even in winter, and as sleeping outdoors even when the weather is cold. His family life is the object of very sincere admiration, and of not a little humorous discussion as to what would happen if Arab women were similarly treated.

After some years of established missionary work there gradually develops a small group of Arabs, whose friendship runs much deeper. Boys who have attended the mission school form part of this group. Patients who have been helped in the hospital contribute a few. Men and women who have often visited the missionary and as often entertained him, who have come to know him well, make up the balance. They are very warm friends and everywhere stand as defenders of the missionary's good name. Among these are found many who are deeply dissatisfied with present conditions in Arabia and who study with unconcealed admiration the civilization of Western nations. To a varying degree some of them feel the inadequacy of their present faith, and occasionally a man arises whose hunger of soul and whose courage of heart are adequate to bring him to an open confession of Christ. These, and they are few, learn to look on the missionary as a spiritual guide.



THE VILLAGE OF ZUSHK IN THE KHORASAN MOUNTAINS OF PERSIA
From this some of the robbers came. Here one man's roof is his neighbor's terrace

An Adventure With Khorasan Robbers

A Missionary's Experience with Robber Bands in Persia

BY DWIGHT M. DONALDSON, MESHED, PERSIA

A FEW years ago Dr. Hoffman and I went on a day's jaunt to the mountains, about twenty miles from Meshed, to see a house in which we planned to spend a few weeks' vacation. Arriving at the village of Ambaran we were told that a band of thieves were occupying the house at Jugarkh. This was somewhat surprising, as it was the summer residence of the British Consul General, who had kindly offered it to the missionaries for that summer.

We proceeded on up the mountain valley on foot, passing through terraced orchards with trees laden with apples and apricots. We finally came in sight of the house and found it an excellent place of refuge for a robber band, located at the top of a steep hill with a commanding outlook in all directions. Armed sentinels were keeping watch and when they saw two Americans coming, armed only with a luncheon wrapped up in a newspaper, they hurriedly informed their chief.

We went forward and soon found ourselves seated comfortably in the dining room, eating our luncheon, while the eleven robbers sat in a semi-circle in front of us. We learned that the robbers were from the near by village of Kang and were seeking a place of refuge be-

cause of a feud between their village and the village of Zushk, from which a band of armed men was hunting for them. We appreciated their position but asked them to evacuate the house within three or four days, as the British Consul General had given us the use of the place for a summer outing. They readily agreed to go, and after examining the house to see what articles of camp furniture we would need to bring with us, we returned to the city.

The following week we returned with Mrs. Donaldson, prepared to stay for several weeks. We took with us a cook, an evangelistic helper and his wife, and a language teacher. This time there were no robbers to be seen and we were soon settled in the routine of a summer home.

One hot afternoon Mrs. Donaldson observed some men walking about on the veranda, carrying rifles and weighted down with belts of cartridges. In a few minutes the cook came in, pale and excited, to say that a band of about fifteen Zushkies had come, and that others were robbing the villagers below. I told the cook to invite the men into my study and the leader and three other men responded. They were surprised to find the house occupied and told the same story of a feud with the Kangese.

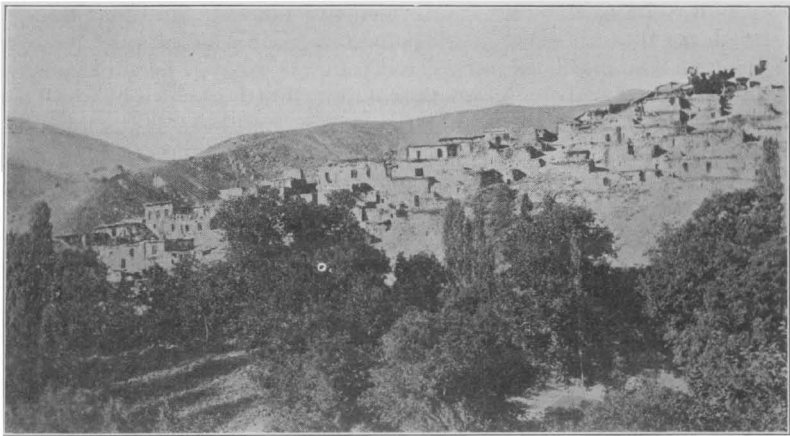
There was a box of Scripture portions on the floor, and I read to my interesting guests the Ten Commandments and a portion of the Sermon on the Mount. Before long the leader said, "That teaching is all very good, but it does not go with our work." After a little further conversation the men left. They were rugged, good looking mountaineers, and evidently were getting sport and adventure out of their game of "hounds and deer," using bullets with which to tag their opponents, and paying expenses by robbing villages and travelers.

Not long afterward the band of Kangese made us a visit and urged us to represent them as the injured party to the British Consul General on our return to Meshed. When they departed they ran off with a mule belonging to our milk man. (Since this milk man had persisted in putting water into the milk our sympathy for him was somewhat diluted.)

When our vacation was over we returned to Meshed and a few days later we saw a train of wagons leaving the city. The people said that they belonged to the retiring Governor and represented a part of the loot that he had extorted from the people of Khorasan during his term of office. Whether or not the Governor was a robber, his administration had certainly not contributed to law and order, for every week we heard of robberies and murders on the highways leading into Meshed.

Before a new governor was chosen the military commander-in-chief exercised almost absolute authority, and his term of control sent a band of Persian soldiers with one cannon to punish the vil-

lages of Kang and Zushk. In the fighting that ensued there were a few casualties on both sides, but neither of the two robber bands was captured. Then the commander-in-chief resorted to a strategem. He agreed on his sacred oath to pardon those thieves who would come to Meshed and help him maintain law and order. A few from each band accepted the conditions and came to Meshed where they were received very kindly. They were provided with the best Persian food, lodged comfortably and assured that they would be taken into the employ of the government. As a result other robbers came, but six refused to put any confidence in the commander's promises. Early one morning, without any warning whatever, twenty-six of these men were taken into the courtyard of a caravanserai and shot. Their bodies were dragged to the Central Square and laid out in rows for the pub-



THE PERSIAN MOUNTAIN VILLAGE OF KANG—ALMOST DESERTED IN SUMMER

lic to gaze at. The next day six others were hung. Thus the people were impressed with the determination of the Persian commander-in-chief to stamp out the brigands. "Terrorism" is an old and established practice of Muslim government.

Last summer Mrs. Donaldson and I went to visit these villages of Kang and Zushk. We walked up a valley that reminds one of some of the valleys in Kashmir, and as we rounded a corner in the path we came face to face with a fat, coarse, toothless old woman who immediately went screaming and scrambling up the hillside, imagining for some strange reason that we would care to pursue her. Higher up on the mountain, near the water's source, we found a magnificent orchard of apples, apricots and mulberries, through which the sun shone, producing beautiful light and shadow effects on the grass. There was a roar of water from a near-by mill race and on the hillside in front of us was the village of Kang.

While our tents were being pitched, we noticed a pleasing reticence about the people who came to see what was happening. They appeared to have an innate sense of propriety. The women were not veiled and wore clothes of bright colors. Some of the smaller girls were very attractive little gypsies. The boys were playing a game on the grass with green apples and from the noise that they were making it was evident that they were playing "for keeps." When the men appeared and we conversed with them we found that the freedom of life that they enjoyed represented a distinct freedom of thought. The village Mujtahid (Mohammedan chief-priest), showed an open mind in regard to Christ's teachings and a real pleasure in the opportunity to talk with a friendly Christian. One old man who appeared to exercise a grandfather's authority over the boys, told me freely about the men who had been killed. "There are widows and orphans here now," he said, "our young men are gone." Another man informed me that his sight had become dim. He was the father of one of the men who had been hung, "a strong good boy," he said, and the father's grief had been so uncontrollable that his eyesight had been affected. In the soul of another whose sons had been shot, there still burned the spark of hatred and resentment.

We visited the *galeh* or village proper and saw women and girls making their homespun cloth and others cleaning and drying wheat on the roofs. One old woman sent for Mrs. Donaldson to come and see her and "to bring her some medicine." We had to give medicine to thirty people before we left.

When we returned to our camp, we found two crowds waiting for us to read and talk to them, as we had done on previous afternoons. A crowd of men and boys were waiting for me, and another crowd of about as many women and children were waiting for my wife. Several times while in Kang we thought that if these are the terrible brigands of the mountains, something must be wrong with us that we felt so at home among thieves!

Then we went on to Zushk, and after a steep climb over a high mountain ridge, it was with difficulty that we kept from literally falling down into the other valley. We followed a path along the course of a mountain stream and came to a little cascade where there was a stretch of about five rods that was too rough for the donkeys to go with their packs. They were unloaded and the men, in their bare feet, carried the packs to a place of safety. We followed a good path and soon found ourselves in the midst of the Zushkies. Then we pitched our camp close to the village. Here, as in Kang, the one subject the people had to talk about was the killing of their young men.

"When did the feud with Kang begin?" I asked.

"About seven years ago," they replied.

"And after the fighting began, the men with guns had to find

their expenses and took to robbing the neighborhood, was that the way they came to be thieves?"

"Yes," they said, and then I overheard one of the men say to another, "You see, the Sahib understands how it happened."

Six of the robber band still living in Zushk (the men who distrusted the invitation of the commander-in-chief to come to Meshed), are now planning a pilgrimage of penance to Kerbala in Mesopotamia. I thought that I recognized two of them and reminded them of what they had said to me in Jugarkh about the Ten Commandments and the Sermon on the Mount not being suited to their work. One old man, one of the bereaved fathers, said, "Ah! would that they had heeded it."

One extremely gracious man who came to see me had a gospel of Matthew, possibly one that Dr. Esselstyn had sold in a neighboring village seven years before. He had read this book and had many reasonable questions to ask about it. He sent the village Sheikh who was accustomed to read the Koran to the people, and who had been advising his followers not to buy my books. He entered into a religious conversation apparently with an open mind and after we had talked a good while he said that the critical point was this, "he that believeth not on the only begotten Son of God." I told him that he had spoken most truly, that the great difference between Christians and Mohammedans lay right there. I then asked his permission, since he was a Mullah, to read something that one of our Mullahs had written on that question. We read together, with a group of seven or eight listeners, the second chapter of Tisdale's Friendly Dialogues. He soon saw that according to Christians Christ must not be reckoned as among the prophets, but as God's own personal representative, God's own Son, who came and dwelt among men. This led to an account of the resurrection and a summary of Christ's message in "Ye must be born again," with a sharp distinction between that which is born of the flesh and that which is born of the Spirit. A man who had been the leader of the robber band was one of the quiet listeners in this little meeting, and an hour or so after they had all gone, the man with the Gospel of Matthew came to say that the Sheikh was much pleased with his visit and with the books.

A blind man walked along the rough pathway on the opposite side of the stream, unattended, came down over rocks to the water's edge, took off his shoes, waded across, and climbed up over more rocks to the place where we were camping. I read to him the ninth chapter of the gospel of John, and he eagerly bought a Testament.

The village school teacher, who had purchased the first Testament sold in Zushk, giving fire-wood instead of money, and who had not been seen for two days afterwards, came and asked a series of questions with regard to Christ's birth, crucifixion and resurrection, all in a serious and friendly spirit of inquiry.

A BUTTERED GOD IN INDIA*

REV. A. M. BOGGS, MAHBUBNAGAR, INDIA

IT WAS the last night of a great Hindu festival. We had preached to the expectant crowds who had come to the festival, and for two nights had turned away from the booths with candy, popcorn, peanuts, red lemonade, and from the snake charmers, magicians and side-shows to listen to the Gospel.

As we were about to begin our meeting on the third night the superintendent of the festival, a high caste Hindu, came and asked us to go inside the temple enclosure and preach to the wealthy, high caste men who would not mingle with the common rabble outside. We had often been told that we would be killed if caught inside a Hindu temple, but now we were being escorted within the sacred precincts under the protection of the chief functionary of the festival!

The large temple area was enclosed by a high wall, and after passing through the huge gateway we came to the temple itself, a fine, stone building, with a small veranda. There we met the high priest, clad only in a loin cloth, appearing most hideous with his shaven head and forehead covered with caste marks. Reaching above his head, the priest rang a loud bell—to make sure that the god within would be awake for our visit.

As the priest was about to open the temple door he said proudly: "Ours is a heavenly god." When he opened the door, we saw a deity which, if not heavenly, was at least aerial, for it was evidently a meteorite, about four feet high in its natural oval shape. In accordance with the Hindu method of worship, they had poured their offerings of clarified butter over it, until it was greasy and repulsive. Upon catching sight of their beloved, dirty, buttered god the crowds prostrated themselves in adoration.

The superintendent asked us to come over in one corner of the large temple enclosure and sit down while he seated the crowds. All sat on the floor. Almost at my feet were the high priest and his younger brother. Proud Brahmins, wealthy merchants, other high caste people and a large number of dancing girls made up the congregation. The superintendent then asked us to preach to these people the same Gospel message which we had preached on the two previous nights.

This is certainly the time of the ages to strike. The opportunities are greater than in any previous period of the history of missions in India.

*The Baptist Missionary Review.



A SAMPLE OF TOO MANY MISSION BUILDINGS IN CROWDED CITY DISTRICTS
Will people accustomed to the beautiful Cathedrals of Europe be inspired with religious feeling and respect the religion that offers this as a place of worship? (See page 770.)

Some Revelations of City Surveys

BY MERLE HIGLEY, NEW YORK

Associate Director of the City Survey Department of Committee on Social and Religious Surveys

IT has been said that a certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment, and wounded him and departed, leaving him half dead.

And by chance there came down a certain priest that way: and when he saw him he made a quick survey and passed by on the other side, for he was in haste to go to Jerusalem to hear a learned theological discussion.

And likewise a Levite when he was at the place came and made a survey and passed by on the other side, for verily he had no program.

But a certain Samaritan as he journeyed came where he was and he had compassion on him, and he made a *survey*, and he had a *program*. . . . a practical, workable program, which he put into operation without delay, so that the man's life was saved.

Which now of these three thinkest thou was neighbor unto him that fell among the thieves? The man who made a useless survey? The man who made a survey but did not have a program? Or, the man who made a survey so that he might arrive at a plan of action to meet the need?

And the answer was, he that showed mercy on him and *got results*. Then, said Jesus unto him, Go, and do thou likewise.

Yesterday, the Church was not interested in such problems as public health and housing, recreation, delinquency and crime, poverty and dependency or industrial maladjustment and labor disturbances. To-day, the Church is seeing life whole. It is weighing and measuring the social forces and influences which are pulling down or pushing up the standards of living. It is studying the actions and reactions on the individual of forces over which the individual has no control. It sees man in his social relationships and understands that the man cannot be fully saved until the society of which he is a part is organized according to the ideals and principles of Jesus, and operated by the spiritualized energy which can only come with the practical application of the Golden Rule, accepted today as a theory but rejected in the every day affairs of workaday life.

There have been surveys and *surveys*. In fact, if ten per cent of the many surveys which have been made in the past ten years had been used and acted upon, the Church would be much better prepared today to deal adequately with the reconstruction problems which have followed the war. A survey is of no value unless it points the way to a workable program which will meet the needs as revealed by the study of social conditions. There is no use in making a survey for the survey's sake. But there is a tremendous satisfaction in laying the foundation for a far-reaching program which, going down through the years, will bear fruit in human welfare and Christian development. Such a ringing challenge goes to every church which wants a part in Christianizing community life.

From Florida to Washington, from Minnesota to the Gulf of Mexico, the New England states to Lower California, churches and cities of all sizes and kinds have initiated cooperative self-examinations of themselves, their neighbors and neighborhoods. Under the auspices of the Interchurch World Movement during the year 1919-20, seventy-three cities, scattered through twenty-three states, completed in certain of their sections examinations of households, blocks and churches. These surveys defined many problems of the city church, made clear their opportunities in concrete terms, and revealed typical church problems in cities of these classes. Twenty-

four of these cities, according to the 1917 U. S. Census estimate, were in the population groups of 5,000 to 25,000; thirteen towns had an estimated population of 5,000 to 10,000; three, 10,000 to 15,000; and eight, 15,000 to 25,000.

A comparison of the forty-nine remaining cities in the 1917 census estimate of the total number of cities of the same size in the United States, shows a rather inclusive survey sample for the cities ranging in population from 100,000 up.

Population	Total Number Cities U. S. Census Estimate 1917	No. of Cities Sections of Survey Complete
5- 10,000		13
10- 15,000		3
15- 25,000		8
25- 50,000	143	5
51-100,000	61	10
100-200,000	38	11
200-300,000	9	7
300-500,000	12	8
500-1 million	7	7
1 million and over	3	1
Total,		73

Certain preliminary results of these surveys in these cities which are representative of the nation's city life suggest inquiries as to the presence of similar problems in other cities of comparative size. They are, therefore, arresting and significant for consideration, even though incomplete in their analysis and interpretation.

Nonchurched and overchurched areas were mapped through the process of block and household studies. Overlapping parish lines, downtown churches with suburban parishes sapping the strength from the suburban churches in whose parishes their members lived, unchurched people in the heart of a downtown district of a great city were but a few of the parish and comity problems defined for the strategy, leadership and opportunity of Protestant forces. In Buffalo, Denver, Detroit and Minneapolis, whole wards of Polish, Italian, Slavic and other groups are living with no Protestant Church opportunities.

Extracts from the social study of a section in Denver but indicate a type of nation-wide city mission problems.

"Under the viaducts which cross Twentieth and Twenty-Third Streets is the small community which has been rechristened 'The Forgotten Village' by those who have quite lately become interested in it. This community is one of the oldest sections of Denver. It was here that many of the first settlers of Denver probably lived; but as the city grew the population gradually drifted to newer parts of the town and this little place was left as the home for the poorest and most ignorant persons. When the viaducts were built overhead all those who could possibly leave did so, leaving the community to

shifting peoples and to those few to whom the place was so dear that no other place seemed like home. Railroad tracks, old saloons, deserted buildings and tumble-down houses form the background of the community, together with the factories which have this as their stronghold."

STATISTICS

Families interviewed,	101
Families not at home,	6
Families who refused to give information,	2

NATIONALITIES

Swedish families,	3
Swiss families,	2
Welsh families,	1
German families,	3
Irish families,	4
English families,	4
Serbian families,	1
Italian families,	25
American families,	28
Mexican families,	30

Total, 101

"The living conditions of many of the families were almost unbelievable. Two or three families were found living in houses of not more than four rooms and sometimes less. Families lived in stores, old saloons, and box cars. In some places there were three or four small houses built in the back yards of other houses."

* * * * *

"This little village underneath the viaduct has none of the modern improvements which most of the city of today has, even though it is one of the oldest portions of Denver. The streets have never been sprinkled let alone having sidewalks. Soot from the trains covers the streets and blows everywhere."

* * * * *

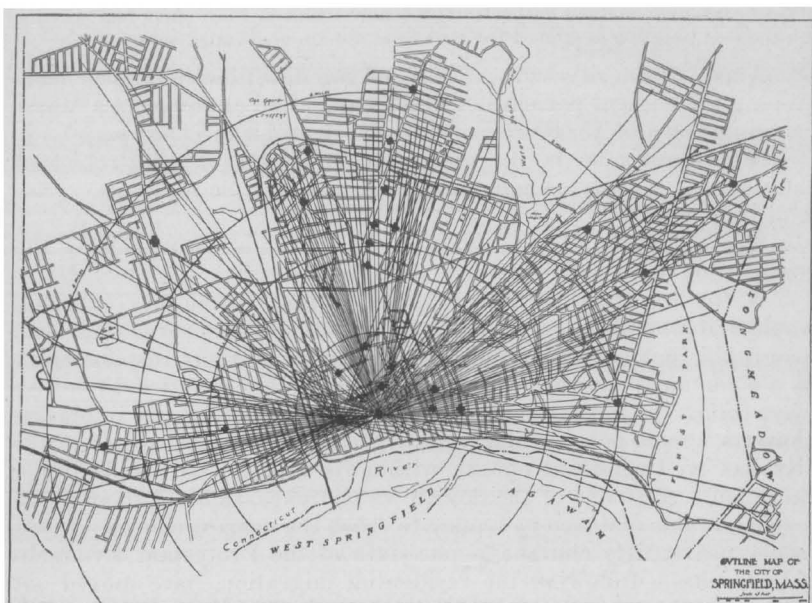
"There are no schools in the district and in order to go to any school at all the children must cross railroad tracks or the viaduct on which the traffic is quite heavy. The danger in which the children are in going to and from school does not make the parents especially anxious to send their children there, so many of the children grow up quite illiterate. Mexican children as old as fourteen and fifteen were found who could not speak or understand the English language."

"There were no parks, playgrounds or places of amusement in the village. Many of the children had never heard of a gymnasium and one little boy when he was asked if he had ever been to a park said, 'No, I've heard of City Park but we aint been there.'"

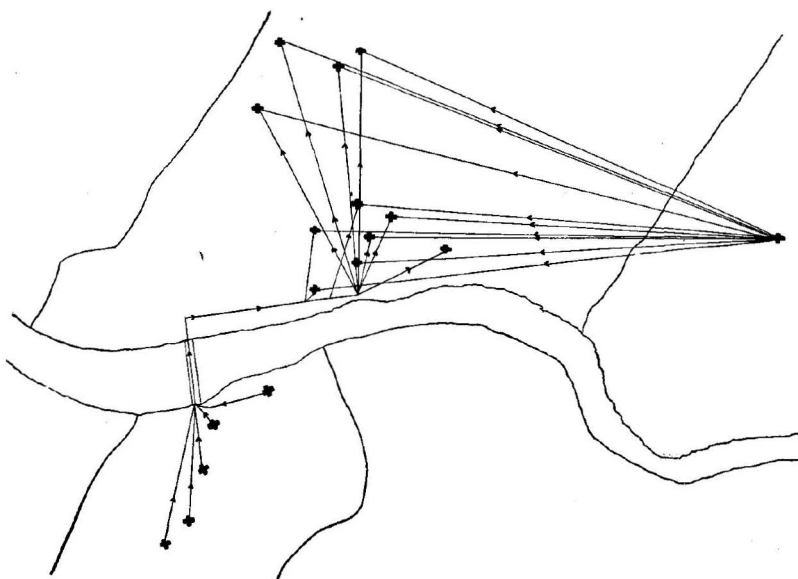
"With a background such as has been pictured is it any wonder that crime flourishes?"

"About 5/9 of the people of the community were Catholics. About 3/9 were Protestants and about 1/9 said they didn't have any religion except doing good. Most of the people went but rarely to church and many of the children had never been inside a Sunday-school."

"There is no church in the 'village' and the people must go on the north side or 'up town' in order to go to any religious service. Many of these people come from Europe and have been in the most beautiful cathedrals of the



MAP I—CITY WIDE DISTRIBUTION OF MEMBERSHIP IN TWO DOWNTOWN CHURCHES
(See page 772)



MAP III—CITY CHURCH ATTRACTION OF SUBURBAN PARISH RESIDENTS

old country and one can rather imagine how insulted they must feel when a dilapidated building is offered for rent as a mission or Sunday-school."

A map of the city-wide parishes of two downtown churches overlapping the natural parishes of other Protestant churches in a Massachusetts town of 15,000 reveals a distinct problem. (*See map I.*)

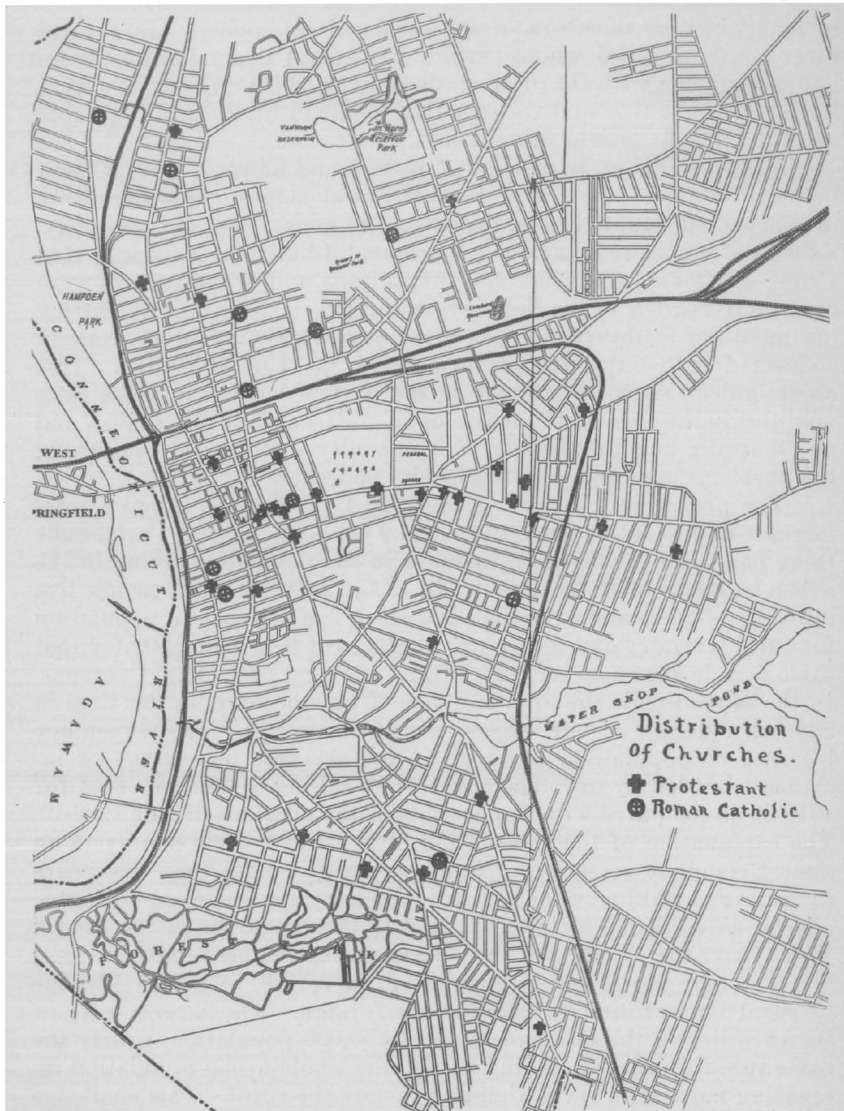
Significant also is the geographic distribution of Protestant churches in this city as compared with the Catholic locations. (*See map II*, page 773.)

The processes of survey begin also to show more clearly the competition of city churches with suburban parishes. (*See map III.*)

A further study of the program of these same city churches would undoubtedly show a failure to fully occupy and serve their own geographic parishes, together with disregard of their responsibility as a community agency. Migrations of churches in cities do not always follow the migrations of population. In another city in Massachusetts, a most popular and rapidly growing residence section of the city has no Protestant church within its area. The people living there must go to one of the downtown churches, some of them going a considerable distance by trolley to reach the nearest church. In St. Louis, nearly fifty churches,—one-sixth of the Protestant Evangelical churches,—following the residential migration, have moved out of the downtown section, where nearly one-half of the population live in one-fifth of the area of the city.

Large groups of persons preferring certain denominational affiliations, but not members, were found by the household surveys in the immediate neighborhoods of churches of their own choice. One of the largest churches in Fort Worth, Texas, found 2,000 such individuals in a single Sunday afternoon survey. Six hundred families were found in the immediate parish of a St. Louis church. The Cleveland churches received as the first result of the survey the names of 30,000 individuals in their immediate parishes who were not attending church and Sunday-school. Survey results in a Louisiana town of about 5,000 showed that 72 per cent of the population belonged to no church and only 800 attend church on Sunday. Where the other 4,000 spend their Sunday became a matter of inquiry for the churches of which there were one Catholic, five colored and thirteen Protestant in the town. The Sunday-school enrolment was 793. Returns from the preliminary survey of 50,000 individuals in San Francisco showed a Protestant membership of 15,000, a Protestant preference of 5,000, a Catholic membership of 7,000, Catholic preference of 1,000. Six thousand individuals of these attended Sunday-school. There was no Protestant program for 7,000 foreigners; 4,000 children were not in Sunday-school; 6,000 children were without Sunday-school opportunities.

Civic and sectarian cooperation characterized survey efforts on the part of the churches in these cities; Catholic, Jew and Gentile



THE COMPARATIVE DISTRIBUTION OF PROTESTANT AND CATHOLIC CHURCHES IN SPRINGFIELD, MASS. (See page 772)

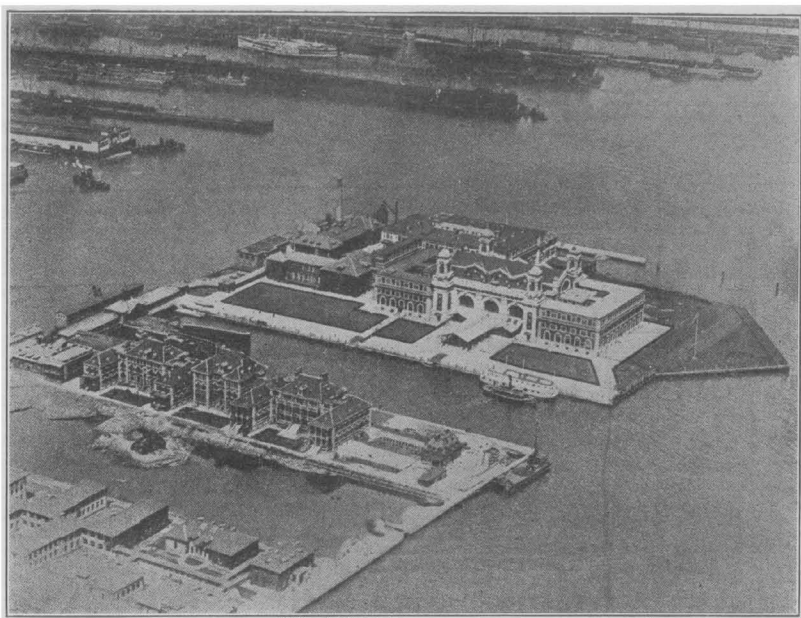
There were 192 individuals resident in the suburban district where there were five Protestant churches with an aggregate membership of 1,154, who were members of the downtown churches across the river. One hundred and sixteen individuals resident in the other suburban district with one Protestant church which had a membership of 246 were members of the downtown churches. These eleven downtown churches had an aggregate membership of 8,076.

in many became members of the local survey council. In several large southern cities where certain Protestant denominations were not cooperating with the organization under which city surveys were initiated, the active and constructive goodwill of the leading rabbi and the Catholic bishop was enlisted.

Mayors of cities, presidents of Rotary and Kiwanis clubs, Chambers of Commerce, Boy Scout masters, local judges, superintendents of schools, editors, teachers, professors in departments of sociology, schools of commerce, various governmental bureaus, American Red Cross, and many other national institutions and organizations were concretely related to the field investigations in these cities. During one month of field investigation there were 24,000 volunteer workers connected with city surveys throughout the United States. This alone indicates a vital interest on the part of leaders in these communities in the field and functioning of the Church in their cities and an enlarging and broadening of community intelligence concerning the problems and opportunities of city churches.

The preliminary report of the 1920 U. S. Census shows a total increase in population since 1910 of 14.9 per cent. During that decade there has, however, been an increase in the population living in the urban territory of 28.6 per cent. In 1920, 12,192,826 more people live in towns of 2,500 and over than in 1910. The increase in population for rural territory and incorporated places of less than 2,500 for that same decade shows an increase of 21.5 per cent or 1,745,371 persons. In the same decade the total increase of population is larger than in any other decade of our census, except of 1900-10. The percentage increase of population, however, is the smallest percentage of increase recorded by any ten-year period, falling to 14.9 per cent for 1910-20 as compared with 21 per cent for the previous decade 1900-10. The explanation of the retardation of growth "is due mainly to an almost complete cessation of immigration for more than five years preceding the taking of the census in January last and to some degree also to an epidemic of influenza and to the casualties of the World War," says the Director of the Census Bureau in his report.

The increase of urban population, therefore, seems largely due to rural immigration rather than to foreign. The largest rate of increase lies in the cities of 10,000 to 50,000 population, nearly the same rate for cities exceeding 50,000, the whole urban population increasing more than seven times as fast as the rural. This challenge is one that cannot be met effectively by a single church or a single denomination, but only the cooperative effort of all religious forces in every city, utilizing every possible means and method for constant contact with all tangible and intangible spiritual resources and liabilities of their localities.



ELLIS ISLAND, NEW YORK—THE GATEWAY TO AMERICA

The Immigrant---A Vital Problem

BY FREDERICK A. WALLIS, NEW YORK
United States Commissioner of Immigration

NOTHING affects more the political, economic and social conditions of America than the foreign born, and no problem is so great as that of the immigrant. He is the most vital, the most profoundly serious subject that confronts our nation today.

Our problem is the *immigrant*, not *immigration*. The problem of the immigrant himself both socially and economically can only be met by scientific selection, intelligent distribution and broad assimilation.

Many fail to appreciate America's need of the immigrant or the large and important place he fills in its growth and development. He is thought of only as a foreigner, a keen competitor in the labor markets. He is looked upon as one who would increase, rather than decrease, the prices of foodstuffs, because he and his family will further reduce the already limited supply. He is calculated as likely to congest our overcrowded tenement districts, thus imposing a greater tax upon our courts and upon our penal and eleemosynary institutions. He is frequently looked upon as being the thief, the murderer,

the Black Hand, the Bolshevist and the destroyer of good government.

Little do we recognize in the good immigrant what he has done for this nation. Indeed, the nation itself is largely the work of his hand and brain. It was the immigrant who founded this country. He cleared the forests, he developed its resources, he fought for our nation, he died for it, and the last war proved that new immigrants were not greatly different from the old. Without him the manufacturers could scarcely turn a wheel, great factories would cease to function and industrial activities would be wholly impotent.

Mr. Haskin in his book, "The Immigrant," gives us this illuminating statement:

"I have shouldered my burden as the American man of all work.
I contribute 85 per cent of all the labor in the meat packing industries.
I do seven-tenths of the coal mining.
I do 78 per cent in the woolen mills.
I contribute nine-tenths of all the labor in the cotton mills.
I make nine-twentieths of all the clothing.
I manufacture more than half of the shoes.
I build four-fifths of all the furniture.
I make one-half of the collars, cuffs and shirts.
I turn out four-fifths of the leather.
I make half of the gloves.
I refine nine-twentieths of the sugar.
I make half of the tobacco and cigars.
Yet I am the great American problem."

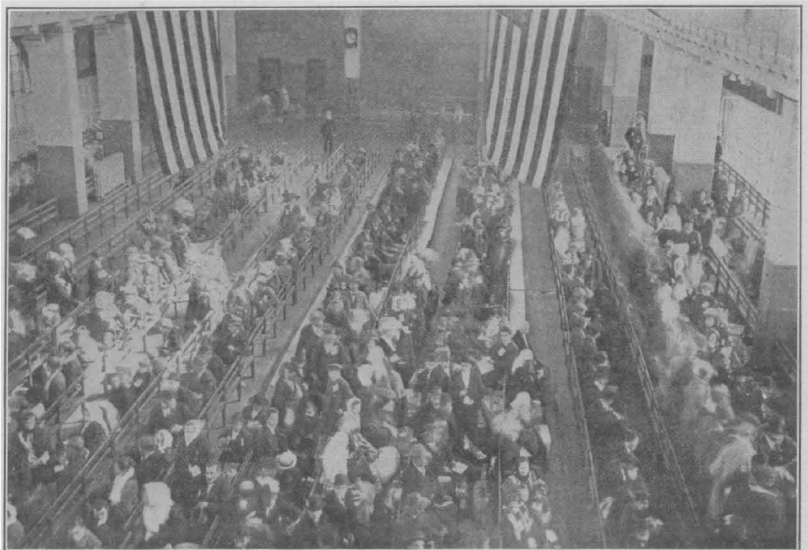
We are apt to forget the places of honor and trust which the immigrant has filled in every walk of life, from mechanic, artisan and farmer to judge, educator and preacher, from magistrate to mayor, from commander of regiments to cabinet officer. There is room in the United States for all the good immigrants that facilities can bring, provided they are in sympathy with American ideals and are willing to work and become a corporate part of the United States. We do *not* need men and women whose first object is to mount a soap-box or public platform and proclaim a new order wherein violence will give the laboring man more wealth and power.

The immigrant belongs to the peasant class, but he is flesh and blood and spirit. If properly selected, he brings two strong arms, a good brain, a driving ambition and a robust constitution. These are indispensable assets to our development and growth. How important, therefore, that the immigrant should be accorded decent consideration by immigration officials, and given a welcome in our churches and public schools, our parks and places of amusement. Let the immigrant know that his labors are appreciated, that America is his opportunity and that this Government is his friend. Only in this way can the immigrant make his best contribution to American life and labor.

The brightest hope of immigration is in the child of the immi-

grant. The child will not only speak English, but will unconsciously grow into American ways, into American manners and espouse American customs and ideals. From his earliest days he looks upon his father's country as foreign, not only geographically, but foreign to everything which he dreams and hopes to be. He wants to dress like an American child, to play like an American child and to be an American child.

Recently I heard a story from the lower east side of New York of a boy being brought before the judge. The boy was unruly and a menace to the peace of the neighborhood. The judge asked the father why it was he did not hold the boy in restraint; his reply was that



ATTEMPTING TO SIFT THE WHEAT FROM THE CHAFF IN THE REGISTRATION ROOM,
ELLIS ISLAND

he could not make his son obey; he would fight back. The judge questioned the boy,

"Giuseppe, how old are you?"

"Thirteen."

"Where were you born?"

"In New York."

"Where was your father born?"

"On the other side."

"Why don't you obey your father?"

"I ain't going to let no foreigner whip me."

This portrays the plastic mind, subjected to American influence. The immigrant is here, has been here for four hundred years, will always be here. Like a mighty river flowing to the ocean is the

irresistible stream of eager and picturesque immigrants flowing daily through Ellis Island. No sooner have they landed than they scatter to all points of the compass, most of them going to the cities. The territory where nearly 80% of them go is well defined. If a line were drawn from the northwestern corner of Minnesota down to the lower corner of Illinois and then eastward to the Atlantic Ocean, passing through the cities of Washington and Baltimore, it would cut off less than one-fifth of the area of the United States. But contained in the portion marked off, there are located more than 80% of the immigrants coming to this country. Sixteen or seventeen per cent is divided between the southern states and those west of the Mississippi River. A little more than 3% is found in the South.

America has abundance of room. Europe has 120 persons to the square mile. Asia has over 50 to the square mile, North America with 8,589,591 square miles has only about 16 inhabitants to the square mile. Belgium has 673 people to the square mile, while states like Washington, Oregon, and others have less than one person to the square mile. Should immigrants come to this country at the rate of one million per annum, it would require over 100 years to bring about an equality with Europe in the matter of population to the square mile.

Perhaps our greatest problem in immigration is the absence of authority or system to send the alien not only where he is most needed, but where he would make the most money and find the most favorable living conditions. There are certain places today where aliens should not go. Industrial and economic conditions are unfavorable to him. He does not know it. His first experience is to walk unconsciously into trouble, disappointment and failure. There are ten thousand more places eager and hungry for him. He does not know it. He simply follows in the trail of his own countrymen. Instead of making conditions better in that community, however ambitious and industrious he may be, his coming only increases the problem. Recently representatives from Akron, Ohio, expressed the desire that no more immigrants, for the present at least, be sent to that community. Yet a few days later a strong appeal came from Columbus, less than a hundred miles away, offering \$8.50 per day for unskilled labor.

Not long since a committee from the Detroit Chamber of Commerce came to Ellis Island and said, "Don't send us any more male immigrants." Yet from Peoria, Ill., the president of one of the largest industrial concerns was willing personally to remain for days at Ellis Island if he might find workmen, so urgently needed at his place. This is clearly indicative of the need of some scientific distribution or allocation of the great throngs of immigrants knocking at our door. This would mean not only more prosperity to the country at large, but higher wages to the immigrant, and more favorable conditions under which to raise his family, thus building a happier, stronger and more contented America.

We must interpret to the foreigner the better things of life and we must interpret them in terms of fairness and good will. The assimilation of the immigrant and his absorption into our life is a slow process, not to be accomplished with pressure but with patience. True Americanization can be best achieved through the force of environment, night schools, better living conditions, sufficient wages, hours which guarantee a healthful life; in other words, Americanization is for the most part an economic problem.

When I assumed charge at Ellis Island, there was no place for recreation or diversion. I directed that the people be put outdoors where they could see the skyline of the city, watch the passing of the big ships, breathe the fresh atmosphere and bathe in the sunshine of a June sky. I was told that the alien did not like either the sun or the air. The real trouble was that certain employees did not like the extra work involved. Much to the surprise of everyone, it was with greatest difficulty we induced the aliens to come in at close of day. In winter, a large storage room was converted into a bright recreation hall, capable of seating over 2,000 immigrants. The impression that concerts made upon the alien is indescribable. No more interesting study can be found than to sit before this great audience of foreigners, hailing from every port on earth, representing every nationality, every race and creed, some in laughter, some in tears. It is exceedingly fascinating and absorbing to watch these people respond as if by magic to music, the common language of the world.

It has been said that when we mix sentiment with organization, humane motives with efficient management, we are scheduled for trouble. That theory has been exploded at Ellis Island. It did not interfere with intelligent direction when we converted a huge store-room into an examination section, which saved tired men and women and children the exertion of carrying their heavy belongings up and down long flights of stairs.

Humanity is the better since cleaning up the rooms and making them more sanitary and comfortable; mankind is grateful for drinking water in the dining room, which had not been there for years;



AN AMERICAN CITIZEN IN EMBRYO
A future American carrying his own baggage
at Ellis Island

aliens have a different impression of America since being supplied daily with soap and towel, and also a different impression of the steamship companies since we insist that they have breakfast when ordered out at five o'clock in the morning to be inspected; mothers, babies and little children are healthier and freer from hunger because they now have warm milk and crackers served at stated hours day and night on the Island; life is sweeter because they now have sugar on the tables, many of them not having seen sugar for six years, although four men were knocked out and one carried to the hospital with three broken ribs in their scramble for sugar when they first saw it.

It does not dehumanize the immigrant, nor pamper him either, if a large auditorium is equipped with a piano, with facilities for reading and for amusement during what to him often seems an interminable detention. Fresh air is always better than foul, and music, lectures, motion pictures, courteous and humane treatment are regenerating influences that change the spirits of men.

The largest number of immigrants now coming to America are the Jews and Italians, and they are followed hard by the Greeks, Czecho-Slovaks, Spaniards and Northwestern Europeans. Indeed they are coming from everywhere. There is much fine immigration in the flow; there is also much driftwood. No one watching the movements of the world can doubt that there is a mighty stir among the peoples of the globe, and that America is the goal of their ambition and the fulfilment of their dreams.

The managers of the large transatlantic steamship companies told me that there were considerably less than 100 passenger ships bringing steerage to this country. If we assume an average of 1,000 steerage to each ship (although many carry less than 400) the total for one trip of all vessels would be only 100,000. Assuming that these 100 vessels make ten round trips a year, the total steerage would be but 1,000,000. Add to this the aliens arriving in the first and second cabins, approximately 300,000, we would have 1,300,000 aliens, which is 15,000 more than the high water mark established in 1907, which was brought to a sudden fall by the "money panic" of that year.

It is quite obvious that in view of the great number who would like to come, there is no reason why this nation should not have the privilege of picking its 1,300,000. The more clamoring to come, the greater our opportunity for selection. In other words, we can skim the cream off of European immigration, taking the finest and best, and then have more immigration than the ships can possibly handle.

In America there is a real need for clean-hearted, clean-minded, clean-limbed immigration. While some industries are suffering through cancellations of war contracts, certain sections of the country are paying fabulous prices for labor, and as soon as business read-



A PROMISING CONTINGENT—A FAMILY OF DUTCH IMMIGRANTS

justment is effected, the whole commercial and industrial life of the nation will again move forward with irresistible momentum.

The problem in immigration is to see that no one enters America who should not come in, and to see that no one is kept out who should enter. An eminent immigration official of Canada recently made the statement that 15,000,000 non-English speaking people would like to come to Canada, and while Canada is a Beulah land to these pilgrims, yet thousands of them will cross that invisible line to the States. The Canadian Government is restricting immigration from Central Europe, Russia and Poland. It is actually spending money to keep people away and has agents in such centers as Havre and Antwerp. All this affects greatly the United States, because much of this immigration is of people whose ultimate aim is to cross the invisible line that separates us on the North. Furthermore, local officials are assisted in the enforcement of the immigration laws by a detachment of mounted police.

We should hand pick our immigrants so that, out of those great hordes, undesirables might not be admitted. Revision of the system of handling these people is needed before this nation can be assured of getting the better class of immigrants. Some method of preferential selection must be immediately put in operation at the ports of embarkation. There is nothing so inhuman and certainly nothing so unbusiness-like as to bring millions of people to America and begin

here the process of sifting the chaff from the wheat, or separating the dross from the gold.

It ought not to be difficult for a nation of our education and intelligence to frame humane laws that will exclude those who are physically and mentally and morally unfit. On the other hand, a welcome worthy of the honor and dignity of this nation should be extended to those whose energies may contribute to this upbuilding of our undeveloped communities, provided always they are in sympathy with American ideals.

For more than a thousand years, the nations were looking back to the Golden Age, for it is characteristic of the human mind that we regard contemporaneous events as commonplace, and throw a halo of mysticism and romanticism about other periods of the world's history, but the efforts of our times are so stupendous, so world-embracing that all men are beginning to understand that we live in an age absolutely unprecedented. One has to be constantly on the alert, or he will get out of touch with this marvelously moving age. The triumphs of American civilization in all phases of life, industrial, mechanical, educational, scientific, fairly staggers us, and yet they were but iridescent dreams fifty years ago, and the tools of our professions have become the badge of American honor, thrift and industry.

But we must not forget that opportunity is commensurate with responsibility and our greatest responsibility lies in the cities. In the cities all sorts of threatening elements are at work. It is in the city where anarchy breeds and broods and blusters. It is in the city where Bolshevism and I. W. W. ism fan the fires of discontent. It is in the city where settle and fester the dregs of European immigration, which become a hotbed of sedition and murder. It is in the city where organized graft and gambling and "hold up men" trample law under foot and laugh at constitutional authority. The middle of the road in the middle of the day has no terror for them. It is in the city where criminal classes are recruited, and it is in the city where crime reaps her richest harvest.

The city rules the town; and as go New York and Chicago, so goes largely the rest of the country. If our cities, the great nerve centers of the nation, are to be kept pure and patriotic; if we are to set up a reign of justice and right, and compel the forces of darkness and evil to flee away; if patriotism is to touch the ballot and the voter, making elections clean and officials honest, then our Government must have the diligent support of her best men.

Listen and you will hear God's clock striking the hour of advance. His voice calls from the very skies: "Men, to the front!" It is the day of opportunity. The call is to you and me. Will we respond? The fences are all down; the seas are again free; the land has been redeemed; humanity has been emancipated; the future is aglow with promise and possibilities.

The New Intellectual Movement in China

REV. A. L. WARNSHUIS, SHANGHAI, CHINA

Associate Secretary of the International Missionary Committee

CHINA is awakening,—that is the great fact which should be clearly understood. The period of stagnation and isolation has ended. The changes from medievalism to modern times have not yet been carried to completion, but it is important to realize that these processes have been begun and that they affect every phase of human life.

In 1900 the government of China was doing all in its power to expel the foreigner and to eliminate his influence from the country; in 1920 China is one of eight powers represented in the Council of the League of Nations. This illustrates the greatness of the change that has already been accomplished, and not only in international relations, but in all other matters as well. Those who become impatient because of the apparent slowness in the reorganization of her government are only they who fail to recognize that China is endeavoring to organize a democracy in which one-fourth of the whole human race is to share. These changes are taking place on a stage as large as all Europe. Their significance for the whole world is exceedingly great, simply because they involve so many people.

In these changes the essential movements are not political or economic or merely social. In China the intellectual and moral factors are always supreme. Modernized China will not come through the extensive borrowing and imitating of Western ideas and customs. It will be through the assimilation of such contributions from the West as it chooses to receive, and the mingling of these with the elements which made the China of yesterday. These considerations will help us to understand the importance of the cultural upheaval which has begun in China during the past two years. Of course, the results must be produced in better roads, higher levels of living, more effective and honest administration in government, but to secure these and all other fruits of real progress it is essential that China should obtain a new mind, which will look not to the past, but will be in sympathy with modern thought in the rest of the world. This is the hope inspired by these recent intellectual movements.

In the May, 1921, number of *The Chinese Recorder*, there is published a thoughtful description of the "Tide of New Thought," as it is known, which is flowing in China. The writer is Dr. Timothy Ting-fang Lew, who a few years ago was an Associate Professor in Union Theological Seminary, New York City, and who is now a professor in the Peking Christian University.

In writing of the causes of this intellectual movement, he states

that it is "a product of the age," and then indicates three immediate sources of inspiration and power.

"There is a magazine called *Sing Tsing Nien*. It has no English name but is called by the French name 'La Jeunesse.' This journal was started in 1915....It has been recognized as the dynamo which generated the power of the movement.

"The second source of inspiration was the National University of Peking. This university has had a career of twenty-three years. It has a complicated past and a rather insufficient record, but a new life came to it when Chancellor Tsai Yuan-pei came into office....He has gathered together a group of men who have received modern education in China, Japan, Europe and America. Among them are men of much mature thought, practical experience, outspoken courage, and perseverance in advocating reform....These professors have proved themselves....leaders of thought. Through their teaching and especially their writings they are leading their students into a new life.

"The third source of influence we may attribute to a society called 'Shang Chih Hsueh Hwei.' This organization was started in 1910 by a small number of leading men in Peking, among whom the outstanding figure is Mr. Fan Yuen Lien, the present Minister of Education. Its chief object was to promote the new learning.....It started out to support a school and to publish books. Later on in 1918 Minister Fan left the Cabinet and made a trip to Europe and America. There, as I understand it, he conceived the idea of inviting scholars from Europe and America to be annual lecturers. On his return a definite plan was launched. John Dewey of Columbia was the first appointee and Bertrand Russell of Cambridge, the second. Plans are now under way to invite Bergson of France and Einstein of Germany....This society is still publishing books and a new series includes such books as Tyler's 'Anthropology'; Le Bon's 'Psychology of Revolution'; and Plato's 'Republic'. This series of books with those of the Peking University contains perhaps the most influential and useful as well as most readable new books that are on the market today."

The writer then proceeds to discuss the general effects of this movement upon the nation. Again we quote a few sentences:

"It has given the students in particular and the public in general a new attitude toward problems of life."

"It inspires the race with a new hope and courage."

"It has taught the people the value and the absolute necessity of science. It has introduced scientific methods and is very loudly advocating the omnipotence of science."

"It has given the people a new tool for expression. This movement has come into power chiefly through its consistent, courageous and merciless attack upon the old Chinese literary writing....It advocates the Bai Hua or conversational style for all purposes....There are no less than 150 periodicals which have adopted Bai Hua as their medium of expression. A newspaper now feels that it is out of date unless it has, at least, some articles written in this style....The Board of Education has seriously considered the replacement of all old, literary writings in the text-books of elementary schools by writings in the Bai Hua style. I cannot put too much emphasis upon the significance and the great importance of the battle which this movement has won in this regard, for if anyone can point to a definite fact, indicating how and why the movement has been so successful, it is the success which the movement has achieved in making a place for Bai Hua, in spite of the thinking of the

Chinese people being based on, guided by and controlled by the old literary writings. In attacking here it attacked the root of all evil—the citadel of power of the old Chinese viewpoint in philosophy and moral and religious life. When freedom is won in this sphere, the Chinese race will have come into a new birth with the hope of building a new world in which to live.”

“It has introduced a new method of studying things old and given a new valuation of them....The first systematic treatise of ancient Chinese philosophy has been produced by one of the leaders of this movement. In this treatise he has brought into play all the critical apparatus used by Western scholars in history and literature. The author is almost as well versed as any theological student of the West in such works as Driver’s and Moffat’s Introductions to the New and Old Testaments.”

“It has taught the people how to think. The Chinese people have been dissatisfied with existing conditions. They have been groping in the dark. They have found that bad fortunes came upon them one after another and it seemed as though no matter which way they turned they faced disaster and defeat. The nation as a whole is at a loss as to its future. But this movement has taught people to think fearlessly, to think critically, and to think persistently, finding solutions for their perplexing problems, instead of rushing to activities without forethought.”

Of its future, Dr. Lew is sure that the movement will live and grow. For this belief he gives the reasons that it is democratic, scientific, social, fearless and unorganized. It has no central organization, no staff members. Its devotees are preaching with their pens and tongues, working as individuals, spontaneously and freely. Although those who are actively leading the movement are still comparatively few in number, its influence is permeating the whole country. Its books are sold everywhere, and every newspaper extends the range of its power.

There have been some thoughtful discussions about religion, and already several different tendencies are evident. There is not space here for any review of these discussions, which are pragmatic in the tests applied and generally recognize the essential value of religion. With reference to its attitude toward Christianity, Dr. Lew says:

“The movement has given Christianity a chance to prove what it really is. It meets Christianity on a ground different from that of any previous movement in China. The unreasonable contempt for Christianity which characterizes some Chinese and the fatal indifference towards it which characterizes the great majority of the people, have been changed into the reasonable attitude of willingness to discuss it. Christianity says, ‘I should love my neighbor as myself.’ This movement says, ‘Let me see how much you have done.’ Christianity says, ‘Christ came to give more abundant life,’ and this movement replies, ‘Show me the abundant life.’

“It judges Christianity on its own ground. It points out to the Christian Church the faults and mistakes and blunders which the Church has committed, and asks the very pertinent question: ‘Can Christianity meet the needs of the present generation?’

“It challenges the existence of Christianity because it challenges the existence of any religion in this present world. Religion is something for the weak, for the ignorant, for the unscientific.

"Aesthetics will supply whatever want is felt which is not supplied by science. There is thus a strong plea that aesthetics should take the place of Christianity.

"In contrast to all these, there is a remarkable appreciation and respectful recognition of the personality of Jesus and the influence of His teaching, and an earnest suggestion that in this spirit we find the saving power which will regenerate China. It is true that such appreciation and recognition is not common and it is the expression of only one man, against whose ideas came a great deal of criticism on the part of others, but the significance of such an opinion is not lessened thereby as the author made such public recognition not before but after a long attack upon religions in general and Christianity in particular; and because of the fact that the author is one of the chief leaders of the movement and not one of the insignificant ones, and is not a careless writer. One also finds expressions of appreciation of the value of the Bible as a book of spiritual value, from the writings of other writers who are the product of this movement, and we are confident that such expressions will increase in number as time goes on."

The effects of the movement on Christianity are described as follows:

"This movement has prepared the way for Christianity in having cleared existing superstitions out of the way for the spread of Christianity. So far as Chinese superstitions are concerned this movement is fighting the very enemies that Christianity has been fighting for the last century.

"This movement has given recognition consciously or unconsciously to what Christianity has done. No one will deny that Christianity has contributed a great deal to social progress in China. It has advocated the liberation of women; the education of the poor; the fight against opium; free medical service to the needy and efforts along other lines.

"It follows, then, that this movement gives indirect support to Christian work.

"This movement gives impetus to a constructive Christian social message.

"It gives Christianity a better tool for work.... This movement has achieved its success and concentrated its efforts on attacking the old form of writing.... There is going on a process of developing a vernacular literature. We can confidently hope for a new Christian literature that will express the convictions and tell the experiences of the Christian life without being blurred by outworn expressions largely, if not entirely, non-Christian. New eyes and new terms have been given to the Chinese and, may I also say, to Christians particularly. This is therefore a triumphant day for Christian missionaries. The efforts they have put forth in the last hundred years in spreading the Mandarin version of the Scriptures is just now beginning to be appreciated. A great future is before Christian workers whether their work is in literature, education, preaching, or in worship.

"The movement has, by its very insistence upon investigation and inquiry, encouraged the study of Christianity. Non-Christian scholars have not only taken up the study of Christianity in a scholarly fashion, but also pleaded for the assignment of a permanent place in the curriculum of the National University for the study of religions including Christianity."



AMERICAN SYRIANS AT A MOSLEM FESTIVAL PARADE IN DETROIT
Most of these are members of the Arabian-American Society attending the Id-el-Petr Festival in
Front of the Karoub Moslem Mosque

A Mohammedan Mosque at Detroit, Mich.

BY REV. SAMUEL M. ZWEMER, D.D.

THERE are several thousand Mohammedans in the United States of America, chiefly immigrants from Syria, Turkey, India and Egypt, with some few from Albania, Persia and Russia. They are found chiefly in the great industrial centers of the East and middle West, viz: Chicago, Milwaukee, Pittsburgh, Cleveland, Akron, New York, Philadelphia, Baltimore, the mining towns of West Virginia, Boston, Worcester, Mass., Sioux City and Sioux Falls, Iowa, Omaha, Fargo, Dakota and Detroit. Most of them are unmarried or married men who have left their families to seek a fortune. They are employed in factories or engaged in the dry goods trade, the fruit trade and peddling. Some have become possessed of moderate wealth. They live together and are clannish; for example, in Chicago, there is an Arabic group on the South Side and a Turkish one on the North Side. The latter is again subdivided into Balkan, Turk and Kurdish neighborhoods.

Even in this land of their pilgrimage they observe their religious customs as far as possible, although they have no public mosques, with one exception. At Detroit, Mich., the first mosque was built this

year through the generosity of Mohammed Karoub, a prosperous real estate agent, at a cost of nearly fifty thousand dollars. The building is located at 242 Victor Ave., Highland Park, one of the suburbs, in the vicinity of the Ford Motor Works, where some of the Mohammedans are employed. The building is an impressive, dignified, one-story structure of stone and concrete in the conventional form of a chapel, having one small auditorium. The only distinguishing marks are the two minaret-like steeples, surmounted by the Star and Crescent. At the time of my visit the American flag was much in evidence, and in one of the published woodcuts it crowns the dome of the building. The minarets, however, are purely ornamental. They are built solid and cannot be used as in the Orient, for the call to prayer. The usual prayer-niche or kibla toward Mecca faces the door of entrance. I surmise that its Orientation is correct, but had no opportunity to corroborate the points of the compass. The other furniture, such as pulpit, a place for ablution, etc., was not yet in evidence at the time of my visit.

By a happy coincidence I was present with the Moslems of Detroit on the very day of their annual feast of sacrifice. I was to preach in the First Presbyterian Church for the Rev. Joseph Vance, D.D., and read in the Saturday evening papers, August 13th, how the faithful were to observe the "Mohammedan Day of Days":

"Detroit and Highland Park Mohammedans who cannot afford to make the annual pilgrimage to Mecca, due in the month of *Zil Haj* or 'Pilgrimage,' will meet Sunday in their nearly completed mosque at 242 Victor avenue, Highland Park, where Dr. Mufti Mohammed Sadiq will lead a prayer service at 7 o'clock in the morning, this to be followed by a sermon by Sheikh Hassan Karoub, *Imam* or pastor of the mosque. The entire service will be in Arabic.

"Sunday is the day of days for those who take the pilgrimage and is known as *Id-El-Azha*, or the 'Festival of Sacrifice.' On that day every one of the faithful is supposed to make a sacrifice of a sheep, goat or ox, and give it to the poor. No part of the meat must pass his own mouth. The sacrifice is to commemorate the sacrifice of Abraham, who, the Bible says, offered his son on the altar, but his faith was miraculously rewarded by the sending of a lamb instead. According to the Mohammedans, this son was not Isaac, as the Bible states, but Ishmael.

"At noon Sunday, the Moslems will parade through the streets of Highland Park."

This public invitation was seconded through the kindness of one of the city missionaries of the Reformed Church, the Rev. R. Bloemendal, who had secured an interview for me with the Moslem preacher, Dr. Sadiq. We arrived in time for the service and the principal procession; the sacrifice had already taken place in the early morning. A company of perhaps one hundred were crowded together, men, women and children, to hear addresses from an improvised, temporary platform. Two of the leaders, apparently Syrians, spoke in Arabic, reading their classical rhymed prose from

manuscript. These addresses were in the usual style of congratulation, and emphasized the fact of their brotherhood in the land of liberty and their escape from oppression and misery due to the World War. There were no direct references to the Moslem creed or to Mohammed, except at the conclusion, and in the conventional phraseology. An Indian Moslem of the Ahmadia sect, however, dressed in green mantle and with green turban, spoke in English, inviting all those present to join the Church of Islam, to live in peace with each other and to follow the teachings of God's latest messenger, Mohammed. Nearly all of the audience stood during the exercises, but a few strangers, men and women, as well as we, were escorted to seats of honor in the inner circle.

Toward the conclusion of the exercises I handed the *Imam* my card, on which I stated that I was a missionary who had lived a long time in the Orient, and asked an opportunity to say a word. Their courtesy and kindness was irreproachable, and it was good to be met with applause as I tried to draw lessons from the great commandment as given in the Old and New Testaments: "Thou shalt love the Lord thy God with all thy heart and all thy mind and all thy strength, and thy neighbor as thyself." We closed with prayer, and on request of some of the younger Moslems present, I led the assembly in singing the first stanza of our National Hymn.

We were all Americans, some of us in the making, others from our birth. There were men of different creeds, but their religious earnestness and their desire to seek the things which are invisible was clearly evident. In many respects the surroundings were incongruous. Banners marked "A. A. S."—the Arabian American Society—brought back to my mind those other initials, A. M.,—the Arabian Mission. Here were Moslems who were introducing Islam to America, while we were introducing Christianity to Arabia. There was no concealment and no compromise, and yet they were friendly. One of the young men volunteered the information that he was a regular attendant at a Presbyterian Sunday School! All



THE MOSLEM MOSQUE AT DETROIT

The first Mohammedan Mosque built in the United States and recently opened by Syrians in Highland Park, a suburb of Detroit, Mich.

of them seemed to me as sheep having no shepherd,—hungry for friendship, eager for citizenship, waiting for guidance, and keen to follow any leader who would gather them under his banner.

On leaving the mosque I received a number of addresses of those who expressed their willingness to receive Arabic Christian literature, and as I meditated on what I had seen and heard, I remembered the saying ascribed to Madame Guyon: "The interruptions are the opportunities."

Would it not be possible for someone to devote his time in visiting the scattered groups of these Moslem strangers within our gates, and by means of friendly contact, advice in regard to the various churches, and most of all, through the printed page, win their allegiance to Christ, and so help make them worthy citizens of our republic?

Not only is there a mosque at Detroit, but the first Mohammedan magazine published in America is issued at 74 Victor Ave., Highland Park. It is a quarterly entitled *The Moslem Sunrise*, and is edited by Dr. Mufti Muhammad Sadiq. Volume 1, No. 1, is dated July, 1921, and contains articles on "The Progress of Islam in America" during the last year, "The Question of Polygamy," "A Defense of Islam," "Quotations from the Koran," and a page from the Master-Prophet's Sayings. The quarterly represents the Ahmadia Movement in our country, and the editor calls himself the "Missionary of the Promised Messiah," a portrait of whose successor adorns the first page. This present representative of the sect in India greets his American readers as follows: "The Pioneers in the colonization of American land are always looked back upon with great honor and respect. Their work was temporal but now, my dear brothers and sisters, Allah the Almighty has made you the pioneers in the spiritual colonization of the Western world. If you will work with the same love, zeal, sincerity and loyalty as they did your honor and respect and name will be still greater than theirs, as you will have, moreover, the reward at the Last Day and Allah's pleasure, the grandeur and beauty of which no one can estimate here in this world."

Dr. Sadiq tells of his difficulties in establishing missionary work, which he carries on by public lectures, correspondence to the extent of 15,000 letters a year, and articles in the newspapers. The zeal of this Moslem sect can only be admired, however much we may dislike their message. In his brief report, Dr. Sadiq states,

"The first difficulty I had to encounter was with the immigration officers, who ordered me to return on the same steamer on which I had come, merely because I was a missionary of the Moslem faith, and on my refusal to return and asking permission to appeal to higher authorities in Washington I was placed in the detention house for about seven weeks. Those were the days of great trial, but I count them as days of blessings, because I found the oppor-

The New Persian Temple in Illinois*

BY REV. GEORGE CRAIG STEWART, D.D., EVANSTON, ILL.

FOR many months passersby along Sheridan Road have noticed at the entrance from Evanston to Wilmette, near Chicago, a sign announcing "Mashrahel"—Azkar, the Dawning Place of Praise." Within the past twelve months building operations have begun, and a recent photogravure presents the design of a gorgeous building, a novel contribution on a grand scale of a new and singular style of ecclesiastical architecture, a temple for American Bahaiists.

Nine years ago when Abdul Baha, leader of this movement, visited America he came to this suburban site, and using a golden trowel broke the ground, while others of different races used picks and shovels and prepared a place into which Abdul Baha put a stone, saying: "The mystery of this building is great. It cannot be unveiled yet, but its erection is the most important event of this day. This temple of God in Chicago will be to the spiritual body of the world what the inrush of the spirit is to the physical body of man, quickening it to its utmost parts, and infusing a new life and power. Its results and fruits are endless."

Of the structure itself, he said: "The Mashrah-el-Azkar will be like a beautiful bouquet. The central lofty edifice will have nine sides surrounded by nine avenues interlacing nine gardens, where nine fountains will play. There will be nine gateways, and nine columns, with nine arches, and nine arched windows, and nine caissons nine feet in diameter. Nine will also be carried out in the galleries and dome. Further its meetings are to be held on the ninth of each month."

This mystical use of numbers by the Bahaiists has a very interesting history. The number nine is a later development, but shares importance with the number nineteen which, under the Bab who preceded Baha Ullah, held the pre-eminence. The new calendar proposed by the Bahaiists provides for nineteen months of nineteen days each. Their coinage, fines, taxes, and tithes are arranged on the number nineteen. Their magazine, *The Star of the West*, is published in Chicago every nineteen days. This number nineteen represents the point or unity of knowledge and goes back to an old Mahometan tradition. The formula in Arabic, "In the Name of God, the merciful, the forgiving," comprises nineteen letters (and in English the middle letter is the nineteenth). The Arabic word for "one" is made up of letters which added together give a total of nineteen. This number squared gives 361, which the Babis call "the number of all things," and the Arabic word for "all things" is made up of let-

*From *The Living Church*.

ters which added together give the same number. But the number nine has apparently assumed the greater importance.

In this temple, which is to be open at all hours for meditation and silent prayer, the words of Baha Ullah are to be chanted at intervals; about the hall of worship are to be grouped a college, a hospital, a hospice, and other organizations of public social benefit. This temple is to represent the union "after long estrangement of Church and State upon the basis of true democracy." It is interesting to note that the only other temple of this kind has been erected at Eckhabad, in Russian Turkestan.

Of all the fantastical dreams that men have ever dreamed this religion is the most ambitious. It aims at nothing less than the synthesis, the unification, the harmony, of all religions on the earth—Buddhism, Mahometanism, Christianity, Judaism. It proposes to "dissolve all Protestantism into a new and glorious synthesis and unity, all scuffling religious tribes into one nation. It is to merge each religion into a new and greater religion, into one great racial religious consciousness." But that is not all. It is to merge all political units into "a great political synthesis, not by perilous revolution, but by a natural evolution." That is not all. It is to displace competition in the social order with cooperation, and, in short, to create "a common circumference for the local consciousness of every nation, race, and religion." Its plan is that every town shall elect a local "House of Justice," with nine men best fitted for legislative, judicial, and executive labor. The government of the county or province will be administered by a county or provincial House of Justice; the national House of Justice will be composed of abler men as its scope of operation increases;" and finally there will be an international House of Justice. All of these will be bound together in loyalty to Baha Ullah, who was said to be God incarnate, and who died in 1892 at the age of 75.

At the close of a Bahaiist book by Horace Holley, "Bahaiism, the Modern Social Religion," in the appendix, is a prayer for unity addressed to Baha Ullah.

"O Baha'o'llah, may men no longer act and hope and suffer apart from one another! May men no longer be separated by fear and jealousy and shame, as nations are separated by strongholds and fortresses! In our supreme affliction, when we are utterly bewildered and desolate, may we lament no more for the loneliness of life but rejoice in its Unity, learning with simplicity, with earnestness, to look for help and consolation in all men, even our enemies. May we truly feel that every personality overlaps by a little every other personality, and to that extent is identical with it; that every experience overlaps by a little every other experience, thereby bringing all lives into sympathy; that men are not so many complete and separate existences, but are only members of one Body and lives of one Spirit.

"Thy manifestation of Unity, O Baha'o'llah, opens the Divine Garden to all men, even to the least and nameless outcast. He who enters by the Gate thereafter shares every good and beautiful thing. Whoever are rich, this man benefits equally by their riches; whoever are wise or powerful, he truly shares that power and wisdom. If a lover whispers a sweet word to his beloved, this man will hear and be glad. If a philosopher unveils a new manifestation of God, this man will behold and worship. No blessing of earth can be hidden or withheld from him.

"O Baha'o'llah! teach us that it is better to be crushed and know Unity than be fortunate and take no heed. Teach us that the invalid who attains Unity is more capable than a strong man relying only upon himself; that he who suffers great pain continually, and learns Unity, is happier than the gayest of men who knows it not.

"Thou art Unity, O Baha'o'llah! May we love thee more than ourselves! For surely we are not here at all, but we are in thee."

The head of this organization at present is Abdul Baha, the "servant of Baha'o'llah." He (it is claimed) is the prophet, the Messiah, who possesses the divine personality of the Christ" and expresses this personality in terms of social unity. His testament is the newest testament. "Without such a prophet we know," says Mr. Holley, "only too thoroughly the helplessness of the world." When Abdul Baha visited America, as well as England, he was idolized by many. He spoke for Dr. Percy Grant in the Church of the Ascension in New York.* He addressed many large meetings, and allowed himself to be interviewed and photographed. He posed for the movies, and spoke for the phonograph record; he sat for an oil painting and approved of his bust in marble. He spoke much of brotherly love and religious unity, and universal peace, and women's rights and equality. Incidentally he forgot to mention that his father had two wives and a concubine, nor did he give any embarrassing details as to how the great synthesis of the world was to be brought about. Many who heard him spoke of his addresses as tame, and full of platitudes, and he appeared conspicuous neither for intellectuality nor spirituality.

Abdul Baha claims to rise superior to every aggregation of material particles; he is greater than railroads, than sky-scrappers, than trusts; he dominates finance in its brutalest manifestation. Abdul Baha restores man to his state a little lower than the angels.

Bahaism is derived from Babism, and Babism has its roots in Shiahism, the soil impregnated with the doctrines of Mahdism and Mahometanism. The Shiahism of Persia is called the Religion of the Twelve. Its fundamental doctrine is that the twelve Imams, the descendants of Ali and Fatima, the daughter of Mahomet, were the caliphs of Islam in succession to Mahomet. In the tenth century the twelfth Imam disappeared into a well, whence he is expected to reap-

*And for Dr. S. Parkes Cadman in Brooklyn, N. Y.

pear as the Mahdi. After his concealment four persons in succession were the channels of communication between him and the faithful. The title given to these was the Bab, or the gate.

In 1819 in Shiraz, Persia, Mirza Ali Mahomet was born. When twenty-four years old he took the title of "Bab," or "Gate," and his followers were called Babis. He got into political difficulties and was executed in 1850. Some of his followers seeking revenge attempted to assassinate the Shah, and this led to general reprisals. The special point of the Bab's teaching was the announcement of the coming of the prophet who should be the great manifestation of God. When he died there was a perfect chaos of aspirants for the position, and among them was one who took the title Baha'o'llah, the "Splendor or glory of God." He was not however the one whom the Bab had appointed; his half-brother was, and so a fraternal fight was on. The Sultan finally had to interfere, and separate them. Baha'o'llah was sent to Acca in Syria; his brother was sent to Cyprus; both were granted pensions, and kept under police surveillance. The brother continued to be the head of the Babis, while Baha'o'llah founded the Bahaiists. He relegated his brother to the position of the John the Baptist, or forerunner, and modestly announced himself as the Splendor, or Glory of God.

Baha'o'llah built a palace in a delightful garden; had a harem of two wives and a concubine; and issued his revelations with astonishing regularity. It is one of the boasts of the Bahaiists that he could write two thousand verses in a day; his maximum speed is said to have been fifteen hundred verses in one hour, and he is said to have composed his main book, *The Ikon*, in a single night. His books seem to be a strange melange of high-sounding rhetoric, crude physical science, confused philosophy, and oriental ethics. His ethics permit bigamy; his law punishes the habitual thief by branding; his philosophy affirms the eternity of matter; and he has an amazing judicial and criminal code, which smacks of its Mahometan ancestry. He died in 1892, aged 75.

After his death the sons of the different wives naturally quarrelled over the succession. The oldest of them, the only son of the oldest wife, proclaimed himself the successor, the interpreter, the centre of the covenant, and the source of authority. Of course his brothers were furious, and the inevitable split occurred. He assumed the title of Abdul Baha, servant of Baha'o'llah, and continues unto this day. The Bahaiists make large claims as to the number of their followers, but so far as I can learn the number in Persia does not exceed two hundred thousand. They claim a large following among the Jews, but a census made by an European Jew showed 59 parents, and 195 persons out of a population of 6,000 Jews in Hamadan. As to the United States, the census of 1906 reported 1,280 Bahaiists, who may have increased to two or three thousand. Outside of Persia there

are not more than fifteen thousand, and one-third of these are Persians in Russia.

What is to be the attitude of Christians toward Bahaism? Bahaists claim to be very liberal and inclusive. They consider that Jesus was a great prophet, and Mahomet was a greater prophet, but that Baha'o'llah was the greatest of the three, and the latest and completest revelation of God in human life. They do not hesitate to say their prayers to him. When Christ said that He would reappear on the third day, they say He meant that He would appear in the third cycle; the Christian cycle was the first, the Mahometan cycle was second, and the Bahaiist cycle is third. The conclusion is that Baha'o'llah is really the fulfilment of Christ's prophecy of resurrection. The present leader Abdul Baha says: "The difference between Baha'o'llah and Christ is that between the sun and the moon. The light of the sun, Baha'o'llah, subsists in itself, while the moon gets its light from the sun. Jesus Christ never sent a letter even to a village chief, but the blessed perfection Baha'o'llah sent letters to all the kings of the earth!"

There are five hundred million Christians in the world, two or three hundred thousand million Buddhists and two hundred million Mahometans, and about six hundred million others. Do you suppose that the Jew will accept for a moment the claims of Bahaism that Baha'o'llah is greater than Moses? Do you suppose for a moment that the Buddhists will see in Baha'o'llah a greater than Gautama? Do you suppose for a moment that the Mahometans will find in this petty Persian sect, in this successor of the Imamate, a greater than Mahomet himself? As for Christians, they reply to Bahaism very simply in the words of their Master and His apostles. You would know Baha'o'llah, the splendor of God? "We have seen the light of the knowledge of the glory of God in the face of Jesus Christ." You, Abdul Baha, call yourself "the servant of Baha'o'llah," but we are the "slaves of Jesus Christ." He needs none to complete Him. He is the Alpha and the Omega, the first and the last, the bright and morning star, the complete synthesis of the race, for He is the Son of Man, the complete harmonizer of the race, for He is the Prince of Peace, the complete Shekinah, for He is "the light of the world!" We shall not be allured by turbans and robes, and patriarchal beards; we shall not be bewildered by the pious rhodomontade of oriental fakirs; we shall stifle our amusement for very sympathy with the effort of all earnest men to find expression for their religious aspirations. But we shall hold up to them with steady, loyal, and unfailing conviction that Jesus is the Saviour of the world—believing with all our hearts that "there is none other name under heaven given among men whereby we must be saved."

BEST METHODS

EDITED BY MRS. E. C. CRONK, 1612 GROVE STREET, RICHMOND, VA.

THANK OFFERING METHODS

The thank offering is not a modern device for securing missionary money. From the earliest times thank offerings have been a part of religious worship. In the Mosaic law it was written that the thank offering should be "without blemish and without spot." In the days when our Saviour walked on earth, a woman whose heart was overflowing with gratitude opened her thank offering box at the feet of her Lord, and He answered her critics by immortalizing her thank offering with His "Whosoever the Gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

The thank offerings of grateful hearts have amounted to millions of dollars for missions, yet we do well, in the light of the revelations of Uncle Sam's luxury tax receipts, to consider the charge that "the people of Christian America are breaking their alabaster boxes on themselves." Gratitude is a flower that may be developed marvelously under cultivation, and churches and missionary societies should not overlook the development of this spirit of thanksgiving.

TWO WOMEN WHO MET OPPORTUNITY

Two women met opportunity one day. The one was a woman who made every necessity of her own life an excuse for her failure to reach out a helping hand to others. The other found in every privilege that came to her an opportunity of sharing with those to whom privilege came not. The one woman had an only daughter who was critically ill. Skilled physicians were called. Night and day trained nurses cared tenderly for the young girl. A great specialist was brought half way across the continent in consultation, and the life that had lingered at the gates of death came back through the gates of life. The mother said her heart was overflowing with thanksgiving. The Lord sent opportunity for her to express her thanksgiving. A great-hearted woman came and spoke to her of the girls of India and China, who

suffer and die with no one to care, and no one to minister to them. She told of the medical colleges that were training doctors and nurses, and of those who were being turned away because there was no room for them. She told of the things that might be if buildings and equipment could be provided. Then the woman to whom opportunity came, although she had great wealth, looked for a way of escape. She made privilege an excuse for failure to meet opportunity.

"My daughter," she said, "has been very ill, and I have been at great expense. I have had many physicians and high priced specialists. I have had nurses night and day, and therefore I cannot help this good cause which you represent."

So because her daughter had had skilled physicians and nurses she denied them to the suffering daughters of India and China, and opportunity passed on to the other woman.

Her daughter also had been ill, and had been lovingly and skilfully brought back from death to life. And lo, opportunity stood by her mother also, as a great heart told of the girls that wait in India and China, and die for the lack of such skill and care as had restored her daughter. "Will you help with the fund to establish the Union Christian Colleges of the Orient and the Medical Schools"? said opportunity.

"What more fitting thank offering could I make?" said the woman who recognized opportunity. "True, I have spent much, but I would have spent much more if my daughter had needed it. Now my heart is so full of joy I have room in it for all the daughters of the world."

She wrote her check in large figures and said: "This is the first payment on the debt of gratitude that I owe." Thus did two women meet opportunity. One knew it and the other knew it not.

THANKSGIVING SUGGESTIONS

THANKSGIVING WEEK

Instead of limiting Thanksgiving to one day, a congregation may have a Thanksgiving Week, during which the various organizations of the church unite in thank offering exercises. Decorations of fruit, flowers and grain are effective. There is an almost limitless possibility in the lessons which may be taught by charts and posters. A series of charts, each with picture illustrating some product which is a source of income—wheat, corn, cotton—may be shown with the latest figures available of the value of the crop. Underneath or on another side of the room may be displayed a series of charts showing how we are spending our money: a picture of a glass with straw and "Luxury tax on soft drinks during 1920, \$350,000,000" printed under it: a cigar and cigarette, with "\$1,310,000,000 for cigars and cigarettes."

From the government offices at Washington may be secured accurate

figures on value of crops and income from various sources, and also the amount of tax on different luxuries. Other charts may be made showing size of gifts for missionary work. The preparation of charts may be assigned well in advance of Thanksgiving Week to the various organizations or Sunday-school classes. The primary pupils may be given a "Gratitude Corner" in which is to be hung a large streamer "We Give Thanks for ——," while underneath should be pictures of flowers, fruits, grain, mothers and babies, fathers, homes, churches, schools, hospitals, doctors, nurses, libraries and other blessings for which the children are thankful. They can bring pictures to be pasted in the "Gratitude Corner." Other classes or organizations may each be assigned some special feature in the exhibit. If there is not sufficient wall space for the display of charts they may be carried in and held up by members of the class while they are explained by the leader. The different organizations may each have their own program, or they may each contribute some feature to a general program.

A PROGRAM OF THANKSGIVING

There are many other ways of expressing thanksgiving than simply by gifts of money. Here are some practical thanksgiving resolutions that help to make a program of service:

"Because I am thankful for my sight I will read to those who are blind or shut in."

"In thanksgiving for health I will call on those who are sick."

"I had a Christian home with a father and mother to nurture and care for me. I will give thanks by serving on the Orphans' Home Board to which I have been elected, and will help provide the best substitute possible for boys and girls who have no fathers and mothers."

"In thanksgiving for the shelter and care that have made it possible for my daughter to grow up in purity of thought and life I will work to rescue

girls who have never known that sheltering care."

"In gratitude for abundant food I will share with those who are hungry."

A new and wonderfully helpful feature might be added to the thank offering exercises if every member wrote and lived a resolution of gratitude, to be expressed in service to others.

THE PRAISE AND THANKSGIVING PRAYER

It is easy to forget praise and thanksgiving in our prayer, and make it all petition and intercession. Some one has said: "Gratitude is a lively sense of favors yet to come." We are apt to be more fervent in our intercession than in our thanksgiving. One prayer in every missionary meeting may well be devoted to thanksgiving. Appoint some one to lead it who will study the blessings that have been received, the triumphs of the work, the prayers that have been answered, the sailing of new missionaries, the safe return of those on furlough, new buildings erected, the souls that have been saved—all these and many other blessings we pray for, but seldom do we remember to give thanks when they are received.

A THANKSGIVING ALBUM

Many societies and classes are making an interesting series of albums in their work. There are albums of Japan, China, Africa; albums of immigrants in America and albums of homes around the world. Have you tried a Thanksgiving Album?

Take a kodak album or make your own from sheets of heavy paper or light cardboard, tied together with cord or fastened with rings. On the cover print a Bible verse of thanksgiving and paste one or more thank-offering pictures. On the inside pages print "Count Your Many Blessings." Paste pictures of buildings that have been erected, of missionaries that have sailed, of goals that have been reached. If pictures are not available print facts. It will amaze you to see how

many blessings have been received. These albums may be passed around before and after meetings, and also sent to absent or shut-in members.

A PRAISE SERVICE

One of the chief beauties of it was its simplicity. The society was small and every member took part. First, there was a hymn of praise. Then each member was asked to give a Bible verse of praise or thanksgiving. The prayer was led by six members, previously appointed. The leader had chosen six blessings for which thanks were to be given. Each of the six members led the society in thanksgiving for the special blessing which had been assigned to her. They were followed by sentences of thanksgiving prayer from other members.

A large chart was displayed on the wall, listing some of the outstanding things in the year's work which called for thanksgiving. Members previously appointed spoke one minute on each, another hymn of thanksgiving was sung and a number of short stories of thank offerings were told. The president made a clear statement of what the thank offerings in past years had accomplished, and how the gifts were to be used this year. The thank offerings were then collected, and "Praise God from Whom All Blessings Flow" was sung.

LITTLE STORIES OF GREAT - THANK OFFERINGS

A MOTHER'S THANK OFFERING

Mary was one of the most gifted girls who was ever graduated from the college, according to the view expressed by the President. With her fine personality, her executive ability and her broad culture, she was certain to win her way in any sphere she might choose.

While Mary's friends were showering their congratulations on her mother, and the mother was planning the coming days with her daughter, Mary said one day: "Mother, I have decided that my life will count for more in China than anywhere else in the

world. I have a great opportunity to teach in a college in China. Are you willing that I should go?"

It was hard for the mother to see the plans she had made fall to the ground. It was hard to put an ocean between herself and the only daughter, but the mother prayed earnestly until the way seemed clear and then announced that she was willing and was thankful that God had given her a daughter who was to have part in building the new China. She also offered to support her daughter on the mission field as a thank-offering for such a daughter.

FOR OTHER BOYS

A father sat in his office alone. The son whose empty chair was still at the other side of the desk had died suddenly in an epidemic. All the father's hopes had centered around this son. Loneliness crept into his heart, and bitterness followed after loneliness. With a supreme effort the father said: "Loneliness must needs come, but I will not let bitterness have place." He thought of the fine, upstanding man who had called him father, and gave God thanks for his life. Then he set about to find the best opportunity for helping other boys. His thank offering was a large gift to establish a Christian school for boys in the mission field, and a scholarship in America that made it possible for him to have always a son in college. All bitterness was gone from his heart, and as bitterness went out, loneliness followed also, and his own life was enriched by the love and the life of the boys to whom his thank offering gave enlarged opportunity.

FOR RHEUMATISM IN THE LEFT ARM

"Why does she constantly rub her left arm?" asked one member of an audience of another, as she looked up at the medical missionary who was speaking. "Rheumatism," whispered her friend laconically. "She made a five hundred dollar thank offering for it. One day she was operating in India. She was very tired and very hot, but an urgent call came to her

from the village. She rushed out to meet it and afterwards developed rheumatism in her left arm. She was so thankful that it was not in her right arm and so did not prevent her from operating, that she made the five hundred dollar thank-offering.

"Her salary is only \$700 a year, and she cannot give the entire \$500 in one year, but that is the amount she has determined to give."

The friend was silent as she looked at her own two strong arms, and wondered how she could express her gratitude in terms of thanksgiving.

LIVING THANK-OFFERINGS

There seems to be an instinctive, compelling feeling in the heart of man that God calls for a living sacrifice. Ignorantly and blindly this feeling is expressed in non-Christian religions. The worshippers of the goddess Pele were wont to cast a living sacrifice into the burning volcano Kilauea where the goddess was thought to dwell. Not those who were old and feeble were chosen, but the young and strong and beautiful.

No thank offering meeting is complete without a call for living sacrifice—not to be cast into a burning crater, not to be offered up in death, but to be given in consecrated life and service. The following story by Gertrude Simpson Leonard of Liberia might well make the appeal for life to be given in thanksgiving for the blessings that have come to dwellers in Christian lands:

THE KING'S SACRIFICE GIRL

There was great commotion in the African town of Zilikai. Hobbe, the king, sat surrounded by his chiefs, in war palaver. In the center stood Yasea, the messenger, full of importance because of the message he brought, that Douba, king of the neighboring Bassa tribe, was preparing for war.

"Why should this evil befall us?" said King Hobbe. "Have not the witch doctors made medicine plenty times? It has been carried on the bodies of all my chiefs. It has been hung on the huts, trees and bushes of this town. It has been carried on my own body. Has not my medicine man himself carried me far on the path when we went on long journeys? When we met trees fallen

across the path with sticks crossed on them, never have we gone over them. Have we not turned back and taken another path so that no witch should harm us or bring troublesome palaver upon us.

"Did you, Yasea, go on the way without plenty of medicine tied on your body?"

"Around my neck, on my arms, on my legs was it tied," answered Yasea. "As I passed the houses of the great ants along the path, I touched them, that Douba's heart might lay down good toward us and that the witches of the Bassa people should not harm us."

For three days and nights the war palaver continued. Then King Hobbe, surrounded by his men, went out to call on the witch doctor. After hearing the palaver, the witch doctor sent for the sand player.

For three days they called upon the witches of the bushes, of the waters, and of the trees, for guidance and protection in this awful hour. In the midst of the ceremonies another messenger came to report that the Bassa king was even now making ready for war. Then the witch doctor made many mysterious motions. Every one waited in silent fear. "Some one has offended the witches of the waters," he said, "and nothing will stay their anger except the king choose a *sala* (sacrifice) girl." Having given his final word, the witch doctor received large gifts of cloth, beads and rice, and the king and his caravan journeyed homeward. The terrible news preceded them to the town. From mouth to mouth passed the word that King Hobbe was coming to choose a *sala* girl, to be a living sacrifice unto her king and people, that the spell of the evil spirits and witches might be broken. One by one the young women of his domain passed before the king. Among all there was none so beautiful as Nenfolo, with the laughter of the waters rippling in her voice, and the light of the stars sparkling in her eyes. King Hobbe ordered that Nenfolo be brought unto him. Right well does the girl know what the summons means. Now she must be always with the king. The medicine he has formerly worn must be tied upon her body. She must submit herself to him in whatsoever way the witch doctor may decree, no matter how horrible and revolting that way may be. Ever before her must be the day when it may be decreed that her life shall be sacrificed to the witches and evil spirits that have caused the war between the two tribes.

One day a messenger rushed into the town to warn the king that the Bassa people were mobilizing near his border. Hastily the witch doctor was summoned. He declared that nothing but a living sacrifice, a *sala* girl, could prevent the destruction of the whole tribe.

The supreme moment had come for Nenfolo. Led out before all the people, she

faced the witch doctor without wavering. Her steady eye followed him as he made the deadly poison. Calmly she took the cup and raised it to her own lips, rejoicing that she was honored to be chosen to present her body, a living sacrifice to save her king and her people. To her it was a reasonable sacrifice. As she fell to the ground her arms reached out to America as if pleading for sacrifice girls and sacrifice men who will offer themselves as living sacrifices to bring the Word which alone can give light and life to poor, dark Africa.

THE WAY THE CHILDREN WORKED IT OUT FOR THEM- SELVES AND FOR CHINA

In an interesting article published in a Sunday-school periodical, Miss Edith Glen tells how she followed up the theories discussed in a workers' conference on "Child Study and how it affects our Sunday School Teaching," by a practical experiment with the boys and girls to discover what the children themselves considered fundamental, and how far our present methods tend to give them the ideals and motives which can be applied in every day life. She says:

A missionary in China had sent in a special call for pictures to be used in children's classes.

Selecting a typical group of Junior girls for several weeks we read Dr. Headland's book for Juniors, *China Headhunters*. We dramatized the stories and played the Chinese games as they were described. During this time we were gathering from all available sources pictures which we mounted and filed for our China box.

One day as the girls sat mounting the pictures, the question was asked, "If you were going to China as a missionary what would be some of the first things you would find necessary to do after landing?" "Learn a language"; "Find a house to live in"; "Get acquainted with the people," came as a response.

"Just suppose you had been there a year and had done all of these things, and a group of little Chinese children of about eleven years old were sitting on the floor before you waiting to be taught about God and how to be good. What would you say to them?"

"Oh, I'd tell them stories and show them pictures."

"What stories would you tell first?" The most popular suggestions were: Jesus blessing and loving little children, The Good Shepherd, and The Christmas Story.

"What are some of the things they ought

to learn before they would know how to become Christians—boy and girl Christians?"

The answering of this question covered a period of several weeks, and as each point was suggested by the children the pictures for illustration were selected, discussed in detail, and placed in a carefully labeled envelope before passing on to another fundamental idea. The interest was intense and the expressions of opinion spontaneous and naive.

It very early became apparent that it was easy to tell what Chinese children ought to know and do, but much harder really to do all these things ourselves, even when we know them to be right. The girls, however, decided that we could not justly suggest on our cards for the Chinese children anything we did not strive to be and do ourselves, for doing our best was loyalty to our Father, God. He included all children when he wished for good deeds.

Never have I seen such efforts in the crushing of selfish desires and in seeing and doing helpful acts at home. Each week our prayer centered around the plea, "O God, help us to do as well as we know how."

The following is a summary of the seven fundamentals as given by the children and the description of the envelopes of pictures and materials for illustration as they compiled them:

1. They ought to know how wonderful God is and how he created all the flowers, birds, trees and people.

Envelope: "God created all things."

Pictures: Flowers, lion, birds, ocean, family of boys and girls with their parents.

2. They ought to realize that American and Chinese children are brothers and sisters, for God is the Father of us all. All the people in the world are one great family.

Envelope: "God is our Father."

Pictures: Children of all nations.

3. He is not a God to be afraid of, for he loves and protects us.

Envelope: "God loves us."

Pictures: A postal illustration hymn of Rock of Ages and the words carefully printed on a card by a ten-year-old, who said, "Oh, I love that song so, I must send it to the Chinese boys and girls." Birds' nests and a family of birds.

Father and Mother bending over a baby's crib.

4. They must be taught about Jesus and how he helped everybody.

Envelope: "The Story of Jesus."

Pictures: Nothing but a collection of pictures covering all the principal events of Jesus' life would satisfy the children.

5. There are Bible verses for them to learn.

Envelope: "Verses you should know."

The children were given large cards and were asked to write down the memory verse each thought would be the best to help the Chinese boys and girls to be good, not only on Sunday but every week day. They wrote without consulting the leader.

Three chose Psalm 23, John 3:16, Matthew 5:1-7, John 1:6, 7; two chose, "Suffer the little children to come unto me," "Children, obey your parents in all things, for this is well-pleasing in the Lord. Fathers provoke not your children that they be not discouraged."

A returned missionary from this province of Central China translated the selections into Chinese for us, and thus each card contained both the Chinese and English versions.

6. After they learn what is right they must do it and be happy.

Envelope: "Be as good as you know how. God will help you."

Pictures: Ivory soap pictures of keeping clean.

Colgate pictures of cleaning the teeth

Feeding pets

Going errands

Studying lessons

Boys playing games "square"

7. The way to show our love to God is through loving and helping people.

Envelope: "Helping other folks."

Pictures: Children helping in the home

Sweeping hearth

Giving baby a drink

Tying brother's shoe

Carrying flowers to a sick child, etc.

Card motto in Chinese: Let's all try helping today.

The teacher came to realize in a new way the advantage of assisting the children in the translation of ideals into practical living and also that a social motive has great force in its appeal. She found it wise to study the children's present needs, but came to think of them as parts of the great whole of the child's life. Proper perspective is attained through long vision into the future.

The children enjoyed the social cooperative work and through it secured a closer relationship with the world family and with God as the Father of all. They had learned many lessons in self-control and had begun to form thought habits toward world service, justice and brotherhood. Very definitely they realized that co-partnership with God in living and serving requires love and effort on their own part.

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS

It is not easy to secure reports of the Summer Schools in time for this issue of *THE REVIEW*. We have not received any except the report of Northfield.

It is a matter of regret that we cannot give some account of the other schools, as we hear that many have been held most successfully during the summer months.

The Summer School of Foreign Missions was held at Northfield, July 12-19.

Each year hundreds of earnest women and girls seek the hilltop at Northfield and spend a week in the study of the foreign mission text book, in discussion of the best methods and in listening to great, inspirational messages from missionaries and leaders in foreign mission work.

This year was no exception. A registration of 1216, with a large group not registered, practically filled the great auditorium day after day. One does not need to be urged to attend the classes and meetings at Northfield.

The Bible Hour at nine o'clock was led this year by Dr. Charles E. Jefferson of the Broadway Tabernacle, New York City. Dr. Jefferson brought thoughtful and helpful messages direct from the Word of God, and eager women listened and carried away strength for the work of the coming year.

Dr. Jefferson also gave a great message on Sunday morning, when the auditorium was filled to the utmost.

This was the eighteenth year of this Summer School, which was the first held by women. It was the outgrowth of the Central Committee on the United Study of Foreign Missions, and the forerunner of all the other Summer Schools for women that are being held throughout the land. As

systematic, united study became the rule and text books were provided, the need of careful direction in such study became apparent; and at the request of the Central Committee this first Summer School began, with a registration of about 200. Since then it has been necessary to establish one other school, as the attendance at Northfield became too large to be cared for in comfort. Chambersburg was the result. It was delightful to have the chairman of the Summer School at Chambersburg, one of the former Northfield girls, Miss Mary Peacock, with us at Northfield this year.

During Dr. Jefferson's Bible Hour other Bible classes better adapted to the younger girls were being held in different parts of the campus. Those who had not learned to study the Bible found great blessing in the classes held for them by outstanding leaders of girls. Miss Lillian Picken, a missionary of the Congregational Board, led a great class of girls in such study.

The Methods Hour which follows the Bible Hour each morning is held in the auditorium and this year was most fortunate in having as its leader Mrs. E. C. Cronk. Mrs. Cronk is brimful of suggestions, clever ideas and practical programs. Her posters, which she had made or collected from various sources, were eagerly studied between sessions by groups of women who were in search of ideas.

One of Mrs. Cronk's greatest achievements is securing subscriptions for *THE MISSIONARY REVIEW OF THE WORLD*. This year was no exception. She outdid herself, with something over 250 subscriptions gained in a very few minutes after she had presented the value and need of this magazine to all the Woman's Foreign Missionary Societies. If only those who heard Mrs. Cronk just could imitate her in their own home constitu-

ency what a long subscription list might be gained. For truly this magazine is indispensable to those who are leaders in missionary societies.

Following Mrs. Cronk's hour the departments met and filled the auditorium to hear Mrs. Montgomery's daily lecture on the text book. This year it is "The Kingdom and the Nations," by Rev. Eric North. The text book is admirably adapted for use in missionary societies, with practical analyses and outlines, and with a wealth of new material bearing on the interests of those on the road to the Kingdom of God. Mrs. Montgomery held her audiences as she pointed out the leading lines of thought in Dr. North's book, adding much of her own careful study and observation in the affairs of the Kingdom.

There was a pageant arranged by Miss Strong, which brought together a group of girls on a rainy evening in the auditorium. It might have been more beautiful out of doors, but it was wonderfully beautiful indoors, and the marvel was how it could have been done with so little time for rehearsal and costuming.

Another pageant was given on Monday evening in the auditorium, illustrating the needs of Oriental colleges for women. This dramatic presentation, "The Lighting of the Candles," is hardly a pageant, and was given as a demonstration, it was explained, in order that the workers present might see just how to do it and might give the same appeal in their own churches and societies. This pageant was prepared by the Joint Committee on Union Colleges and can be secured from them without cost by any who desire to use it during the coming season. It makes its own appeal, is extremely simple, and if given widely must help to meet the need for the new buildings. Pledges and literature were distributed and we understand responses are coming in daily from those who listened that evening at Northfield.

It is always a joy to meet Mr. W. R.

Moody, who has done so much to carry out the ideals of his honored father in this great institution at Northfield. Those who come in the summer see only the throngs of people who come for the various conferences. Those who know Northfield realize that back of these conferences is really the fulfilment of the desire of Mr. Moody's life. In these educational institutions for boys and girls in this Christian atmosphere are being built lives which are to transform the world. Of course, Northfield, like all other educational institutions, needs everything. It has not the great endowments of wealthy colleges. If only the one-hundredth part of the gifts which have been made to some of the colleges this year could have been poured into this wonderful Christian school what might be the result! Some of the great foreign missionaries and Christian workers of the world have come from Northfield. It is always a joy at summer conferences to welcome those who are serving during the summer in order to gain an education and to see scores drawn into the auditorium to listen to the messages and hear the calls which may prove to be calls to them to serve.

There were great missionaries at Northfield this year. The Sunday evening service, with some thirty-five or forty missionaries on the platform was under the direction of the chairman of the committee, Mrs. W. E. Waters, a wonderful chairman of a wonderful committee, composed of women younger and older, whose wise planning and careful direction made what many described as the very finest Summer Assembly they had ever attended.

The question of the restoration of the magazine *Everyland* was presented and the response of 3,000 subscriptions conditioned on its being made a fine missionary magazine was encouragement to begin again its publication. If those who really believe we should have a high grade magazine for our boys will express themselves as willing to help by securing subscriptions a

postal card sent to the editor of this department may help to a decision.

Literature Is Ready

Seven attractive illustrated booklets, one on each college, are available for those who will help. The illustrated circular and appeal is ready for distribution. Our Pledge and Prayer pads await your order, and directions for state and local committees, with program for COLLEGE DAY will be sent you.

Then there is a Pageant and fine Lantern Lecture with slides where the Pageant has been given. Other literature will follow. It is free for those who will volunteer to help, and will send their names and addresses.

WOMEN'S COLLEGES IN THE ORIENT.

It is not an easy task to get money. Financial conditions are still unsettled. But, "He that considereth the winds shall not sow, and he that ob-

serveth the clouds shall not reap." We need just the *faith of the farmer*. God will give His blessing if we will give our service. It must be done. It can be done. ONE MILLION, FIVE HUNDRED THOUSAND DOLLARS, will gain \$100,000 more from the Laura Spelman Rockefeller Fund. It would be accomplished in a month if those who read this would say "It will," instead of "It can't." Send for your pads, pledges and literature, use them in your community and your church and send in your own check, if you can. If not, volunteer to get some. If you do not know what this is about, send for literature and read the next Bulletin. Send us lists of names and addresses of people who might give if they knew of the opportunity and we will write them. You know people whom we do not. Help us, and so help four hundred million women in Asia to know Christ and all the joy and hope that such knowledge brings.

SOME MISSIONARY BEATITUDES

(1) Blessed are missionaries of the Gospel, for to them is given the promise of the presence of Christ (Matt. 28:19, 20).

(2) Blessed are the sowers of the Word of God, for they shall abundantly rejoice (Psa. 126:6).

(3) Blessed are those who turn many to righteousness, for they shall shine forever (Dan. 12:3).

(4) Blessed are they who spend themselves in helpful service amongst the needy, for they shall have the benediction of the King (Matt. 25:34-36).

(5) Blessed are the intercessors, for they have the assurance that their prayers are answered (Jno. 14:13, 14).

(6) Blessed are those who give to help forward the kingdom of God, for these have the approval of the Saviour (Acts 20:35).

(7) Blessed are they who give up loved ones for the service of Christ, for they shall have eternal compensations (Matt. 19:29).

(8) Blessed are those who are obedient to God, for they shall forever dwell with God (Rev. 22:14).

(9) Blessed are those who are obedient to God, for they shall forever dwell with God (Rev. 22:14).

(9) Blessed are those who are persecuted for the sake of Christ, for great is their reward (Matt. 5:10-12).

(10) Blessed are the faithful servants of Christ, for they shall enter into the joy of the Lord (Matt. 25:21, 23).

Adapted from Rev. Kendred Smith.

NEWS FROM MANY LANDS



MOSLEM LANDS

Students' Union in Cairo

SHORTLY after the opening of the American University at Cairo last Fall, a number of students gathered together to consider the organization of a Students' Union for moral and spiritual welfare. The object was an inquiry into the moral, spiritual and, if necessary, physical problems concerning young men, and their attitude toward the relation of God to man and man to man. The second aim was that of service to others.

As seventy-five per cent of the enrolment of the University is Mohammedan—and since they desired to belong to the Union—it was of necessity made a union of non-Christians.

A definite agreement was reached that all must "play fair," and all "must avoid irritating criticism and the discussion of political questions."

Present reports show that splendid progress has been made.

Air Service for Palestine

IT IS announced, in *The Near East*, that a new air route has been opened up across the desert between Palestine and Mesopotamia. The new route is about 590 miles in length, starting from Ramleh, the main R.A.F. aerodrome in Palestine, and passing through Amman, in Transjordan and Kasrazrak, where landing-grounds have been prepared, and proceeding thence across the Arabian desert to Ramadie, on the Euphrates, and on to Baghdad. The last intermediate ground stations for use in case of forced landings will shortly be completed. The distances between the principal stations are as follows: Ramleh-Amman, 65 miles; Amman-Kasrazrak, 55 miles; Kasrazrak-Ramadie, 400 miles; Ramadie-Baghdad, 60 miles.

A Persian Cornelius.

ABOUT a year ago a missionary in Meshed, Persia, received several letters from a Mirza in Nishapur, begging that some one be sent to his city to instruct him in Christianity. Finally two missionaries set out on donkeys for the three-day trip over the mountains to Nishapur. When seated in the Mirza's home, they learned from him the story of his life. His grandfather had been the head of the Ismadian sect of Islam in Herat, and he himself had 5,000 households of this sect in Persia under his supervision. As a boy he had been in India, and a medical missionary had told him something about Christ which he had never forgotten. For years he had searched in vain here and there for a religion that would satisfy, and six years ago he had bought a copy of the Scriptures, finding that it contained what he was looking for. He now believed in Jesus Christ, but had been waiting in vain for some one to baptize him. Three weeks later he, his twelve-year-old son and another convert were baptized. His superior in India, hearing of his change of faith, sent him a formidable document calling on him to deny the charge, but his reply was a bold confession of his faith in Christ, and a request that his resignation from his official position be accepted.

A Martyred Translator

THE British and Foreign Bible Society in 1917 appropriated £150 towards the expense of translating the New Testament into Kurmanji, a Kurdish dialect spoken by some 2,000,000 people in Kurdistan. For this work the services of a Kurd scholar, Mirza Mullah Sayid, were secured. A Moslem by birth, he was led to accept Christianity as a result of the close

study of the gospels which this task required.

In the early summer of 1918 he had completed the Gospels and Acts; but further progress was delayed, because he was compelled to act as interpreter to Armenian troops. When the Christians fled from Urumia on July 31, 1918, Mirza Mullah Sayid and all his family were killed by the Moslems, on account of his having become a Christian. The manuscript of his revision of the Gospels and Acts had been entrusted to the care of Dr. Packard of the American Mission. After surviving more than one outbreak, this manuscript finally disappeared on May 24, 1919, when the missionaries' houses at Urumia were looted, and there appears to be no hope of its recovery. His work was spoken of in the highest terms by those who were able to judge.

INDIA

Hindu-Moslem Fraternity

THE political *entente* between Islam and Hinduism is another instance where national spirit cuts across religious distinctions. The All-India Moslem League has become for the time being an auxiliary of the Indian National Congress under its extremist management, while the Moslem agitation against the treatment of Turkey under the Treaty of Sévres has had the support of Hindu extremists from Mr. Gandhi downwards. The leader of the proselytizing Ahmadiya sect has been advocating a league of religions, "the very first declaration of which would be that the signatory would accept Moses, Jesus, Ramachandra, Krishna, Buddha and Mohammed as true messengers and prophets of God, would accept all the great books of religion as books of God, that the Koran was the final revelation of the divine will, and that he would refrain from speaking ill of other religions. He would assure them on the part of the Moslems that for their part they would pledge not only to accept Krishna and Ramachandra as prophets, but in addition to abstain from kine slaughter."

There are also instances where Hindu and Mussulman fraternize in social service activity. A widespread movement in this direction would indicate the direct influence of the Gospel, in which the missionary might well rejoice. *C. M. S. Review.*

Gandhi on Christianization of India

REV. STANLEY JONES a few months ago asked Mr. M. K. Gandhi how Christians could make Christianity a real force in the national life of India. Mr. Gandhi replied as follows:

"I would suggest four things. First, that all of you, missionaries and Indian Christians, must begin to live as Jesus Christ did. Second, you must all practice your religion without adulterating it or toning it down... In the third place, I would suggest that you emphasize the love side of Christianity more, for love is central in your religion. Another suggestion I would make is that you study non-Christian religions more sympathetically in order to find the truth that is in them, and then a more sympathetic approach to the people will be possible."

Dnyanodaya.

Christianity, Buddhism or What?

A YOUNG Buddhist student attributes the breaking down of moral stamina to the present lack of a compelling religious motive in the life of the younger generation. He says:

"We now pay no respect to our parents, and what was formerly our custom to bow down and do reverence when we entered into the presence of our parents is changed to marching past them with head erect; we do not keep the five precepts, and our knowledge of Buddhist law and practice is practically nil. Education without moral training is no good. We must be taught Christianity, we must be taught Buddhism, we must be taught religion of *some* kind or else all our education is of no avail."

The right application of the suggested solution is the crucial point.

Conference in Calcutta

AN informal conference of Bengal Christians was held in Calcutta, April 29th to May 2d. While there

was not to be expected an entire unanimity of opinion there was remarkable evidence of the spirit of fellowship. The chief divergence of view was upon the general question of cooperation with missionaries. It was agreed that the first essential is a spirit of freedom in the churches, and sufficient scope for Indian ideals.

The question of social relationship between Indians and Europeans was discussed. Social equality was approved, but not at the expense of Indian customs and traditions. The whole conference enthusiastically agreed that in matters political, social, economic and educational and in all national movements aiming at the nation's good Christians ought to freely participate with their non-Christian friends in so far as they could do so in conforming to their loyalty to Jesus Christ. All agreed that there was unlimited scope for real Christian service in this direction.

The Christian Patriot.

Bangalore Conference Continuation

THE fifth meeting of the Bangalore Conference Continuation was held in Bangalore Theological School May 25th to 29th, about thirty delegates being present. A new departure was made in inviting a Hindu to give a candid statement as to the impression Christianity had made upon him. His impressions, he said, were not the result of theological study, but were gathered from street preaching, the Mission School and later from his stay in England. While all these observations left him cold and unmoved he had found in Sadhu Sundar Singh the embodiment of Christianity which appealed most. His chief contention was that Christianity could only appeal to his countrymen when divested of its alien form, and reclothed in Indian expression.

Other topics discussed were Non-Cooperation and Christianity, Cooperative Missionary Effort and its Relation to the Indian Church, and Church Union. It was resolved to

hold the next conference in Bangalore in June, 1922.

CHINA AND TIBET

Spiritual Results from Famine

REV. W. O. ELTERICH, of the Presbyterian Mission in Shantung, thinks that many will turn to Christ as a result of famine relief in that Province. The work of missions has also been helped indirectly by the building of the Chefoo-Weihsien railroad, which has been under consideration for many years, but was blocked, first, by the German Government, and since the war by the Japanese Government. The famine has, however, given the Chinese people the opportunity and means to put it through. Thousands of refugees under the direction of a Christian Chinese engineer have been building the road bed for this railway, and when it is completed it will be of the greatest benefit to the Chefoo, Tengchou and Weihsien Mission Stations, making a large portion of their fields accessible. Hitherto Chefoo and Tengchou have been isolated from the interior stations, but this railway will link them together.

During the past year 1,500 communicants were added to the more than 16,000 membership in Shantung, and native contributions amounted to \$106,619.

Increased Liberality Among Chinese

ANOTHER direct result of the recent famine is the new attitude toward giving. As the famine grew steadily worse, leading Chinese decided to conduct, with the help of foreigners, a nation-wide campaign for relief funds. Compared with such drives in America, the returns were not large, but the \$600 collected in Honan all in pennies, and more than \$200 in cash (worth a third of a cent) reveals the almost countless numbers of givers, and a changed sentiment toward philanthropy. To the average Chinese a famine has been a direct intervention of heaven to keep the population within bounds, and to give aid to the starving is to invite the

vengeance of malignant spirits. Only the Gospel of Christ could have wrought this change.

Peking—A City of Students

MORE than half the government colleges and universities of China are located in Peking. The city itself contains fifty-two colleges and higher schools of learning, including government, private and mission schools, with a total enrolment of 15,000. Peking is also the center for the three hundred or more magazines which have begun publication since the war. Practically every important town in China is represented by a group of students in Peking, while the greater number of those who study in America and Europe drift back to Peking where they more readily find positions worthy of their training, so that the city rivals Tokyo as an Oriental intellectual center.

Christian Work.

Militarists Oppose Sun Yat Sen

SUN YAT-SEN, President of the southern Chinese Government, is meeting with considerable opposition in his efforts to convert China into a real republic. He has been successful in placing Kwangtung province under the control of the "constitutional" party, but militarists in other provinces have opposed any extension outside Kwangtung of the movement to replace military rule with civil rule. The most serious result of Sun Yat-sen's moves has been outbreak of war between Kwangtung and Kwangsi provinces. The military leader at the head of the Kwangsi government fearing he might be replaced by a civil governor if Sun Yat-sen's movement is successful and assured by his friends that he would have the support of northern militarists, has directed his troops to attack Kwangtung soldiers. Former military leaders of the military party of Kwangtung, true to their militaristic tendencies, are supporting the Kwangsi militarists. Most of the Christians in south China and the better classes of Chinese

everywhere would like to see the "constitutional" party succeed in driving out militarists. *The Continent.*

Tibetan Day School

REV. JAMES C. OGDEN, of Batang, Eastern Tibet, writes that the mission day school has reached an enrolment of 130, which is considered one-third more than the school's capacity. Regular courses are given in language, manual training and gardening. Pupils who do not measure up to the standard are dismissed, as the number of pupils must be limited to those who give great promise. Seven Tibetan teachers and two evangelists have been trained here, and three are taking up medicine. Shoemaking is taught from tanning to the finished product. Improved methods of farming are also taught to about fifty families, who are thus enabled to become self-supporting, whereas they were formerly in debt. The school is influencing the foundations of society in Batang.

JAPAN

Japan Revisited

MR. R. A. DOAN, who has recently made a visit to China and Japan in the interests of the Disciples' missions, writes of the tremendous economic changes that have occurred during the past five years. Before the European war there was little evidence of wealth or ease among the Japanese generally. Today, the evidences of prosperity parallel those of the United States. Formerly, a trip to Yokohama from Tokyo revealed an area filled with gardens, rice fields, open country; now it is filled almost solidly with ship building plants, factories, warehouses and homes. Farmers have never before been investors, but their recent prosperity has made them a factor to be reckoned with on the Exchange. Street cars in Tokyo are crowded almost beyond endurance, indicating the great increase in the number of people who are able to ride. Only a few automobiles were in evidence five years ago. There are now

about 4,000 in Tokyo alone. On every hand are indications of an increased estimate of their own international importance.

Mr. Doan says that he can never forget with what shame and humiliation he heard more than once from the lips of a Japanese a reference to "so-called Christian America." Both Chinese and Japanese he found more analytical and less receptive in their attitude toward a religion which seems to have failed in exemplifying its teachings. "There came to me on the mission field," writes Mr. Doan, "a deeper impression of the value of Christian living as an evangelistic force than I have ever had before. These people on the other side of the earth must be saved by lives and not by doctrine alone. I have yet to meet a man or woman saved from the superstition of paganism who had not been won by the example of the Christian living of another rather than by what he taught. It is a significant fact that most of the strongest leaders in the independent Japanese churches today are disciples of two American Christians, neither of whom was a missionary, technically speaking: Captain Janes, a retired United States Army officer, and President Clarke in Hokaido.

Baron Suggests Golden Rule

BARON SHIBUSAWA, prominent Japanese business man and a Confucianist, believes that the present misunderstandings between America and Japan are due to the lack of moral observance in international relations. American-Japanese problems he thinks should not be entrusted to politicians, since they have had their chance and only brought confusion; and that business men in both countries should now be heard from in a full and frank discussion.

"The Golden Rule is as effective in international relations," says the Baron, "as it is between individuals, and those nations will profit most who base their external policies upon moral principles."

Sunday-School Convention

AN ENTHUSIASTIC convention of the National Sunday School Association of Japan was held at Osaka this year. The new annual budget calls for \$7,350. Prof. S. Imamura, a Christian educator who received his training at Union Seminary, New York, has been elected General Secretary, and Rev. K. Ibuka, formerly President of Meiji Gakuin, Tokyo, was elected President of the Association.

The National Association has purchased 4,000 feet of appropriate moving picture film which they will show in all parts of the Empire, in cooperation with the sixty-seven branch Sunday-school Associations. The proceeds will be added to the growing fund needed for the erection of a Sunday-school building in Tokyo.

The Christian Missionary.

Results of Kim Ik Tu's Revival

BENEFICIAL results have followed the revival meetings of Pastor Kim Ik Tu in Seoul. Evangelistic meetings have been held frequently, Bible classes have been well attended and offerings have greatly increased. In Seoul and its suburbs these amounted to \$1,750 in cash or pledges, and \$750 as follows: 200 finger rings, 200 hair pins, 20 silver watches, two gold watches, suits of clothes, bridal ornaments, and other articles. With this fund the United Church Sessions of the city have decided to employ four evangelists, two men and two women, to work in the city and nearby districts. They plan also to open reading, parlor, game and club rooms for the student class of the city, with responsible Christian young men in charge.

Korea Mission Field.

NORTH AMERICA

New Way of Reaching Masses

CENTRAL Presbyterian Church, Denton, Texas, of which the Reverend A. Reilly Copeland is pastor, has a unique way of reaching the

masses with the gospel. The ministry of this church is widely extended by having literature bags placed in prominent places throughout the city, such as hotels, mills, city hall, railway station, etc., each bag containing thirty pockets which are filled with leaflets that teach educational, patriotic and spiritual truth. The church also has a free book table in the vestibule of the church, supplied with the best obtainable books. These are paid for by voluntary offerings from those interested. These bags are also placed in railway stations along the roads leading out of Denton, and it is planned to extend the work as far as funds permit.

Day of Prayer for Schools

THE National Reform Association has recommended that a day in September be observed each year as a day of special and united prayer in behalf of the schools of America, both public and private. This year the day was observed on September 11th.

For more than seventy years the Day of Prayer for Colleges has been observed by Christian people. But while the student world in the United States numbers not far from two hundred thousand persons, there are about twenty millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are eighty in our public schools. When we add the private schools which, with certain classes, take the place of the public schools, we have an agency which gathers under its influence the children of the whole people, and is one of the strongest forces at work in molding the character of the nation.

Christian Work.

"Chicago Plan" for Bible Schools

IN 1920 the Chicago area had more vacation Bible Schools and enrolled more children than any similar region in the United States. During the summer just ended there were 200 such schools—thirty-six more than the

previous year—and more than 25,000 boys and girls were enrolled, requiring over 2,000 teachers.

What is coming to be known as the "Chicago Plan" of promotion, organization and teacher-training has been successfully developed. In this plan the local church is made to feel the chief responsibility for the success of the local school. The officials of denominational headquarters rank next in responsibility, and supervise the schools, and the Chicago Church Federation has a general secretary who assists the promotion of community schools where two or more churches cooperate, and aids in the work of teachers' training conferences.

Continent.

Encouraging Presbyterian Figures

THE number of members added to the Presbyterian Church, U. S. A., on confession of Christian faith during the ecclesiastical year is larger than ever before in the history of the denomination, being 122,231. The net growth also exceeds every earlier record, the total number now being 1,692,558. The same is true proportionately of the Southern Presbyterian Church, and in both churches returns of benevolent giving, especially to missions, are unprecedented. There has also been a substantial advance in the salaries paid to ministers.

Southern Baptist Advance

DESPITE the depressed economic situation since Southern Baptists launched their 75 Million Campaign, total collections in cash of \$25,357,499.46 are reported by the headquarters of that organization. Confidence that the full \$75,000,000 will be realized has foundation in the fact that many of the states report larger collections for the second year than for the first, when economic conditions were favorable.

More than 170 new foreign missionaries have been commissioned by the Board since the campaign was inaugurated, sixty of the number sailing in

August, 1921. Most of these workers have gone to the older established mission fields, such as China, Japan, Africa, Argentina, Uruguay and Chile. On these fields large material equipment has been provided in the way of church buildings, missionary residences, academies, colleges, seminaries, publishing houses, hospitals, dispensaries, and the like.

In 1920, Southern Baptists accepted responsibility for providing the non-evangelical countries of Europe with the gospel,—Spain, Jugo-Slavia, Hungary, Rumania, the Ukraine and the remainder of Southern Russia. Operations have begun in those countries, though conditions are not favorable at present for the occupation by foreign missionaries. The work in southern Europe will be done largely through the reinforcement of native evangelists and institutions.

Through the distribution of Bibles in the native tongue and the reinforcement of the native evangelists work has been launched in Siberia, where it is reported there are 200,000 or more Baptists already and the field is ripe for missionary operations. Siberia, by linking up the new mission fields in Southern Europe and the Near East with the older work in North China gives to the Southern Baptist Foreign Mission Board a practically unbroken chain of mission fields that encircles the globe. In the eighteen fields occupied today there is a total population of 900,000,000.

FRANK E. BURKHALTER.

Home Missions in Northwest

DR. A. W. ANTHONY, Executive Secretary of the Home Missions Council, recently took part in important conferences in a number of centers in the Northwest. At Spokane, Washington, seven denominations voted for an "Every Community Service Endeavor" in 1922, such as the Home Missions Council held in Montana in 1919. A conference on Alaska was held with Mr. Lopp in Seattle and another on the Japanese with leaders on the Pacific Coast.

Other conferences took place on lumbermen, Mexicans, Indians, Mormons and Negroes. The last named are beginning to make their presence felt in the northwest. A Negro Baptist church costing more than \$100,000 and built by Negroes almost without aid, is being erected in Omaha.

Winning a Mexican Colony

MORE than a hundred converts within a year is the record of a lay pastor, S. J. Dominguez, who began work among Mexicans fifteen miles from Fresno, California, last year. There now remain in this Mexican colony only four or five families to whom the Catholic priest ministers.

Meetings are held in a room scarcely large enough to seat forty people, yet nearly twice that number crowd in to hear the missionary who has barely room to stand while he talks. There is a spirit of prayer among the people, they are reading and studying their Bibles, and are endeavoring to exemplify the Gospel in their lives.

Educating the Indians

THE Presbyterian Church of Canada began organized mission work among the Indians in 1866. About half the Church's Indian work is in Manitoba, where there are three Indian schools. Farms are operated in connection with two of these, in order to lead the Indians into a settled life of agriculture. In southern Saskatchewan there are several missions and boarding schools where children of seven or eight from pagan homes are trained for about ten years. The government Indian Department now calls for compulsory education of Indian children. On several reserves there are Indian churches with their own elders and managers. Several use the duplex envelope, and the spirit of liberality is increasing. The greatest need in Indian work today is to follow graduates to their homes when they leave school. Otherwise they may slip back to heathen practices.

Presbyterian Witness.

Work Among the "Cajuns"

AN ALMOST entirely neglected mission field is that among the "Cajuns," lineal descendants of the Arcadians who were driven from their Nova Scotian homes generations ago and settled in southern Louisiana. Few "Cajuns" speak English, but have their own *patois*, a corruption of their ancestors' French. The great majority can neither read nor write. They have been taught to look with suspicion and hatred on all things American, to despise the American public schools, and to rate all our people as "loathed Yankees," as "canaille Americans." Superstition and bigotry have free rein among them.

For the past six years the Northern Presbyterian Church has been making tentative entrance to this field. Public schools are being established slowly but surely in various districts, and in them the children and young people are learning to speak English. Sunday-schools are being opened in increasing numbers, and the people seem receptive. Their need is great.

The Most Isolated Northern Mission

IT CAN be fairly said that there is no more isolated mission field in the world than that at Point Barrow, Alaska. It has been called a "suburb of the North Pole." Only about five ships touch there each year, and these only in the month of August. There are only four mails a year, one in the summer when the government boat arrives, and three in the winter, brought by dog teams. The late Archdeacon Stuck said: "I think there are no people anywhere on earth so richly entitled to the indulgent consideration of civilized man as the Eskimo, for there cannot be anywhere else such brave and resolute, light-hearted folk, in an utterly barren land, pitting themselves against such ferocity of wind and cold."

Among such people Rev. F. H. Spence and his wife have labored for five years, and the people have responded loyally to all that has been

done for them, both physically and spiritually. They are but a little over thirty years removed from heathenism, and yet the whole village and surrounding country is now Christianized. The people have a deep love for God's Word and for His house.

Tuberculosis is epidemic among the Eskimo people, and there is a wide prevalence of venereal diseases. A new and up-to-date hospital is now being completed at Point Barrow, and a graduate nurse, Miss Florence Dakin, is now on her way to the field. A doctor is also to go.

LATIN AMERICA

Progress in Cuba

CUBA has gained 50 per cent in population in the past twelve years—from 2,000,000 to 3,000,000—but the island is capable of supporting many more. About 70 per cent of the people are classified as white, though many of these are not pure-blooded Latin, or Anglo-Saxon. The other thirty per cent are of Negro and mixed blood, with 30,000 Chinese and a few Carib Indians in the eastern mountains.

Economic conditions in Cuba are much disturbed on account of the drop in the price of sugar. With the election of Alfredo Zayas to the presidency, there is hope for reform in public service.

The Evangelical Christians in Cuba are ardent patriots, but regard the United States as their godmother. The power of the corrupt Catholic Church is broken, and people have largely learned to forego the expensive commercialized service of priests at funerals, weddings, and even for less costly christenings and masses.

The work of Protestant churches has been steadily going forward during the past twenty years, since Spanish rule ended and religious liberty was proclaimed. Christian mission schools are doing a great work. Out of the ranks of the present generation will come many able Christian leaders.

RICHARD M. VAUGLEN.

Methodist Aims in Mexico

THE Mexico Conference of the Methodist Episcopal Church has set for itself the following goal for its local Centenary: 15,000 souls for Christ, 200 young people preparing for definite Christian service, a million pesos (\$500,000) for self-support, 50 per cent of the members pledged to pray daily, and 20 per cent pledged as tithers. To attain such a goal, in a land priest-ridden and fanatical for four centuries, terrorized by bandits for a decade, needs more than human strength. Mexican Methodists know this. Two hundred and twenty-five prayer classes, enrolling more than 50 per cent of the entire church membership, are meeting weekly to ask divine blessing on the work. In Mexico City alone there are sixty different places where weekly prayer meetings are held.

The results so far have been: in 1919, 1,100 new members added to the Methodist Episcopal constituency; in 1920, 1,900. Eight hundred and ninety-two members have become tithers; 1,860 are pledged for daily prayers. One hundred young people are in preparation for life service as preachers and teachers.

Missionary News.

Pioneer Work in Brazil

THE first woman missionary to South America, Miss Martha Watts, was sent by the Methodist Episcopal Church, South, in 1881. Miss Watts opened a school in a rented room, and for months had only one pupil but her patience and unwavering purpose laid the foundation for the girls' college now in operation, and also for the work the Methodist Board is doing with its thirty-two missionaries and forty-five Brazilian workers, and with its ten schools, representing a value of more than \$300,000. The methods and spirit of her school have been a model for the public school system of Brazil.

The Lutheran.

EUROPE

Religious Freedom Increasing in Europe

JUST as the world seems moving toward prohibition, a mass movement toward Protestantism seems to have set in the world over. Possibly it is the concomitant of the struggle for political liberty. The sweep of the movement is seen in Poland, Lithuania, Czecho-Slovakia, Austria, Italy and Greece; and also among the foreign born in America there is a growing desire for the open Bible. Here are some of the high lights of the movement in Europe.

The new Constitution of Poland has been revised so that a Protestant may now hold the office of President. Albania has requested the Methodist Church to take over the administration of her school system. Lithuania has signified her willingness to have the principles of evangelical Christianity taught in her national universities. Colporteurs in Greece cannot supply the eager demand for Bibles; while in Bohemia the current has assumed the largest proportions, the Prague district alone recording 100,000 defections from Catholicism within the space of two weeks.

The Continent.

Russian Girls in Constantinople

THE American College for Girls in Constantinople, which was able to keep its doors open throughout the war, is now being affected by Russian emigration. Great numbers of the well-to-do middle class families in Russia, fearing the Soviet regime, have fled from their homes and finally reached Constantinople. The almost invariable desire is to place their daughters in the American College. Eighty applications received were from young women well prepared for college entrance and who could speak English. Unhappily, the college has been able to admit only twenty of this number. General Wrangel has interested himself in these young women, and is making effort to find some

means of enabling them to complete their education.

AFRICA

Medical Research in Africa

RESearch to recover some of the lost arts of gathering and preparing medicinal herbs as practiced by natives of an earlier day might startle the scientific world and advance the medical profession. Many valuable herbs were used effectively in South and Central Africa before the natives came to depend upon the witch doctor, who found it easier to practice upon their superstition than to prepare to herbs, according to Mrs. C. J. Stauffacher, of the Methodist Mission, Portuguese East Africa. It is claimed that the Africans have a drug that far excels modern curative measures in the treatment of venereal diseases, and they assert that leprosy has been cured many years ago. It is difficult, however, to get this knowledge from them, as a superstitious fear exists that the spirits of the dead will trouble them if they yield up their secrets.

Inhabane Advocate.

New Treatment for Sleeping Sickness

THAT sleeping sickness can be cured appears to have been demonstrated before the Society of Tropical Medicine and Hygiene. This disease, which has long been endemic in West Africa, was conveyed north of the equator about twenty-five years ago, and soon was causing enormous loss of life. From Uganda it spread into Nyasaland and Rhodesia, taking an appalling toll of human life.

By a new method of injecting the drug, salvarsan, into the patient's blood, and after a short interval drawing blood and injecting it into the cerebro-spinal fluid, fifty-six patients have thus far been treated, and of these, fifty are alive and well, four are dead from other causes and two, treated in the late stages of sleeping sickness, have died. These results seem to warrant the hope that a deadly peril may be removed from some of

Africa's choice districts, and native population restored to vast areas.

OBITUARY

Dr. Stevens of Japan

DR. E. S. STEVENS, pioneer missionary of the Disciples' Church, died in Hollywood, Cal., in June. Dr. Stevens went to Japan in the early days of the Disciples' Mission, but was obliged to return in 1908 because of failing health. He spent three years in Tokyo and twelve in the northern district around Akita.

Dr. Judson Swift of New York

DR. JUDSON SWIFT, General Secretary Emeritus of the American Tract Society, died in New York City, August 19. Illness and advancing age compelled him to resign from active service in June, after more than a quarter of a century connection with the Tract Society. Dr. Swift was a faithful worker and a lovable character.

Dr. Clark of Prague

REV. ALBERT W. CLARK, D.D., founder of the American Board Mission in what is now Czecho-Slovakia, died of heart failure in Boston on June 7. He was born in Georgia, Vt., in 1842, was educated at the University of Vermont and Hartford Theological Seminary, and became a pioneer missionary to Austria in 1872, locating first in Prague. Persecution compelled him to remove to Innsbruck and later to Gratz, but after ten years he returned to Prague, where he made his headquarters until all Americans were forced to withdraw in 1918.

The record of his work is remarkable. Scores of churches were founded and supported; thousands of Bibles were circulated and explained; a branch of the Y. M. C. A. was legally organized and a building secured, which is still in use by the Y. M. C. A. and a branch of the mission. Although forbidden many times to exercise his missionary functions.

THE MISSIONARY LIBRARY

John Smith Moffat, C.M.G., Missionary. By Robert U. Moffat, C.M.G. Illus. pp. xx, 388. \$8. E. P. Dutton & Co., New York. 1921.

The son and biographer of Robert and Mary Moffat and the brother-in-law of the even more illustrious African missionary, David Livingstone, could hardly hope to equal those famous "three mighties" of the Dark Continent. Yet his son has given us a most interesting memoir, interweaving the story of pioneer days in a desert wild, made to blossom by the irrigation works of his grandfather, with the experiences there and in England, where his father spent eight years in preparation for missionary work. After an almost fruitless twenty-two years as a missionary, there followed sixteen years of government service, in which he was balked so often by officials who had less sympathy for the Negro and desire for his uplift than they had lust for his lands and mineral wealth. Finally there came twenty-two years of free service—as the advocate for the African and as a preacher to whites and blacks alike.

Here are glimpses of pioneer life spent in long ox-wagon journeys, of perils among wild men and dangerous beasts, all modestly narrated by one who knew them from babyhood. Here is first hand information on the early political history of South Africa from a man who was too righteous to be an official when heartless Boers and British of the Cecil Rhodes type were rivals in state matters. Here, also, we find the fine picture of a man who had inherited godliness and a sympathy for the depressed races and who labored in season—and out of season often—for their uplift—another Bishop Colenso and Miss Colenso.

With his intimate knowledge of Kuruman, his birthplace, it might seem that there should have been his sole field and work; but dissension as

to educational policies prevented success there. Work near the Zambesi, whither Livingstone called his brother-in-law, was then next to impossible and hence was given up. A temporary position on the border of the Kalahari Desert, where he greatly influenced the famous King Khama, was more fruitful, though health conditions forbade his wife from remaining there. In a word, his pronounced views as to missionary method and native policies at a time when missionaries, not native to the soil and not inheritors of the traditions of his father, strenuously opposed them and him, made his twenty-two years of missionary service of little moment. Its record here is a Jeremiad.

As to the sixteen years in government service, his biographer says: "It may appear to some that its history would tend to indicate on his part a spirit of wilful bellicosity and cantankerousness; for wherever he appeared, his presence, like that of the stormy petrel, heralded the coming tempest. And yet, strange as it may seem, he was in reality the most peace-loving of men, and the conflicts in which he became embroiled offer a sad commentary on the standards of honor that too often rule in official circles."

The final stadium of twenty-two years reveals perhaps the best side of the man. As preacher among whites and Negroes, as advocate and defender of the black man, as pleader before the bar of public opinion in South Africa and in England, he is an example to be emulated. During this period especially, like a missionary Cecil Rhodes, his voice and life perpetually declared to the Church, "Your hinterland is there!" Comparing the two men, his son writes: "Under the shadow of Table Mountain (outside Cape Town), the curious stranger may note a humble grave,

where, beside his loved wife, sleeps one who, inspired by other—may we say higher?—motives, helped to blaze a trail to that far-off hinterland when Rhodes was yet a child. In so doing he sought not wealth, not sovereignty except that of peace, truth and justice." The reading of this memoir cannot fail to interest the reader in Missions, in politics, in a depressed and grievously wronged race whose Jeremiah John Moffat was.

The Arabian Prophet. A life of Mohammed from Chinese sources. Translated from the Chinese work of Liu Chai Lien by Isaac Mason. Illustrated. Commercial Press, Limited, of Shanghai. \$2.00. Fleming H. Revell Co., New York. 1921.

This book is doubly interesting to a student of Moslem lore. It reveals the altogether fanciful character of the Prophet and the gross falsifications of history that are served up as truth to his followers. It also shows to what extent the biography of Mohammed must be revised for the consumption of Chinese readers, where schooling in Chinese ethics would make offensive some of the acts of the Prophet himself which are accepted without qualms by the Arabs. Three valuable appendices are added, dealing with different questions regarding Mohammedans in China.

Kanamori's Life Story. By himself. 12mo., 112 pp., \$1.25. The Sunday School Times, Philadelphia, 1921.

The stories of such men as Ding li Mei of China, Boon Itt of Siam, Sadhu Sundar Singh of India, King Khama of Africa and Paul Kanamori of Japan show more clearly than any verbal argument that the Gospel of Christ is the power of God unto salvation, in every land and in people of every race.

Paul Kanamori has had a remarkable history, and is today doing a wonderful work. He was converted under Captain Janes in Japan about fifty years ago, and tells in a simple, straightforward way the story of his early Christian life, his backsliding due to rationalism, his return and his subsequent work. It is not only

a story of absorbing interest, but will be especially helpful to pastors, students and to any who are tempted to give up their faith in Christ and the Bible because of the tendencies of destructive criticism. Mr. Kanamori has led thousands into the Christian life through his "Three-hour Sermon."

Immigration and the Future. By Frances Kellor. 8vo. 276 pp. \$2.00 net. George H. Doran Company, New York. 1920.

In the past the American government has been somewhat careless in the regulation of European immigration. While there have been restrictions from the standpoint of poverty, illiteracy and disease, little care has been taken to prevent the entrance of political anarchists, those of low moral standards, and those of filthy physical and moral habits and ideals.

Miss Kellor surveys the complicated problem of immigration especially in its bearing on the industrial situation in America, and on political agitation. We should also consider its relation to moral health, and religious standards and customs. Jews seek here a haven, and then attempt to destroy the Christian Sabbath; Bolsheviks come and foment political and industrial strife; those of various nationalities enter the open door, and then disturb political relations with countries to which they are unfriendly.

Since the war, the government has proposed certain legislation which will limit immigration and correct some of the evils of a door that is open to receive all comers too indiscriminately.

Miss Kellor reports many pertinent facts, and makes some important observations and excellent suggestions as to immigration.

A striking illustration is given to show the line of argument used to make radical Bolsheviks in America on the ground that "no job is safe under capitalism, therefore capitalism should be abolished by direct action, and the control given to labor."

A LETTER FROM PETROGRAD, RUSSIA

The following letter was recently sent to Mr. G. P. Raud, General Director of the Russian Bible and Evangelization Society, from Mr. Prochanoff, who was put in prison in Tver, Russia, in May. He is now out of prison by God's grace in answer to prayer and is writing from Petrograd, Soviet Russia. He is the leader and the chairman of All Russian Evangelical Christian work in Russia. The General Director has been coöperating with him in Christian work in Russia for many years.

PETROGRAD, SOVIET RUSSIA, July 12, 1921.

MR. G. P. RAUD,
Russian Bible and Evangelization Society,
156 Fifth Ave., New York, N. Y., U. S. A.

MY DEAR BROTHER RAUD:

Your letter of 28th May reached me safely. Several weeks ago I sent you a letter and I hope that you have received same. I am very glad to learn that you have founded the Russian Bible and Evangelization Society for providing us with Bibles and New Testaments. **We want millions of them.**

No greater service can be rendered to our Russian people than sending to us the necessary quantity of sacred books. There is a great thirst for the Gospel truth among our people at the present time. We are quite powerless to satisfy all the demands for Bibles and New Testaments. **What a scarcity is—you may judge from the fact that in some places a congregation of one hundred members has one Bible.**

If you have Bibles and Testaments at the present time please send them at the address:———. They have the permission by the Soviet Government to forward the books to Petrograd.

Besides Bibles and New Testaments there is a great lack of hymn books. You know that in Russia the most popular hymn book universally used is "Spiritual Hymns," consisting of five sections.

Beside that I composed a hymn book of my own original songs, consisting of 200 hymns. These hymn books are quite out of print. Demands come to us daily from all sides of the vast country. **In some places the whole churches have only one hymn book.** Can you organize to print these hymn books in a great quantity and to send us here at the above address? You know the importance of hymns for the spiritual life and we will appreciate your efforts. Please write me at once. If you can undertake printing these books, I will send you the text and you will proceed.

If you succeed in printing these books and sending us the books with Bibles (millions of Bibles and New Testaments) it will be the greatest service that has ever been rendered a nation in the world.

If we had now a million of pocket Bibles and a million of New Testaments and a million of hymn books we would be very soon the witness of the greatest spiritual awakening in the world.

Thank you very much for the expression of your sympathy with the great trial which I experienced by God's will. (His wife succumbed to typhus and starvation last year.)

God is blessing the work of our coöperation. We have much joy. May God bless your efforts.

Yours in Christ's love,

(Signed) I. S. PROCHANOFF.

Please mention THE MISSIONARY REVIEW OF THE WORLD in writing to advertisers.

Bible Famine in Russia.

Many of our friends, no doubt, will be surprised to find that only a very few Bibles have been printed in the Russian language.

Bible Societies in all countries in 120 years have printed altogether less than 350,000 Russian Bibles.

This very small number of approximately 350,000 Bibles has been the only available supply for Russian-speaking people in Russia for 120 years.

How could these 350,000 Bibles meet the need of 300 million Russian people living now and during the past 120 years?

As you give these appalling facts an opportunity to work in your heart, and read in this latest letter from Russia of the great need will you not join us in prayer for our Bible Printing Plant? Pray that God will send very soon the needed money, about \$50,000.

A Printing Plant established on the field, perhaps in Finland, with perfect safety would enable us to produce three Bibles there for the cost of one in this country. By means of the Printing Plant we can begin to supply at once these hungry millions in Russia.

An additional urgent need exists.

Over 200 evangelists and Bible teachers, active in Russia and Ukraine before the revolution, are now in extreme need.

We are supporting today over 30 workers on our field, but—

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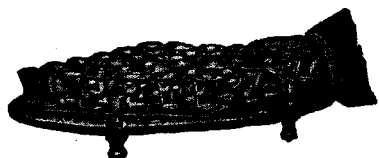
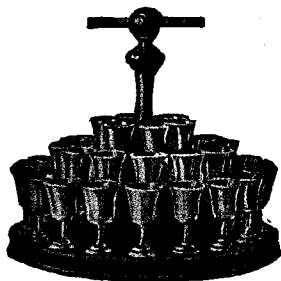
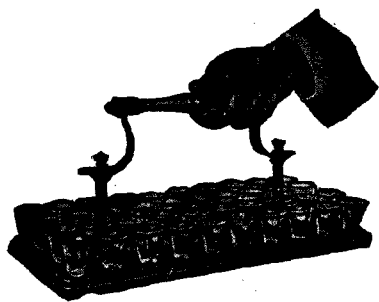
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THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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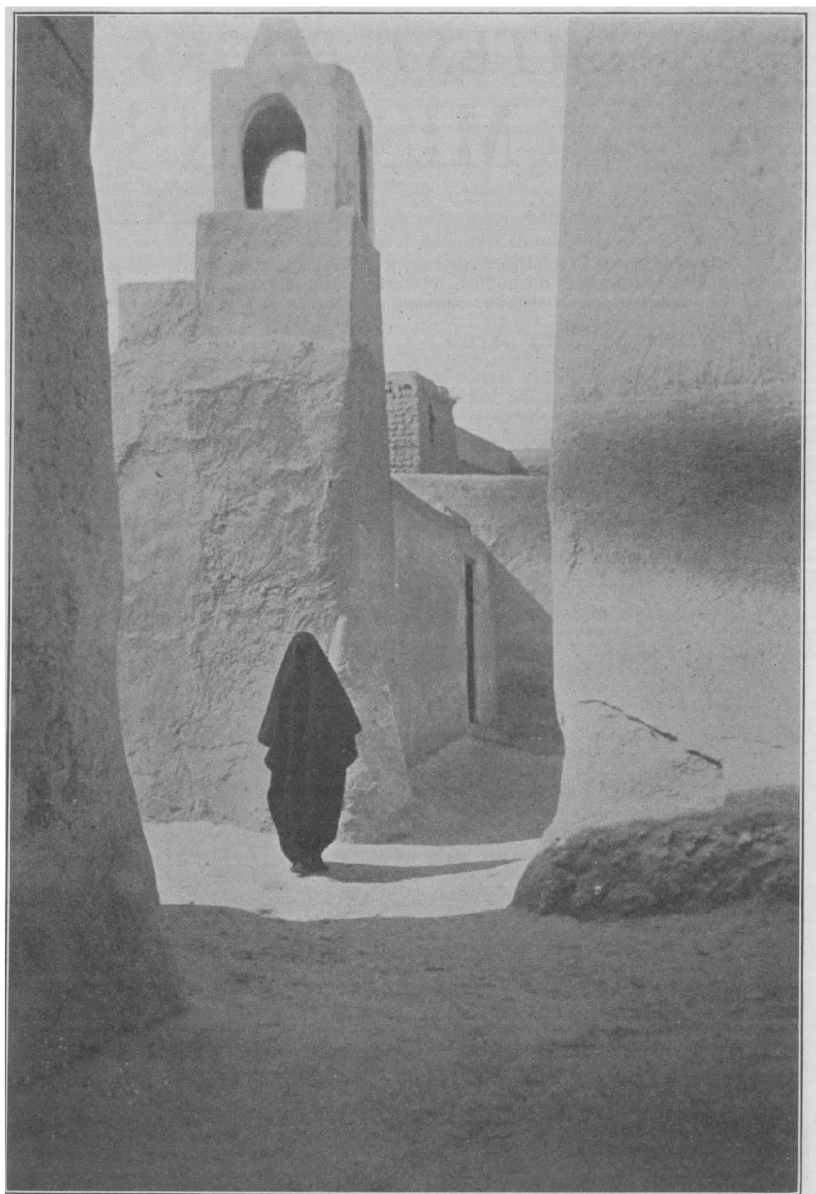
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THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIV

NOVEMBER, 1921

NUMBER
ELEVEN

PROGRAMS TO PROMOTE PEACE

IT is a widely heralded fact that on November eleventh, the representatives of the leading nations will meet in Washington, D. C., at the invitation of President Harding, to discuss the limitation of armaments, and certain problems and policies that relate to peace in the Far East. Few will deny that it is time such an international conference was held. There has been for years a race between the leading nations to determine which shall have the most formidable array of forces for attack and defense. One battleship costs as much as is spent annually on the entire public school system of a city, and some nations tax their people to poverty and spend over ninety percentage of their income in order that they may be prepared for war. The immense fleets of naval vessels and the great armies supported by taxpayers are practically useless for constructive purposes, and are not needed except to overawe possible antagonists or to destroy life and property in war time. Vessels costing \$40,000,000 are obsolete in a few years. A certain amount of national and international police force is necessary, and it would be possible to use armies and navies to some extent in constructive, sanitary, medical, economic and relief work. As a matter of general practice they are not so used. Today the active armies of the fourteen leading nations are estimated at six million men. America has 400,000 men in the army and navy, and spent last year \$4,238,000,000 for the army, the navy and pensions. France on the other hand, with two-fifths the population, has 1,034,000 active troops and 4,270,000 reservists! No wonder that her people are threatened with bankruptcy.

If these armaments prevented war, and so protected life and property, there might be some justification of this expenditure of money and energy, but they have not and will not prevent it. With Europe an armed camp in 1914 nearly ten million men were killed and \$186,000,000,000 were spent in the late war. The more one nation

increases its armaments and enlarges its naval program the more suspicious other nations become. As a result, unfriendliness and the war-like spirit are fostered.

The money spent on building and maintaining armies and navies might be used for schools, hospitals, roads, harbors and waterways, for scientific research and inventions, for sanitation and philanthropic relief work. Is it any wonder that the Federal Council of Churches, representing 150,000 Protestant churches in America, calls on Christians to observe Sunday, November 6th, and the succeeding days for special prayer in preparation for the Washington Conference? They also recommend public mass meetings in October and early November to discuss the question and to make the people's voice heard in government circles. The cooperation of all Christian organizations is asked to promote the movement in favor of the reduction of armaments and the peaceable settlement of all international disputes. Thanksgiving Day services may well be used to help stimulate national godliness and international goodwill.

The call to prayer and consecration reads in part as follows:

"The coming Conference on Limitation of Armament brings to all Christian people a priceless opportunity. To all good citizens indeed, and to all lovers of humanity, it is a time of challenge and of hope, but supremely so to those who have seen in Jesus Christ a revelation of love and brotherhood as the true way of life. To hear convincing witness everywhere to this faith is our privilege and our duty in the present crisis.

"With harrowing memories of more than ten million men who laid down their lives in the awful holocaust from which we have just emerged, of the countless homes bearing burdens of anguish and suffering, of the desolation and pestilence that have sprung from the war and still ravage whole peoples, and, most of all, of the aftermath of bitterness, suspicion and hate which pervade all lands, let us insist far more vigorously than we have ever done before, that war is an unmitigated curse to humanity and a denial of the Christian Gospel. Let us declare plainly that in every war the Son of Man is put to shame anew and that every battlefield is a Calvary on which Christ is crucified afresh.

"Let us not shrink from proclaiming unequivocally that war is not a necessity, that the pacific settlement of every international question is possible, that a warless world can really be achieved. Our witness must be unmistakable that force is not the final arbiter among the nations, but that justice, reason and good-will can control their life as well as the life of individual men. To continue to point to the mailed fist as our ultimate reliance and to carry on a program of mutual distrust and fear, is to undermine the very foundation of our Christian faith. . . . Let us repeat from one end of the nation to the other the discerning words of our Government's official invitation to the Conference: 'The rivalries of armaments are not only without economic justification, but are a constant menace to the peace of the world.'

"Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves unstintingly to cultivating a Christian public opinion so strong that it will make possible the richest results from their deliberations. We cannot be satisfied with a mild curtailment of

our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice. . . .

"With a more poignant realization than we have ever had before of the terrible consequences of national selfishness, let us humbly confess our own share of sin in participating in the race of armaments, in seeking our own advantage regardless of neighbors, in adding to the world's burden of suspicion and distrust. Let us, as a people, open wide our hearts to the divine spirit of love and brotherhood revealed to us in its fullness by Jesus Christ. Let us dedicate ourselves anew to building in this war-ridden earth the City of God foretold by the mouth of prophets since the world began."

Such steps should be taken to promote peace but when every effort has been made to persuade national governments to adopt a sane program, the fact remains that the only hope of peace and goodwill among men is the acknowledgment of God and obedience to His laws. Only regenerated men can constitute a regenerated world. The wisdom and experience of men are not equal to the task of governing the world. Therefore the missionary task of the Church—the lifting up of Jesus Christ, as Son of God and Saviour of man,—is essential to the success of peace conferences. The preaching of the Gospel of Christ in its fulness means the introduction of God's ideals personal, national and world-wide.

INTERNATIONAL MISSIONARY COUNCIL AT MOHONK

A CONFERENCE of unusual interest and far reaching importance was held at Lake Mohonk, New York, September 30 to October 6. It was the first meeting of the newly formed International Missionary Council, which is the successor to the Edinburgh Continuation Committee, formed in 1910. At the Mohonk Conference, about sixty representatives of the national missionary bodies came together from fourteen different countries to study ways of promoting unity and cooperation, and to consider the most effective solution of some very pressing, present day problems in missionary work.

The special significance of this gathering is, *first*, in the purpose that it has in view. By the very nature of missionary work in non-Christian lands many of the problems that face the societies are international in character, and involve questions which have to do with national governments, and cannot be effectively dealt with by individual missionaries or societies. Some of these questions have already been solved through the influence of the Edinburgh Continuation Committee, or its temporary, war-time successor, the Emergency Missionary Committee.

Another evidence of the importance of this Council is its representative character. The members are selected by national missionary conferences, and these in turn are responsible to the individual missionary organizations. The Council has no legislative power, but is purely advisory; at the same time it represents the various missionary boards and societies in their contacts with governments.

The Council was organized with Dr. John R. Mott as chairman, J. H. Oldham and A. L. Warnshuis as secretaries and James M. Speers as treasurer. The plan is to hold a meeting of the Council once in two years, and this body is also authorized to call another world-wide missionary conference when the time seems ripe. Among the delegates were missionary executives from the United States and Canada, Great Britain and Ireland, Australia, South Africa, France, Holland, Sweden, Switzerland, Norway, Denmark, Finland, Japan, China and India. They included a Japanese Methodist Bishop, an Anglican Bishop formerly in Madagascar, a Dutch baron, an English baronet, the son of an African chief, a Hindu, two Japanese, two Chinese and a Burmese woman physician. Among them were the best informed and most influential missionary statesmen and executives of the Protestant Church.

Three problems of especial importance were considered, which will be discussed more fully in the next number of the REVIEW. These were: (1) The relation of the mandatory governments in Africa and Asia to missionary work and the labor problem; (2) The relation of the native church to the missionaries in the various fields; (3) The exclusion of German missionaries from many of their former fields of work.

The officers of the Council were authorized to take up, especially with the French and Portuguese Governments, the difficulties that are now being put in the way of Christian missionary work in Angola, Portuguese East Africa, Syria and the Kamerun country in West Africa. These difficulties include compulsory labor and the prohibition of the use of the vernacular in schools and churches. In discussing the difficult question of self-government in native churches, a sub-committee was appointed, composed of the Japanese, African, Indian and Chinese members of the Council. The suggestions made by this committee were adopted in the final report, which looks forward toward the autonomy of the native churches as soon as satisfactory leaders can be trained and when the church reaches a sufficient degree of strength.

The Council expressed deep concern over the exclusion of German missionaries from many fields. This "inflicts deep injury on the spiritual life of Germany by preventing the expression of vital spiritual forces, by weakening bonds of international fellowship, by depriving non-Christian people of help otherwise available, and by retarding the development of abiding friendship among nations." It was stated that the German missionaries in war time, working under the flags of other nations, were not guilty of acts of disloyalty, or of attempts to excite disloyalty among peoples of the country; and that nothing of this sort characterized the policy of German missionary societies. The continued restrictions imposed upon these

German missions endangers the principle of religious liberty. The wounds of war cannot be healed until the way is open for German missionaries to resume their work.

A Committee of the Council, composed of six American members, four British and two from the European Continent, with the officers, was appointed to act between meetings of the whole Council. It is expected that the next meeting will be held in Europe in 1923. In the meantime, it is proposed that Dr. John R. Mott visit Japan and China during the coming year to attend special Conferences, and that in the near future another world missionary Conference be held in the interest of work for Moslems.

BETTER MISSIONARY METHODS IN AFRICA

A COMMISSION of the Phelps-Stokes Fund, cooperating with the Foreign Missionary Societies of North America and Great Britain, has recently returned from an extended tour of investigation of missions in Africa. Their report, which is soon to be published, contains many valuable criticisms and suggestions that may result in some radical changes and improvements in educational methods in African Missions.

The commission was led by Dr. Thomas Jesse Jones, Educational Director of the Fund and specialists on racial education in the United States. The party also included Dr. Henry S. Hollenbeck, a specialist in tropical hygiene, Mr. and Mrs. Wilkie, Scotch missionaries on the Gold Coast, and four others.

The chief criticism which the Commission makes on educational missionary work in Africa, and the one on which their constructive suggestions are based, relates to the adaptation of education to the African's condition and need. Too often educational systems, both in America and in mission lands, are controlled by tradition or custom, although methods adapted to highly civilized society are inefficient when applied to primitive peoples. The Commission believes that this explains the slow progress and unsatisfactory results in much of the mission work in Africa.

The following principles are set down by the Commission as essential to the development of character and the elevation of native communities.

1. Education should be adapted to the development of *healthy human beings* and sanitary community conditions. Among the primitive people of Africa, with their exceedingly high death rate, schools should deal directly and effectively with this vital need.

2. Skill in the *cultivation of the soil* is important not only as a means of supply for the family and for market production, but much more for the development of character. Soil cultivation is co-working with God, and this instruction should be made a regular part of the

school curriculum, not merely as a part of the labor system of the school to reduce expenses. If the natives of Africa are ever to take their place among the peoples of the earth it will be through the effective use of their agricultural resources. Training in the larger operations of farming may well wait until the simpler forms of gardening have been adequately taught.

3. Every pupil should be taught the special form of *handicraft* required and the use of materials available in the communities where they are to live. The education of the hand is also the education of the head and of the heart. The educational systems which we have observed either make no provision for handicraft, or they go to the other extreme in the endeavor to teach highly technical trades through long time apprenticeship. In the selection of the type of handwork to be taught, the institution should be guided by the conditions in the native villages to which the pupils are to go. This instruction should include the use of wood, clay, cane, hides or iron, or any other product which may be discovered in sufficient quantity to be useful.

4. Schools in every part of the world are only beginning to recognize the educational possibilities of the *sleeping and eating conditions* in boarding schools. Is it not presumptuous to teach reading and writing while we are neglecting the manner of eating and sleeping? Every boarding school should have such facilities and such supervision as will convince the native pupils that the sleeping and eating functions are equal in educational importance to any other in the school program. Conditions in some excellent schools we visited may properly be described as shocking.

5. The African village cannot be effectively or permanently improved without a distinct *elevation of African womanhood*. Everywhere we have heard of the difficulties of obtaining girls and of retaining them for sufficient time to influence their habits, and of sending them back to places where they can work with success. We saw, however, enough instances of success to prove that it can be done. The greatest factor in this success has been the demand of young African men for educated, Christian wives.

6. Training in the proper use of *leisure time* is by no means a luxury. Many natives are undermining their health and morals through a failure to use their time in recreations that build up their bodies and their minds. Native communities may be turned from excessive sex indulgence and other harmful pleasures to recreations that improve the physique, morals and morale.

7. While schools have made instruction in the rudiments of knowledge their chief object, they have not made a selection closely related to the life of the people. Few reading classes use the wonderful stories of men of African origin. Arithmetical problems have

dealt with European and American finances, to the neglect of the simple exchanges of kraal and village.

8. In the language or *languages of instruction* any neglect of the tribal tongue of the local group as a means of imparting information is a serious handicap in the training of the youth.

9. Every activity presupposes a proper appreciation of the *place of religion* in the life of the individual and of the community. The burning message to every pupil should be that the Kingdom of God is within him, that Christ came to give life and to give it more abundantly, that Christianity is interested in every phase of life.

10. In all instruction and in all activities the teacher should have in mind *the development of the simple virtues* that are especially needed by such emotional people as the Africans. Those virtues are: perseverance, thoroughness, order, honesty, cleanliness, purity, thrift and parental respect. The school life of the pupil, including the dormitory and boarding necessities, the recreations and the use of biographies of great personalities, especially those of African origin, are among the most effective means of character development.

11. Finally the school must be tested by its influence on *the community* in which it is located.

The Commission also emphasizes the necessity of including in the scheme of native education both the training of leaders and the elevation of the masses. Few mission schools in Africa are differentiating their work in this respect. The welfare of a people is determined by the condition of the masses. All must be educated in the essentials of character and conduct. Therefore, native teachers must be trained to instruct all grades and in all important branches. For this purpose pupils must be discovered who have special aptitude of mind and body for leadership. These must be given instruction in groups, by the assignment of special duties, etc. The supervision of outstation schools is also essential in order to avoid the danger of lazy, weak or inefficient teachers. The advantages of cooperation among different societies in a given territory are manifest. Money and men may be economized by union hostels, recreation centers for missionaries, union purchasing agencies, union river boats, in teacher training and other forms of cooperation, especially in large towns.

These and other recommendations have been taken up for consideration by the International Missionary Council, meeting at Mo-honk early in October, and by them referred to the National Missionary bodies and the Boards having work in Africa.

MISSIONARY EDUCATION IN AMERICA

N EARLY twenty years ago an interdenominational movement was started in America looking toward the systematic and effective education of young people as to the needs and progress of world-wide Christian missions, and as to the individual and collective responsibility for obeying the Great Commission of Christ. This organization, which was at first called the "Young People's Missionary Movement" and later the "Missionary Education Movement" accomplished some noteworthy things in the enlistment of the interest of young people in Home and Foreign missions. They published a number of text books for young people and adults of which over two million copies have been sold. They gathered and put out missionary libraries, leaflets and pictures relating to various mission lands; they were responsible for missionary exhibits, such as the "World in Boston." They conducted conferences for the training of leaders in seven summer resorts, and held institutes in churches all over the United States and Canada. They conducted an immense correspondence with inquirers in local churches, giving information and furnishing books, lantern slides, programs, lectures, maps, pictures, costumes and other helps for the promotion of missionary interest in Sunday-schools and Young People's Societies. Through the example of this Movement similar work has been started in Canada and Great Britain.

When the Interchurch World Movement was inaugurated in 1919, this educational work was taken over as one of its departments, but since the larger organization has been discontinued it has been found necessary to reorganize the Missionary Education Movement that it may continue to carry on its very important work. The work was formerly sustained by individual gifts and Mission Board contributions, from the sale of literature and fees at conferences. Such uncertain financing is always difficult.

The Movement has now been reorganized with the financial support and representation on the Board of Managers of twenty-seven denominational Home and Foreign Mission Boards and Departments of Missionary Education. The chairman of the new Board is Rev. Wm. P. Schell of the Presbyterian Board of Foreign Missions, the Educational Secretary is Franklin D. Cogswell, the Conference Secretary is Gilbert Q. LeSourd. The general headquarters are at 150 Fifth Avenue, New York City. On the Pacific Coast and in Canada there are affiliated movements with their own secretaries. The business and publication department, under the management of Herbert L. Hill, is separately administered and is self-sustaining.

Plans are now under way for the year 1922-1923 to publish a graded series of books, programs and pageants on the Negro in America and another series on India. Various territorial confer-

ences are also to be organized under local committees with the help of the central office.

The Missionary Education Movement thus enters a new period of its history. With the great need for knowledge and for the training of our young people, and with great opportunities within the churches for winning new lives, for cultivating a richer prayer life, and for stimulating more unselfish giving in behalf of the world-wide work of Christian missions, there is an earnest call to all interested in promoting the program of Christ to join in prayerful cooperation, that this Movement may effectively serve the great cause which all churches are commissioned to promote.

AMERICAN INSTITUTIONS DEDICATED IN PEKING

MEDICAL work has usually been considered a "hand maid" to evangelism in Christian missions. The China Medical Fund of the Rockefeller Foundation, however, may put the "hand maid" in the place of the mistress. The expenditure of six million dollars in one medical center is an enterprise of large proportions. On a financial basis evangelism cannot compete and may find it difficult even to cooperate.

In Peking, during the third week in September, there were held the formal dedicatory exercises of the Peking Union Medical College, and the breaking of the ground for the new buildings of the Peking University. The Medical College has been built up by the China Medical Board of the Rockefeller Foundation to rank with the highest grade medical schools of the Occident. A notable delegation of officials and trustees of the College, the Medical Board, and the Rockefeller Foundation, sailed from America last August to attend this function. Mr. John D. Rockefeller, Jr., Dr. George E. Vincent, Dr. Paul Monroe, Dr. James L. Barton and distinguished guests from both Europe and America attended the impressive ceremonies, and delegates from all parts of China were present.

A missionary medical school in Peking, established by missionary societies in 1906, was purchased in 1915, by the China Medical Board which assumed full support of the work. The past six years have seen the completion of the building of the new plant and the organization of the present staff. The present institution includes a medical school, a pre-medical school, a training school for nurses and a hospital; the total staff numbers 162 foreigners and 766 natives. Although the institution has no organic relation to any missionary organizations, the present director, Dr. H. S. Houghton, and the majority of the heads of departments have been drawn from the missionary ranks.

In the same week in September ground was also broken for the new buildings of Peking University, an institution which covers the

field of higher education, (excepting medical instruction,) under Christian auspices. It is a union of the Christian higher educational forces and organizations at the capital and comprises two colleges for men, one for women, (now called Yenching College) and a theological school. The university plans also to develop its pre-medical courses so that eventually it can take over the pre-medical work now being carried by the Union Medical College. A new site outside the city has been purchased, composed largely of the estate and palace grounds of a once famous prince, on the road to the Summer Palace of the former imperial rulers of China.

Delegates to the ceremony appointed from America include Mr. James M. Speers and Dr. T. H. P. Sailer. Representatives of the various colleges and universities in China were likewise present.

The dedication of the Union Medical College and the erection of the permanent plant of the Peking University will give opportunity for adequate technical training of Chinese, under Christian ideals and with the highest educational standards, for service to church, community and state. Both institutions will bear witness to the practical interest of American Christians in the problem and destiny of this vast nation across the Pacific.

UNREST IN EGYPT

RECENT news from Egypt gives ground for hope that the more conservative elements will prevail. About the middle of May there was reason to fear a general uprising against Europeans, since the minds of the illiterate masses had become inflamed by the sudden collapse of the nation's unanimity, due to the personal rivalries of Zaghlul Pasha and the Egyptian cabinet.

There were signs that the animosity toward the Greeks and the feeling against all non-Moslems would lead to the cry "Kill the Christians." Where 90% of the population are illiterate, and with political idealism suddenly grafted on an ancient oriental stock, without the sap of Christian principles, such is the logical fruitage of Nationalism in a Moslem country. Fortunately the leaders realized that their cause was becoming badly prejudiced by the incidents in Alexandria, and they used their influence to bring back the people to a state of sanity and to the single issue of "Independence."

If the Nationalist cabinet and the independent Nationalist leaders reconcile their differences, reunite their followers, and regain the position which they held before this outbreak, then there will be greater evidence of the readiness of the Egyptian people for self-government. In the meantime, Britain has had an illustration of what may happen if European lives and property are not duly safeguarded by more than documentary force. The missionary situation is naturally affected by every anti-Christian agitation.



A YOUNG ARAB GIRL—STILL UNVEILED

Arabian Children at Home

BY ELEANOR T. CALVERLEY, M.D., KUWEIT, ARABIA
Missionary of the Reformed Church in America

IN all the world there is nothing so universally appealing as a little child. Whatever may be our estimate of the adults of any race, concerning the babies there can be but one opinion—they are made to love. There is something that is irresistible in the wide-mouthed, guileless smile of a baby, whether he be white, red, brown, yellow or black.

Life in an Arab town is sometimes very sordid. There is so much to make one shudder, so much to wring one's heart. Then there is also the monotony. Sand, sand, sand! Oh, for one grassy slope, for just one shady nook carpeted with ferns! But there is always the sky, the glorious, glowing sunset, like a highway to the gate of heaven, and in some places there is the ever-changing sea, and always, there are the babies!

Brave warriors are the Arabs, galloping full speed into the face of danger, laughing at machine guns and bombs dropped from hostile aeroplanes, suffering silently the pangs of death because death is "from Allah." Now see the warrior's little son. They have mounted him upon a steed. Full, flowing garments wears the little man, just like his father. Has he also the piercing eye, the long lean face? No, that will come. Today, he has a laughing eye and dimpled face.

Little Arab sister, with sweet, olive-tinted face, and great, wondering brown eyes! O you beauty! They have loaded you with jewels to show their love. They have petted you and spoiled you. They will lavish on you wealth and luxury. Then, when the lovely bud of maidenhood is ready to unfold, they will tear the blossom open and stand by to see it fade. O you darling! If you could only have a chance!

Little Hassa came one day to see our little daughter. It was a holiday in the Koran school, and the school girls had donned their silks and jewels. There was to be a party for them, with dancing in the court-yard of their school. There, Hassa would unbraid her black hair and join her schoolmates in their swaying dances, shaking flowing tresses, clinking jewels, snapping fingers, and moving to the rhythm of hand-clapping and the singing of the spectators. Little Hassa is the daughter of a wealthy family. On the crown of her head she wore a huge, gold ornament, studded with pearls and turquoises. Her dress of silk brocade was elaborately embroidered in gold. Around her neck were necklaces of large gold coins. Heavy jewelled bracelets adorned her wrists. Earrings of pearls and turquoises swung from her ears. One pierced nostril was ornamented with a jewelled hoop of gold. She was very proud of her finery, and in high spirits.

Our little daughter, clad in pink rompers, and playing in the sand, was happy too.

"Naima," (our daughter's Arabic name), asked Hassa, "Where are your jewels? You have none?"

Naima shook her head. "Oh!" cried Hassa, "you poor thing!"

When I heard Hassa say this there came to me a vision of the probable futures of those two children. I saw our little girl, in free America, rolling hoops and jumping rope, while Hassa was secluded and guarded within the confines of her home, lest she be seen by men. Then I saw our little one, a few years later, a sweet girl graduate; then Hassa, fourteen years of age, would be spending sleepless nights to still the crying of her first-born child. I saw our daughter walking arm in arm, with comrades on a college campus; when Hassa, a disappointed, sad-eyed woman, divorced, remarried, would be supplanted by a partner-wife. I saw a young American woman, brave-eyed, equipped for life. The occasion was a student conference. She was singing, and her face was lighted with a holy joy. Yes, I heard the words, "We are on the Lord's side, Saviour, we are Thine." Then I saw Hassa, eyes dimmed with weeping, repeating her sacred creed, "There is no god but Allah, and Mohammed is Allah's Apostle." Her jewels? Oh, yes, they were safe in the box by her side.

The children of Arabia have such splendid material in them. There is nothing degenerate about their race. I find the Arab

women extremely lovable. Not only that, I am conscious of the feeling that these women are, in everything except opportunity, our equals. Fortunate are we, indeed, if they, proud aristocrats, do not consider us their inferiors. They have ability, and no one can tell what they might achieve if they were given half a chance.

As for the men, they have excelled in many ways. The beauty of Arab poetry and the remarkable breadth of their theological



ARAB BOY PLAYING WITH A CAPTURED BIRD

thought, are well known. Arabic grammar is intricate, logical, and highly developed. The mind that produced these is not to be despised. Yet the average Arab schoolboy is considered well educated if he knows the "three R's" in his native tongue, but nothing of history, geography, or science. The majority of boys cannot even read, and, with them, illiteracy is no disgrace.

An even smaller proportion of the girls are sent to school. A few are taught to read the Koran, and chant it by heart. The girl who is taught arithmetic or writing is very rare indeed. Yet some girls are so eager to learn these things that they succeed in mastering the rudiments at least.

The Arab is no mean workman. Sea-faring crafts, made by Arab builders, are often admired in the ports to which they go.

The pearl fisheries of Arabia, though primitive in the methods they employ, are the most important factor in the pearl markets of the world. The date-gardens of Mesopotamia are the chief supply of the world's date market.

Arab courage and virility are a factor not lightly regarded by their enemies in warfare with civilized nations.

In hospitality, the Arab leads the world.

All these fine capabilities are inherited by Arab children. To be sure, there are other characteristics of the Arab which are not desirable. What about their cruelty, their sensuality?

Yes, we admit, there is much cruelty among the Arabs. It is spring-time, just now, and the scattered, walled-in trees of our town are full of birds. If you look closely, you see that they are also full of bird-traps, for the catching of these pretty songsters for play-

things is a regular business throughout the months of spring. As you pass along the streets, you notice that almost all the children are holding birds in their hands, their wings clipped and one wing or foot secured to the end of a string by which the child drags his captive. The roads are strewn with dead birds and parts of birds, which have ceased to serve as playthings, and have been supplanted by new victims in various stages of suffering.

One remonstrates in vain. "Little boy, why do you torture that bird? Don't you know you hurt it? Don't you know that God made that bird, and it is dear to Him? God is looking at you while you torment it. If you let it go it cannot fly, won't you put it out of its misery?"

The only answer is a laugh, and one passes on sick at heart.

We tried once to make a mother understand. We said to her, "Why do you give your child a bird to play with? You women complain that your husbands break your hearts. Do you know that it is partly your own fault? Do you realize that you are training your son to be heartless? You are teaching him to look on a bird suffering, and not care. When he is grown up he will look on women's suffering in the same way—and not care.

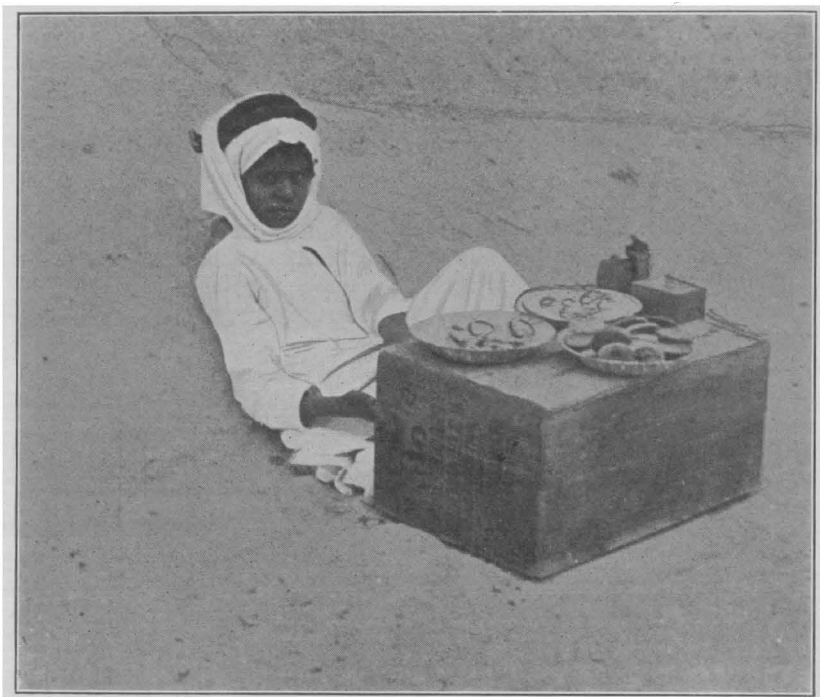
"Why, that's so," said the woman vaguely, and then she laughed, as much as to say, "how extraordinary of you to think that all out!"

As to sensuality, that is, without doubt, the worm at the heart of the Arab. In Christian lands, sensuality is opposed by religion, and exists, not encouraged by it, but in defiance of it. On the contrary, in Moslem lands, sensuality is fostered by the religion of Mohammed. There is no use looking to the religion of Arabia for a remedy for this evil. Any hope of purification must come from a higher source.

Arab boys are not really expected to keep themselves pure in either thought or deed. To Arab men there is much license within the bounds of their religion. An Arab girl, however, *must* keep herself pure as to deed. If she fails in this, the penalty is death, and that, at the hands of her own family. Hence the purdah system. So long as a girl is kept within the four walls of her own house, she is supposed to be safe. But alas, even this precaution sometimes fails. While the necessity of keeping pure in deed is so urgent, all the influences of a girl's life tend to make her impure in thought. The physical side of life is always foremost and uppermost. The seamy and ugly aspects of life are freely discussed before little boys and girls. There are no secrets from even the youngest. As soon as a child can understand what he hears and sees he understands everything. One of the hardest things for the missionary to bear is this Eastern lack of reserve. And yet this is the atmosphere in which the Arab child lives and grows. With so little of schooling, so little

to develop the mental and spiritual side of life, do you wonder that the Arab grows physically one-sided?

Can you imagine what your own childhood would have been without its helpful home-life? How we take it for granted, as though everywhere families gathered around the table with the father to carve the roast and the mother to pour the coffee. With what fond, happy memories our childhood centers around that place we



A SMALL ARAB SHOPKEEPER. NOT PLAYING STORE, BUT REALLY SELLING SWEETS

call "home." Yet there is no "home" such as this for Arab children. There is one room belonging to "mother," but that other one belongs to "father's wife." Perhaps this is father's day to spend in our room, but tomorrow will be his day to spend with his other wife. At meals the men eat first, and by themselves, and the women afterward.

Mothers believe that when their children fall ill it is because of the evil eye or the jealousy of their rival, partner-wives. The children are taught to believe this too, so they grow up in an atmosphere of fear, envy and hatred.

Imagine how you would have felt to attend your father's wed-

ding with a new wife while your own mother stayed at home and wept.

Do you remember the book-shelves in your home, with that old volume of "Pilgrim's Progress" and "Robinson Crusoe?" Remember how you curled up in the big sleepy-hollow chair and read for hours? Do you remember how you watched for the postman to bring each new number of the "Youth's Companion?" Little by little, your character was being built up in those days. But the Arab child has no home book shelf or magazines.

What interest you took in choosing the new picture for the wall! Art in the home had its silent, refining influence on your life. All this is absent from the training of an Arab child. How destitute is their life of the things that help, and how full of the things that hurt!

But the disadvantages of Arab children are not only spiritual and mental. A morning in the dispensary would complete the picture. This tiny babe is totally blind from small-pox, this other one from venereal disease. Oh the pity of these blind babies! So common and so hopeless! Their mothers have ceased to weep. This is one more drop in the cup of their bitterness, and it is "from Allah." We believe the majority of children have trachoma. The eyes that should be large and beautiful are more often red and watery, and partly blind. The babies dying of marasmus, for lack of knowledge of their proper feeding, would break your heart. The little sick ones, cauterized all over their wee bodies for some unknown complaint, look at one in terror and scream at one's least approach. Tuberculosis of lung, and bone, and gland,—how helpless we feel before this dreadful enemy of childhood!

Little Arab children, there are thousands in Christian lands who long to help you. There are many who will plead for you before the Father's throne. From "every tribe" there must be those who meet our Saviour at His coming. We are coming to your help. Our Saviour longs to fill your lives with light, and truth, and joy.

" 'There is a place where thou canst touch the eyes
Of blinded men to instant perfect sight;
There is a place where thou canst say "Arise"
To dying captives bound in chains of might;
There is a place where thou canst reach the store
Of hoarded gold and free it for the Lord;
There is a place upon some distant shore
Where thou canst send the worker or the word.
There is a place where God's resistless power
Responsive moves to thine insistent plea.
There is a place—a simple trusting place
Where God Himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O, soul, it is the secret place of prayer.' "

A Chinese Christian Army

A Further Chapter in the Wonderful Story of General Feng and His Influence upon the Officers and Men Serving under Him

BY THE REV. J. GOFORTH, KIKIUNGSHAN, HUNAN

WE recently spent about three weeks with the Christian troops of General Feng in Kikiungshan, Hunan Province. One evening I asked a soldier who escorted me home what proportion of this army of 10,000 men was Christian. In reply he said, "Of course, all our officers are Christians, and eight out of ten of us privates are also."

"How about those that do not believe? Do they speak against and persecute those that do believe?"

"Not that I know of," said he; "they know that our leaders are all Christian, and as for new recruits, they fall in at once and commence learning hymns and the catechism."

When in Hunan, we had spoken to the general about the need of Bible study. Now two excellent men, Pastor Shen and Deacon Hsu, are giving all their time to the teaching of the Bible. Twice a week all the officers meet for Bible study, and they in turn hold evening classes, so that it goes down to the whole army. Each evening, as I passed through the camp to speak at the army hut, I could hear these classes being conducted in the various large tents. Every night the army is a busy hive of Christian activity.

It is not unusual to find officers conducting open-air meetings on the streets. Instead of idling around the streets, either day or night; soldiers give all their spare time to study. There is no money spent on smoking, drinking or gambling, and the men are eager to deposit any money they get in the army savings bank. Not long since when 400 men had reached the age limit and were dismissed from the army, each one had learned a trade and had money to draw from the bank, although they had not received pay for many months.

When the army arrived, there were about 300 women of ill-repute at Sinyangchow, which has long been an army center. The general gave orders that all these women leave within five days. The local officials urged him not to be so drastic, but allow one half to remain. "Not even one," said the general. When addressing the men one evening, I heard him say: "We are not liked by everyone in this city. When I ordered all those vile women away, the local officials asked that some remain. I knew that it would only tempt you and young students from the country, so I did not permit any to stay. Men, we are the Lord's soldiers, and cannot permit the devil to do evil before our very eyes."

It is said that the city fathers met to see what they could do to restrain this general who came and interfered with their time-honored customs but concluded that the general was too big a man for them to oppose.

I was walking home with several of the officers one evening after meeting and spoke of their escape from Hunan last year when they were pent in on three sides by enemy forces. They had escaped without the loss of a man or a pound of baggage.

"Do you think it strange?" said one of the colonels. "Are we not the soldiers of the Living God? Did He not put fear into the hearts of the enemy so that they dared not attack us?"

Another colonel, who led the rear guard of 1,500 men during the escape, said: "I remembered your advice when in Hunan last year when you said, 'If we would impress our Christianity upon the armies of China, we must come behind in no military detail, even to our shoelaces.' We travelled at night, and were always ready for attack, and when we encamped for a rest during the day, we immediately threw up entrenchments. It was the hot season, therefore night marching was less trying upon the men. After we escaped from the Southern armies, we were in danger from a numerically superior Northern army. They had orders to set ambush for us and destroy us. Their general afterwards admitted that every time he planned attack, he found us so ready that he gave it up as too dangerous."

All the officers to whom I have spoken about their escape from Hunan gave the glory to God as truly as did King David.

For the first four evenings the general gave me the same audience, a large proportion of which were officers. They were mightily convicted on the fourth night. While a major and a colonel were confessing, suppressed weeping could be heard all over the place, and the general almost broke down as he prayed. One of the majors thanked God in prayer that He had so changed the fierce temper of their general.

The next evening the general invited me to take supper with himself and his chief officers. In the course of the meal the general said: "I have to confess that I was weak on coming to this place. I did not order the evil women away at once. The thought came, 'Why should I offend so? But one of my officers rebuked me, saying, 'How is it that you have not sent all those bad women away, as at other places?' 'But we will offend many if we do,' I replied. 'You will offend God if you do not.' Therefore I at once issued an order for their expulsion.'" At the close of the meal the general said, "Won't you give us some helpful message from the Lord?" Most of the officers had their Bibles, so I had them turn to Jer. xxxiii. 3. The

main idea was: "It is a great and a mighty thing to save China; but God can and will do it in answer to prayer."

The chief-of-staff and three of the colonels led in prayer and one of them while praying for his country, broke down weeping.

During my address in the main meeting in the army hut, I turned to the general and said, "Nine years ago, what were you?" He replied, "I was an unsaved heathen." Then, turning to Colonel Li, I asked the same question and received the same reply.

"Since then," I said, "all these thousands have turned to God." Again addressing the audience: "You see what is possible for your land and people as long as you are faithful to your Saviour, Christ the Lord."

At the close the general said to the audience: "Our country is in so hopeless a condition from bad men in high places that were it not for my faith in the Lord Jesus Christ I would give up all, and spend my remaining years in a hermit's cell."

At about 11:30 a. m., 5,000 men were closely packed around the general for another meeting. We stood on a short wall, about eight feet high, and I gave an address. The troops were then manoeuvred to give them a rest, and the general addressed them for about an hour. It was a straight Gospel talk, illustrated by the sacrifice of his friend, Dr. Logan, who was murdered by a demented man. At times the general was intense, even to tears. He could easily have been heard by 20,000 men. It was a sight not soon forgotten to see that great man, over six feet tall and weighing upwards of two hundred pounds, standing there pleading with that great body of men to yield all to the Lord Jesus Christ.

On the way home after this service Colonel Lu, leading about 2,000 men back to the South Camp, overtook us and invited us to visit his camp. When the army arrived at Sinyangchow the local officials and gentry got up a big reception. Colonel Lu was deputed by the general to represent him. After the first few remarks he gave a clear Gospel address, and at times could not keep back the tears. The colonel told us that he believed he should give up his army work and devote all his time to preaching the gospel to the Chinese armies. He thought that by retaining his colonel's rank he could, as a Y. M. C. A. worker, get access into most encampments throughout China. He is a man of fine appearance and a capital speaker, and has worked his way up from the ranks. He is thirty-seven years of age.

Recently a Christian educationist of considerable note, a graduate of Chicago University, met the colonel and he spoke of the splendid achievements of Western civilization. He said, "Colonel, the vital need of China is that she, without delay, adopt those up-to-date educational methods which have made the countries of the West great."

In reply, the colonel said, "Yes, you would supply us with engines and cars, without the road-bed to run them on. China has no lack of men who have been trained in America, Britain, France and Germany, in all the up-to-date methods, but they are just as ready to barter away the liberties of our country as any others. China above all else needs the living God, to change and control the hearts of her people."

While we were chatting in Colonel Lu's tent, a letter was handed in. He passed it over to me, saying: "What do you think of that?" It was a letter of thanks for the return of a valuable watch and chain which had been lost. "Here is a proof of Christ's power to save," said the colonel. "The soldier who found the watch was a Christian, and he at once brought it to me. Had he been a heathen, neither I nor the owner would ever have seen that watch."

He then told us of another instance, while they were stationed at Siaokan, North of Hankow. "On the station platform a soldier picked up a purse and brought it to me. It contained ten dollars in silver and a thousand dollar cheque. A man, going north to buy hogs in Honan, had lost it. We sent a man to the firm in Hankow to make inquiries. At first they were suspicious; soldiers do not have a good reputation in China. He asked if they had lost anything, and they told him that they had lost a purse, with ten dollars, and also a cheque for one thousand. 'Then,' said he, 'send a man back with me to get it, for it was picked up by one of our soldiers.' 'This,' said the colonel, 'is sufficient to prove that grace has triumphed among our men.'"

One of General Feng's officers told me that not long since, when coming from Hankow by train, a foreigner asked if he were not a Christian. "Yes, I am, but why do you think so?" Then the foreigner, who turned out to be a missionary, said, "I came to the conclusion that you were a Christian because you do not act as carelessly as your unsaved countrymen do."

Nothing is overlooked by the general. One evening he noticed a soldier sleeping in the audience. With a voice like thunder he said: "What! sleeping. Haven't you any backbone? Straighten up. Do you imagine that you are lolling around home?" When a man leaves the army the general keeps a record on the books. He also sends one notice to the official of the soldier's district, saying, "This man has borne a good reputation in the army, is a Christian, and has learned a trade." Another is sent to the missionary of the man's district, saying that the man is a Christian, and urging that care be taken lest he become a backslider.

In these and in many other ways General Feng sees to the welfare of his men, and it is easy to understand how his influence is so powerful.

Governor Yen and General Feng

A Letter from Mrs. Howard Taylor Traveling in Northwest China

IN THE capital of the province of Kiangsi—that wonderfully modernized city of T'aiyuanfu—we witnessed the Sunday morning services instituted by the progressive and enlightened Governor Yen, who has transformed Shansi since the Revolution. He permits no foot-binding now, and no opium smoking. He requires at least one person in every family to learn to read the new phonetic script and his book of moral teachings in the spoken language of the people is published by the million. He is probably the greatest preacher in the world, for his sermons—quotations from this excellent volume—are written up on every blank wall and city gate, and even on the telegraph posts throughout the province, and his representatives are required to preach from it every Sunday in the services he has appointed. Two of them came to our missionaries at Yuncheng not long ago, and said:—

“We want to ask your help, for you must have a secret we have not. How do you keep on preaching out of your Book year after year, and never seem to exhaust it? We have come to an end of ours, and really have nothing more to say. Yet we must go on preaching to the people.”

Those Sunday services in the capital were never to be forgotten! The great cathedral, built for the purpose, can seat about two thousand people. The central section was half filled when we got there with a most interesting assembly. General Chow, in charge of the proceedings, beckoned us to come to the front where we could best see and hear, and had steaming cups of tea set before us in our seats. I was the only woman present. Except for our little party, the gathering was entirely composed of army officers, hundreds of them—young, intelligent, fine-looking men, all in grey, foreign uniforms faced with red, faultless and complete, even to white collar-bands and gloves. Their swords clanked at their sides as they stood once and again through the service. But the most impressive thing was not the music or the sermons, though that was eloquent. It was just the silence, when they sat with bowed heads and closed eyes in the attitude of worship. They were supposed to be meditating upon their conduct during the preceding week and seeking to rectify their hearts in accordance with the fundamental principles. For twenty minutes they sat thus in the presence of the Unseen, and alas! Unknown. How one longs that upon their darkness might shine “the light of the knowledge of the glory of God in the face of Jesus Christ”!

The service over, they filed out, and their places were taken by a great company of soldiers, rank and file. In foreign uniforms, with closely-cropped heads, they were a well-drilled, orderly crowd. Eight hundred of them filled that great central block and went through a similar service, save that they stood for the period of silence, their heads bowed and eyes closed in inward meditation. It was a deeply moving scene.

Then as they left, after about an hour's service, students from the Government schools flocked in, hundreds of them, in dark blue, foreign uniforms, and scholars from the city—wealthy merchants in their silks and satins, teachers and heads of families, many of them venerable, white-bearded men. They too listened to an earnest discourse from General Chow, who is an ardent Buddhist, and observed the period of reverential silence. In all, about two thousand men must have attended that Sunday morning, every one of whom stood or sat for twenty minutes with bowed head and closed eyes, before the great gold characters over the platform "*Huei kuo tsi sin*"—"Repent wrongdoing and yourself renew." You will know with what a straitened heart one watched it all, praying that many of them might find the Truth and the Life indeed, in our Lord Jesus Christ.

On arriving in Hankow we learned that the well-known Christian General Feng, from Hunan, is in camp just now near this city. An opportunity came to go and see him, which I gladly embraced. We found him under canvas with his troops, 11,000 men. Five of his colonels are Christians, and if they are all like the one who received us one can well understand their influence over the men. A more perfect Christian gentleman I do not think I ever met. Four thousand of the soldiers are baptized believers. But General Feng is not satisfied. He wants the whole of his regiment for Christ.

The earnest and gifted Chinese pastor who helps him in this work told us that they have now forty Bible classes every day, taught by forty Christian officers. He himself has a class with the teachers to help them in preparing the lesson, and the forty classes reach a different set of men every day, so that all the Christian soldiers attend during the week. We did not see any large gathering of them, as it was a national holiday, but in the tent used for services, next to General Feng's own tent, some two hundred came together, and what a joy it was to see the light on their faces! All had their Testaments and hymn-books, and the singing was inspiring. Many had notebooks as well and seemed eager to take down what was said. They were mostly Honan men, and understood my words quite easily. And how they seemed to respond! Do pray for General Feng. He is a splendid man—tall and broad-shouldered, full of strength and courage, and out for God.



THE GENERAL MISSIONARY CONFERENCE IN SOUTH AFRICA—1921

Present Problems in South Africa

The Fifth General Missionary Conference of South Africa

BY REV. J. DEXTER TAYLOR, D.D., NATAL, SOUTH AFRICA
Missionary of the American Board and President of the Conference

SINCE 1912, when it met in Capetown, there has been no meeting of the General Missionary Conference of South Africa, which should meet every third year. The War caused a period of disintegration and much momentum has been lost, not all of which has been regained by the recent Conference. Broken international relationships have not yet been restored. The German societies which have had strong delegations at previous conferences were unrepresented. The same is true of the French Mission. It was obvious that some of the great tasks that the Conference had in hand, such as that of the Commission on Uniformity of Discipline and of the Commission on Survey and Occupation had been sadly interrupted. Nevertheless, the Conference of 1921 was perhaps the best of the five that have been held.

The Conference met July 18 to 22, in the Council Hall of Durban, the beautiful seaport of Natal. During the previous week a Native Industrial Exhibition was held under the auspices of the Natal Missionary Conference, at which a most interesting display was made of indigenous and civilized industries, and of the educational progress of the native. A most artistic room constructed and furnished in

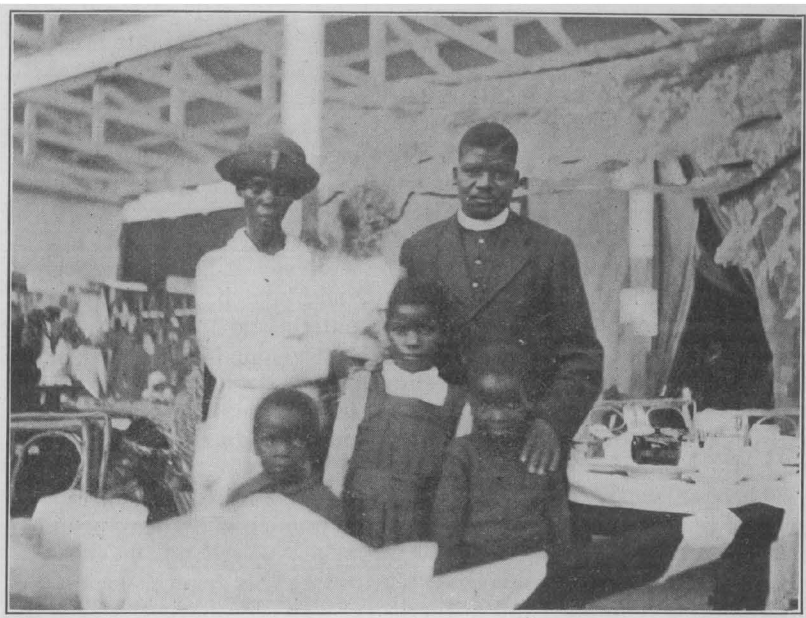


A HEATHEN FAMILY IN SOUTH AFRICA—A MAN AND HIS THREE WIVES

every detail by the apprentices of the Amanzimtoti Institute (American Board) was generally agreed to be the top notch exhibit. The furniture was of African mahogany.

Another notable exhibit was the wagon built by a native of the Marianhill Mission (Roman Catholic). The Anglicans had a booth displaying the manufacture of rugs and blankets from the carding of the wool to the finished product. The tea-room was run by the Domestic Science Departments of Amanzimtoti Institute and Indaleni (Wesleyan), the girls making and baking the cakes and scones in plain sight of the customers who were served by another squad of waitresses, both groups in appropriate uniforms. A moving picture booth illustrating Social Service in Johannesburg compounds drew a constant crowd, as did also a booth representing the American Board hospital, where a group of native nurses gave vivid demonstrations of the knowledge they are acquiring.

Each of the various educational institutions had its booth full of industrial products. Perhaps the most significant thing in the Exhibition was the row of stalls where native men had set up their little stores and work shops just as they have them in the municipal native market. It was an eye opener to Europeans to see native harness makers and tailors and dealers in small notions actually in business among their own people and these men drove a brisk trade



A CHRISTIAN FAMILY IN SOUTH AFRICA—A MAN WITH HIS WIFE AND CHILDREN

among the Europeans present. The third day of the Exhibition was given up to natives and they came in great numbers to see the progress of their own race.

On the evening of July 19 a demonstration of the natives' capacity in another line was given when a native choir of 350 voices made up of groups from the several educational institutions of the Province gave a concert, at which Prince Arthur of Connaught the Governor-general presided, and a group of distinguished speakers set forth the demands upon thoughtful men of the present delicate situation of the native problem in South Africa. The speakers were Senator Roberts and Dr. C. T. Loram of the Native Affairs Commission and Prof. D. D. T. Jabavu, a native professor of Bantu languages and customs at the South African Native College. The program included two items written and composed by natives, several of the "spirituals" of the American Negro, and a selection of European music of which Haydn's "The Heavens are Telling" was the most ambitious. These events brought the Conference into public notice, and also were frequently referred to by members of the Conference itself as a revelation of the progress natives are making.

The most important single item of the work of the Conference was undoubtedly the reports on Social, Economic and Legislative matters

as related to natives, from the several provinces. That for the Cis-kei, prepared by Dr. Macvicar of Lovedale, made a minute study of the economic conditions of typical groups of natives, such as peasant farmers, school teachers, town laborers, etc., showing their condition as regards tenure of land, possibility of remaining solvent on the wages received, sufficiency or otherwise of their regular diet, use of intoxicating liquors, possession of books and newspapers as an indication of provision for intellectual growth. The report for Natal prepared by Rev. A. W. Cragg of Indaleni (Wesleyan) and by the writer of this article was based on a survey of housing and labor conditions in the two towns of Durban and Maritzburg, together with a study of the now famous system of native beer monopoly and the location system for housing natives, as developed in Durban. The report for the Free State was relieved in its dark picture of almost total deprivation of the natives of rights in the land, and of the shamefully meagre provision by the State for native education, only by the fact of the municipal native location at Bloemfontein where there has been recently instituted a scheme of individual tenure most hopeful in its promise of solution for the municipal housing problem. Reports were also made for the Transkei, where the defects and virtues of the native council system reflect the general social conditions of that unique native territory. The Transvaal, where the problems are the most baffling of all, had no report. The work done is a good sample of what might be accomplished by thorough survey work throughout the country.

No more important action was taken by the Conference than the Resolutions covering the matter of these reports, an abstract of which is here given:

1. Basing on the evidence presented that the supply of land for the rising generation of natives is practically exhausted, and that the standard of living of the peasant farmer class is often below the poverty line, the Conference emphasized the importance of all efforts to secure better cultivation and distribution, the spread of native farmers associations, the provision of agricultural demonstrators and the introduction and fostering of native industries.

2. Basing on the evidence of poor health conditions resulting from poverty, poor housing and poor clothing, the Conference urged the increase of medical facilities for natives, both for preventive and curative work and the provision of training for native medical students and nurses.

3. The attention of government and of employers was directed to the serious discrepancy between the low wages of natives and the present high cost of living as a fertile cause of the growing unrest and dissatisfaction.

4. Expressing approval of the efforts being made, especially on the Rand, to provide for a higher social life for native young people, the Conference urged upon all missionary agencies greater attention to this important line of service.

5. Reviewing the evidence presented of the atrocious housing conditions in many urban and suburban areas the Conference urged upon municipalities

that the revenue derived from natives in such areas be primarily devoted to the improvement of native housing.

6. The Conference declared itself in favor of the policy of total prohibition of intoxicating liquor for European and native alike, and urged missionaries to do all in their power to educate public opinion to this end.

Another important action of the Conference was a resolution urging that legislation be passed taking out of the hands of provincial councils the levying of taxation on natives, this action being suggested by a recent flagrant example in the Transvaal of taxation plainly exploiting the native.

CONFERENCE WITH NATIVE AFFAIRS COMMISSION

An outstanding feature of the work of this Conference was an all day conference with the newly appointed Native Affairs Commission. The personnel of this Commission is an earnest of the good faith of Gen. Smuts in his effort to better native conditions. Senator Roberts was for many years a missionary at Lovedale. Dr. C. T. Loram, as Chief Inspector of Native Education in Natal has revolutionized native education in that Province, while General Lemmer from the Dutch side has already made it plain that he is eager to do the right thing by the natives of the country. The Commissioners outlined their purposes and the ways in which missionaries could cooperate with them, and the facts brought out in the social reports formed the basis of a most useful discussion. Already steps are being taken for the modification of the hated Native Land Act of 1913 and for the extension of the Native Council system. A study is being made of the complicated independent church movement. The question of the use of revenue derived from native sources is being studied together with the whole question of the incidence of native taxation. The disgraceful treatment accorded natives on the railways, the administration of municipal native locations and similar questions are being studied. It was generally agreed that the session devoted to this discussion was the most profitable of the entire Conference, while Dr. Roberts of the Commission was kind enough to say that the efficiency and expedition with which the missionaries conducted business was an example to Parliament. Only a few native leaders were present, but one of these, who is said to be something of a radical in native counsels remarked to the writer that the Conference was a revelation to him of the systematic interest of the missionaries in matters of native welfare.

The report of the Commission on Survey and Occupation based on a somewhat cursory survey of the conditions of overlapping a recommendation looking toward a federation of societies in South Africa along the lines of the Alliance of Missionary Societies in British East Africa (Kikuyu), modified to suit South African conditions. These recommendations were handed down (or up) by the

Conference to the societies represented in Conference for a report at next Conference in 1924. Kikuyu has set the pace and it remains to be seen whether South Africa will lag behind.

Professor Norton representing the Cape University and Mr. Jones, Secretary of Johannesburg University, presented papers setting forth what their respective institutions propose doing in courses on Bantu languages, and ethnology for missionaries and prospective government officials. It is interesting to see the young universities of the country competing for the lead in courses of missionary preparation. The much maligned missionary seems to be attracting attention in high circles! The fact that such courses are to be provided and gradually required of officials whose work will be with natives is of even greater hopefulness.

Professor du Plessis of Stellenbosch read a sparkling paper on the subject of a South African Missionary Quarterly, and made such a publication seem so necessary that we may safely prophesy its birth within the next three years. An interesting report was made by Professor Norton of the progress made since the Bloemfontein Conference of 1909 in collecting suitable native tunes and setting native hymns to them. A committee is being formed, consisting of linguists and musicians from the several societies to continue this important work. A paper by Mr. McLennan of the Literature Committee of the International Missionary Organization emphasized the importance of joint action for the production of native literature.

That the modern missionary, pressed with social and economic problems and trying to keep up with the application of the scientific method to his field is not unmindful of the heart of his problem and the center of his hope was revealed by the fact that some of the most stimulating discussions centered around the papers on "Evangelism as the Primary Duty of Missions," and "What steps can be taken to encourage Bible Study among Native Converts?"

Altogether it was a well balanced program. The fellowship of men from Capetown on the South to Bechuanaland, Rhodesia and Delagoa Bay on the North, and of outstanding men from the denominational camps, all the way from independent missions to Anglicanism, was a goodly fellowship. The spirit in which the present crisis in native affairs was viewed was broadly sympathetic and scientifically (rather than sentimentally) determined. That the wheels of progress toward unified effort, so sadly slowed down by the War have again been set in motion is cause for congratulation. A personal message was sent to the German brethren, to be personally conveyed by a deputation of the Conference, and motions were passed urging upon the League of Nations the abandonment of the restrictive clause of the Versailles treaty and the restoration to German missionary societies of the privilege of entry into their former fields.

Is Slavery Dead in Africa?

Compulsory Labor and Mandates Under the League of Nations

BY TRAVERS BUXTON, M.A., LONDON, ENGLAND

Secretary of the Anti-Slavery and Aborigines Protective Society

THE question of slavery in Africa must be closely affected by the new opportunities given for carrying out the principles laid down in the Covenant of the League of Nations. The principle of the responsibility of the strong nations for the welfare of the backward races is not new, but the Covenant carries the matter further, and introduces the mandatory system, according to which the care of the backward peoples who are "not yet able to stand by themselves," is to be entrusted to the Powers for the benefit of the mandated territories. If a new standard is introduced and maintained in territories which have changed hands as a result of the great war, there will be reason to hope that in all other territories administered by the Powers there will be a general leveling up to the same high standard.

Among the provisions of "B" mandates, relating to the backward peoples of Central Africa, the prohibition of the slave trade as well as of the traffic in arms and liquor is especially mentioned. Unfortunately the high hopes raised by these Articles have not been realized, for the issue of the Mandates has been long delayed, systems of administration have become stereotyped, and carrying out the terms of any Mandate is more difficult.

In the Mandates, the prohibition of slavery ought to apply not only to dealings in slaves, but to systems of domestic slavery which still prevail, and to any demand for forced labor, except under strict limitations and safeguards, and exclusively for public works.

The labor question throughout tropical Africa has always been one of difficulty. In Angola, the Portuguese Colony of West Africa, labor conditions have long been such as to cause concern to those interested in native welfare. For many years the conditions of the laborers in the islands of S. Thom  and Pr ncipe were those of slavery pure and simple, the natives being purchased in the interior, made to sign contracts which they did not understand, shackled, and brought to the coast under conditions of great cruelty. They were either kept as slaves on the mainland, or sent to the two islands, nominally for a term of five years, but actually for life, as their contracts were automatically renewed at the end of each term. Some of the British cocoa firms took action and after long agitation, the British Government was induced to take up the question especially with a view to the repatriation of the natives so enslaved. Before the war, when Sir Edward (now Viscount) Grey was Secretary of State for Foreign

Affairs, in consequence of the pressure brought to bear by those interested in the question in England, a scheme was framed by which the Portuguese Government agreed with the British Government that the labor question should be controlled by a British Consul-General to watch the conditions in the Colony.

According to recent information from Portuguese, as well as other sources, there has, however, been a revival of the old traffic in the so-called "servicaes" on the islands. Recruiting for laborers has again been going on in the interior under conditions of slavery. The number of "servicaes" taken to S. Thomê, according to official statements, has increased, and the number of repatriations has fallen off considerably. The British Government, partly for reasons of expense, has not seen its way to reestablish the Consular system, dropped since the war. The Assembly of the League of Nations at Geneva was memorialized last year on the subject, and fortunately the representative of Portugal on the Mandates Commission has expressed his eagerness for reform. The High Commissioner, after conference with the planters, has decided:

- (1) That the contracts in Angola will in the future be for 18 months this year, after 1921 they can be made for 24 months, the maximum.
- (2) No recontracts will be allowed.
- (3) The High Commissioner will have a representative in S. Thomê to control the Angola native labor.

There is hope that before long this old time system of slavery will be brought to an end, and right conditions established.

On the other side of Africa also, the question of labor is one of much difficulty. In the old territory of German East Africa, now known as Tanganyika, there were officially stated before the war to be 185,000 slaves. The British Government, when asked what steps were being taken to abolish slavery, declared that it was not practicable to do so at once. It is laid down in the Mandate which has been submitted for approval to the League of Nations, that, besides suppressing all forms of the slave trade, the Mandatory is to provide for "the emancipation of all slaves, and for as speedy an elimination of domestic and other slavery as social conditions will allow." A strict time limit should be fixed, say one year, after which no conditions of slavery should be recognized.

In the East Africa Protectorate now known as Kenya Colony, a determined attempt is being made to secure labor for the settlers by introducing such conditions as will compel the native to work for wages. Last year the local Government passed an Ordinance, legalizing the demand for 60 days' compulsory labor during the year from natives for Government portorage work, road making and "other work of a public nature," besides the 24 days already required by

a previous Ordinance for strictly community purposes. The Bishop of Zanzibar has pointed out in a pamphlet of vigorous protest, that any work which the Government decrees to be of a public nature may be exacted from the natives under this clause.

In Zanzibar, natives under 50 who are not in regular employment are bound by law to do any work within the Protectorate which the Labor Board may order, and although this work is laid down to be "of a public nature for the general good of the community" it includes compulsory labor on Government plantations.

The question is a burning one in East Africa, and at present a determined attempt is being made to obtain the labor so much needed, and to make the natives work for the white man. Much is made of the idleness of the natives, but their work in cultivating their own lands is generally overlooked. A Commission appointed in Kenya to consider the labor question has reported in favor of legislation to force the natives to work, minimizing the injustice which may occur in cases where employers are accused of corporal punishment of natives. Under the existing law natives may be employed far from their homes, under unsatisfactory conditions. The recourse to compulsion, as the South Africa Native Affairs Commission in 1903 pointed out, is "not only unjust, but economically unsound," and that forced labor will "check enterprise and ingenuity," and will lead to "disastrous results in exasperating native feeling and creating discontent and unrest." A large number of leaders in Church and State, headed by the Archbishop of Canterbury, has appealed to the Government, asking for the appointment of a Royal Commission to inquire into the leading principles of Imperial policy with especial reference to the best means of carrying out the principle of Trusteeship, under the Mandatory system.

There is reason to fear that the desire for profits will prevent the full adoption of this principle of Trusteeship. For example, the imposition of differential duties on the produce of British Colonies in West Africa, raises many important issues, and restricts the right of natives to dispose of their raw produce, thus seriously endangering their contentment and prosperity. In consequence of pressure which has been brought to bear upon the Government by the British Parliament, it is probable that the preferential duty will not be renewed at the end of the five years for which it was imposed.

Another pressing danger which threatens to wreck the Mandatory system is the introduction of conscription of natives for military purposes and the raising and training of native armies.

This question bears intimately on the work and interests of missions since the welfare of the peoples for whom that work is carried on depends upon whether or not its principles are carried into practice.

Speaking to Foreigners in Their Own Tongues

The Value and Use of Foreign Language Tracts Among Immigrants

BY AMY BLANCHE GREENE, NEW YORK

Secretary of Bureau of Information of Foreign Language Publication

THE U. S. Census Bureau reports the number of foreign-born in the United States in 1920 to be 13,703,987, of whom approximately one-half either cannot read and speak English, or can be most effectively reached through their own language. If we would communicate to them the ideals inherent in our American life and the principles which guided the life of Jesus Christ we must express them in the medium of their thought. While most foreign speaking sojourners in America are aware of the advantages accruing from a knowledge of English, many of them have no opportunity, or very inadequate facilities for study. Many thousands work under conditions such as to make concentrated mental effort in night school practically impossible. If we wait until they can speak and read English to convey to them the heritage of Christian America they will never know that which every true American should cherish as our most priceless treasure and which can be enhanced in value only as it is shared most widely and completely.

Business houses of every sort use leaflets to circularize their patrons or prospective patrons. Publishers develop carefully the most attractive leaflet literature to catch the interest of him who runs. Radical social organizations are systematically campaigning old and new areas with "flier" leaflets, pamphlets, together with copies of small periodicals published chiefly for free distribution. Religious groups are putting their literature into mail boxes throughout whole cities and largely by volunteer service. If such methods accomplish results in these fields of effort, why should the Protestant Church fail to make use of so powerful and effective a means in propagating the teachings of Jesus Christ who alone can meet the overwhelming needs of the world today?

The need among the English-speaking population for forceful but brief messages on outstanding religious questions is indicated by the appearance within the last few months of the "Why I Believe" series of tracts published by the University of Chicago Press, and written by six theological professors representing three leading seminaries. These deal with the question of God, Jesus, the Bible, the Church, immortality and the giving of justice and carry notice of longer but inexpensive pamphlet discussions of closely related subjects which are engaging the thought of men and women every-

where. This is not only true of the older, more thoughtful group but of the seemingly amusement-mad younger folks as well, and if true of the English-speaking population, who have an unlimited variety of literature at their command, is it not much more true of those who can read only their mother tongue and are limited to poorly edited periodicals, almanacs and perhaps a few books. Since almost a third of the foreign-born in the United States, and as many more of immediate foreign extraction, live in town or country, is it not safe to say that less than one-fourth of the total foreign-born population have access to library facilities of any sort?

The fact of a high degree of illiteracy in some nationality groups is offset by the fact that those who can read will read to others who cannot. This is notably true of Russians. It is also significant that most foreign-speaking persons who have been deprived of opportunities for education in their home-lands are increasingly sensitive to their handicaps in a land where only a few cannot read and write. The Albanians who have come to our shores in recent years have learned to read the Albanian language, which had been denied them in their own land, until 95 per cent of them can now be classed as literate. Such groups as have migrated because of political oppression and dream of new and more democratic governments as a result of the war, are naturally eager to read their native tongues and return as soon as conditions permit. Here is unlimited opportunity for educating and evangelizing them so that they may return as Christian leaders to their native villages and towns.

A careful study of existing tracts in foreign languages reveals the fact that most of them are poorly adapted to present day use. Many have been translated from the English and, therefore, presuppose the moral and religious background of the Anglo-Saxon. Those imported from European lands reflect the pre-war, old country, social, political and religious atmosphere, and are obviously ill-adapted to our more democratic religious life and thought. Positive and constructive material must be created which will avoid controversial questions and lay solid foundations for a Christian faith and life apart from emphasis on sectarian creeds and forms of ritual.

Many foreign-speaking people are either single men or are husbands who have left families at home and have come to the land of plenty to earn money to buy a home or provide better living conditions for both their families and themselves in later years of life. These men are cut off from the restraints of home, in many cases living in dreary barracks or crowded lodging houses. If tracts in their own languages, dealing in a wise way with social evils and vices from the standpoint of health hygiene and morality, could be distributed among them surely much could be done to conserve the high moral standards which most nationality groups have built up

and maintained for centuries, and which tend to be lowered under the influence of American freedom in social relations, particularly those leading to marriage.

The ever-present social and industrial problems of today with the strife and injustice of commercial relationships are very real to thousands of immigrant laborers who know little of the larger aspects of the perplexing intricacies of our modern industrial system. To them a simple statement regarding Jesus' social principles, and making clear the position of the Church regarding social justice in industry and commerce would bring a ray of hope for the future.

If those peoples who have been born and bred in the midst of sharply insistent religious conflicts, in many cases sadly mixed with political oppression, could be given a brief statement of the history and growth of the Christian Church and the common origin of all its branches in the work of Jesus, it certainly would tend to allay something of the bitterness and strife which now prevail. Then, too, there is a large place for tracts covering the life and work of great moral and religious leaders in the respective groups. Brief studies dealing with the facts of their religious history could be made to convey right emphases in creed and life, besides challenging the humblest member of a nationality group to measure up to the standards of his own great leaders. Such a recognition on our part of their contribution to our common religious heritage would tend to increase the bonds of brotherly faith and confidence.

The eager inquiries for literature from varied groups and individuals prove the growing realization of the need. Leaflets can be given to children from foreign-speaking homes who attend church and social settlement classes and clubs. Members of the groups already reached can carry them to their fellows in the factory or mines. Earnest workers in young people's societies and adult Bible classes can distribute them from house to house. Religious and social workers can find manifold opportunities for handing them to individuals in many places.

Ellis Island offers a marvelous field for the distribution of such leaflets. Such literature given to liberty-loving, storm-tossed folk seeking entrance to the "land of promise" would help to steady and stabilize them as well as help them understand the best religious life and thought of their new home. It would lessen the pain of their awakening to real conditions and make them feel that "somebody cares." Hungry hearts in hundreds of mining towns, industrial centers and immigrant groups might be reached with the simple gospel of Jesus Christ, if only we, who call ourselves Christians, face squarely one of the mightiest opportunities for extending the Kingdom of Heaven on earth which has ever been given to a generation of Christians.

Pandita Ramabai and Her Daughter

BY CLEMENTINA BUTLER, PROVIDENCE, RHODE ISLAND
Chairman of the Executive Committee of the American Ramabai Association

* * *

Manoramabai, the only daughter and co-worker of Pandita Ramabai, entered into rest on Sunday morning, July 24. She had been ill for a year and a half, but she went bravely on, always showing a bright happy face, so much so that many could not believe she was so seriously ill.

What Mukti will be without her, no one can tell, for her life there was "sweet incense unto the Lord," and her deep spirituality told on the lives of all who knew her.

Mano was born April 16, 1881. Her father died of cholera when she was only a few months old, and she was her mother's only child. In getting her education, she spent about six years in England and America, in connection with the best schools and teachers. She joined her mother in saving famine girls just after the great famine of 1900. Her life since has been given to training, under her mother's direction, the famine girls and child-widows at Mukti—a service extending over twenty years.

Ramabai needs to be sustained by the prayers of her friends in this crisis with her and her work at Mukti. She is now in the sixty-fourth year of her life, with the infirmities of age and of the heavy burdens which she has carried for many years.

M ISSIONARIES have one ideal and that is to raise up leaders, indigenous to the soil, who shall carry on the work in the place of the foreign missionary. Workers of all denominations have therefore rejoiced particularly in the success of Pandita Ramabai, the gifted widow, who coming out of Hinduism and knowing full well what an awful burden that faith puts on the child widow, thirty-two years ago initiated her task of opening the door of opportunity to those girls who are pitiful indeed in their helplessness and hopelessness.

The school, which, under the name of Sharada Sadan, was opened in the city of Poona for a limited number of young girls exclusively of the high caste child widow class, has grown beyond all expectation of its founder, until it now includes not only the peculiar class for which it was formed but also the deserted wife and orphan children. Ramabai's heart was so greatly touched during the two great famines with the number of helpless children that were in the limited quarters in Poona that she purchased a large tract of land in the village of Kedgaon and opened an establishment large enough for the different classes, not only the Brahman child widow but even the outcaste famine baby left starving at her door.



RAMABAI AND HER DAUGHTER
About thirty years ago

For the last ten years her family has averaged between twelve and fifteen hundred women and girls, whose sole protector and guardian she is, with no Board guaranteeing her any income but merely encouraged by the American Ramabai Association, which acts as a collecting agency. Is there any other woman in the world who has assumed such a burden, trusting only in the Father of all to give her daily bread for these hundreds of helpless ones?

It would be a great work if she had only carried on an educational institution, but in her wisdom she perceived that many would not be able to support themselves as teachers, and that industrial work was absolutely necessary. It has been her ambition also not to change the simple Indian way of life and so even the American and English visitors who go by the hundreds every year to see her institution, are served with the simple meal in native fashion, sitting on the floor (though a fork and spoon are provided as a concession to their foreign helplessness) but in all respects she keeps the life Indian in manner and custom, while making it absolutely Christian in its influence.

She has introduced weaving, farming, printing, dairy work, rug making and other trades giving to every girl some industrial training; for instance, the looms are used by one set of girls in the morning while the others study, and the order is reversed in the afternoon.

Around her institution, which she calls "Mukti" (Salvation), there has grown up a little village of homes inhabited by Christian boys who have married girls from her institution, and they too are befriended by this Greatheart leader.

She has had the aid in her task of not only Indian teachers trained by herself from among her students, but also of five or six English or American women who have gone to her aid, giving their services and accepting her simple mode of life that they might uphold the hands of this leader of Indian womanhood. Above all, however, her reliance was on her daughter, the gifted and devoted Manoramabai who came to America with her when she first made her plea for help for India's child widows, and who after years of study in America went back to India to be her mother's right hand supporter in all activities. Feeling the need of raising the grade of school work, Mano went back and forth to Bombay and took her work for her master's degree in Bombay University. It had been the hope of those who had seen the situation that she would succeed her mother as the head of this great institution, but for some time she had been showing symptoms of heart weakness and in spite of the efforts of Dr. Wanless at the hospital at Miraj, who put his skill and resources at the service of this beloved invalid, her earthly life was ended on July 24. This loss will be lamented not only by those of

us who knew of her devotion and her ability in administering over the schools in Mukti, but to all who pray for India's womanhood to come into leadership in Christian service. Mano combined with her great strength of character, sweetness and devotion rare indeed in any land.

Ramabai's crowning work has been her attempt to translate the Scriptures into the language of the common people about her, the Mahartai-speaking people of the villages whose *patois*, however, is so different from the language of the educated that the ordinary edition of the Bible is incomprehensible to them. As an indication of her thoroughness of method we note that she had one of her students especially trained in Hebrew, another in Greek and another in Latin that she might have the aid of these translators from the original tongues in her great work. One cannot forget the picture—while the beloved daughter relieved her of the details of administration, Ramabai sat on the rug in true Indian fashion on the floor dictating to her student helpers the words of the precious Book. High endeavor! And now the whole burden comes upon her lonely heart since the beautiful service of the daughter has ended on earth. In America, in England, in Australia, in New Zealand, those who have helped to support this work should now by their prayers sustain the heart of this stricken leader, and pray for someone to be raised up to carry on this unique and wonderful work for the upbuilding of the Kingdom in India. Ramabai's brave spirit is held in a feeble body and it is ours to lift in some measure the burden from her hands.*



A LATER PORTRAIT OF MANORAMABAI

*In order that the burden on the heart of our Pandita may not be increased by lack of funds to buy food for her great family who now turn to her again as their sole support, generous contributions should be sent through the Treasurer of the Association, Mrs. E. C. Linn, 1318 Beacon Street, Brookline, Mass.

A Recent Tour in Tibet.

BY SADHU SUNDAR SINGH, SABATHU, SIMLA HILLS, INDIA

STARTING from Sabathu at the beginning of May, I traveled via Simla to Kotgarh, seventy-two miles from Sabathu and one hundred and fifty from the borders of Tibet. At Kotgarh I was joined by Mr. Wright, a gentleman who has some knowledge of the Tibetan language. When we reached Kullu, one hundred and twenty-two miles beyond Simla, the assistant commissioner, Mr. Fairlie, wired to the commissioner for passports to enable us to continue our journey to Tibet via Lahul and Ladakh. As there was some delay we decided to push on without the passports. Wherever we found an opportunity, we preached and distributed Gospel portions, but the population in those regions is sparse, and it is difficult to get at the people during the day, for they leave home for work early in the morning.

In this region there are some hot springs, some of which are good for bathing purposes, but some are at the boiling point all the time. Travelers usually cook their rice by tying it up in a handkerchief and holding it in the boiling water for fifteen minutes. Bread is cooked ready for eating in about twenty minutes. On one occasion a lad fell into one of these springs of boiling water and was dead in a few minutes.

One hundred and fifty-nine miles from Simla there is the dangerous Rotang Pass, 13,400 feet high, over which the traveler goes to Lahul and Tibet. For many months previous to the middle of May the road is closed on account of snow, and every day after 12 o'clock a fierce gale begins to blow and is so strong that it sometimes lifts travelers off their feet and sweeps them over the precipices. Many persons have thus lost their lives here, and numbers of goats and sheep have perished. Accordingly, travelers always seek to get over the pass before noon. The region is known as Hiyas Kund because for many years a saint by the name of Biyas had his abode here, devoting himself to prayer and literary work.

We experienced great difficulties at the Rotang Pass. On the 30th and 31st of May there was a fall of snow and the cold became intense. The day we crossed over it, snow was falling and the cold was so severe that it changed the color of our skin to a blue-black, and after that the skin began to peel off. We managed, however, to keep going, praying as we went, and by God's grace succeeded in getting across. The snow fall in these parts is very heavy, and when it melts there is great danger for those who live there. On one occasion a great avalanche of snow, thousands of tons in weight, came down a

mountain side and buried an entire village so that not a person escaped.

From the Rotang Pass we went via Sissu and Gandhla to Kyelang, situated about two hundred miles from Simla. Here the Moravian missionaries have labored for many years among the Tibetans. There is a Christian community of about fifty, and they arranged a meeting for us. At present there is no European missionary there, but it is hoped that one may soon come.

At Kyelang under a tree (now no longer standing) there used to be sacrificed every year a boy of eight years; but today these human sacrifices have been discontinued. The following story is current to explain why such sacrifices are no longer offered. One year the choice for the sacrifice fell upon a lad of eight, the only son of a widowed mother. The day before the sacrifice the mother, overcome by grief, was wailing in her agony. She was heard by a *lama*, who went to her and said: "Don't weep. I will offer myself in place of your son." When the appointed time had come, the *lama* seated himself under the tree of sacrifice, and then said to the people—"Don't touch me; if the god is a real one, he will himself come and take away my life." Thereupon the people waited and watched a long time, but when nothing at all happened many of them gave up their belief in the god, and from that day the human sacrifice was abolished, and now only goats and sheep are sacrificed there.

From Kyelang it was our intention to go on to Baralacha and Lingti. Mr. Wright, however, became seriously ill, and we were compelled to retrace our steps. He could not stand the high altitudes and cold which did not give me much trouble. Mr. Wright returned to Simla, while I returned to Tibet by another route, in company with a young Tibetan Christian who was a great help in the work. We preached the Gospel in Rukshank, Chuprang and Gyanama and surrounding regions. Through the grace of God we had many opportunities. The *lamas* occasionally opposed us but the people generally listened very attentively. We visited some hermits who did not care to talk but promised to read the Gospel portions. We trust that these seekers after the truth may be brought by the Word of God to the way of righteousness. Amen.

Many dangers are encountered in traveling through Tibet. The roads are not good, and the inhabitants are so few that the traveler may go eighty or a hundred miles without seeing a village. Persons whom the traveler may meet are often wandering bandits who live in tents or inhabit mountain caves. Wild yak and bloodthirsty wolves are also encountered. Under such circumstances many lives have been lost.

One day I had gone on ahead leaving my companion behind, when I suddenly saw a wild yak charging in my direction. As there were

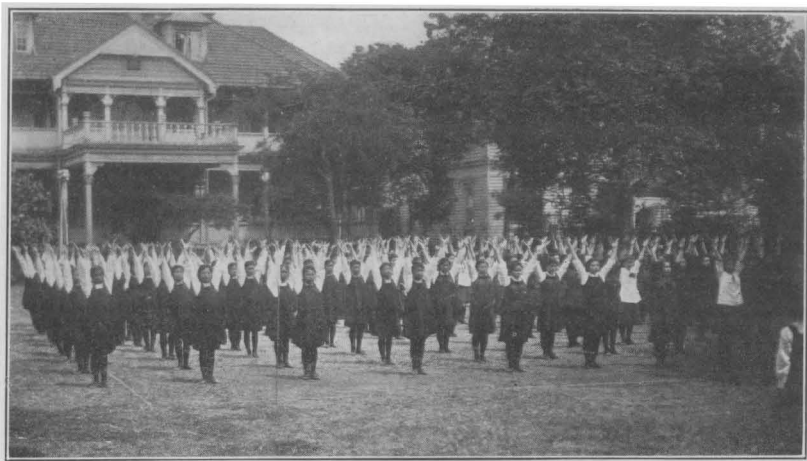
no trees in that wilderness, there seemed to be no escape. I saw a high rock, however, and managed to reach it before the yak was upon me. The enraged animal pawed the ground in his fury and kept going around my rock of refuge. I thanked God for my place of safety and kept on praying. The thought came to me with great comfort that just as on the rock I was safe from the fury of the yak, so in Christ, the Rock of Ages, I am safe from the attacks of Satan.

By this time my companion and some others came in sight, and began shouting at the yak. By throwing stones and wounding it they succeeded in frightening it away, but the noise brought to the spot some bandits who lived in near-by caves, and we were compelled to go with them. We had escaped from wild beasts, but had fallen into the hands of wild men! In all my travels I have had less trouble from wild animals than from wild men. The robbers proceeded to take everything we had, but we were grateful that our lives were spared. On finding a suitable opportunity, I preached the Gospel to them which, through the influence of God's Spirit, so touched their hearts that within an hour they restored to us all our goods. Taking me to be a Christian *lama*, they prepared a special cup of tea for me, flavored with salt and butter. Before eating we praised and thanked God that He had "prepared a table before us in the presence of our enemies," so that "Out of the eater came forth food, and out of the strong came forth sweetness." God thus showed His power in a wonderful way, and strengthened our faith.

We ate the gruel, drank the tea, had prayers and went to sleep. Rising early in the morning, we gave the robbers some further teaching and then continued on our way. On reaching a village we spent some time in preaching and were afterwards talking. We overheard two merchants referring to the death of T. Wangdi whom I had baptized a few years before. As result of his death the little congregation to which he ministered had been broken up and scattered. Although this news brought great sadness to me, still I reflected that God had allowed this to happen and that His will was best. My trust is that He will, in His own time, raise up more true Christians and evangelists who may be used to bring the inhabitants of this dark, Closed Land to the Saviour. I feel sure that the work done in the past and now going on will be made fruitful by God. Amen.

We continued to witness in Western Tibet for some time longer and then returned. Our intention had been to stay at least another month in that region, but from September on for several months the roads leading to India over passes 18,000 feet high are closed on account of snow.

In closing, I wish to thank the friends who have helped me by their prayers. The time is near when we shall see the fruit of our labors and rejoice in the Lord.



JAPANESE GIRLS DRILLING AT WOMAN'S CHRISTIAN COLLEGE, TOKYO

Educating the Women of Asia.

The Story of the Union Christian Colleges for Women of the Orient.

MRS. HENRY W. PEABODY, BEVERLY, MASS.

PERHAPS the most remarkable educational movement in the world at the present time is that among the women of the Far East. Before the war there were three or four experiments in higher education. These were all under denominational direction. It is extremely difficult, however, for any one denomination to provide a body of students, efficient faculty and a suitable site and buildings for a woman's college.

The very difficulties have led the Woman's Boards of Foreign Missions to come together in a cooperative way and contribute to all these needs, thus making it possible to provide adequate, standardized, well-equipped institutions.

We have recently referred to the work of the Union Colleges in the REVIEW. We now bring the plans

*For further details see the booklet on Japan which may be secured from the committee and will give some idea of the great importance of this college to Japan and to the world, as well as to Christian missions in the Empire.

which have matured under the direction of the ten Woman's Foreign Mission Boards interested and which will culminate in an effort to secure the remainder of the amount urgently needed for the first groups of buildings.

THE AREA COVERED

As we glance across to the eastern shore of Asia we shall find these union Christian colleges for women strategically located. One in Tokyo, the great capital of Japan, represents the cooperation of six Boards in the United States and Canada. It seemed best to locate the Union college, which is to be of high grade, in the capital, Tokyo, where we have many girls' schools of preparatory grade, and can draw from all parts of the Empire students anxious to study in the capital.

The president of the college is Dr. Nitobe, an eminent Christian Japanese, formerly professor in the Imperial University. The dean is Miss

Yasui. A great helper in establishing the college has been Dr. A. K. Reischauer, who has devoted himself in a most unusual way to the interests of this institution.

It has been possible to purchase twenty-four acres of land in the most desirable part of Tokyo where the new college is to be built.

Coming down to Peking we find an admirable beginning in Yenching College, of which Dr. Luella Miner is the president. This college began before the war but has recently taken on new life and has become a union college with four Boards cooperating.

write for his need? Already some Yenching girls have done good work as editors and translators, and some are even now writing widely read articles in the daily press. Peking University is keenly alive to the importance of equipping its students for such work, and is planning largely for its Department of Journalism for both men and women.

When the West introduced herself forcibly and not wholly graciously to the older, more conservative Far East, is it strange that intricate social and economic problems have resulted from the interaction of the two civilizations? With the founding of the Republic, even secluded women scented the tang of liberty in the air and craved a new freedom, a freedom always fraught with danger to unaccustomed feet. Sometimes students in government schools try to ex-



YEN CHING COLLEGE STUDENTS SERVING BREAKFAST TO FAMINE REFUGES

This is the first known instance of such practical social service managed and supported wholly by Chinese women

It is affiliated with the University of Peking and has acquired a beautiful piece of land in connection with the University grounds where it will erect its buildings.

We quote from the booklet on Yenching College written by Mrs. Frame, formerly acting president of the college:

Old China contentedly read the classics through its huge horn spectacles for some three thousand years, but those much-expounded volumes do not satisfy Young China. Any day he may be seen hunting over the book-stalls for books on modern science, history, philosophy,—he is hungry for them all. Who but college-trained scholars and authors can investigate and

press their new sense of liberty in hybrid ways that bring disaster. The hundreds of students returning each year from study and social contacts in Europe and America have added their element of unrest; and many wise ones prophesy only evil of many departures from the old folk-ways. Yet underneath the various seething elements, lasting foundations are being laid by the Christian Church in China.

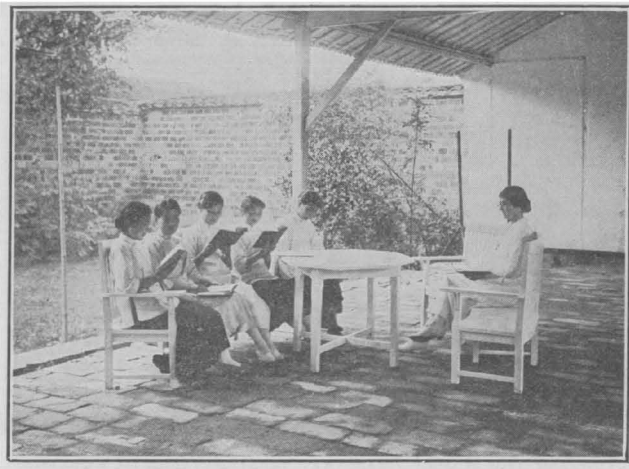
Yenching is glad at heart for all that her graduates are doing in administration, in education, medicine, literature, as religious workers, social workers, lecturers, in social reform, as home missionary pioneers in distant, lonely fields, as Y. W. C. A. secretaries. In a hundred ways their patient endeavor is helping their sisters to meet the new social complexities and changes with dignity and intelligence. But none the less constructive is their work as home-makers

and mothers. Comrades of their husbands, everywhere they work together, quietly weaving a strong fabric of community life out of the patriarchal family life of the past and the democracy of the present. To leaven the new social order is surely the greatest work of Christian education. All the direct or indirect training Yenching can give her students, whether by courses in Education, Sociology or Home Economics, in society or in class organizations, by debates and plays and pageants, by athletics and music and social service, to develop a spirit of initiative, poise and considerate cooperation, counts in this.

Leaders in constructive patriotism, in Christian social service, in education, liter-

had received their training. Girls with a high purpose and gifts like theirs deserve the best that Christian education can give, and China herself is too distracted just now to understand wholly their immediate need.

The greatest gift to China today is not money, although she needs money, nor political advice, though she needs that sorely; it is the Christian training of her young men and women. In this college in the capital of old China we are laying the foundation of the new China,—a vast country, with 400,000,000 people. Shall we



AN OPEN AIR CLASS ROOM OF GINLING COLLEGE, CHINA

ature, journalism, in molding the new social order,—these, then, are the answer that Yenching tries to give to the clamoring needs of China, the part she tries to play in preparing the alert young womanhood of North China to do its share with vision and distinction. With such a splendid task before her in these heartening days of increasing international friendship and understanding, Yenching is sure that her friends everywhere will see to it that the college is no longer hampered by the constant struggle, such as she has endured in past years, with cramped, deficient laboratories, a microscopic library and severe limitations in equipment, money and space. Nor is it fair to the good name of Christian higher education that Yenching stand forth, thus handicapped, as its representative before the Chinese public. President Pendleton of Wellesley, on a recent visit, wondered at the fine type of Yenching graduates whom she met, after she had seen the insufficient college equipment with which they

grudge her this help in beginning her mighty task?

Is it unreasonable that several days journey from Peking we should establish another woman's college in Nanking? This college is one of our war babies. It opened its doors in 1915 in the old home of Li Hung Chang. It looks like a charming building in a photograph, but in reality it is utterly unfit for the purpose for which it has been used for six years. Without any heating system the old walls are wet and cold. Not only the girls, but the American college women who have gone out there to give their lives to build up this college, have suffered cruelly in their health from the unsanitary con-

ditions. Ginling College, as it is called, (the old classical name of Nanking), has also acquired land, buying up a great graveyard which is to be used for the site of a woman's Christian college. Already we have part of the money for the first buildings. It is a most urgent need that we secure the funds immediately to complete these buildings, as the college cannot remain where it is and we are not able to move it until we can have dormitories and class rooms at least on the new site.

Ginling has already made a good record. The many preparatory schools in East and Central China are

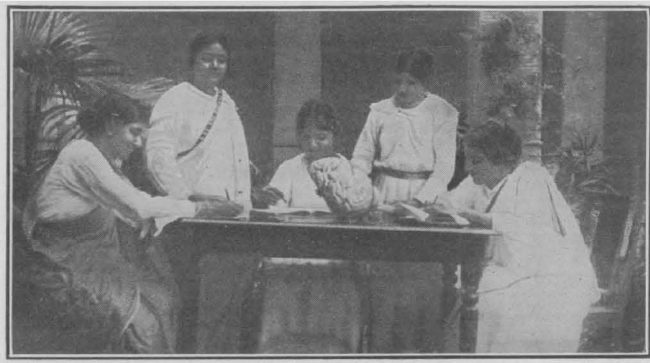
footsteps. The college has become a union institution and will provide the Woman's Christian College for the north of India. It is affiliated with the Allahabad University which guarantees its standards.

We quote from the booklet on Lucknow College the following record of what the college (the Lal Bagh) can show as a result of its work—

The first Arya Samaj B. A. graduate.

The F. Sc. graduate who became the second woman with the B. Sc. degree in India.

The F. Sc. graduate who later graduated at the foremost Medical college in North India as the first Mohammedan woman doctor in India and probably in the world.



STUDYING THE HUMAN BRAIN AT ISABELLA THOBURN COLLEGE, INDIA

sending up their girls who will go back with their college degrees and their thorough training to build up the Missions from which they came. They will also take important positions as educators, writers, doctors, reformers, teachers in the new educational system of China.

Next we come into India, where we find Lucknow, the first college for women in the East. It was only a little girls' school fifty years ago when Isabella Thoburn went out under the Methodist Episcopal Church. Under her direction the little school grew into a woman's college. One of the first graduates became its acting president, the famous Lilavati Singh. There will be others to follow in her

The first woman B. A. and the first Normal School graduate from Rajputana.

The first woman to receive her M. A. in North India.

The first Mohammedan woman to take her F. A. examination from the Central Provinces.

Probably the first F. A. student to take her examination in pardah.

The first Teachers Conference (held annually) in India.

The first woman's College to offer the F. Sc. course.

The first Kindergarten in India.

The first college in India with full staff of women and residence accommodation.

The first college to have on its staff an Indian lady.

The first woman (Lilavati Singh) from the Orient to serve on a world's Committee.

The first woman dentist.

The first woman agriculturist.

The first woman in India to be in charge of a Boys' High School.

A Lal Bagh graduate organized the Home Missionary Society which has developed into an agency of great service to the neglected Anglo-Indian community scattered throughout India.

The Lal Bagh student who took an agricultural course in America is now helping convert wastes of the Himalaya regions into fruitful valleys.

A week's journey from Lucknow, over the plains and along the rivers of India, brings us to Madras, the great capital city of Madras Presidency, with a half million people of varying speech and religions. There are Hindus, Mohammedans, Bud-

It is an international experiment in which Great Britain, the United States and Canada are bound together and twelve Boards unite in its maintenance, six in Great Britain, five in the United States and one in Canada. The Board of Governors meets in three sections, one in the city of Madras, one in London, England, and one in New York City. The faculty is equally divided between American and English women.*

Already the college has distinguished itself, taking in 1920 the only two first honors given in science by



MADRAS CHRISTIAN COLLEGE STUDENTS TEACHING CHILDREN

dhist and Christians. Telugu, Tamil, Hindustani and English are spoken freely. In this polyglot city in 1915 the Women's Union Christian College for South India was opened. It was in the year of war and there were questions as to whether there would be students, whether a location could be found, whether there would be funds to maintain it. God has wonderfully blessed it in giving it, first of all, a very remarkable woman as president, Miss Eleanor MacDougall, a member of the faculty of London University, who laid down an important and honorable position to try this experiment for the women of India.

Madras University, which covers all the many colleges for men in the Presidency. This year the gold medal in Economics and the gold medal for advanced English, have gone to this new Woman's College in Madras. They have never lacked for students from the day the college opened in July, 1915. The old Mohammedan harem, where it began its life, was over-crowded; then came the new building with its wonderful story, then the dormitory which was provided by British and American

*The story is told in the little booklet, Madras Christian College, and is almost a miracle story. It will result in miracles for the oppressed and depressed women of India.

women, collegiate alumnae in America taking a large share. Now it needs a science building, a chapel, a teachers' college department and various other buildings.

Vellore Medical Missionary school is located about four hours south of Madras on the railway. Here Dr. Ida Scudder, backed by the earnest efforts of all medical missionaries, men and women of South India, started on a great venture in August, 1918. There are many millions of women and there are so few doctors—not one to a million. With child marriage and child motherhood we can easily imagine the frightful conditions. This effort to train Indian Christian women in medical work, sending them out as doctors to their own women, is one of the most important events of this century. There is no lack of students. One hundred and fifty were turned away last year as there was no buildings in which they could live, no class rooms adequate. Through the Christmas appeal last year the first buildings were begun. Now it remains for us to complete them.*

There is good free literature on the subject of these Union colleges, and there is on foot a plan of campaign by all the cooperating Boards which includes the Baptist, Christian Woman's Board, Congregationalist, Canadian Methodist, Canadian Presbyterian, Lutheran, Methodist Episcopal, Presbyterian, Reformed Church in America, Methodist Episcopal South. This does not rule other Boards out from taking part, since these are practically the only higher institutions in those territories and in them are being educated young women sent from schools under these other Boards who have not yet entered into active cooperation. Therefore it seems entirely just that a gen-

eral appeal should be made to all Christian men and women for this great educational enterprise.

When the Joint Committee, which is composed of members of the seven College Boards, with a strong advisory group, considered the needs and put them all together they amounted to \$3,000,000 for land, buildings and equipment. This is to be divided among seven institutions practically without buildings and equipment. Two of these are medical schools and require expensive hospitals if they are to do efficient work.

An appeal was made to the trustees of the Laura Spellman Rockefeller Memorial Fund. After a thorough investigation the trustees voted in February, 1921, to grant approximately a million dollars if the Joint Committee could secure two million dollars. An effort had been made in November and December, 1920, and a really remarkable return came. Through the International Christmas Gift, \$217,000 was raised in small amounts. The Boards and friends contributed \$300,000, and the Rockefeller Memorial trustees \$250,000. Already \$750,000 has been sent to the field and building has begun. Shall the work be halted?

Our task now is to secure one million three hundred thousand dollars in order that we may receive the \$700,000 still to come from the Laura Spellman Rockefeller Memorial Fund. Last year the campaign was handicapped by the famine in Europe and later by the call for help in China. It was not easy to secure even small amounts with these other pressing needs which appeal to all and especially to the Christian Church. This year also we foresee many calls. We believe, however, that this might well be put first by those who are seeking the permanent well-being of the world and the coming of the Kingdom of our Lord, Jesus Christ. The Boards are uniting and are providing literature preparatory to a campaign beginning about November first and continuing through February or March.

There will be in approximately one hundred large centers in the country what is known as College Day. Plans and programs are provided for the luncheon, the tea for Collegiate Alumnae in the afternoon, and a mass meeting with the pageant in the evening. There will be speakers of national reputation who will give their services during this campaign, including Mrs. W. F. McDowell, Mrs. Helen Barrett Montgomery, Miss Margaret Hodge, Miss Margaret Slattery, Mrs. E. C. Cronk, Mrs.

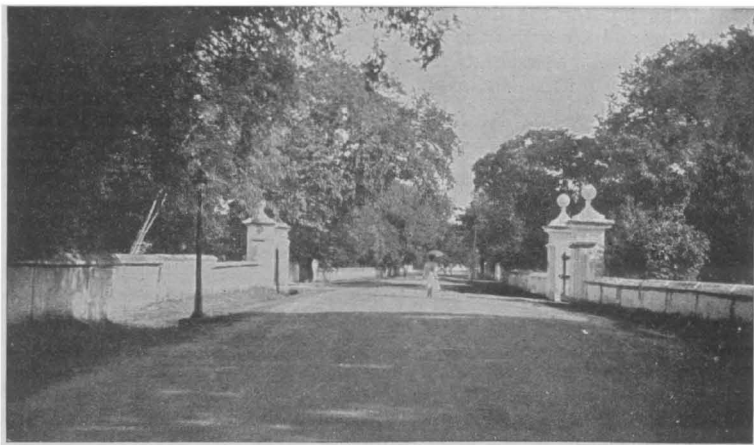
*Mrs. Caroline Atwater Mason has written an admirable booklet on Vellore in a series which the Joint Committee is publishing. There are seven of these illustrated booklets. They are sold by Boards at cost (five cents each). They are given away to any key women who will endeavor to secure gifts for these colleges.

Alice Brown Frame, Mrs. DeWitt Knox, Mrs. Nicholson, and many others.

A central office has been established in Boston and a branch office will be established in Chicago. Mrs. Henry W. Peabody is chairman of the Building Fund Committee. Miss Hilda L. Olson is assistant treasurer. They are located at 300 Ford Building, Boston, Mass. All inquiries, orders and checks may be sent to this office. Where desired friends may send checks or pledges to the treasurer of their own Woman's Foreign Mission Society who is in close touch with the treasurer of the Joint Committee and will make adjustment, giving credit to their own denominational work. Miss Olson will also credit to all denominationally who desire, seeing that the funds

work in the colleges in cooperation with the Student department of the Y. W. C. A. College Councilors can reach this Committee through Mrs. D. J. Fleming, the chairman, Englewood, N. J., and the college secretaries. One of the most encouraging and hopeful developments has been the warm cooperation of the American Association of University women, formerly the Association of Collegiate Alumnae.

The plans are well under way and are calculated to reach all groups, church, community, college, club and individuals. We realize, however, that it is not an easy time to ask for money. We know that many who would gladly give find it impossible to do so. We therefore enter upon this effort with a feeling of utter dependence on God in



ENTRANCE TO THE UNION MISSIONARY MEDICAL SCHOOL, VELLORE

pass through the regular denominational channels. An office will also be set up in Chicago with Miss Ida Green in charge.

LIGHTING CHRISTMAS CANDLES

A simple pageant has been prepared and can be given by groups of young women with good effect. It has been most successful in securing pledges and gifts, where it has been used. There is also an attractive stereopticon lecture in preparation and this can be secured from headquarters in San Francisco, Chicago and Boston. Mrs. Paul Raymond, of San Francisco, is in charge of the work on the coast. There are State Committees now in progress of organization, including both denominational representatives and outstanding state leaders. The Federation of Foreign Mission Boards is keenly interested in the movement. The chairman, Mrs. Boyd, is an advisory member of the committee. The Student Committee of the Federation takes charge of the

Whose name this work must be done. We believe that these colleges have been founded on prayer. They are the very cap stone of the work the Woman's Foreign Mission Societies have done for fifty years. To leave them now to fail, or to hand them over to other hands less Christian would be a disaster. We have the opportunity to train scores, hundreds, thousands of Oriental women to be the leaders of the great hosts of women who still wait for deliverance, who can never be redeemed from the awful oppression and suffering until they are redeemed through the Saviour of the world.*

LITERATURE

A series of seven 20-page illustrated booklets one on each college.

Pledges singly and in packs of ten for those who will give service.

Illustrated Circular for general use.

Suggestions for state and local committees.

The Pageant—"Lighting the Candles."

The Student Appeal.

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BEST METHODS

EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

CHRISTMAS IS COMING!

The shop windows are preparing to proclaim its approach. The children are talking about it. Already mysterious confidences are being whispered. There are those who hail its approach with joy, and also those who face with dread the overcrowded days, that seem to have become a requirement in the lives of some people to manufacture Christmas joy for the lives of other people. Let us even now go to Bethlehem and see again the thing which is come to pass. Let us hear again the angel's message of the first Christmas. Let us learn how to keep the King's birthday aright.

Christmas time is a time
For praising God—"Glory to God in the highest."
A time for brotherliness and good will—"Peace
on earth, good will to men."
A time for joyousness—"Behold I bring you good
tidings of great joy."
A time of missionary meaning and message—"Which
shall be to all the people."

Would that at this Christmas time the Church of Jesus Christ might catch the full missionary meaning and message of Christmas, and instead of waiting to receive, rise up to give the Christmas message to "all the people."

Let churches and Sunday-schools and Young People's Societies, and Brotherhoods and Women's Societies and schools and colleges, fix their eyes, not on themselves at Christmas, but on those who yet wait the announcement of the good tidings of great joy.

THE MISSIONARY MEANING AND MESSAGE OF CHRISTMAS

A Christmas Tree for All Nations

WE have had many impersonations of all the children of the world gathering around a great Christmas tree. On last Christmas visitors at Ellis Island really saw children of all nations, not impersonated but real, circling the two Christmas trees that reached from the floor almost to the ceiling of the great hall. The room was gay with American flags and Christmas greens. Only the galleries were reserved for visitors from America. Every seat on the main floor of the hall was needed for the newcomers from many

nations. When the doors of the detention rooms were opened, they poured into the hall in a seemingly endless stream, gaily colored here, somber there. Every eye eagerly sought the Christmas trees. There were handkerchiefs pulled out here and there and one could read unwritten stories of hope deferred and longing to spend Christmas with loved ones instead of in detention quarters, but soon the applause became unanimous as Commissioner Wallis welcomed all nations to America "in the name of the Christ Child whose birthday we celebrate."

Such a roll call as followed! Not a roll call of individuals but of nations — Italiano! Checho Slav! Grecco, Jugo Slav! Yiddish and many more. The hands went up as nationalities were called and there was round after round of applause for "good attendance." In fact, applause seemed to be the one possible method of self expression. The speakers must have been conscious of a certain waning in their gratification in the enthusiasm which greeted their words when, instead of the ex-

the gifts were distributed. Four thousand men, women and children formed in line and went up to the tables single file to receive their gifts. Costumes varied, languages were different but a child's smile is the same the wide world round and if the boys and girls who prepared the gifts could have seen the faces of the boys and girls who received them, they would have been content. There were dolls — five hundred of them; toys of every description; clothing, hair ribbons;



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THE CHRISTMAS TREE FOR ALL THE NATIONS

Three thousand, nine hundred and ninety others were ahead of the last person in the receiving line for Christmas gifts at Ellis Island last Christmas eve. The picture shows Commissioner Wallis placing a doll in the eager hands of one of the smaller newcomers to America who spent Christmas in detention. Mrs. D. E. Waid, Chairman of the Christmas Committee for Ellis Island, stands by the large basket filled with dolls, rattles and toys for the tiniest tots. On the tables are stacks of candy, fruit and other gifts.

pected stillness following the prayer, there came the most rapturous burst of applause. It was evident the audience didn't understand the words of anything that was being said except as it was translated into the language of the various groups, but it was equally evident that they understood the spirit of all that was being said and done, and wanted to express their appreciation.

After the program was finished,

handkerchiefs; mittens; fancy bags and various other gifts, and bags of candy and fruit, which had been sent by the missionary societies and Sunday-schools.

The Bible gives special instructions for kindness to "the stranger within our gates." It was good to be at Ellis Island on Christmas eve and see how thoughtful hearts had gone beyond the Biblical injunction and given a thought to those who

were just outside our gates hoping to come in.

The spirit of the workers who made Christmas a day of joy for the many nations at Ellis Island, should find place in every city and town where there are lonely hearts of those who are away from home. An earnest search will reveal undreamed of opportunities even in small places.

CHRISTMAS IN PICTURES

ONE of the most beautiful Christmas programs for Sunday-schools given in 1920 was prepared by the Fifth Avenue Baptist Church, New York, under the direction of Mrs. Herbert L. Hill.

The chief feature of the program was a series of Christmas tableaux. A frame 7x8 feet was made of six-inch boards, gilded and fastened to front of platform. Draperies covered remainder of front stage. Draw curtains were placed inside frame, and lights, inside frame above and at sides, with a spot light high at left. Dull blue netting stretched over opening in frame gave an atmospheric effect to the pictures. A reversible drop or screen was placed about six feet back of the curtain. For outdoor scenes the dull cobalt blue side was used. For indoor scenes the other side covered with oatmeal wall paper was turned. For out-door scenes very small and medium sized Christmas trees were used with loose branches laid on floor at angle of screen and floor.

The program presented in three phases the story of the coming of the Saviour to earth:

First—The Prophecy.

Second—The Fulfilment.

Third—The Result.

FIRST PICTURE: THE PROPHETS

Three men posed as in Sargent's Frieze, with Isaiah in center, draped, one in white with cowl over head, one in crimson velour, the other in tan. The curtains were drawn open—held—closed, as the following Messianic prophecies were read:

"How beautiful upon the mountains are the feet of him that bringeth good tidings; that saith unto Zion, thy God reigneth.

"Break forth into joy, sing together ye waste places, for the Lord hath comforted his people."

"The people that walked in darkness have seen a great light."

"They that dwell in the land of the shades of death, on them hath the light shined."

"Comfort ye, comfort ye my people, saith your God."

"And the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it."

"O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

"Behold the Lord Jehovah will come as a mighty one, and his arm will rule for him; Behold, his reward is with him, and his recompense before him."

"He will feed his flock like a shepherd, he will gather the lambs in his arm, and carry them in his bosom and will gently lead those that have their young."

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

"But thou Bethlehem Ephratah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be the ruler in Israel."

The hymn "Thou didst leave thy throne and thy kingly crown," was sung.

SECOND PICTURE: THE FULFILMENT— SHEPHERDS OF THE PLAINS

The picture showed four boys costumed as shepherds. They held an attitude of awe and reverence while

light increased and diminished. Scripture reading of Luke 2:8-13 was given:

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shown around them; and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,"

"Gloria" (sung by choir).

Scripture reading of Luke 2:14-16.

"Glory to God in the highest, and on earth peace among men in whom he is well pleased. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us.' And they came with haste, and found Mary and Joseph, and the babe lying in the manger."

"Oh Come all ye faithful" (sung by school).

THIRD PICTURE: SHEPHERDS AT THE DOOR OF STABLE, KNEELING

The stable was represented by an opening suggesting an open door made by a few boards with a slanting roof covered with straw. The spot light within, shining on the kneeling shepherds, suggested the presence of the Madonna and child.

"Though poor be the Chamber," (sung by choir).

"It came upon the midnight clear" (sung by school).

FOURTH PICTURE: WISE MEN ON FOOT POINTING TO LIGHT, FROM STAB

Costumes were copied from well known painting, with head dresses made of scarfs wound into turbans, and draperies of richly colored portieres and hangings.

"We Three Kings," (sung by choir).

"Brightest and Best," (sung by school).

FIFTH PICTURE: RESULTS

(Portrayed in three scenes.)

First Scene: HOSPITAL AT NELLORE, India. Doctors and nurses ready for an operation. Receipt of case of instruments, the gift of the Fifth Avenue Sunday-school shown.

Second Scene: BOYS SCHOOL AT VANGA, AFRICA. Outdoor school, six boys shown sitting on ground with missionary reading the Bible.

Third Scene: KINDERGARTEN AT TOKYO. Row of kindergarten children dressed in Japanese kimonos seated in chairs. Teacher in Japanese costume.

BUILDING A CHRISTMAS VILLAGE AT NATIONAL CATHEDRAL SCHOOL

It was only a tiny village and the buildings numbered but four. So far as the eye could see the construction material was cardboard, but when the village was sacked, silver and gold, love and sacrifice were found in the building materials. Hearts and lives were revealed builded into the little white village on the table.

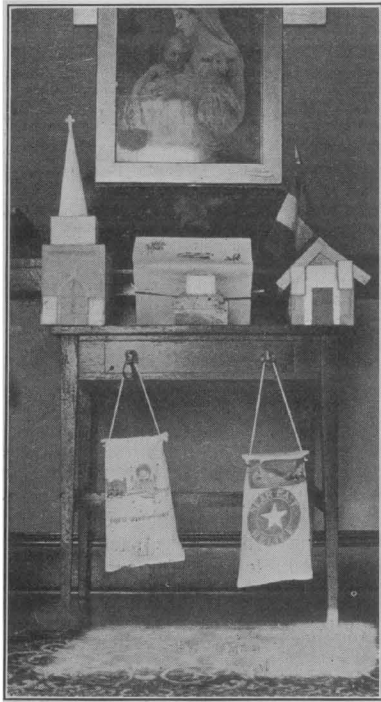
Last Christmas the students of the National Cathedral School at Washington decided that instead of giving presents to each other and the faculty, they would make white gifts to the King. The special causes agreed on were:

A Mission church in China,
A School for French Orphans,
The Union Christian Colleges of the Orient,
And the starving children of the Near East.

This part of the program was followed by the "Birds Christmas Carol" with nine pictures illustrating the spirit of Christmas as expressed by one little girl. Careful attention was given to arranging the tableaux with artistic color combinations.

The invisible choir added much to the effect of the pictures.

A small table was prepared on which to build a Christmas village. Above it hung a beautiful picture of the Christ child in his mother's arms. A small Christmas tree stood underneath and Christmas greens decorated the room. Paste-board models of a church and a school were made. The model of Ginling Col-



CHRISTMAS VILLAGE IN A CATHEDRAL SCHOOL

lege furnished by the Committee on Union Christian colleges was placed beside them, and two packing bags for the children of the Near East were suspended from the knobs of the table. In the center stood a box of pure white, labelled "White Gifts for the King." Into the slots in the cardboard buildings the students and faculty dropped their gifts for the various causes, during several weeks preceding Christmas. Into the white

box they put slips of paper for what they termed their "Spirit Gifts." Written on these slips were the few words in which they sought to express the purposes of their hearts as they brought their gifts for the Christ Child.

Instead of classes hurrying around with subscription papers to get presents for the various members of the faculty, the gifts went into the Christmas village. Instead of students going on frantic shopping expeditions in overcrowded stores, to buy useless trinkets they could not afford for friends who did not need them, they stood at various times before the little white Christmas village and in thought walked out and in the streets of the world's need and made their gifts to relieve it.

There was no lack of Christmas joy in the National Cathedral school. As I heard the joyous advent hymns in the chapel; as I saw the radiant faces of the girls when they told me of their Christmas plans; as I noted the absence of the tense "Christmas expression," which elsewhere had told its story of weary shopping, of overdrawn accounts, of the binding necessity for giving presents because presents were to be received in exchange; as I stood there before that little white village, I realized I had come to a place where there was room for the Christ at Christmas.

The President of the missionary society wrote after Christmas: "I had the pleasure of helping to make some of the buildings and of putting the village all safely away in the office at night and setting it up each morning. One of the happiest moments of many happy days at school was when the village was sacked and we found treasures within that surpassed even our greatest hopes."

MISSIONARY MESSAGES IN CHRISTMAS HYMNS

Unquestionably there is a call for some of our great hymn writers to

express more clearly the missionary message of Christmas.

As a rule the adaptation of hymns does not improve them, and much violence has been done to the grand old hymns of the Church by the attempts to make revisions that are far below the standard of the original hymns. Without any changes in the hymns as written, two effective missionary additions to the singing of two well-known Christmas hymns may be made.

"ANGELS FROM THE REALMS OF GLORY." After the choir has sung the first verse, have hidden angel choir sing to same tune:

*"True we came from realms of glory
Brought the tidings to the earth
But we cannot tell the story
Of the Saviour's lowly birth.
Only men may tell the story
Tell the story of the King.

"Nations to their false Gods bending
Waiting long in doubt and fear
All must know of love unending,
Of the Christ to men come near.
Only men may tell the story
Tell the story of the King."

"AWAY IN A MANGER." After this hymn is sung by a group of children in white, have another group, costumed to represent the children of non-Christian lands sing:

Away in the darkness
No light for our way;
We children are waiting
The glad Christmas day.
We need the Lord Jesus,
Oh send out the word
Until by all people
The story is heard.

*From the pageant "The Search for the Light" copyrighted by Women's Missionary Society of the United Lutheran Church in America. Used by permission.

WORKABLE PLANS OF PRACTICAL WORKERS

A CHRISTMAS MANGER IN THE SUNDAY-SCHOOL. — Our Christmas program is always held the Sunday before Christmas, and the beautiful manger service has become an established feature. In the center of the largest assembly room, before the platform, a manger of wood and straw is constructed. (A large packing box to the sides of which are tacked

bunches of straw answers the purpose nicely.) Christmas trees and greens are banked on either side.

To this on Christmas Sunday the children bring their gifts of love—toys for the Home Missions, books for the poor, money for the cause designated by the Mission Board, etc. The beautiful old hymns and carols are softly played or sung as the members of the whole school march up to deposit their gifts for the Christ Child's children.

CHRISTMAS GIFTS FOR THE MISSIONARY ON THE FIELD.—Gather interesting and well known flowers and autumn leaves. Press carefully. Mount and bind sheets together in an attractive way. This little booklet bringing its message from home will mean much to one who has long been absent from familiar fields and woods.

Soon after reaching home from Northfield this summer, one girl started in on her Christmas gift for her "special" missionary. She copied special messages from her copious notes, made quotations from the many addresses, mounted snap shots of Northfield views, leaders, missionaries, etc., writing under each an appropriate bit of description. All of these were bound together in booklet form and now are on their way to gladden the heart of one who loves that sacred spot among the Connecticut hills.

THE GIFT THAT ONE GIRL MADE.—She wanted so much to make a special Christmas gift to missions—but she had so little to give. And then came the idea. She detested being a "book-agent,"—but it was for her beloved missions!

She started out one afternoon with a bag full of books and magazines. They were very interesting books and magazines,—the new mission study books, the woman's missionary magazine of her denomination and one or two interdenominational magazines. Then there were painting books and paper dolls, etc., which she had collected at the literature tables at the

missionary conference for the children.

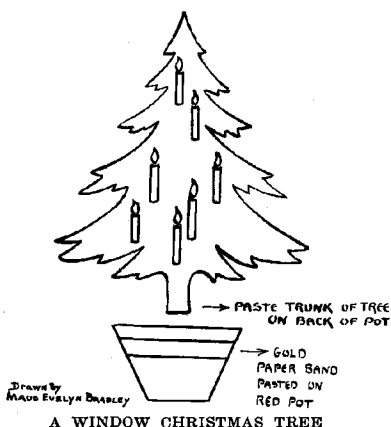
Home after home in the church parish was visited and orders taken.

True, there was no profit in a financial way, but that is just where her gift came in. It was the gift of sending the knowledge of missions and interest in missions into many homes which otherwise would never have received the world wide vision.

CHRISTMAS DECORATION SUGGESTIONS

CHRISTMAS TREES FOR LAMP SHADES OR WINDOW DECORATIONS.—A beautiful effect may be obtained by having the light either of windows or electric lights shine through cut out candles on paper Christmas trees, made by accompanying pattern. The foundation of the tree should be dark green mat stock or cardboard. Cut out outline of candle and flame with sharp knife. Paste over the candle Denison's red crepe paper No. 81, and over the flame yellow crepe paper No. 63. Make the pot of red mat stock and paste two bands of gold picture binding across the pot. Brace the tree by pasting No. 15 wires with strips of black gummed tape.

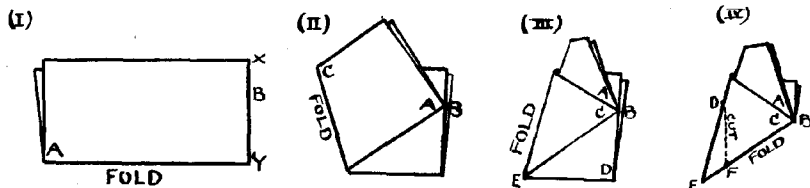
If electric lights are not available, a row of these trees may be placed across the front of Sunday-school room or church with a lamp or a candle behind each.



HOW TO MAKE A CHRISTMAS STAR.

—The Christmas stars seen in many churches do triple violence to art, astronomy and religion. It is not difficult to make a star with even, regular points and lines that do not wobble. The accompanying directions and drawings are furnished by Miss Maude Evelyn Bradley. Stars may be cut any size desired and used in many ways. A large star outlined with electric lights may be suspended over Christmas tree. Care should be taken to cover the star outline entirely with paper through which a silvery light effect is given without disclosing the bulbs and the mechanism of the star. A very simply made star gives a good effect. Take an ordinary pasteboard box. Cut out star pattern; cover with very light yellow crepe paper; place electric light inside box. The box may be suspended over Christmas tree or wherever desired and at the proper time in the service, the light turned on so the star glows while the other lights are turned off.

An effective Christmas star program may be given by a Sunday-school or children's or young people's missionary society. The invitations may be printed on red, yellow or white cardboard or heavy paper cut out in star design. Sprigs of holly may be pasted or painted on the star. A star poster may announce the meeting. The central feature of the decorations should be a very large star made of red or yellow cardboard. In the center paste one of the Christmas pictures, "Holy Night," "Annunciation to Shepherds," "The Nativity" or "Magi and the Star." In each of the five points print names of some mission fields, and paste pictures showing work being done there. Make the singing of Christmas carols one of the features of the program. Have both an Old and a New Testament Bible reading. Let the members of the school or society have part in arranging program by searching for verses of prophecy referring to the Star.



How to Make a Christmas Star

- (1) Cut a square of paper.
- (2) Fold lower half up on to upper and crease—(see I).
- (3) Fold A to B and crease—(see II). Mark B one-third down on line X-Y.
- (4) Fold corner C forward to A and crease—(see III).
- (5) Fold corner D backward on line B-E and crease—(see IV).
- (6) Measure about one-third upon line E-B and mark F—(see IV).
- (7) Cut from F to D; open, using E for the center of the star.

Care must be taken to hold paper in one position while folding.

Directions and drawings by Maude Evelyn Bradley.

These may be printed on scrolls and read by members representing prophets. For the New Testament lesson, let a class or a group recite in concert Luke 2: 8-17 and another class or group follow immediately by reciting Matthew 2: 1-10. These Bible lessons may be recited by two individuals instead of groups if preferred.

One of the chief features of the program should be "The Five Points of Our Christmas Star." Begin it with a three minute talk by some missionary leader, who points to the Christmas picture in center of star and tells what the coming of Jesus meant to all the world, emphasizing the fact that the angels' message when the first Christmas star shone, declared that the "good tidings of great joy" should be "to all the people." Give a few facts about those who have not yet heard and make clear that the greatest of all Christmas opportunities is the giving of the Christmas message to all those for whom it was meant and who yet wait in darkness for the light of the Christmas star.

The leader calls in turn for the five points of the Christmas star. Five boys or girls previously appointed and trained come forward and present the work being done, the need and the call of the mission fields, introducing their statement by "My point of the Christmas star goes to China,"

etc. All the mission fields should be grouped under the five points. The leader should interest the boys and girls in getting information about the points assigned to them and should shape the statements. While the boys and girls representing the points of the Christmas star remain standing round the star, have a group of the youngest children go forward and sing Luther's Cradle Hymn, "Away in a Manger." As they finish, have another group of children dressed in costumes of non-Christian lands go forward and sing to same tune the words given on page 877.

The offering for missions may be gathered by the children of non-Christian lands. The prayer should be that those who have seen the light of the Christmas star may carry its light into all the world, and the entire congregation should join in singing "Publish Glad Tidings" or "Jesus Shall Reign."

As soon as Christmas 1921, its past send an account of the plans and methods that were successfully used in your church to the editor of the BEST METHODS Department so that other churches may have the benefit of them for Christmas 1922.

HERE AND THERE METHODS

Suggestions of successful plans from workers in various churches

A North Carolina woman has found opportunity in necessity. In order opportunity in necessity. She organized a mission band which meets

while the parents are at Sunday school and has an interesting and interested group of children whose ages range from two to thirteen every Sunday afternoon.

An Illinois Sunday-school recently had a "Tract Sunday." A committee carefully selected a missionary leaflet for each member of the school. There were many stories for the little folks and some story leaflets, some fact leaflets and various other types for the older grades. Every member of the school went home with a leaflet to be read on Sunday afternoon. The bill was paid by the Sunday-school.

A woman who is widely known as a friend of students and who lives in a college town tries to arrange to have the students invited to some Christian home for that "first awful, homesick Sunday."

She says: "Missionary women who have comfortable homes do not realize what an asset is theirs. They may not be able to make speeches and conduct conventions but they can invite a student to have a cup of tea and a bit of home and talk over life problems and opportunities with results that may be more far reaching than those secured in a convention. The students here have 'sack suppers' and they need some one who has a home to which they are welcome to bring their sacks and where they can put all the sandwiches in a pile and the fruit in another pile while the hostess furnishes cocoa or coffee or a salad or something else that's 'homey.' The someone who furnishes that home will not likely have any trouble in lining up the students when mission study days come. I think God places people in college towns. I wanted to be a missionary and became a Student Volunteer, but in the providence of God my field is a college town instead of India. There is a wonderful opportunity there for enlisting students for missionary interest and service."

A Virginia Sunday-school recently added to its wall program in an impressive way. On the Sunday following the sailing of an exceptionally gifted young man, who was a member of the school, as a missionary to Africa, the boys and girls missionary organization of the Church presented his picture to the Sunday-school. Twenty-five of the children sang "Speed Away on Your Mission of Light" while the picture was being hung.

As soon as his picture was in place, the Junior Club composed of boys and girls fourteen to eighteen presented the school with an empty frame, inside of which was painted the words

**"For our next missionary.
Who will it be?"**

As this frame was hung opposite the one containing the picture of the missionary, the hymn "Send Me" was sung.

A member of the Young People's Society presented a framed question:

**"What are you going to do
with your life?"**

This was hung underneath the empty frame and the picture of the missionary who had sailed.

A member of the Women's Missionary Society presented the framed Bible verse:

**"Pray ye therefore the Lord of
the harvest, that he send forth
laborers into his harvest.
Matthew 9:38."**

This was hung over the empty frame and then the special missionary feature of the program closed with the singing of "Publish Glad Tidings."

The influence was not closed with the service, however, for the picture and the pictureless frame and the question and the command remained constantly with the school.

Woman's Home Mission Bulletin

EDITED BY FLORENCE E. QUINLAN, 156 Fifth Avenue, New York City

THE RELATION OF MISSIONARY EDUCATION TO OTHER FORMS OF RELIGIOUS EDUCATION

By EMILY C. TILLOTSON, NEW YORK
Educational Secretary of the Woman's
Auxiliary, Protestant Episcopal Church

The Christian Church is responsible for the spiritual education of its members. It has been said that "spiritual illiteracy is the greatest peril of organized society." If this is true of society at large, what of the Church? Does such illiteracy exist to any degree in the Church of today? If so, Christian educational leaders face a responsibility so grave that we may well pause to ask ourselves if we are properly discharging our great trust. Are we producing or are we likely to develop under our present methods, the well-rounded Christian so sorely needed in this troubled world?

Are religious educators putting the emphasis in the right place? Can the religious life be complete if it is not missionary-minded? Must not the missionary motive and aim, the desire for missionary service, be the heritage of every child and of every young person whether in or out of college? If so, those of us who are missionary educators must be prepared to face some significant facts. It is continually brought to my notice that children today are not getting the amount of missionary knowledge they should have. Only a small part, comparatively, of the time of the church school sessions is given over to missionary instruction. Enough attention is not being given to the production of attractive missionary material.

The programs of summer conferences are frequently weak on the missionary side. I attended lately a Religious Education Conference, a representative gathering, and listened

to most able papers and discussions, but I heard almost nothing of the part which missionary education should play in the achievements of the great purposes which were so well outlined. A curriculum for a Collegiate Department of Religious Education was suggested. It was carefully thought out as far as subjects and number of hours allotted to them were concerned, but a missionary subject was not among those listed. Perhaps missionary education was presupposed—an obvious thing too obvious to mention. But should it be? Should it not be in the forefront of any discussion of the religious education of any individual or group of individuals?

If missionary education is not reaching the membership of the Church (including children and young people) as it should, what is the cause?

One cause may fairly be said to lie in the fact that we have not progressed beyond the departmental mind; that we have not yet seen the educational necessity of the Church in terms of the whole.

The solution, at least a step toward it, is in the kind of united effort represented by words growing daily more familiar in modern life of which we are a part; viz., cooperation and coordination. A suggested plan might be somewhat as follows:

A cooperative committee might be made up of representatives from all boards or departments which have as one of their activities that of education, viz., missions, home and foreign; religious education; and social service (when that exists as a separate entity). The duty of such a committee should be to coordinate the various educational plans or programs so that when they reach the local church there shall be no confusion or overlapping.

This plan might be adjusted to fit the need of the local churches, which should have each its educational committee whose duty it would be to co-operate in the plans outlined by the committee mentioned above. Summer conferences would be affected by such a plan. When they are general in their character, curricula should be determined by a program committee on which different interests are represented.

Any presentation of the gospel in which the emphasis is not ultimately missionary is bound to result in the production (certainly in far too many cases) of a type of Christian who, no matter how real is his personal devotion to Christ, suffers from a spiritual blind spot which obscures from him the world-wide vision which it is the aim of all missionary education to give; and without which our labor is lost, but with which "Thy little ones go forth as the mighty."

DESIRABLE DEVELOPMENTS IN MISSIONARY EDUCATION

By T. H. P. SAILER, PH.D., NEW YORK

Educational Adviser of the Board of Foreign Missions, Presbyterian Church in the U. S. A.

One way of obtaining desirable developments in missionary education is to consider some of the most recent tendencies in secular education. Perhaps the most notable of these is the critical, pragmatic spirit which is unwilling to take traditional aims and methods for granted, but which subjects the latter to tests and reconstructs accordingly. It has been discovered that education is much more specific than was formerly imagined, that there is no general type which yields all benefits, but that for each desired result we must devise corresponding means.

In particular it appears that (1) the values derived from a given study cannot be transferred at par to other studies, but may suffer a heavy discount; (2) it is therefore well to concentrate on the subjects and parts

of subjects which are most needed, and make them our minimum essentials; (3) even when subject matter has been well selected, methods of teaching may be so abstract that students are not able to apply many things that they really know; (4) by certain scientific tests we can measure achievement and diagnose difficulties much better than by the current methods; and (5) the connection of work in school with the subsequent career demands much closer oversight than it has ever received, i. e., vocational guidance.

These things suggest that in missionary education we direct our training more specifically to the habits we wish to cultivate, that we formulate and concentrate on certain minimum essentials, that we devise tests of the missionary insight and attitudes of church and Sunday-school members. There are interesting applications along all these lines which there is not space here to develop. This article treats only some possible applications of vocational guidance to missionary education.

The factors in vocational guidance have been outlined as follows: (1) a survey of the world's work to indicate possibilities of achievement, and arouse interest in meeting great needs; (2) estimating the possibilities of usefulness of every pupil; (3) guidance in deciding on an occupation and re-choice if the first selection proves undesirable; (4) specific preparation for the function selected; (5) placement, getting individuals connected with definite jobs; (6) employment supervision, following up and encouraging those at work in meeting their difficulties; (7) modification of school practice, a reconstruction of our methods to meet the needs which these processes will discover; (8) an ultimate and gradual change of our whole economic environment, so that young people will have a better chance in life.

Possible missionary applications of these eight points are as follows: (1)

all Christians should survey the needs of the whole world before they choose their life calling; (2) the principal way of estimating every church member is by what he is good for in the way of Christian service; (3) we need to help our young people choose their callings and revise their choices from time to time. There are many missionary jobs in a local church which may not be life callings, but which will help both the worker and the work; (4) we need to give more definite training for these temporary and permanent lines of Christian and missionary service; (5) we must greatly strengthen our placement work, not merely exhorting people to do something, but introducing them to their jobs; (6) we need to follow up and supervise our workers, giving them encouragement and support; (7) if missionary vocational guidance were made a main aim of the Church, we should need some new educational machinery; (8) all this will impress us anew with the need for a reconstructed world.

PROMOTING MISSIONS

By WILLIAM A. HILL, NEW YORK

Secretary of the Board of Education,
Northern Baptist Convention.

Broadly speaking, we recognize at least two types of missionary promotion. One is highly organized, timed to the achievement of a great financial objective. It utilizes the more spectacular features of missionary work, is under the constant temptation to make use of high pressure methods, to indulge in inordinate publicity, and to emphasize certain facts out of proportion to their relative importance, for the sake of somehow reaching the objective in view. This type of missionary promotion, however important or successful it may be, is after all in the nature of an expedient, and one of the dangers attending this form is the need for readjustment without loss of power when the objective has been reached. While it is difficult to draw the line between mis-

sionary education and promotional education, there is always the danger lest missionary education be deprived of its largest and most effective service if its policies are controlled by financial considerations.

The other type of missionary promotion should be even more carefully organized, but it sets itself to a long range task, and builds its program upon foundations not subject to violent disturbance. It emphasizes the importance of the fact that the study method is as serious in acquiring missionary information as it is in acquiring secular information. It applies the principles of education to the missionary enterprise. The hortatory appeal and the inspirational address, so necessary on occasion, cannot continuously be offered as a substitute for a real acquaintance with missionary facts and literature. Nothing is more urgent in the life of our Christian communities at the present moment than a quickened sense of the importance of missionary intelligence if we are to secure and hold the attention and support of our larger constituencies for a program of world advance in Christian missions.

The first type of missionary promotion is calculated to deal largely with the present generation, and its methods are suited to that purpose. The other type of promotion is built for long range results, and must take into account the oncoming generations and the painstaking cultivation among our children and youth of a sympathetic and natural and normal attitude toward missions as inherent within the New Testament and necessary to the life of the world.

It is most unfortunate that there are so many persons who have to be converted twice; once to make them Christian, and once to make them missionary. We must somehow build our missionary education plan so that when a person is converted to Christ it will not be necessary later on to use high spiritual explosives to awaken in him an interest in missions. This means that our missionary promotion

must reach into the Sunday-school and young people's areas, and if it does it must be, first of all, educational.

What is the quality and extent of missionary education in the Sunday-school? Unless all signs fail, here is one of the greatest weaknesses in the missionary education within the local church. It seems to be true that missionary instruction has been regarded as secondary rather than primary in the Sunday-school scheme of education. The following is true in almost every Sunday-school. Missionary instruction is in inverse ratio to the regular lesson leaf instruction, and is so conducted as to produce a diminishing impression as the child grows into the adult. Beginning in kindergarten and primary, we have a maximum attention in time and materials; as we pass through other grades, we have decreasing attention paid to the subject. In many senior and adult departments it is entirely overlooked or ignored or forgotten.

The fact that sufficient missionary education was not given through the medium of Sunday-school instruction has led to the organization of other societies within the Church to supply proper missionary education. The growth of these organizations, which foster intensive mission study and reading courses, has justified their existence and they are now furnishing missionaries and denominational leaders.

How shall be built into our Sunday-schools the missionary program commensurate with the needs of the hour? Pastors, Sunday-school superintendents and assistants must recognize its primacy. Teachers' meetings should consider it as a vital and necessary Sunday-school objective. The Committee on Religious Education should aim to circulate the subject in a more vital and concrete way.

The most neglected persons within the local church so far as missionary

education is concerned, are the boys and young men. According to the writer's knowledge, there is little being done for them in missionary education.

In a recent conference on missionary education the writer asked for a definition of a missionary church, and the answers were as follows:

The Missionary Church Should Have

1. A program of missionary education.
2. A missionary committee or department.
3. An interest in the entire Kingdom.
4. A missionary pastor.
5. The habit of praying for missionaries.
6. The visits of missionaries.
7. A missionary budget.
8. Missionary education in the Sunday-school.
9. Missionary education in the Young People's Society.
10. Missionary education for boys and girls.
11. Study classes for all church departments.
12. Missionary reading courses for all grades.
13. A missionary library.
14. A missionary magazine table.
15. Missionary programs.
16. A "missions" magazine club.
17. Missionary dramatic presentations.
18. Stereopticon missionary lectures.
19. A missionary room.
20. Delegates at summer conferences or assemblies.
21. Life service meetings.

Whatever the program is, and however it may be made to function, it seems clear that we should initiate a new campaign for the reading and study of our splendid literature. We have turned over to the magazine and the short story writer the responsibility for directing the reading of our boys and girls, and they are discharging this obligation well. Unless we are alert the life stories and their heroic appeal will cease to appear in our juvenile libraries.

Our hope for the future: "Give to our boys and girls a friendly acquaintance with the peoples of the world whom they will recognize as God's great family, and it will prove in later years a foundation for the great superstructure of world peace and Christian missions."

NEWS FROM MANY LANDS



NORTH AMERICA

Developing Lay Activities

A department of "Lay Activities" has recently been inaugurated in the Methodist Episcopal Church, with Mr. L. F. Bowen as Director, and with headquarters at 740 Rush Street, Chicago, Ill. This new form of service has been planned to make up for the decline in lay preaching and "class meetings," and to supply voluntary service in various branches of Christian work. Members of District Associations will pay dues of one dollar a year or more.

Need of the Magyars

THERE are at present fully 100,000 Hungarian Calvinists in the United States, who have splendid Protestant traditions. Scarcely half the number have been reached by Protestant churches, chiefly because many of the newcomers go at once to work in mines and steel mills, making them very difficult of access. The Magyars are, however, eager for the Gospel and will travel miles to attend church on Christian holidays.

The executive committee of the Presbyterian Conference on Magyar (Hungarian) church work in this country has issued a request that American Presbyterian churches do all they can to conserve the allegiance of Protestant Magyar immigrants, and make them feel that they are welcome in American Protestant churches. The Presbyterian Church maintains in whole or in part, thirty ministers for Hungarian churches, but a new form of work is needed—an itinerant ministry to work among miners and smaller groups where it is not possible to organize a church.

Solving the Race Problem

THERE are many factors pointing to better relationship between the whites and blacks of the South in the future. North Carolina's new anti-lynching bill is entitled "An Act to Promote the Due Administration of Justice and to Lessen the Crime of Lynching." It permits the judge holding the court in which an indictment is found to transfer trial of the case to another court without preliminary appearance of the defendant before him. Thus an accused Negro may not only be sent to a distant county for safe-keeping, but may remain there for unprejudiced trial without even a temporary return to the neighborhood of the alleged crime.

A colored matron has been appointed at the Recorder's Court in Atlanta, Ga., and the condition of colored prisoners has thereby been improved. Two colored public health nurses have also been added to the present force.

In Florida, the state university has opened its correspondence courses to Negroes and a number of free enrolments are open.

Missionary Voice.

Foreign Language Literature

A BUREAU of Information, operating as a clearing house for all foreign language literature for use in the Christianization of foreigners in America, has been established by a joint committee representing the Home Missions Council, the Council of Women for Home Missions and the Sunday School Council of Evangelical Denominations, three members from each. It is responsible for gathering the best available statistics of the work

done by the various denominations represented in the cooperating bodies and in keeping it up-to-date. The efficiency of its service, so far as statistics are concerned, depends upon the accuracy, completeness and availability of material from the various denominational Boards.

The files will include (1) Copies of all foreign-language literature (tracts and religious books) which could be secured, intended for the use of non-English-speaking neighbors, classified according to language and, so far as possible, evaluated by some reliable person for each group. (2) A card file of the foreign-language press in United States and Canada, both religious and secular, with information regarding each periodical. (3) Religious educational material in foreign languages. (4) A copy of all hymnals and song books in foreign languages.

Any one seeking the latest material regarding the history of any group, its customs, educational status, religion, etc., may apply to this bureau, 150 Fifth Avenue, New York City, Miss Amy Blanche Greene, Executive Secretary.

Home Missions—Then and Now

WHEN Bishop Tuttle first entered Denver, Colorado, June 11, 1867, it was on the "deck" of a stage coach, with a rifle resting across his knee as protection against the hostile Arapahoe Indians. When, June 10, 1921, fifty-four years later, he entered Denver, it was in a Pullman coach, and Rev. Sherman Collidge, a full-blooded Arapahoe minister, was there as the spokesman of civilization to welcome the visiting prelate.

The contrast was striking enough in itself as representing the triumphs of the Domestic and Foreign Missionary Society of the Episcopal Church, whose Centennial Anniversary is to be observed this year, but within the same month that this contrasting picture was being drawn in Denver, in cosmopolitan New York there was be-

ing consecrated as Bishop Suffragan of Liberia, the Rev. Theophilus Momolu Gardiner, who within this fifty-four years was born a member of the Vey tribe of native East Africans, spent his early boyhood in the jungle, but through the agencies of Protestant Episcopal missionaries was rescued from savagery and has now risen to the highest dignities of the Church.

The "Little House" of Denver

ADENVER City mission said to be the largest and best equipped in the United States, though it is called "The Little House," has fed and housed practically 100,000 persons in its seventeen years history. Its converts last year numbered over 1,000. Cleanliness and cheeriness are the impressions created by the general scheme of arrangement. On one side of the entry is a fountain of pure water; above it on the wall is the inscription: "Our Drink: If Any Man Thirst, Let Him Come Unto Me and Drink." And on the opposite wall: "Our Food: I Am the Bread of Life." Over the archway separating the entry from the audience room is printed the startling question: "Are You Half the Man Your Mother Hoped You'd Be?" The Mission furnishes food and quarters and care for the aged poor, the stranded tubercular traveler, the homeless of any sort. It maintains an employment bureau, a girls' rescue department, holds mothers' classes, and is organizing a Negro mission branch. Its present superintendent is Jim Goodheart, a convert of the Mission. *The Continent.*

Conference on Mormonism

ATHREE day conference of ministers and missionaries at work in Utah met at Salt Lake City the latter part of August to discuss the half century of Christian effort among the Mormons. It was brought out in the conference that while the Mormon population has increased less than threefold since 1870, the non-

Mormon population is thirty times what it was in that year. The mission schools established in those pioneer days paved the way for the public school system, and while many of them have ceased to exist, others have developed into important educational centers and attract even more pupils from Mormon homes than from other homes. It was generally conceded that the Mormon Church as a dominant factor had lost control over a large number of its members, who in many cases have little respect for the leaders.

The influence of the late war on the Mormon Church is an interesting study. The church leaders have not changed their aims, and still hold that their church "is the only legal government in the universe." The young men who have returned from the front are loyal to the government as a legal authority.

The feeling that it is good policy to keep silent on Mormon evils was not endorsed, and the importance of telling the people the things about Mormonism which their leaders do not tell was stressed as a prime factor in all missionary effort among them.

Seminary for Negroes

THE Southern Baptist Convention has been for a number of years working out a problem for the colored Baptists. This effort had its beginning in Texas, where Bible Institutes were held for Negro preachers and Christian workers, and this led to the question of a seminary for colored men. A commission was formed to investigate and report, in collaboration with a like commission from the Northern Baptist Convention. As a result, a site was secured at Nashville, Tenn., and it is hoped that by the time the Southern Convention meets next May, the first building may be completed.

Texas School for Mexican Girls

THE Odell Kelly School for Mexican girls, located at Pharr, Tex., was opened in September. This is

the first Methodist school for Mexicans to be opened in this region, and it is expected to meet a real demand. Ten acres of land and \$25,000 were given for the school by George Kelly.

Canadian School of Missions

AS WE have already announced in our "Missionary Personals," Dr. J. Lovell Murray, for some years educational secretary of the Student Volunteer Movement, has recently gone to Toronto to become director of the Canadian School of Missions. This is a union enterprise, in which the general Foreign Mission Boards and Women's Boards of Missions, the theological seminaries of the Presbyterian, Congregational, Methodist, Baptist and Church of England denominations in Canada unite. There are those fifteen units in the Council which governs the institution. The plan is to unite in the preparation of the missionary candidates. The teaching staff will be composed of professors from the five theological seminaries, missionaries on furlough, pastors and Bible teachers. Correspondence courses will also be offered for those who cannot personally attend the school. The president is Principal Alfred Gandier, chairman of the Presbyterian Board of Foreign Missions. The work of this school will be described more fully in a later number.

LATIN AMERICA

Mexican Village Transformed

ABOUT fifteen years ago a young Mexican from the Pueblo Boys' School who was studying for the ministry was asked to visit Papalotla, a town of some 3,000 people, and to tell what he knew of the Protestants. Regular services followed in the home of the man who invited him, and before a year had elapsed the group of alert young men who attended were anxious to organize a church.

By 1915 the little church was well established, and its influence has spread to a dozen surrounding vil-

lages. Day schools are held in five of these villages.

At first there was opposition from the Roman Catholics, but the workers' lives have been so irreproachable and so helpful to the people that all opposition has ceased. The spirit of Protestantism is well established.

Sunday School Methods in Nicaragua

MODERN Sunday-school methods are in use in Central America. In Managua, Nicaragua, there are maintained a teacher-training class and a teachers' meeting; the first for general training in Bible knowledge, Sunday-school management, and the art of teaching; the second, for immediate preparation for the coming lesson, and for the betterment of the school. Both of these classes are well attended. It is a cause for rejoicing that the Sunday-school at Managua has doubled its attendance within the last year. A very substantial advance also has been made at Leon. Another interesting feature of the work in Nicaragua is the recent development of rural work which in other Latin American missions has been so successful. *Missions.*

EUROPE

Religious Interest Grows in France

SINCE the war, the number of students in the Catholic seminaries of France has increased until the great Paris Seminary has now the largest enrolment in its history. The various Protestant seminaries have likewise the largest enrolment in years. This indicates a revival of religious interest among French people. Protestant forces in France are increased by about 300,000 since the return of Alsace-Lorraine.

Changing Portugal

TWO representatives of the British Religious Tract Society, who recently visited Portugal, report many opportunities for evangelical Christian work. After the revolution in 1910 a strong anti-religious feeling set in. Jesuits and religious orders

were banished, but as yet no substitute has replaced them and the people are beginning to realize their need of a religion. Education has made very little progress. There is a compulsory education law but it is not enforced since legislation is never very far in advance of public opinion.

In Lisbon, with its 800,000 people, there are only about 300 Portuguese Protestants, but the circulation of Scriptures has multiplied three-fold in three years. The Y. M. C. A. publishes a paper called *Triangulo Vermelho* (Red Triangle) and the Tract Society puts out a children's paper, the only one published in Portugal.

Destitution in Poland

ACCORDING to a report just received from Rev. K. W. Strzelec, who is supervising the relief program of the American Baptist Foreign Mission Society in Poland, there are more than 200 places in a small strip of territory in eastern Galacia where the gospel is being preached in private houses by about fifty lay preachers. Mr. Strzelec visited this section recently and was appalled by the destitute condition of the people. The preachers are barefoot, one of them is totally blind, the people are nearly naked or at best clothed in rags, and hundreds of them are living in caves. The condition of the children, under these circumstances, is most pitiable.

Relief for Russia

THE famine in Russia, which is largely in the famine district, embraces ten governments, 600,000 square miles, 13,000,000 peasants and 2,000,000 townspeople. People and cattle must have a million tons of food and fodder, and 250,000 tons of seed are needed for winter and spring sowing, if a similar disaster next year is to be averted. Hundreds of thousands of Russian refugees suffering from the effects of famine and disease have been pouring into the Pinsk and Brest-Litovsk districts of White Russia, near the Polish frontier. Typhus,

cholera and other plagues will follow unless great care is exercised.

There will be no "drive" in the United States for relief of these conditions. All aid given will be forwarded direct through the American Relief Administration, headed by Herbert Hoover. The Allied Supreme Council is heartily cooperating with the United States in this humanitarian work.

AFRICA

Islam in Nigeria

DOCTOR MILLER of the C. M. S. Mission in West Africa sees a mighty wave of materialism swamping all the social, moral and religious landmarks of the country. Robbery and a loss of honor are dangerously on the increase. The Government of Nigeria, by its refusal to allow the purifying influences of Christian thought to come in with the inrush of material prosperity and its accompanying temptations, has precipitated the very thing it tried to avoid. At the present time a Christian missionary is not allowed to open a school or preach the Gospel in the principal towns of northern Nigeria. English has not been taught in the government schools.

C. M. S. Review.

Catholic Activity in Congo

IN some parts of Central Africa the adversary of Christianity is not so much paganism, nor Mohammedanism as it is Roman Catholicism. The priests far outnumber evangelical missionaries and are very adroit in getting in their work first. When a Methodist mission was opened at Wembo Nyama, the natives were solemnly warned that all who went near it would be struck dead. They tell the people that they are their true friends and that the others will bewitch them.

A Striking Answer to Prayer.

THERE is a superstition in Gazaland that if twin children are allowed to live they will bring death

into the family. They are therefore destroyed at birth. The first appearance of twins in a Christian home at Rusitu, Gazaland, was in January, this year when twin boys were born to one of the native evangelists. The heathen relatives were utterly dismayed, and fled as rapidly as possible, but the mother of the thriving babies said: "May the Lord spare them to prove how foolish this superstition is." But a test was in store. The father developed an abscess in his ear, and weeks of suffering followed, with danger of a fatal outcome. The missionaries believed that "their extremity must be God's opportunity" and continued to pray and render such medical aid as they could. Finally, the crisis passed, and the father was restored to health.

Evangelical Christian.

Basel Industrial Mission

THE corporation, formed to take over the work of the Basel Industrial Mission so that its profits might continue to be devoted to missionary purposes, has held its first annual meeting. The transfer of assets in India has not been fully completed, so that the first report deals only with the enterprise on the Gold Coast, where the chief operations are carried on. The African trading business includes the purchase of native produce in cocoa and palm oil and kernels, and the sale of Manchester and Sheffield goods and provisions. The first year's work in Africa was not normal, owing to depression in trade and the need for thorough reorganization, but the outlook is most encouraging, and the development of the enterprise will be watched with interest.

MOSLEM LANDS

Mohammedan Converts Association

A UNION of converts from Islam has been formed in Egypt. These converts understand as no one else the difficulties of their position, and desire to help and stand by one another,—to "reprove and exhort"

each other and to make sure that only those who are truly worthy of Christ are recognized as belonging to them.

In the constitution of the association one article requires converts in Cairo to gather together at least one day a month for the deepening of the spiritual life. An annual three-day conference is also held. Another article says the association will welcome into membership all converts from Judaism. One sees great possibilities for good in this new brotherhood.

Missions by Aeroplane

DOCTOR ZWEMER, of Cairo, writing in the *United Presbyterian*, makes a plea for aeroplane service for missions. The British Government has now established one of the largest aerodromes in the world at Abukir, and the Egyptian papers of July, 1921, described a flight from Cairo to Bagdad in twelve hours. By steamship from Suez to Bombay, and trans-shipping there for Basra the journey occupies three weeks, or forty-two times as long.

Among the unfulfilled prophecies for world evangelism is the vision that John saw on Patmos of an angel "flying in mid heaven with an eternal gospel for the inhabitants of the earth, for every nation and tribe and tongue and people.

"With an airplane the missions of the Near East could be so closely related in case of any emergency that united action would be possible and the carrying of important dispatches, relief, funds for isolated workers, would be an everyday possibility.

"An aviator with an Egyptian assistant as mechanic evangelist or dispenser could, with headquarters at Heliopolis, make scheduled visits to new centers, carrying important mission dispatches or medical comforts, take patients to hospitals, survey and photograph districts. Best of all, he could distribute a large quantity of literature—in short, could do in peace time for the Kingdom of God what brave aviators did during the war."

Moslem Student Perplexities

THE following questions were asked by a group of students, chiefly Moslems, at a Y. M. C. A. meeting in Constantinople:

"How do you distinguish between the heavenly and non-heavenly religions, also among the philosophical roads?"

What kind of effects has religion upon social human welfare, also upon conservation of morality?"

Where is the basis of high morality?"

What philosophy do you find in the coming of prophets to the world?"

When good persons do not get immediate satisfaction in this world, what satisfaction will they have in the Hereafter?"

What does Christianity believe as to recompense for good deeds?"

The whole humanity believe in the sacredness of the prophets, whereas some holy books speak against a part of the prophets. As this is a thing which cannot be put side by side with the merits of prophets, it seems that all these sayings are not true. In that case do such books not lose their sacredness?"

According to the justice of God a man must not be responsible for the sins which another man commits; therefore, how would you explain the fact that all the men were held responsible for the sin which Adam had committed?"

Some religions divide men into two parts, spiritual and physical; how may this be allowed from the human equality point of view?"

Real Christianity orders men to treat one another with humility, kindness and softness. Why then are there but few Christians who do so? *Moslem World.*

INDIA

Apathy and Christian Progress

THE *Hindu Missionary*, founded by the late G. B. Vaidya, issues stirring appeals against Hindu apathy in the face of the steady progress of Christianity. Not long ago *The Hindu Missionary* had this to say:

The Hindus are every day being drained by millions and it is literally suicidal to allow this state of affairs to continue. The apathy shown by the Hindus towards their religion is simply shocking. Among them there is regeneration in politics. Even a Hindu boy of fourteen can talk of that subject; but in Hindu religion there is degeneration. The son of a shoemaker in England, for instance, can be a Prime Minister or can rise to any other high post. But is that the case in the Hindu religion? Can a son of a Hindu shoemaker ever

expect to be a minister? If he tries to do that he will be branded by the highest castes as a man committing the greatest possible sin.

Trouble in South India

RIOOTS are reported in the Malabar region of South India, on the western coast. The disturbance was started by the Moplahs, Mohammedans of Arabic descent, and arose from their intense hatred for Europeans and Hindus. British troops were called out, and reports say that 700 of the insurgents were shot by the troops, while many Hindus were slain by the Moplahs, a number of Europeans killed and about 100 of the troops were killed or missing. Close observers say that the widespread Indian Nationalist propaganda was equally responsible with the religious fanaticism.

Early in October a cable message from Calicut, South India, reported a serious uprising in Malattur of Moslems against Hindus. The rebels offer Hindus the alternative of death or Islam. If the Indians hesitate to choose, they are ordered to dig their own graves. If they refuse to embrace Islam they then are shot and dropped into their graves. Crops belonging to the Hindus have been confiscated.

CHINA

Growing Radicalism

A RECENT issue of the *Chinese Recorder* has a paper on "Modern Radical Thought Among Chinese Students," in which the condition of China is described as follows:

Governmentally, China is still disunited, with control in the grip of the strong fists. Individual responsibility is unknown; bribery and squeeze are bold. Economically, everywhere poor people die of unemployment, cold and hunger. With the increasing cost of living, the masses have not enough to buy salt, that necessity of life. Ignorance prevails; the laboring classes are exploited. Socially, the ancient conception of the family is disintegrating,

and marriage is becoming an increasingly unhappy relation to many. Women are oppressed and children neglected. On all sides one sees misery and discontent. As a result of such conditions, and the spread of Bolshevism in other lands, radical thinking has grown alarmingly among Chinese students. Christianity is being studied searchingly by those critical of all religion, and even among Christian students there is an apparent questioning of faith.

Helping Chinese in Peking

THE *Missionary Herald* contains an account of some of the social service activities carried on under missionary auspices in Peking.

Permission was obtained from the government to put up a few small buildings at the side of several streets as a shelter for jinrickisha coolies, waiting for their next job. Their work requires hard running, and often they contract pneumonia from being obliged to stand in the cold between jobs, while in a dripping perspiration. A committee sees that these buildings are warmed, and hot water is provided. Additional shelters of this kind are being erected.

There are two homes for old Chinese women, too feeble to support themselves, and most of them over eighty. They are bathed, warmed, fed and clothed as never before in their lives. A home for old men is also maintained. In other centers, women are trained to be seamstresses, and the work done is sold.

JAPAN—CHOSEN

How Japan Regards United States

DR. JAMES L. BARTON who has just visited Japan for the fourth time, reports a widely prevalent but groundless fear on the part of the Japanese that America is planning to attack them in the near future. He also says that the Japanese have no idea of attacking the United States. He believes that Japan would meet the United States more than half way in measures leading to the maintenance of friendly relations.

Shinto Sect in Disfavor

THE Shinto sect, *Omotokyo*, which has had such a phenomenal growth, is under strict surveillance by Japanese authorities. A great amount of their literature has been confiscated, and the leaders have been ordered to reconstruct the tomb of the foundress of the sect, an ignorant woman, as it was said to imitate too closely the tomb of the late Emperor.

Two of the leaders have been arrested for violation of the Press Law, one of whom first confessed that he himself wrote the famous "O Fude Saki" (i. e. the Bible of *Omotokyo*, supposed to have been written by the foundress when in trances) and that he deceived both himself and others, wishing to make money. Later he said that all these confessions were the work of an evil spirit. He describes a great struggle in his room between an evil spirit and his guardian angel or god, during which the former seized him (*Wanesaburo*) by the throat, which swelled up at once. After a time this same spirit, very angry but defeated by the god-spirit, had to get out of the room; and his form was visible as he went off—that of a man with a serpent's tail. *Wanesaburo* confesses, with apparent honesty, that he has burnt the greater part of the famous "O Fude Saki" himself, as he had come to look upon it as harmful "bacteria."

C. M. S. Review.

Rebuilding North Japan College

THE North Japan College, which was practically destroyed by fire in March, 1919, is now being rebuilt on the former site. Work on the dormitory was begun in April. It will accommodate about seventy-five students and will cost about \$16,500. The main building is going up on the old foundations, and a large quantity of salvaged brick is helping to reduce the expense. The new buildings will be practically fireproof, although the total will be over three

times as great as for the original plant.

Chosen Statistics

Area, 86,000 square miles.

Population, 17,000,000.

Occupations: The majority are industrious farmers.

Religions: Confucianism; Buddhism; Animism; Christianity.

The first Protestant missionary arrived in 1884.

The first convert was baptized in 1886.

Baptized Protestant Christians now number 200,000. *The Missionary Voice.*

Persecution and Progress in Korea

IN spite of the fact that Christianity has made such progress in Korea, to become a Christian involves, in many places, personal abuse and loss of position. Rev. George H. Winn writes that on a recent tour in Kyung Sang Province he found many who were suffering severe persecution because of their faith in Christ. A wife was abused and beaten by her husband for attending church, but the authorities would not interfere lest "family discipline" be undermined. A teacher in a government school who became a Christian was dismissed because all the pupils were in danger of becoming Christians.

Nevertheless, Christianity is spreading, and in more than one village the missionary was told that many of the people were ready to confess Christ if they could only receive a little more instruction.

The Present Situation

THE president of the Union Christian College at Seoul, Dr. O. R. Avison, writes from Seoul under date of July 19:

While the Koreans have not given up the idea of independence they do not look for it so soon as they did a year or two ago, and they are beginning to realize that the provisional government can do little more than propaganda work. They are consequently trying to work out their salvation by turning their attention to education, to participating in the rather limited measure of local self-government granted to them, and also to making representations to such a Commission as the Educational Investigating Commission concerning desired reforms in the existing educational law. The

chief obstacle to fuller cooperation is the distrust of the intentions of the Japanese felt by many influential people.

A more cordial feeling is shown by the Japanese Government officials as a whole towards the missionary body. The Governor-General, Baron Saito, has invited missionaries to his home several times. The Seoul Press announced that the policy of weeding out undesirable elements in the police force is being carried out, and the chiefs of police in Taiku, Syenchun and Wonsan at least have been changed. The government is also to be congratulated upon its appointment of a Christian, Mr. Hirai, as head of the department of Education and Religion for the province of Pyengyang, a large centre of Christianity. Mr. Hirai represented the Governor of the Province before the annual meeting of the Northern Presbyterian Mission and stated that the provincial government welcomed at all times the advice of the missionary body and aimed to cooperate with it. He also said that he was aiming to put a New Testament in the pocket of every policeman in the province, in order that the police might study Christianity and know what it is.

Chosen, in general, seems to be getting back to normal. It is hoped that the government will continue its good work in putting a stop to torture and other abuses in the police system, in giving the municipal councils more power and the right to meet as frequently as similar bodies do in Japan; in giving employment to as many Koreans as possible in the various government services.

ISLAND OF THE SEA

Fire in Virgin Islands

A DISASTROUS fire at Herrnhut, Virgin Islands, on August 8, destroyed the greater part of the large Widows' House including Prayer Hall, in which the General Synods of the Moravian Mission have been held since 1789. Five families and about thirty widows who resided in the Home have thus been made homeless, though most of their belongings were saved. There was no loss of life.

The members of the Herrnhut Church were making plans for a worthy celebration of their 200th anniversary in 1922, and are in deep sorrow over their staggering loss.

OBITUARY NOTES

Bishop Lambuth of Japan

BISHOP WALTER B. LAMBUTH, the well known and beloved leader of the Methodist Episcopal Church, South, died in a hospital in Yokohama September 27. The Bishop was born in Shanghai, November 10, 1854, was educated in the United States, and in 1881 was appointed superintendent of the China Mission of his church. Later, he opened the Methodist Hospital in Peking and organized a medical department in the Methodist University. In 1886 Dr. Lambuth was appointed to the Japan Mission of his church. Later he was secretary in the home office of his missionary society. When he was elected bishop he was given jurisdiction over work in China, Korea and Japan. He was the author of several valuable books.

R. W. Thompson of Bulgaria

REV. ROBERT W. THOMPSON, missionary of the American Board since 1881, died in Samokov, Bulgaria, July 18. Mr. Thompson was born in Constantinople in 1851, was educated in the University of Edinburgh and Union Seminary, New York. During his forty years of missionary service he was located at three stations, Philippopolis, Constantinople and Samokov. The crowning work of Mr. Thompson's life was the revision of the entire Bulgarian Bible, every word having been completed before his life service closed.

James Cochran of China

REV. JAMES B. COCHRAN, an honored missionary of the Presbyterian Church in China for fifteen years, died August 31 in Plainfield, N. J., aged 46 years. Mr. Cochran was a graduate of Princeton University, and of Union Seminary, New York. In September of 1920 he was obliged to retire from active missionary work because of failing health.

THE MISSIONARY LIBRARY

The Thirteen Upanishads, translated from the Sanskrit, with an outline of the philosophy of the Upanishads by Robert Ernest Hume, M.A., Ph.D., professor of the History of Religions in Union Theological Seminary, New York, 8 vo., Oxford University Press.

The missionary, not to say the Christian scholar in every English-reading community is indebted to the author of this illuminating volume. It is not only a revelation of profound philosophical discussions and teachings of the sages of ancient Brahmanical thought in India, but also a most valuable contribution toward the need of the Christian Church in its immanent conflict with pantheism. To the missionaries in India and the Far East this book will be most welcome. The author well says: "No one can thoroughly understand the workings and conclusions of the mind of an educated Hindu of today who does not know something of the fountain from which his ancestors for centuries past have drunk, and from which he too has been deriving his intellectual life. The imagery under which his philosophy is conceived, the phraseology in which it is couched, and the analogies by which it is supported are largely the same in the discussions of today as are found in the Upanishads and in Saukara's commentaries on them and on the Sutras. Furthermore, although some elements are evidently of local interest and of past value, it is evident that the pantheism of the Upanishads has exerted and will continue to exert an influence on the pantheism of the West, for it contains certain elements which penetrate deeply into the truths which every philosopher must reach in a thoroughly grounded explanation of experience."

The salient ideas culled from the

mass of unorganized material contained in the Upanishads is here presented. After setting forth the place of the Upanishads in Hindu philosophy as "Compilations from different sources recording the 'guesses at truth' of the early Indians," the main teaching is discussed under the following general heads:

1. First attempts at the conception of a unitary world-ground *Brahma—The One*.
2. The developments of the Conception of *Brahma*.
3. The development of the Conception of the *Atman*, and its union with *Brahma*.
4. The realistic conception of the ultimate unity and the doctrine of illusion.
5. Idealism and the conception of pure unity.
6. The outcome on religion and on the doctrine of *Karma*.

The natural outcome of this bald pantheism was the destruction of piety. As a villager in India may be heard to say: "What one does or may cause to be done is done by Him (God). Nothing is done by the hand of man." Why pray? Why offer sacrifice? One can understand the havoc wrought by this dreadful philosophy. We see something of it in these days even in America, but such influences have always failed to reach the mass of the people. They know little about the philosophical teachings, hold fast to the popular idolatry and sacrificial rites with their hopes and fears. The Upanishads bear testimony to the doctrine of *Karma* and reincarnations. This doctrine of *Karma* led many to seek for salvation (i. e., freedom from birth and death and reincarnation) by good deeds, religious rites and sacrifices whereby they might at least for a while enjoy the bliss of heaven, or even of absorption into the being of *Brahma*. The

thought of an eternal life of sinless joy with God as a Heavenly Father is absent from these Hindu scriptures. Even the hope of the Prasna Upanishad, 1.10, "that they who seek the Atman by austerity, chastity, faith and knowledge....they do not return," only means that they have finally escaped from the thralldom of transmigration by being absorbed into God. This is the Nirvana of Buddhism. Thus we see the outcome of this Pantheistic teaching in the religious life. Man's chief end is to glorify himself, to save himself.

Our author concludes his discourse on the philosophy of the Upanishads by urging all scholars interested in India's future to make a serious study of the Upanishads. "There will be found by the sympathetic reader throughout these thirteen principal Upanishads the records of that eager quest which India has been pursuing through the centuries, which is tersely expressed in the Brihad-Aranyaka Upanishad in its first division (at 1, 3, 28):

"From the unreal lead me to the real,
From the darkness lead me to the light,
From death lead me to immortality."

Natives of the Northern Territories of the Gold Coast. By A. W. Cardinall. 158 pp. \$6.00. E. P. Dutton and Co., New York.

The author, in his preface, refers to the saying, "The savage does not understand the thoughts of civilized man, and few civilized men understand the thoughts of the savage." Notwithstanding the fact that Mr. Cardinall disclaims being one of the few to understand the thoughts of the savage, his book reveals, not only a close observation of the tribal customs, but also a very clear penetration to the inner thoughts of the African mind. He gives a clear account of the traditional history and customs of the Gold Coast peoples, but the book is even more valuable in the description of the way in which these customs are interwoven with all the thoughts and activities of the people, not as mere cruelties or devilry, but having their source in religion, reverence, devotion and worship.

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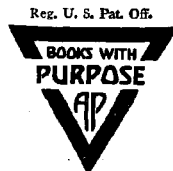
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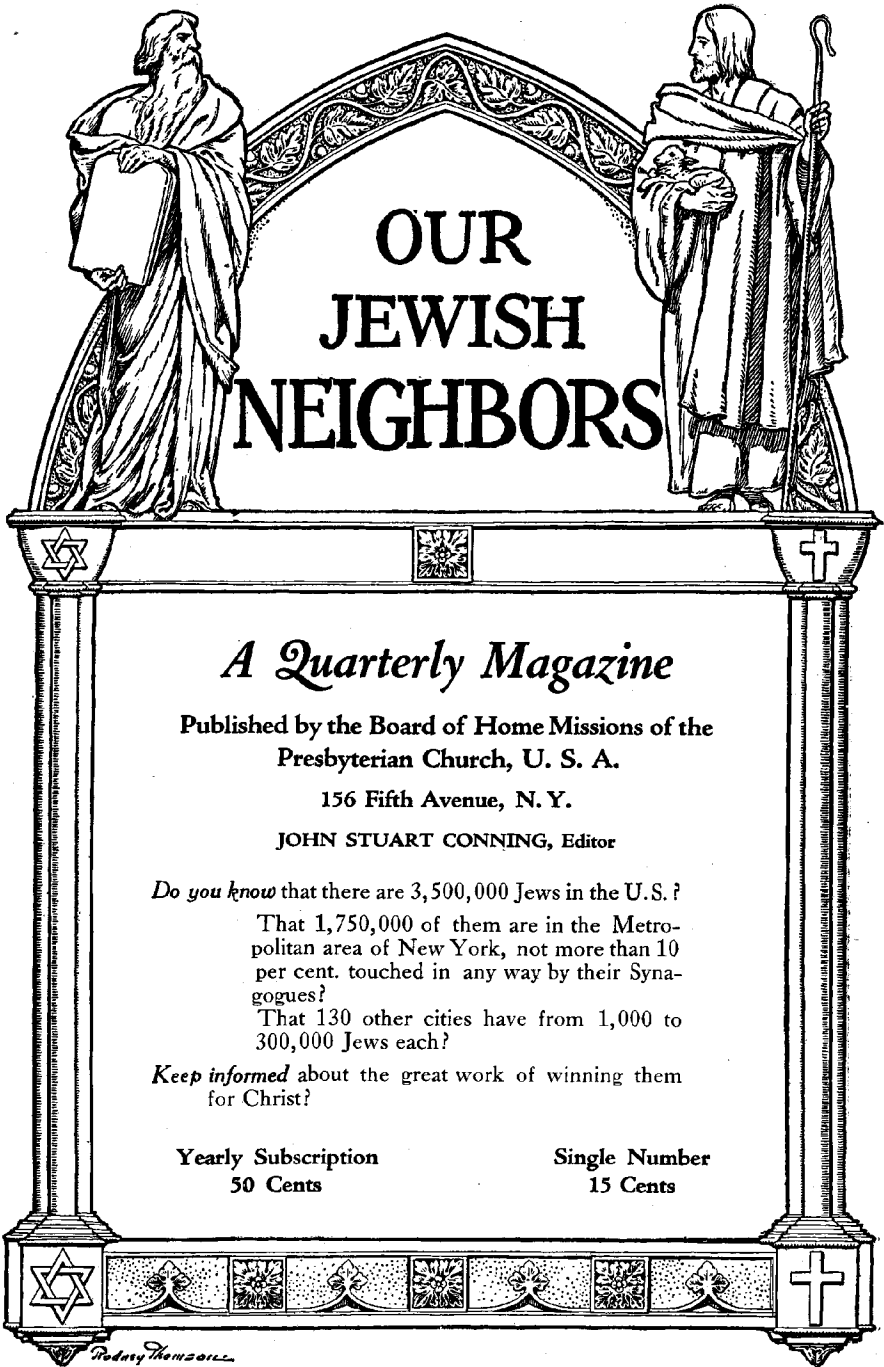
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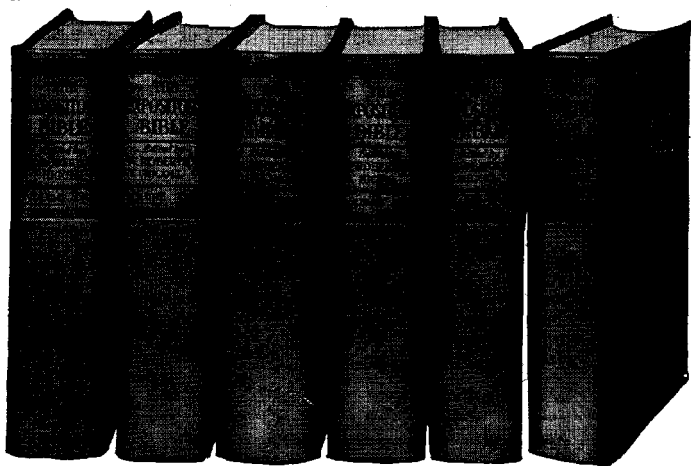
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THE MISSIONARY REVIEW *of the* WORLD

DECEMBER, 1921

THE SHIFTING THOUGHTS OF JAPAN

ROBERT E. SPEER

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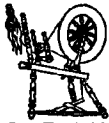
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THE MISSIONARY Review of the World

DEHAVAN L. PIERSON, *Editor*

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MISSIONARY PERSONALS.

DR. W. E. DOUGHTY, of the staff of the Near East Relief, has returned from a tour of inspection of the territory served by this organization.

REV. GEORGE C. LENINGTON, D.D., formerly missionary to South America and later pastor of the American Church in Mexico City, has become financial secretary of the Ministerial Pension Fund of the Reformed Church in America.

BISHOP HERBERT WELCH, of the Methodist Church in Korea and Japan, is in America for several months on special work connected with his area.

REV. EGBERT W. SMITH, D.D., executive secretary of the Southern Presbyterian Board of Foreign Missions, will visit the Congo mission field during the winter. Doctor Smith will first hold conferences in Belgium with the Colonial Minister of the Belgian Congo.

MISS ZUNG WEI TSUNG, distinguished representative of the new Chinese journalism, is visiting in England to examine social conditions.

PASTOR PETER GORODISHZ, leader of the Hebrew Christian movement in Russia, is in America as the guest of the Hebrew Christian Alliance. He represents the interests of Jewish widows and orphans left by the pogroms.

MME. KAJI YAJIMA, who founded the Women's Christian Temperance Union in Japan, is in America to present the desire of Japanese women for peace at the conference of nations held in Washington. Madam Yajima is eighty-nine years of age.

RT. REV. A. S. LLOYD, Bishop of the Protestant Episcopal Diocese of New York, has returned from a trip to North Cape, the northernmost point of Europe.

MR. J. W. PHELPS, secretary of the Mission Board of the Church of God at Anderson, Indiana, is visiting the missions in the British West Indies.

DR. SAMUEL M. ZWEMER has recently returned to take up his work in Cairo. His wife and children remain in America. The eldest daughter, Elizabeth, is studying medicine at the University of Michigan, preparing to be a medical missionary.

REV. ENOCH F. BELL, associate secretary of the American Board of Foreign Missions, has been placed in charge of the editorial and publicity department of the Board. Mr. Bell's missionary service in Japan, and his extensive travels in Korea, China, the Philippines and Mexico have given him a familiarity with missionary achievement.

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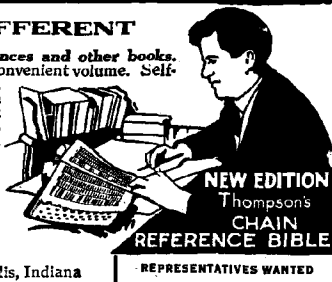
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EDITORIAL AND BUSINESS CHAT

TWO ERRORS CORRECTED

In the November REVIEW, page 893, the disastrous fire at Herrnhut, Saxony, which destroyed a large part of the Widows' House belonging to the Moravians, was erroneously located at New Herrnhut, St. Thomas, Virgin Islands. Herrnhut in Saxony has for two hundred years been the headquarters of Moravian work, and for one hundred and thirty years Moravian Missions have held their General Synod meetings in this house. The two hundredth anniversary of the Herrnhut Church is to be celebrated next year.

* * *

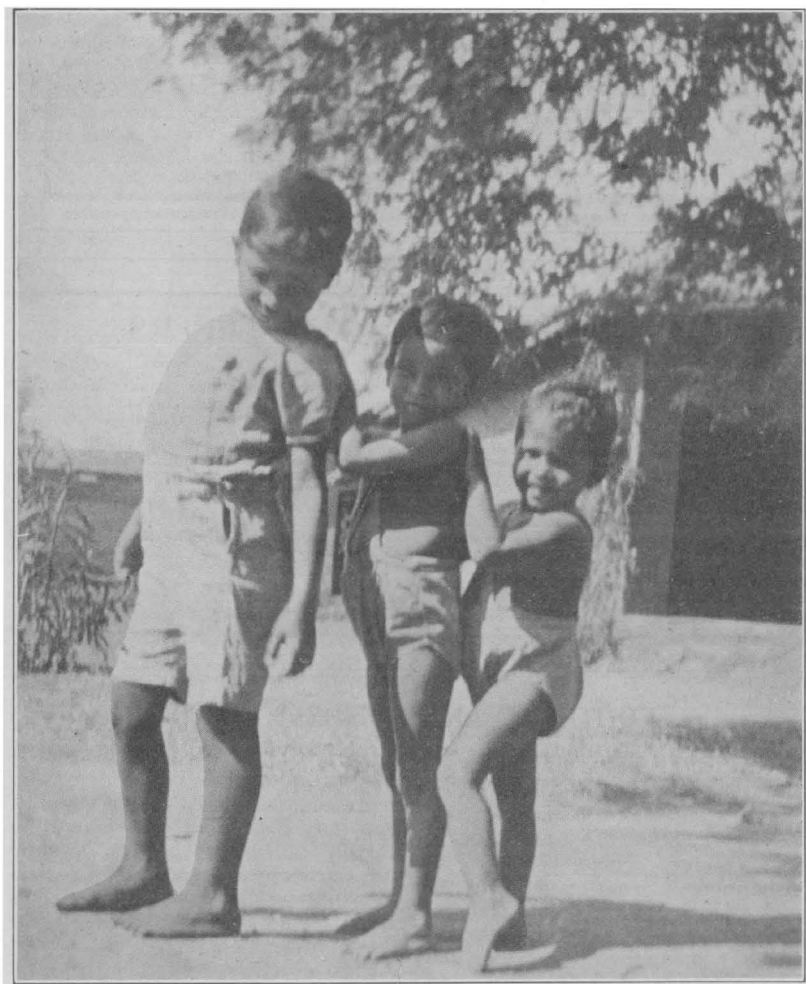
By some unexplained error the photograph of Dr. A. W. Halsey at a Latin American Conference, which was published in the July REVIEW

(page 515) was wrongly labeled. It was taken in Rio de Janeiro, and represents a Post-Panama Conference of Evangelical Christians in Brazil, called together to organize for Christian cooperation. The gentleman standing next to Doctor Halsey, who somewhat resembles the late President of Mexico, is the Rev. Alvaro dos Reis, pastor of the First Presbyterian Church of Rio de Janeiro.

* * *

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THREE VERY MUCH WANTED CHILDREN OF INDIA

(See Miss Amy Wilson Carmichael's article, page 929.)

THE MISSIONARY REVIEW *of the* WORLD

VOL.
XLIV

DECEMBER, 1921

NUMBER
TWELVE

JEWS, ARABS AND CHRISTIANS IN PALESTINE

DISAPPOINTMENT is felt by those who hoped that the entry of British troops into Palestine and the overthrow of the oppressive rule of the Turk would usher in an era of great opportunity for Christian work among Jews and Moslems. The situation at times appears gloomy and at all times calls for patience and perseverance. Hatred against the Jews has increased in the past two years and is openly manifested in an anti-Jewish propaganda, including even persecution and death. Nominal Christians join the Moslems in this hostility so that their attitude embitters the Hebrews against Christians and their message.

Rev. S. B. Rohold of Haifa writes that "the nervous condition of the Arabs and the intrigues of French Catholics are evident everywhere.... It is a difficult mission to perform, to bring peace through the Prince of Peace to Jews, Arabs and nominal Christians.... Only at the Cross of Jesus can all these different nationalities find peace and harmony."

An Arab delegation, journeying to America on the same ship with a Zionist delegation, has appealed to President Harding against the so-called "Jewish Danger." Arabs, Mohammedans and native Christians have also appealed to the British Government not to put into effect the Balfour Declaration in favor of a Jewish National Home in Palestine, because they say that the Zionists wish to dispossess the Arab population.

The Arabs fear that their country, their holy places, and their lands will be taken from them and given to strangers, and that they will be gradually forced out by a massed immigration of Jews. Native Christians declare that they will never live under a Jewish government, and the Vatican has definitely arrayed itself against the Zionists.

The Zionists, however, assure the Moslems and Christians that their fears are groundless. Dr. Chaim Weizmann, president of the Twelfth Zionist Congress, recently held at Carlsbad, declares:

"We intend to abate no jot of the rights guaranteed to us by the Balfour Declaration, and recognition of that fact by the Arabs is an essential preliminary to the establishment of satisfactory relations between Jew and Arab. We proclaim most solemnly and unequivocally that we have in our own hearts no thought of aggression, no intention of trespassing on the legitimate rights of our neighbors. We look forward to a future in which Jew and Arab will live side by side in Palestine, and work conjointly for the prosperity of the country. Nothing will stand in the way of such a future, when once our neighbors realize that our rights are as serious a matter to us as their rights are to them."

Sir Herbert Samuel, the British High Commissioner of Palestine under the mandate, and himself a distinguished Jew, has even been accused of being too lenient with Arab outbreaks on the one hand, and of being not sufficiently Zionist on the other. In his recent report to Parliament he declared that the policy of the British Government "contemplates the satisfaction of the legitimate aspirations of the Jewish race throughout the world in relation to Palestine, combined with a full protection of the rights of the existing population."

Friends of the Jews believe that there should be satisfaction of that sentiment regarding Palestine which, in increasing degree, animates the Jewries of the world. Fourteen million people ask for the opportunity to establish a "home" in the land which was the political, and has always been the religious, center of their race. They ask that this home should possess national characteristics—in language and custom, in intellectual interests, in religious and political institutions.

Sir Herbert Samuel holds that this does not mean that "Jewish immigration is to involve Arab emigration, that the greater prosperity of the country, through the development of Jewish enterprises, is to be at the expense, and not to the benefit of the Arabs, that the use of Hebrew is to imply the disappearance of Arabic, that the establishment of elected Councils in the Jewish Community for the control of its affairs is to be followed by the subjection of the Arabs to the rule of those Councils. In a word, the degree to which Jewish national aspirations can be fulfilled in Palestine is conditioned by the rights of the present inhabitants."

The prophecy of the Bible and the promises of God to the Jews are in process of fulfilment in spite of the fears and oppositions of the enemies of Israel. This ancient people must continue to pass through periods of tribulation until they recognize in Jesus Christ

their Messiah. There is already reported among the Jews in Palestine an unprecedented movement toward Christ, especially among the Halutzim (or Zionist pioneers), both men and women. Nineteen of these are under special Christian instruction in Haifa and some give evidence of being soundly converted. There is great need for a well equipped Christian Training Institute that can prepare these young people for service as evangelists in the Holy Land. The demand for Bibles is increasing, especially Hebrew Bibles for the Jews and in Arabic for Moslems. There are signs of the fulfilment of prophecy but no evidence as yet that "The Kingdom of God will immediately appear."

AFRICAN PROPHETS ON THE CONGO

PROPHETS, who preach Christ and heal diseases are reported to have arisen on the lower Congo. Last April reports came from the lower Belgian Congo that one of these so-called "prophets" had arisen near Wathen, and that he was not only preaching with power, but that he was healing the sick and curing the blind. A second prophet, also a native Christian, was reported in another town, preaching and healing multitudes who came from hundreds of miles up the river. A third prophet is reported from Wene, near the Mbwellla Mission Station of the English Baptist Missionary Society, and a fourth at Lumbi, west of Mbwellla. There are still other "prophets" and some who predict that false prophets are to arise, and the greatest true prophet will appear later in San Salvador, Portuguese West Africa.

Rev. R. H. C. Graham, the British Baptist missionary, writes:

"We have one example of this sort of prophet in the fellow who has set up at Kwimba, claiming that he has risen from the dead, and that he will not begin to do his mighty works till his Master has arrived in a shower of blood, and then he will heal the sick and raise the dead, not to mention trampling into the flames all who did not believe in his pretentions. Vangu, one of the Christian teachers, insisted on seeing him and told him a few homely truths, but the poor folk are still duped by him.

"The remarkable thing about this movement is that it aims at helping on mission work. All of the "prophets" try to get Christian deacons and teachers to help them instruct all who come in the truths of the New Testament, and insist upon evil men giving up their sinful ways and submitting to the Gospel and Law of Christ.

"We have not seen a single case which could be thought miraculous healing, and yet the sick think themselves cured, and those who witnessed the prophet's work think so too, so that men who went to scoff become worshippers, and hundreds of heathen and Roman Catholics have become earnest hearers of the Gospel of Christ.

"Besides the ordinary belief in charms for protection from witchcraft, and the system of witch-doctors depending upon it, there have been several general quasi-religious movements in past days. "Elembe" was the name of an indefinable terror believed in by everybody but understood by nobody, which paralyzed the country about the year 1860. "Kiyoka," in 1872, was a crusade against all kinds of charms and fetishes. Strenuous efforts were made to destroy all fetishes, and several helpful laws were made against violence, but the people continued to be sick and to die, so the movement ended. Then "Kinyambi" arose in 1885, and hundreds of poor people were fleeced by venders of the Kinyambi water of life, which it was claimed would preserve the person who drank it from any natural death.

"All these crazes were evidently making money for those who taught them, but the present movement is of quite a different order. The "prophets" refuse all reward, and, in so far as the original ones are concerned at any rate, they seem only to aim at the spread of the Gospel. The news which reaches us from their districts is of crowded services and earnest seekers after the truth."

"There can be no doubt," says Mr. Graham, "that the 'prophets' have cured many neurotic diseases, and have inspired even hopeless cases with confidence and joy in the certainty of recovery, but there is no clear evidence of any certain cure of a real disease or deformity. Letters from members and adherents of churches tell of wonderful cures they themselves have witnessed, and beg the missionaries not to doubt them, since they are the means of bringing hundreds of hitherto careless people within the reach of the Gospel."

PORTO RICO'S UNION PROTESTANT CHURCH

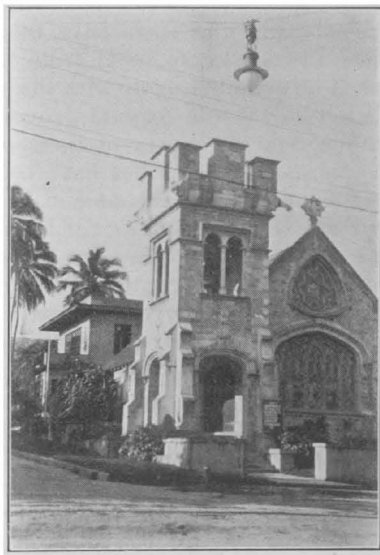
FOR years there were two English-speaking congregations in San Juan, one for Methodists and another for Presbyterians. Both churches did good work but they were always struggling with fluctuating congregations because neither denomination was strong enough to build up a prosperous church. The American and English-speaking colony in San Juan is less than a thousand in population, and of this number many are not church-going people.

The suggestion that the two churches unite was brought up at one of the Regional Missionary Conferences held in San Juan in March, 1916, and after considerable discussion, several meetings of a Central Conference Committee and favorable action by the two congregations, the Union Church was constituted on November 2, 1917, and a constitution was adopted after having been presented by the Joint Committee.

This church has just closed its fourth year under the pastorate of Rev. F. E. McGuire. The result has been marked success, and

almost all the people of San Juan belonging to the different Protestant denominations have joined the Union Church. Every department of the work has grown and prospered. The Woman's Auxiliary, with its eight or ten committees, has done untold good. The Calling Committee has made on an average of forty calls a month during the past year. The Beneficial Committee has accomplished what has never yet been undertaken by any evangelical church in Porto Rico—supplying powdered milk to the poor who could not buy cows' milk because it was so scarce, and giving Thanksgiving dinners to poor families. The Woman's Missionary Society pays the scholarship for a boy and a girl at Christian institutions, and has a sewing circle which meets every two weeks to sew for the poor.

This church is never in debt and always has something to help needy causes. Last year over \$800.00 was disbursed in benevolences. The budget for this year calls for over \$6,000. The Union Church and its Bible School are filling a great gap in Porto Rico.



THE UNION CHURCH IN SAN JUAN

ROUMANIA AND RELIGIOUS MINORITIES

IT IS difficult for authorities in a country where church and state are united to deal justly and impartially with citizens who belong to other religious bodies than the State Church. This was true in China and Japan until Christianity proved its value through education and philanthropy. It has been true in Italy, Spain and other Roman Catholic countries where the priests were in power. It has been true in Russia, Greece and Roumania, where Eastern Orthodox potentates of the Church had large influence with the government. Christians, Jews, special sects, have suffered where their opponents have wished to control religious belief and worship, as well as educational and political policies.

Roumania has long been an oppressor of the Jews, and has not dealt fairly with the Hungarian and Saxon communities in Transylvania. Throughout the country there is an atmosphere of suspicion and distrust, if not of hatred. It is reported that ministers of the churches are hampered in their work, and the very life of the churches

is in danger. The personal and official liberty of the officers of the churches, in the Church courts, and in the schools connected with the churches, is restricted, and, in many cases, has been entirely taken away. Some ministers and members of these churches are now in prison. Many of them have been flogged, and often the causes of these ill-treatments seem from the evidence at hand to have been not at all commensurate with the severity of the punishment. Almost all the homes and private property of these people have been commandeered. Property of their schools, their colleges, and in some instances their churches have been taken from them. The destruction caused by the troops and by the local authorities to the church and school property has not been repaired. All of these allegations are of acts that are in complete disregard of the solemn provisions and promises guaranteed through the Minority Treaty signed December 10, 1919, by which treaty the Roumanian Government made itself responsible for the protection of these minorities.

The American Committee on the Rights of Religious Minorities, of which Rev. Dr. Arthur J. Brown is chairman, and William Jennings Bryan, Henry Morgenthau and William H. Taft are members, has recently sent a communication protesting to the Roumanian Government against injustices suffered by its citizens. The committee recognizes the difficulties encountered by the Roumanian Government, caused by the relationship between the Hungarian churches in Transylvania and their affiliation with the Hungarian Government; and asks the Roumanian Government to bring together the representatives of these churches in Transylvania, together with the leaders of the Roumanian Church and Government, to confer with a view to securing a proper readjustment of the questions that are now causing irritation, and to do justice to all the peoples in the territories under Roumanian control.

CHRISTIAN COOPERATION IN CHINA

ONE OF the most notable changes in missionary work in China is the development of cooperation. Formerly, missionaries were separated and worked in units; today, they are brought together in interdenominational and international committees and institutions. Rev. C. G. Sparham, of Hankow, Secretary of the China Advisory Council of the London Missionary Society, calls attention to some of the larger movements in the direction of Christian cooperation in China.

"There has been on the part of many of the missionary societies a movement in the direction of working the whole of their fields in China as a unit. This is done by the linking up of mission stations with a district committee or council; and then forming a national council which is representative of all the districts. The London

Missionary Society and the Northern Presbyterian Board of the United States took action in this direction almost simultaneously some ten years ago, and in many respects the work of these two missions has since moved, on almost parallel lines.

“There is also a strong movement towards the union of churches on a denominational basis. There is a very large number of missions working in China, and not infrequently one denomination has several missions. For example, the Anglican Church has missionaries of the S. P. G. and the C. M. S.; from America comes the Protestant Episcopal Mission and from Canada the Mission of the Canadian Church. While the spheres of labor were separated one from the other, each bishop administered his own diocese with little or no reference to other bishops, but as the Church developed the need became apparent for greater unity in administration. The whole Anglican Church in China has accordingly been organized as a Chinese Church with a national synod, meeting triennially. In a similar way the Presbyterian Church was formerly worked by many different missions, in many parts of China, as a number of distinct churches. An effort has been made to bring all the churches connected with these missions into one Presbyterian Church for China, and has resulted in the forming of a General Assembly which will meet triennially. The basis of administration will be that of a Chinese Church.

Another stage in the movement for cooperation may be noticed in the drawing together of nearly allied churches. The most conspicuous case of this kind has been the *rapprochement* between the Presbyterian Church of China and the churches of the Congregational order, working in connection with the L. M. S. and the American Board. The churches of the L. M. S. have been in consultation with the churches of the English Presbyterians and those of the American Reformed Church with a view to organic union in southern Fukien. This has already been consummated.

In April, 1918, representative Presbyterians and Congregationalists—Chinese, American and British—from many parts of China, met in conference at Nanking and considered the advisability and possibility of cooperation. The minutes of this conference were circulated, and delegates again met in Nanking in January, 1919. The Chinese representatives pressed for organic union, rather than for federation. They also favored as the name of the Church “The Church of Christ in China.” In the Province of Kwangtung a provisional synod of the united Church has already been held. In June, 1920, the synod again met, and those who were present testified to the unity of spirit manifested, especially by the Chinese delegates.

Should this united Church be consummated throughout China it would have a communicant membership of about 100,000, or approximately one-third of the communicant membership of Protestant

churches in China. Dr. Sparham believes that it would develop Chinese leadership, hasten the work of evangelization and prove to be a strong witness for Christian truth and Christian principles throughout the land.

Several union universities and colleges are supported by a number of agencies, and are working for the uplift of China as a whole. Among these are Canton Christian College, which stands in 150 acres of land, Canton Union Theological College in which eight missions cooperate, including the British Congregationalists, Methodists and Church of England. Hongkong University connects with the Government rather than with Christian missions. The history of the university and the L. M. S. touch at more than one point. Union Normal School at Wuchang prepares teachers for the Lower and Higher Primary Schools. Shantung Christian University at Tsinanfu was commenced by combining the educational work of the American Presbyterian and English Baptist Missions in the Province; other British, American and Canadian Missions now cooperate. Among these are the S. P. G., L. M. S. and Wesleyan Methodists. Peking University will probably become the leading university in China. Union Medical College, Peking, started by the L. M. S., has become a strong union institution.

Chinese Christians are in favor of developing a strong, united Church. From this Church may go forth men so trained in Christian principles that they may be used to purify and uplift the whole life of the people.

PROGRESS IN THE CURE OF LEPROSY

FOR centuries leprosy has been considered incurable. In India, for a hundred years or more, an oil made from the seeds of a fruit not unlike the grape fruit, has been used with some beneficial results, but without cures. Dr. Heiser of the Philippines made the first long stride in the use of this chaulmugra oil treatment by using a formula hyperdermically. Now comes the news that in the Hawaiian Islands, where Dr. Dean, President of the University of Hawaii, and Dr. McDonald, have developed ethyl esters of chaulmugra oil, sixty-four patients taking this treatment during a period of months were recently discharged from the Kalihi Hospital as apparently cured.

The doctors who have been treating lepers with this formula call it "a remedial agency of great value," and while they do not yet claim permanent cure, lepers and their friends everywhere are rejoicing to know that such hopeful results are possible. We should not, however, be over optimistic in regard to the permanent benefit from this treatment, since already several of the lepers recently dis-



LEPERS RECENTLY DISCHARGED FROM HA WAIIAN LEPER ASYLUM

missed in Hawaii as "cured" have returned to the leper hospital. There should be no cessation in the efforts to provide for the segregation of lepers, to care for untainted children, and to seek in other ways to "rid the world of leprosy."

The most famous cure of leprosy in modern times came in answer to prayer. It is the case of Mary Reed, the young American Methodist missionary, who, while not a missionary to lepers, contracted leprosy while in India, and did not discover it until she had come home on furlough. She returned to her field to devote the remainder of her life to caring for these sufferers. The arrest of the disease, in answer to prayer, has caused great rejoicing, and for many years Miss Reed has continued to work for lepers in Chandag, North India. Last October she had forty-four women and sixteen men lepers, nearly all of whom have become Christians.

THE MISSIONARY SITUATION IN ANGOLA

RECENT letters from Angola, West Africa, are painful reading to those interested in the progress of Christianity among the Africans. The Portuguese government officials are reported to be openly opposing Christian activity, and are even unsympathetic with humanitarian movements. A letter written in March says:

"An order has come to all the local chiefs that no school can be kept open when taught in any other than the Portuguese language. That means that practically all of the outstations must be closed. The teachers were called up, and although there were several who

speaking Portuguese they were told that the schools were closed, all preaching places closed, and that they were not allowed to speak the name of Jesus except inside their houses, each man by himself.

Natives in the employ of missionaries and other foreigners (who are then responsible for payment of the native tax) are supposed to be exempt from government labor conscription. As a matter of fact, however, the officials in a high handed manner demand the services of any native they may desire. The unfortunate men may be captured in what resemble slave raids more than anything else, tied up and sent off to work for the government. If the conscripted boys escape then the villages they come from are raided by soldiers. A system of practical serfdom also obtains among some Portuguese landowners. Another correspondent writes:

“Dark clouds have rapidly gathered and some are breaking. Orders have come from Lisbon to enforce the teaching of the Portuguese language, and all foreign teachers and evangelists who cannot use properly the above-named language shall be obliged to discontinue work in Angola. The hardship is that every local office holder applies this law as he feels fit, consequently the Bailundo’s work is hard hit. *Twenty of our large mission outstations*, along with seven belonging to Cileso, all being in one district, have been closed on the ground that the native evangelist cannot properly use the Portuguese language, and they are strictly prohibited from ever again assembling to sing sacred songs, or to mention the name of the Lord before an audience. The question of language is, we believe, but a subterfuge. There are in our mission schools 7,000 registered pupils under organized instruction, and a future ahead that promised great things. To have a baptized membership of a thousand by 1922 was certain, but now where are we? Think of it! In a whole section of the country Christians cannot again pray together.”

The policy of all American Protestant missions is to respect the established laws of the country where they labor. Where the government desires to have the natives instructed in French, Portuguese or other language of the rulers, missionaries are sent out who are well trained in such language. Consequently, all new American missionaries sent to Angola and to Portuguese East Africa, go first to Portugal to study the language. In every way, missionaries seek to assist the government in its work of education, maintenance of order and social betterment. It is difficult, however, to understand how the Portuguese government can rightly insist on prohibiting the use of the vernacular in education and in religious services. There is no other satisfactory medium through which to instruct the natives and win their cooperation. The rights of missionaries where religious freedom exists are established by custom and by law, and it is hoped that Portugal will not continue to allow her officials to hamper Christian education.

The Shifting "Thoughts" of Japan

BY ROBERT E. SPEER

A letter to the readers of the *MISSIONARY REVIEW OF THE WORLD*, written on board the S. S. "Dilwara" in the China Sea, September 15, 1921

DEAR FRIENDS:

The editor of the REVIEW has asked me to write to you from time to time letters of impressions regarding the conditions which we find surrounding the missionary work in the various fields which we are to visit. We had intended to sail from San Francisco direct for India and Persia on August 13th on the S. S. "Creole State," but travelers on the Shipping Board boats have been subject to many vicissitudes and we discovered on reaching San Francisco that our sailing had been cancelled by the Pacific Mail and that no provision had been made for the disappointed passenger list. Happily we were able to transfer at once to the "Empress of Asia" of the Canadian Pacific Ocean Service, which sailed from Vancouver August 18th.

It is now easy to see the ample providential compensations for any disappointment due to the failure of our first plan. We lost the visit to Manila, but gained in exchange fresh opportunities for seeing Japan and China again, a full week of conferences with missionaries and missionary committees in Shanghai and Nanking, and the privilege of crossing the Pacific with perhaps the largest number of missionaries and missionary supporters ever going out on a single vessel to the mission field.

R. E. S.

The last night before we reached Shanghai, I went alone on the forward deck to look off across the quiet waters toward China, and to contrast our approach with that of Robert Morrison more than a hundred and ten years ago. He came alone in the face of the opposition of the greatest commercial organization in the world, the East India Company. No one was waiting for him. He would find no home prepared to welcome him, no facilities for language study, no readiness of the people to receive him. They wanted nothing that he had to offer. They had as yet awaked to no realization of their need and no thought that the outer "barbarian world" had anything to give to them. No doubt on his last night as he drew near the China coast, Morrison had gone out under the stars alone to reflect on his mission. Before him, as before us, the Scorpion stood out clear and sharp in the southwestern sky with the Archer over against it. Vega must have shone as clearly above him as it did over us; standing out as brilliant and almost as near as a green light at the masthead. The same God looked down from the same Heavens over his ship and ours.

But how immeasurably different our missionary situation from his! Thousands of missionaries are settled now over the whole of China. Missionary agencies are at work there as powerful almost as all the Christian forces in Great Britain in Morrison's day. Our company would be welcomed in Shanghai by hundreds of missionary friends and would find a living Chinese church established in all the provinces. The same Scorpion would be in the sky, but it would be

a very different dragon upon the earth that we would find, a China humbled now, full of friendliness and good-will, dissatisfied with the past, and eager for all the help that it could receive.

But most of all I was interested in contrasting our ship's company with Morrison's. True he came out on one of the boats of David Oliphant, who was one of the early American merchants to whom the extension of the Gospel was as deep a concern as his own business. But how much more our ship represented! There were on board perhaps a hundred and fifty missionaries, old and new, half a dozen American Boards being represented by from twenty to forty missionaries each. The most powerful commercial agency in the world was represented by a deputation of thirty or forty men and women led by Mr. John D. Rockefeller, Jr., coming out to China to express its unselfish interest in the people and to dedicate in Peking a great Medical College and Hospital, given to China for the relief of suffering and for the promotion of Christian sympathy and progress. The universities of America and Great Britain had provided a deputation of some of their ablest men and women under the chairmanship of Professor E. D. Burton, which the foreign mission boards of the United States and Canada were sending out to study missionary education in China with a view to making it the most effective agency possible in building up the Christian Church and in helping the Chinese people. A group of Chinese students, men and women, who had been educated in the United States and Europe were going back with Christian principles and Christian purpose to serve their nation. American experts in finance and education and medicine like Mr. Stevens, the American representative on the Consortium in Peking, Professor Monroe of Columbia University, Dean Holgate of Northwestern University, Dr. William H. Welch of Johns Hopkins University, and many others were also going out with the missionary spirit. In truth the "Empress of Asia" was one huge expression of the missionary ideal, and standing under the stars that night and looking back to Japan and on to China across the tranquil waters of the Eastern Sea, I thanked God for the progress of the century past and was glad that from his place in the great "cloud of witnesses" Robert Morrison could look down and see to what the missionary enterprise for China has grown.

PRESENT CONDITIONS IN JAPAN

I shall be speaking of China, however, in the next letter and desire now to try to summarize what we learned regarding present conditions in Japan.

"Some writers," says Dr. Armstrong of the Methodist Church of Canada in a suggestive review of the year 1920 in Japan, "would regard the year as extremely reactionary, and in a sense it was. The business depression was no doubt a reaction after the wartime pros-

perity. The government's return to power through the votes of the provinces; the ineffective attempts of the labor movement toward a properly organized labor union; the failure of the woman suffrage agitation, and especially of the movement for universal manhood suffrage; the nervousness on the part of the police officials lest 'dangerous thoughts,' should be read or published, are indicative of a temporary, conservative, reactionary attitude. But, on the other hand, it is scarcely right to call such events reactionary; that they should become live questions today at all, is almost revolutionary."

There is no lack of evidence to confute those who think that Japan is nothing but a bureaucratic mechanism unshaken by the thoughts that have thrown all the rest of the world into confusion. The late Dr. D. C. Green constantly strove to point out a generation ago that even then every change and tendency of opinion in other lands was making itself felt in Japan. If he were living today, he could make out his case unanswerably. The term "thoughts" has become one of the most familiar in Japanese current literature, "new thoughts," "foreign thoughts," "dangerous thoughts." Those people at home who still say carelessly that it does not matter what one thinks should come to Japan where a nation is coming to realize that everything depends on what men think, that, as Prof. Kuwaki points out in a volume of lectures on present conditions speaking on the "Problem of Thoughts," "thoughts are not abstractions but involve practical and social consequences of a real nature."

Any review of present day books or periodicals in Japan will show what these new thoughts are. A visitor may get some clue to them by looking over the books in any Japanese book-shop. In a little half-Japanese, half-English, book stall at Kobe on Moto-Machi street, we found a score of English and American periodicals for sale with an extraordinary assortment of modern fiction and hundreds of miscellaneous books from which I jotted down at random a few of the titles: Radot's "Life of Pasteur," Fenn's "Design and Tradition," Alice Meynell's "Mary the Mother of Jesus," Sidney and Beatrice Webb's "The Break-up of the Poor Law," Harold Cox's "Economic Liberty," Lord Asquith's "Industrial Problems and Disputes," Lansing's "The Peace Negotiations," "The Mirrors of Downing Street" (a large pile of them), Hamson's "Hunger and Growth of the Soil," Jevon's "Economics," Giorgis Vassar's "Lives of the Most Eminent Painters, Sculptors, and Architects," translated by Gaston De Vere, in ten volumes, and Karl Marx's "Capital." This is a representative list of the stock carried by this little shop. The Japanese titles we could not of course read, but I looked over many of the books and the magazines. The advertising pictures were crude but far more chaste than ours, and there was absolutely nothing of the salacious and decadent character which defiles the news stands and stalls in Latin America.

New economic thoughts are troubling Japan. Although the labor unions have lost from thirty to fifty per cent of their members as a result of the collapse of business and the hard times following the war, class consciousness and class struggle have increased in tendency. The more radical spirit of labor was shown in the general convention of the Yu-ai-kai held in October, 1920, where the majority of the gathering "ridiculed as useless the agitation for universal suffrage and advocated direct action, revolutionary if necessary." At the Yawata Government Steel Works twenty thousand strikers destroyed sixteen smelting furnaces, and in one newspaper strike in Tokyo the strikers destroyed all the fonts of type. Sixty discharged workmen at the Adachi Machine Factory in Tokyo in January destroyed all the mechanical instruments. Revolutionary labor songs which had become popular have been forbidden by the government. The *Japan Chronicle* recently printed an English translation of one of these as follows:

"The devilish hands of covetous capitalists with insatiable desire snatch from laborers the fruits of their labors, and lo! capitalism is now deeply entrenched.

"Poor laborers! They are persecuted by capitalists with tyranny, which cannot be tolerated by heaven and earth. Their blood runs like a river and their anger will be everlasting.

"Up! laborers. This is the time to carry the fortress of Capitalism and take into your hands the fruits of your own labors.

"Up! laborers, up! Sweep away the incongruous system which has reigned long, and establish the new society of labor autonomy."

Between the most autocratic economic Bourbonism on one side and the growing forces of socialism, syndicalism, revolution and anarchy on the other side, the men and movements, still very weak, which seek a just and constructive reorganization of an impossible and transitory economic order seem likely to have an even harder time of it in Japan than in the West.

New social thoughts also are abroad. "A new vocabulary of social and industrial terms have appeared," says Mr. Merle Davis, "many of the words being taken bodily from English to express ideas that are not common in Japanese thought, for example, 'efficiency test,' 'survey,' 'clinic,' 'settlement,' 'welfare work,' 'infant mortality,' 'birth-rate,' 'turn-over,' 'industrial democracy,' 'strike,' 'labor union,' 'sabotage.'"

Women have come to a new place in business and in public life. Mrs. Hiraoka, the banker, and Mrs. Yajima, the teacher and reformer, have been followed by a great company. The business offices are full of girl clerks and stenographers. For the first time women have been admitted as special students into the Tokyo Imperial University and thirty-two have availed themselves of the privilege. A mass meeting was held in Tokyo on July 18, 1920, to advocate woman suffrage, and several able Japanese women spoke in behalf of their political rights.

The following day a bill to extend the franchise to women was introduced into the Japanese Diet. The galleries were filled with capable Japanese women and the bill was given a respectful hearing although it was rejected. The old family system of Japan has come under criticism, and no thoughts which ever come to a nation are more difficult and dangerous than those which affect the foundations of its family life.

The rigid political thought and organization of Japan has also begun to be troubled by new questionings. The hand of discipline is still stiff enough, as some of those who have lost their father's faith in freedom would make it at home. Last November the government sent Prof. Morito of the Tokyo Imperial University to prison for three months for issuing an article on Kropatkin's "Studies on Socialism." Some soldiers who were coming home from military service were met by friends with a banner inscribed "Congratulation upon Your Release From Prison." Beyond all doubt this was a "dangerous thought," and the banner bearers were put under arrest. Nevertheless the democratic, anti-militaristic movement has steadily gathered strength. The sensible industrial elements of the nation crowd steadily in upon the militarists. So strong has the democratic movement become that the conservative spirit has been forced to read it into Japanese political tradition. "Democracy is said to be a very old idea in Japan practiced by the very earliest emperors. Even the removal of the trees around the Imperial Palace is given a democratic explanation."

Each year new voices are raised with new courage and strength in behalf of liberal institutions at home and a just and generous policy abroad. Two million school children made a contribution to relieve the famine suffering in China, and a Japanese paper, the *Oriental Economist*, has recently attacked the idea that the Japanese are justified in a desire for political control over Manchuria and Mongolia because of their necessity to Japan as sources of food stuff and raw materials. It has sought to prove that Japan is not so dependent and that even if she were it would be more to her advantage to obtain her materials by the simple process of trade than to take them from a hostile people under Japanese tutelage. In these matters, however, the Japanese press, to say the least, is not better than our own, and on any day that a visitor may be in the country he can read incendiary material enough on both sides of the Disarmament Conference, of the Anglo-Japanese Alliance and of the questions of relations with the United States and China.

FORCES OF RELIGION

Back of all these new thoughts we are interested most of all in the forces of religion. Of the strong and probably strengthened grip of Shintoism there can perhaps be little question. Six years ago I

visited the imperial shrines in Ise around which every influence which could be officially controlled was throwing the glamor and appeal of patriotism and national devotion. I saw also the great tomb of the late emperor which had just been erected in Kioto at the very heart of the national life of Japan and with obvious purpose to bind together its political and religious significance. Now, on this visit I saw the great new Meiji shrine which had just been erected at Tokyo, and toward which the devotion and worship, especially of the youth of Japan, are being directed with the highest skill and authority. Surely it can no longer be maintained, as for some years the government did maintain, that Shinto is not a religion in its present day interpretation. Powerful forces in Japan seem bent on making it as pure an emperor-worship as the religion of Imperial Rome. One recalls the letter which Baron Motoda, the most trusted friend of the late emperor, wrote to Prince Iwakura in 1873 at the very beginning of Japan's modern life. Baron Motoda set forth the same view in a series of lectures delivered to the emperor himself.

"Ever since the opening and development of the visible universe a sole ruler, direct descendant of the unbroken and imperishable lineage of the Heavenly Ancestress, has ruled over the people of Japan. The chief and primary duty of that people has lain in their relation to their lord, and that has included every other conceivable bond. He has bent upon them the tender gaze of a parent, their eyes have been turned up to him as those of children."

Motoda urged the adoption of a definite program of education to maintain and develop these "immemorial traditions." On the whole it is probably true that ever since Motoda's day and now, the predominant governmental influence in Japan has been and is secularistic and agnostic, but there has always been a strong party, and it is especially vigorous today, which would officially direct both education and Shintoism to the strengthening of the cult of emperor-worship. Dr. Genchi Kato insists upon the divine nature of the emperor and exalts him to the same position as the Jewish Jehovah. He and Mr. Yasuhara charge the low state of national morality to the government's elimination of religious elements from Shinto shrine ceremonies. But surely the government or some forces which act with its authority, in the most deliberate and powerful way seek to bind the conscience and devotion of the nation to the religious veneration of the Imperial line in the new Meiji Shrine whose beauty and simplicity is certainly beyond praise.

The identification of a living emperor with Jehovah will, however, be found an impossible task. One may without the least disrespect say, in the face of such an official announcement as was recently made, that the emperor would have to diminish his active work. "Glucosouria has been observed"; said the official bulletin, "hip gout, nervous trouble, along with difficulty in speech. His condition

has improved but his utterance is not clear. Except in urgent cases, he will refrain from formal duties, such as audiences with foreign diplomats and official ceremonies."

It will be interesting to watch the effect upon Buddhism of this tremendous development of Shintoism for political-religious purposes. It is probably true, as many claim, that Buddhism retains but slight influence among the educated and intelligent classes. Its activities among the people, however, are greater than ever, and nowhere in the world is a greater tribute paid to Christianity and the methods of its propagation than by the unhesitating imitation of them on the part of Japanese Buddhism. Its claims to the development of a great network of Sunday schools has been subjected to a pretty ruthless criticism by Dr. Reischauer, and the total amount of philanthropic and social service work claimed by the Buddhists themselves, in a booklet which they distributed among the foreign delegates to the World's Sunday School Convention in Tokyo, cannot compare with the activities of any one of a dozen of our home denominations, though the pamphlet appears to cover the work of forty-six million Buddhists.

How can either Shintoism or Buddhism really meet the needs of inquiring human spirits? What do their own symbols confess? All over the world the three monkeys of Nikko, one with his hands over his eyes, a second with his hands over his mouth, a third with his hands over his ears, are supposed to embody the moral warning of Buddhism, to see and speak and hear nothing that we ought not. What they really symbolize is the doctrine of Buddhism that in this evil and transitory world there is nothing worth man's while to hear or say or see. What is it to which the worshipper comes in a Shinto Shrine when he has passed up the long and beautiful passage way between the cryptomeria trees, past the stone foxes, under the many torii, and stands at last where the answer to his long quest is to be found? Nothing but a mirror meets and mocks him there. Shintoism turns the seeker back upon himself, and shows him nothing but his own longing. It is not strange that both in Buddhism and in Shintoism sect after sect has arisen seeking some new way, and it is not surprising that in Japan today just as everywhere else in the world the human spirit, foiled in its search, turns aside into oblique ways. Tenrikyo and Konkoyo and now Omotokyo are all evidences that the heart of Japan is still abroad on the great search. All three of these religions were started by ignorant women, and the latest, which has made a deep stir in Japan, is a queer mixture of mysticism, communism, faith healing, and other of the familiar twists and turnings of the human spirit untutored of the Truth.

How can the Christian churches of the West do more to help the Christian churches of Japan to do their work in the midst of all these new thoughts and groping movements in present day Japan? Since

Baron Motoda wrote to Prince Iwakura, the Christian churches have grown from one to twelve hundred and the membership from a mere handful to one hundred and thirty thousand on the rolls of the Protestant churches alone. These churches have already supplied Japan with scores and hundreds of its ablest and most useful men. Uemura, Ebina, Kozaki, Hiraiwa, Hibiki, Morimura, Ebara, Yamamuro, Ibuka, Imai, Miyagawa, and scores of others are Christian names, the peers of any in any land. I should like to speak at length of many of these and others like Justice Watanabe of the Supreme Court of Korea, Judge Mitsui, who deals with juvenile delinquents in Tokyo, Taro Ando and Sho Nemoto, the reformers, and Mr. Tagawa, vice mayor of Tokyo, who spoke the truth though it meant imprisonment.

It is an inspiration to see the strength and courage and competence of these churches in Japan, to behold their order, their friendly federations, and their sympathetic cooperation with the foreign missionaries. The present is the day of all days for the churches at home to support these churches and missions in Japan by enabling them to put forth the maximum of direct evangelistic effort and to use to the limit every opportunity of press and school.

The new Woman's Union College in Tokyo should be given in America and in Japan all it needs. The more liberal attitude of the government towards Christian schools should be unstintingly utilized. The signs of a freer day are found on every side. At Shimonoseki, where for many years the girls' school had been accustomed to annual threats of violence, this year honor has descended upon it at the hands both of governor and of mayor. The governor caused a celebration in memory of the thirtieth anniversary of the introduction of the Imperial Rescript on Education, and with due ceremony presented to all those who had taught in Yamaguchi over thirty years a beautiful page of language and a splendid box made of the original Yamaguchi lacquer. Miss Bigelow came second in the list of five. At Commencement time the mayor used Miss Bigelow, her "great age" and marvelous energy, as a theme for an address in one of the public schools, holding her up as an example for the youth of this district to follow. In Fukui at a recent exhibit at the Girl's High School there were found among the pictures made by the girls an unusual number of Christian subjects—copies of Madonnas, the Nativity, the Crucifixion, the Resurrection, the Infant Samuel; pictures not only of Westminster Abbey and Rheims Cathedral, but also one of a humble country church with the caption "Religion is the Basis of Civilization." The place of honor in this same room was given to three large pictures of the world's great religious leaders, the Lord Jesus Christ occupying the central, most conspicuous position. Shall Christ have this place, not in the Fukui High School exhibit only but shall He be supreme in all the life of Japan?



THE MAIN ENTRANCE TO PEKING UNION MEDICAL COLLEGE

Mr. John D. Rockefeller, Jr., stands outside the gate. The occasion of his visit was the opening of this \$10,000,000 Institution.

The Peking Union Medical College

BY PROF. B. E. READ, PEKING, CHINA

Associate Professor of Physiological Chemistry and Pharmacology in Peking Union Medical College and Member of the London Missionary Society

DR. WILLIAM LOCKHART, pioneer medical missionary of the London Missionary Society, came to China in 1859. Owing to the obstacles placed in his way in Canton he removed his work to Macao. • In 1861 he went to Peking and there opened up the first dispensary for the practice of western medicine. During the following fifty years, with very little interruption, this dispensary treated about one and a half million patients. The eventual outcome is the Peking Union Medical College and in memory of the pioneer the pre-medical college building is called the "Lockhart Hall."

So great is the distress in the Far East due to ill health and infectious diseases that in pity and benevolence men have turned their minds towards ways of relieving this distress. Up to 1900 this was done by individual societies. Then the destruction of buildings during the Boxer outbreak provided an opportunity for closer cooperation and united effort. The pioneer of union movements was established by the missions in Peking, and one of the objects was to give medical education to any person applying with a good preparatory education and sound moral character. Men and money were scarce, and the movement went forward supported by the faith and labor

of such men as Dr. Thomas Cochrane, a graduate of Glasgow University and a member of the London Missionary Society, who was at the head of the institution. He succeeded in uniting the efforts of six bodies, viz., American Presbyterian Mission, American Board Mission, Methodist Episcopal Mission, Anglican Mission, London Missionary Medical Association, and London Mission, each of these missions contributing the services of one or more doctors to the work.

The Union Medical College was opened on February 12, 1906, with an entering class of thirty-nine students selected from over two hundred applicants. Bishop Scott, of the Anglican Mission, gave an address in which he pointed out that the school was pioneer in "Union" and in "Medicine." The school was built with money



LIBRARY AND DIRECTOR'S OFFICES OF THE MEDICAL COLLEGE BUILDINGS

The roof and decorations are designed after most characteristic and exquisite in Chinese architecture and art.

subscribed from various sources including the Empress Dowager of China who sent a special commissioner to the opening ceremony. The upkeep of the work depended on students' fees, London Mission subscriptions and Government grants. When the school was reorganized no government grant was being given and it is now entirely supported by the China Medical Board of the Rockefeller Foundation. Mr. Oliver Jones, of Liverpool, gave money to put up the Oliver Jones dormitory to accommodate the rapidly growing number of students.

Teaching medicine in Chinese was exceptionally difficult through the lack of native medical literature. A complete lexicon of Chinese medical nomenclature has been prepared by Doctor Cousland and others, and has brought about great progress in such literature.

Efforts were made also to found a Pathological Museum and a *Materia Medica* collection.

Early days saw the out-patient department flooded with people suffering from every kind of sickness. Later, under the principalship of Dr. E. J. Stuckey, the out-patient department was organized and patients were divided according to their requirements and attended to by doctors assigned to each branch of the service. Over 50,000 per annum passed through the doctor's hands. After feast days there was a great run on castor oil and rhubarb mixture, and after the revolution when many southerners came north, there was much malaria each summer. Most numerous of all were minor surgical cases. Opium suicides were plentiful and other cases of interest were



THE AUDITORIUM OF THE MEDICAL COLLEGE

to be seen every and any day. Naturally many needed attention as in-patients, and appeals were made with success to extend and improve the hospital rooms and equipment.

Fifty years after Dr. William Lockhart first came to Peking, the Peking Union Medical College graduated its first class of students. Sixteen of the original thirty-nine to enter obtained their diplomas, and with one exception all took up work in mission hospitals. Though the salaries were low the experience and opportunity for service was unparalleled. This graduating year had given the men a taste of organized public service. When a very severe outbreak of pneumonic plague occurred at Harbin and throughout the north in October 1910, the senior students all voluntarily took part in stamping out this epidemic, and two of them succumbed to it while at their post of duty.

There has always been considerable difficulty in teaching modern medicine in China on account of the prejudice against post-mortem examination; anatomy being taught by sets of bones and mannikins. It was considered a very great step in advance when in 1914 permission was secured from the Government to conduct post mortems and a certain amount of material was made available from Government prisons.

The support and administration of the hospital was always a heavy burden on the London Missionary Society, and with the hope of greater efficiency in men and methods, a wider medical Union was brought up for discussion. The American Presbyterian and the American Board Missions joined in this program and a good contribution to the hospital work was made in men and equipment.

At about this time a Commission sent out by the Rockefeller Foundation to investigate the medical need and opportunities in China came to visit the hospital. This visit led to the formation of the China Medical Board which subsequently took over the Peking Union Medical College.

A new Board of Trustees, consisting of seven representatives appointed by the Rockefeller Foundation and six representatives from the participating Mission Boards laid it down as an essential in the new school that a "missionary atmosphere" be maintained in the work, thus recognizing the noble work of the past while seeking to cooperate with the existing religious and benevolent medical work conducted in China.

Since the school was taken over by the new Board of Trustees a sum approximating \$10,000,000 has been expended in land and buildings, and the annual budget amounts to nearly \$1,000,000. About 150 people, members of the staff and some 300 helpers, are serving the institution. The dedication ceremony of this great plant, September 15 to 22, was attended by hundreds of distinguished visitors from all over the world, and there has now formally been launched a unique union effort which will affect the whole of the Far East. The College is one of the best in the world. The buildings are beautiful with shining green tiles and artistic Chinese ornamentation. Doctor Cochrane, who was present at the opening ceremonies, described how in 1901 he stood looking sadly at a pile of broken bricks, the only material remains of the old work carried on by Doctor Lockhart and his successors, but said he: "I then dreamed a dream which has now come true and today I find myself constantly repeating the words of 'The Old Book' 'and David said that the house that is to be builded for the Lord must be exceeding magnifical of fame and of glory throughout all countries.....a palace for the Lord God.'"



THREE WANTED GIRLS OF INDIA—WHO SHALL HAVE THEM?

The Wanted Children of India

BY AMY WILSON CARMICHAEL, TINNEVELLY, SOUTH INDIA

Author of "Things as they Are—In India," Etc.

IN one of the Native States of India there lived some years ago a certain well-known man who was the king's standard-bearer. His home was a simple place but happy, for the mother was a gentle-hearted woman and the little sons were kindly nurtured.

But trouble fell in storms. The father died, the mother died, the elder brother influenced by evil men turned his young brother out, so that all the property might be his, and the child, a very small lad, went forth weeping.

He was a loving boy, for his mother had been all a mother should be to him, and he missed her sorely. The father whom he always saw with his mind's eye carrying the flag in great processions, had been the pride of his heart. The brother's action had been a shock, for he had never thought he would act so, and could hardly believe he had. Sore wounded and grieving, he sought a shelter and found one in a wicked house where such boys as he, good to look upon, well born and well trained, are valued. But soon after his arrival he fell from an upper window on to a stone-paved courtyard and was tossed aside as hurt beyond repair. For days he lay moaning in pain, and only slowly recovered. "From that time forth always there was pain in me," he said as he told the pitiful little tale, not pitifully, but in an even, weak, tired voice. He was too tired then to care for anything.

Weeks passed. He finally recovered from his hurt (except for that inward pain of which no one knew, as he told no one, covering it and all his other griefs with the brave reserve of a lonely child). The people who possessed him had planned to use him in one of the three ways such little lads are used in South India—temple service, the drama, or adoption by Mohammedans. The first two are inter-related, the third is as fatal to all righteousness. But in that moment of peril a strong hand was put forth, and he was saved from any one of these fates.

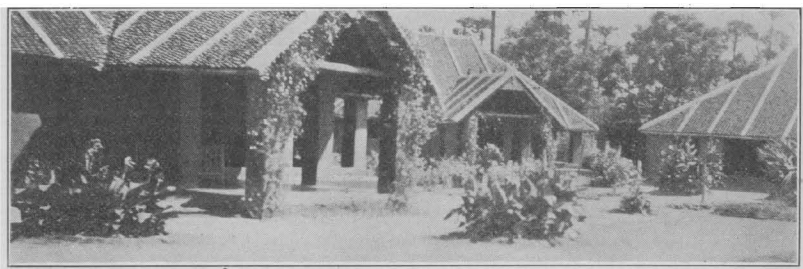
When after long journeying he was brought to us, we saw a sorrowful face, thin and worn, and lit with great wistful eyes, unboyish in their gravity. He did not care to play, and liked better to lie down and look listlessly on the life about him. "I am tired. I do not care for games," he would say if invited to join. This continued for many days.

At last the boy in him woke up, and then the soul of the boy. He played games, tackled a new language, for his tongue was different, asked strange questions: Who is God? In what does He differ from the gods of Hinduism? How could he be sure that what missionaries told is true? Is the Book true all through or only in certain parts? (Joyfully we told him, it is true all through.)

Those who had to do with him will never forget the sudden incoming of understanding. The Lord his Saviour became real to him, known, precious. The boy's whole nature changed, his outlook, manner, the plane of his existence became new, swept by the Wind of the Spirit. We marveled, and still marvel, as we see the eager little lad translating laboriously, but with the ardent energy of boyhood from his vernacular into ours his New Testament and the hymns he loves, or as he tries to pour upon us the wonder of his heart that this Christ of whom he has so lately heard is his King—his royal King—and he, His chosen flag-bearer.

He has recovered from his hurt to body and to soul. He is keen in games and in all the joys of life, learns eagerly, and has, we trust, a fine future before him. He is one of a group of such little lads for whom we earnestly ask the prayers of all who have hearts to care about spoiled boy life, and love to spare for these greatly "Wanted boys of India."

For the very cause of our existence here is that the children are wanted. The little girls are wanted, we have rarely been first in our search for them. In our part of the country as a rule the children desired by temples and dramatic companies must be what is known as "Caste," but those not so distinguished if good to look upon are also sought, and every child saved from such a living death has behind him or her a battle visible and invisible. If any doubt the awful might of the "powers of the air" let him come to India and try to save children appointed to death.



A CORNER OF THE MISSION COMPOUND IN TINNEVELLY

A few weeks ago we were in the midst of a Hindu festival. The great car, drawn by hundreds of panting perspiring men, as an act of merit, slowly passed the place where we stood. Looking up to its shrine we saw five little boys, temple boys, ministering in various ways to the god within. Usually little girls in silks and jewels and much garlanded stand with the women of the temple as the car passes slowly round the town. But on that day there were only boys.

We looked up at them, they were so near that we could have spoken to them, but leagues of spiritual distance lay between. How can these leagues be bridged? Only by prayer, by love-urged ardent prayer, and by that which love alone can offer, sacrifice. Will that love, will that sacrifice be found in those to which this appeal goes? "Blessed are they who would hold the crown on His head and buy Christ's honor with their own losses." Yes, blessed are they.

This paper is no mere contribution to a missionary magazine, it is a cry for reinforcements, new help, *real* help in prayer. The foes of these special children are not such tangible ills as poverty and neglect, but infinitely more strong and subtle, and cruel beyond power to describe. They must be conquered on our knees.

The Great Essential in Missions

DWIGHT GODDARD, LANCASTER, MASS.

Formerly a Missionary in China; Now Editor of *Good News*

NEARLY every great missionary organization is facing a very serious monetary crisis. Some must seriously consider a reduction of forces, the curtailment of work, or the abandonment of particular fields or stations.

This brings to the front the question as to what is the great essential in missionary service. We think of the Great Commission of Christ when He told His Disciples to "go into all the world and to preach the gospel to all," to teach, to make disciples, to heal the sick. We recall Jesus' answer to the inquiry of John the Baptist—the sick are healed, lepers are cleansed, the dead are raised, the poor have the Good News preached to them. Jesus himself went about doing good, healing the sick, talking to men and women by the wayside, teaching by parable and precept, and sending out disciples by twos and twos.

From the teaching and example of Christ are we not warranted in saying that the New Testament type of Christian work is the planting of living seed by word and life, rather than the establishment of highly organized institutions. It was personal testimony addressed to individuals or groups who were told to scatter, not aimlessly but free to move as the Spirit of God lead them. They were not to make elaborate preparation and provision for all possible emergencies, or needs, but were to go out in serene faith in God's providential care. Many were even to be self-supporting and to do their missionary work between times.

The healing ministry was a prominent part of their work by the roadside. They were to proclaim the Good News of God's love and of a spiritual life, where all men's greatest needs would be satisfied. They were to witness from their personal experience as to the reality and the satisfaction and power of this life. They were to tell the story of Jesus' life and teachings, of His death and resurrection, and they were to illustrate it by their own changed lives of love and peace and power.

The new disciples were to unite into groups, fellowships and brotherhoods, that would be self-supporting, socially helpful, mutually inspiring and self-extending. They were to teach, not some highly intellectual system of doctrine, but what Jesus had told them of God, of His Law of Love, and of the way to an eternal life of spirit. Especially they were to teach by example; by so living a life of kindness, simplicity and faith, that the radiant energy of divine life and love in them, might vitalize those with whom they came into contact.

The New Testament type of missions was in short individuals going to individuals in a spirit of love, to win them to Jesus the Christ, and to unite these into groups who would practice the law of love in fellowship and cooperative good will. Such missionary service was possible through the gift of the Holy Spirit, who evidenced Himself in a new illumination of trust, a richer experience of life and a deeper faith. This is the higher and eternal life of spirit that is "hid with Christ in God."

This mission carried out most directly the two great directions of Jesus; Love God and your fellowmen, and Go into all the world to make disciples of all men through the Gospel of Christ.

Do modern missionaries correspond with this New Testament type?

1. Is the missionary call today a call to the simple preaching of the Gospel or is it to go out and organize work by spreading denominations? Is the faith of workers anchored in the love and power of God and in His ability to provide the means, or is our faith today mainly in the solvency of the denominations?

2. In the attempts to reach all nations, are Christ's workers scattering into unoccupied fields or is there concentration and overlapping in certain lands and in large cities?

3. Do missionaries go as a rule today depending on God for support, or do they require a comfortable assurance of adequate support by an organized group at home? Apostolic missionaries must have been united by a sense of common need to those among whom they settled. There was no atmosphere of professionalism to divide the missionary from his hearers.

4. Do modern missionaries depend too little on God's healing power and too much on the efficacy of medicine and surgery and highly specialized hospitals? Medical missionaries have carried on a wonderful healing ministry but many have become too professional and institutionalized through large hospitals.

5. Do modern missionaries adequately emphasize the necessity for spiritual life or do they too often lay too much stress on the value of the intellectual and ethical elements of religion? So much attention is given to combating the error in various ethnic faiths that too little sympathy is given to the imperfect searchings after God which are found in the non-Christian religions.

6. Do modern missionaries lay enough stress on leading men to become "Children of God" in contrast to making them, in an intellectual sense, good Methodists, good Congregationalists, good Episcopalians?

7. Has not the idea of Christian fellowship often been subordinated to the modern idea of a church organized for service? The modern church would have a stronger spirit of brotherhood if mutual

benefits, old-age pensions and similar ministries had not been turned over to outside organizations and if more sympathy were shown to industrial, commercial and social expressions of brotherhood. Has not the capitalistic system become too dominant a part of the organized Church?

8. Modern missionaries are in danger in specializing on so-called higher education to such an extent that pastoral training, Bible teaching, and simple primary education are neglected. Does the time and money so lavishly expended in college and university training yield results from a Christian viewpoint proportionate to that coming from pastoral training and evangelism?

9. The New Testament reveals the method of teaching by personal witness and example. In many stations modern missionaries are surrounded by so many comforts that they are isolated from the people whom they go to help. Residences, which at home would be considered ordinary, seem palatial in the midst of pagan poverty. Would not the missionary message and example be more effective if the messengers' manner of life were more consistent, with a community of fellowship and spirit, and if a common need promoted sympathy and humility? God is Love! And His love expressed itself in sending His own Son to be born of a virgin in a home of poverty to be "like unto His brethren." For love our Lord Jesus endured the cross, despising the shame. "He humbled Himself."

Human nature, be it Christian or pagan, rich or poor, high or low, reacts to love most surely when it finds expression on a common level. Love is unifying and harmonizing. Any great difference in economic, political or cultural standing is just so much more to be overcome, before love can do its perfect work. Jesus knew what He was doing when He sent out His disciples two by two, without extra resources and told them to live with the people to whom they went, with love's message, and love's benediction.

In conclusion, is it not time for followers of Christ to consider whether modern missions are too largely organized and institutionalized; whether too much stress is not laid on higher education, social ethics, and denominational standards?

Great institutions, fine equipments, federations, surveys and emphasis on efficiency have their value, but require immense financial resources and often tend to separate rather than unite. The elaborate higher educational institutions do not provide their quota of ministers of the Gospel, but rather fill the ranks of a highly organized secular society. Simple training, coupled with the power of the Holy Spirit, are the sources from which the ministry is recruited. The simple village church in non-Christian lands, as at home, is the most prolific source of Christian leaders, rather than the institutions of the cities.

The question therefore arises, would it not be more effective for a Mission Board to spend \$20,000 a year for native evangelists than to spend the same amount to run a university? Higher education, hospitals, agricultural schools, industrial training and social bureaus should be furnished by governments and supported by general taxation rather than by missionary societies through benevolent contributions. If society or individuals in society are indifferent to this need and responsibility missionary organizations, founded to evangelize the world, cannot undertake to supply the lack. When men and women are "born again" into newness of life they will awaken to the need of better social conditions and will themselves put forth efforts to supply the need.

There are Mission Boards and Societies that have adopted this principle and that are conserving their income so that it may go as far as possible in evangelistic lines. The result is that the cost per capita of missionaries and converts in these societies is astonishingly low. Some of these societies, like the China Inland Mission, are accomplishing marvelous work along spiritual lines.

History proves the advantage of the apostolic methods by the phenomenal growth of the early church under the greatest of difficulties. Consider the success of the early missions in non-Christian lands. Consider the work of many of the so-called "faith" missions today. Consider the work of some non-Christian cults like the Mormons and Moslems that do not include in their program schemes for general education, and do not guarantee "adequate support" for their missionaries.

Most of our denominational Mission Boards are in financial straits and face the necessity for retrenchment. It would be wise for them to consider a return to the New Testament type of Christian propaganda by omitting the expensive forms of work that do not contribute directly to the religious objective in their missions. Expenses of the executive offices at home might be reduced if the work were simplified, and if less time and money were spent on expensive surveys, commissions, conferences, departments and elaborate literature. Instead of withdrawing from needy fields, a reduction of expenses may be made by spending less on "overhead" and on elaborate institutions. It is also much more costly to support workers in large centers on the mission fields, where many societies are located, than it is to conduct less pretentious stations by scattered missionaries. Money can be used more advantageously also by building less expensive houses, churches, hospitals, and schools. There can be no justification in offering to missionaries salaries that compare favorably with those of doctors and teachers at home, or with those of foreigners in secular positions abroad. The self-sacrificing spirituality that we encourage in the native ministry must

be inspired by the self-abnegation, sympathy, and earnest service of the missionaries on the field and the secretaries in the Home Office.

A missionary can only serve the cause of Christ as he becomes an open channel for the power and creative love of God to reach some fellow man. Missionaries are but points of contact for the Divine Love to reach needy, seeking souls. Insulation by social circumstances or physical comforts or lack of sympathy is as fatal as the insulation of physical distance and other barriers. These defeat the usefulness of missionaries and hinder the true work of the Holy Spirit. A family living humbly and witnessing in a loving way to the heathen around them will, with the blessing of God's Spirit, be more truly successful in mission work than an expensive university or hospital for which the highly trained specialists are required. Eternal life can only come to a soul by the power of the Holy Spirit. When He dwells in man other things needful will be supplied.

The point to be noted is this: the outstanding characteristic of modern missions is their emphasis on organization, education and institutionalism, all of which are expensive and are not *essential* to missionary work as inaugurated by Jesus and as proven by long and varied experience to be wise and efficient. Let us remember that love is the essence of Christianity, love for God through Jesus Christ our Lord and true love for one another. Any policy which uplifts Christ and radiates the most loving good will is certain to be most efficient and least wasteful, because it draws on God's infinite resources of goodness, wisdom and power.

ADVICE TO MEMBERS OF MISSIONARY SOCIETIES

How to Kill

1. Stay away from meetings.
2. When you come arrive late.
3. Whisper during the meeting.
4. Find fault with the work of officers and committees.
5. Decline to serve in any capacity.
6. If put on a committee, don't attend meetings.
7. If asked your opinion, keep quiet, but later tell others what should have been done.
8. When others work hard to help, object because the clique is running things.
9. Delay paying dues as long as you can and delay answering letters.
10. Don't bother about getting new members—"Let George do it."

How to Keep Alive

1. Attend all meetings.
2. Be on time if possible.
3. Be attentive and respectful.
4. Encourage officers and committees—show your appreciation.
5. Accept office or place on a committee where you can render a service.
6. Set a good example by your faithful performance of any duty.
7. Wisely join in deliberations and show interest in others' suggestions.
8. Have confidence in your fellow workers—freely give—freely take—help.
9. Promptly and gladly pay dues. Answer communications promptly and courteously.
10. Strengthen the organization by encouraging new members to join.



A BUSY STREET IN CARACAS, VENEZUELA

Venezuela—A Neglected Neighbor

BY REV. WEBSTER E. BROWNING, PH.D.

Educational Secretary of the Committee on Cooperation in Latin America

VENEZUELA now ranks third in size and population among the countries and islands of the Caribbean-Gulf of Mexico area.

Its population is estimated at around 3,000,000 and its area, 394,000 square miles, is exceeded only by that of Colombia and Mexico. This area is about equal to the combined areas of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Ohio, Indiana and Illinois.

It is one of the most sparsely settled countries of Latin America, although its natural resources might sustain a very dense population in comparative comfort. The surface is divided into three district zones, the hot lands lying along the sea, the cooler zone immediately inland, and the more elevated forest regions of the interior which in turn give way to the immense *llanos*, or plains, which extend to the frontiers of the Guianas on the east, Brazil on the south, and Colombia on the west. The agricultural zone, near the coast, is rich in the production of coffee, cacao, sugar cane, cotton and corn, while the more elevated sections of the interior provide grazing grounds for great herds of cattle, horses, sheep and goats and the forests con-

tribute India rubber, vanilla, tonga beans and many fine woods, especially mahogany.

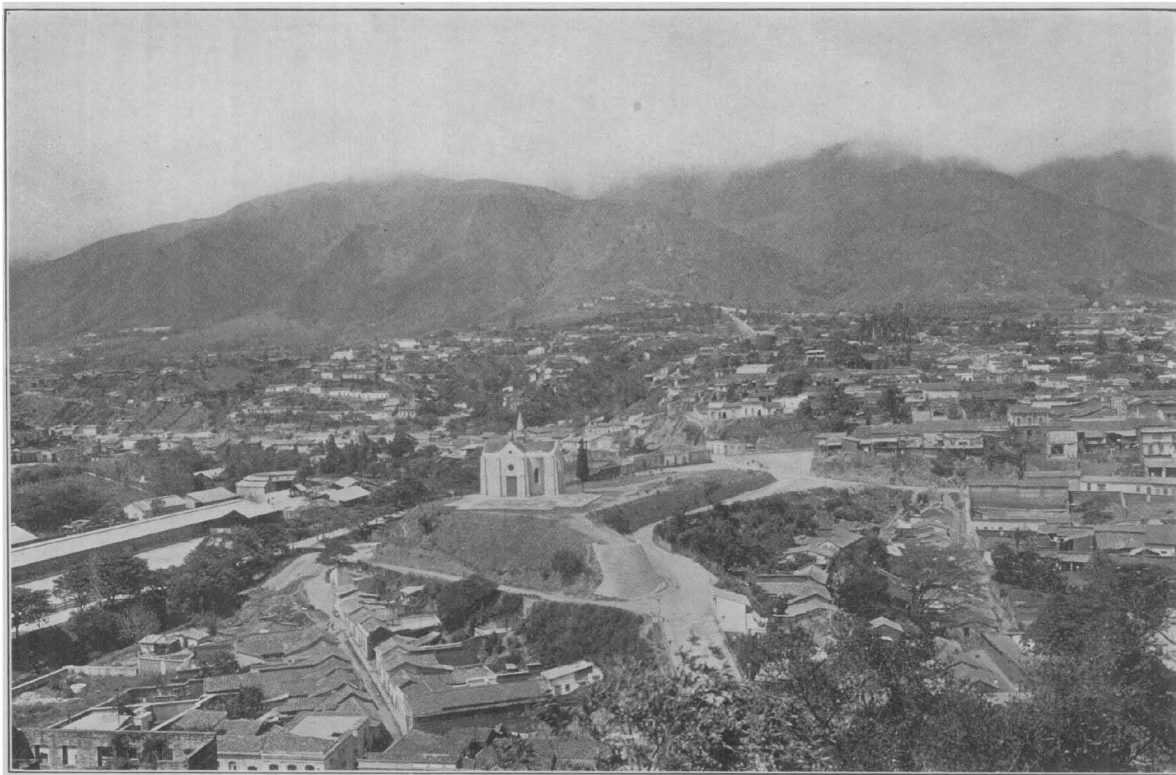
The history of Venezuela has been stormy and, although a republic in name, since the year 1859, it has been almost continuously under the iron rule of dictators whose main ambition was their own exaltation and enrichment, and who cared little for the uplift and progress of the people. Many sinister names, such as that of Cibriano Castro, appear on the pages of its history, and even today there is but little personal liberty, the public press is muzzled, and Venezuela blindly obeys the behest of a single individual.

Since 1908 the present incumbent of the presidency has been supreme, and, although more benevolent in his rule than was Doctor Manuel Estrade Cabrera, of Guatemala, he is none the less a dictator. No paper can be published for any length of time that does not laud him periodically with fulsome praise, and whatever may be said against him is said with bated breath and in continual fear of prison walls or an order to embark within a given time for foreign shores. And yet, it may be questioned if this semi-military dictatorship is not at present the best rule for the country. Unaccustomed to enlightened self-government, it is probable that an attempt to elect a President by popular vote would result in a civil war from which someone else would quickly emerge as military dictator and the last estate of the country would probably be worse than the present. There is need of much work in the enlightenment of the people before popular government may be expected to prove a success in Venezuela.

THE CHURCH AND THE STATE

With the Spanish explorers and conquerors came the representatives of the Church of Rome, and right well did they do their part in the subjugation of the Indian tribes and in abetting the endeavors of the King of Spain to maintain his bloody rule in those hard-won lands. The Church was practically supreme in Venezuela, the court of last appeal, in all matters of state, until the coming into power of General Guzman Blanco. In 1873 this dictator expelled the Jesuits, the monks and nuns who had established themselves in the country, and confiscated their property. One of the vacated church buildings, a magnificent edifice now again occupied by the Catholics, was offered to the Protestants of the city but there was then no organization to accept the offer, which was afterward withdrawn. All parish schools were ordered abolished, civil marriage was instituted, the cemeteries were opened to the dead of all faiths or creeds, and priests were deprived of their power as well as of their fees.

In 1876 the papal nuncio and the archbishop were expelled, because the latter had refused to order a *Te Deum* sung in the cathedral in honor of some victory of one of the dictators. It was on this occa-



A GENERAL VIEW OF CARACAS, VENEZUELA—THE CATHEDRAL IS IN THE CENTER

sion that Guzman Blanco sent his famous message to the Congress, in which he declared the Church of Venezuela independent of the Roman Episcopate. This message not only produced the local effect he desired but also awakened the minds of public men in other South American lands to the possibility of freeing the State from the incubus of a medieval ecclesiasticism which was always at war with their ambitions for liberty and sought only its own aggrandizement.

The Congress immediately sent the following reply to the dictator, which represents the mode of procedure under such conditions:

"Faithful to our duties, faithful to our convictions, and faithful to the holy dogmas of the religion of Jesus Christ,—of that Great Being who conserved the world's freedom with His blood,—we do not hesitate to emancipate the Church of Venezuela from the Episcopacy which pretends, as an infallible and omnipotent power, to absorb from Rome the vitality of a free people, the beliefs of our conscience, and the noble aspirations and destinies which pertain to us as component parts of the great human family."

Although shorn of its political power by Guzman Blanco, the Roman Catholic Church has at length succeeded in winning back many of its former prerogatives. It is, however, a decadent institution, with no life in itself and hence unable to quicken its adherents. One of the thinking men whom I met, said, "The Church has no power in Venezuela, political, moral or spiritual. It is degenerate and we have no use for it and no confidence in it. We have no religion."

At the same time, as the State Church, it continues to receive a subsidy from the government in order that it may be kept under the government. The people still are held in ignorance of the Bible and its teachings. No other Latin American country is so palpably non-religious, yet the Virgin is exalted in an unusual degree and takes precedence over Jesus Christ in the images and paintings of the churches. Such teaching has had its baneful effect on the people, so that Venezuela, to an unusual degree, may be said to be a godless nation, whose thinking men and women reject the only form of Christianity they have ever known and who have no one to lead them into the better way.

It was in the midst of a society that was thoroughly inimical to the Church of Rome, yet by force of tradition and teaching unfriendly to and exceedingly suspicious of Protestantism, that the foundations of evangelical work were laid in Venezuela. The American Bible Society seems to have been the first to reach the field, some time in the early eighties. Bishop Patterson, of the Methodist Episcopal Church, was sent to open a mission, but soon died of the yellow fever, in Caracas. At about the same time the Christian Brethren, of England, entered the field.

The first organized Mission Board to send its representatives to Venezuela was that of the Presbyterian Church in the U. S. A., which, in 1897, transferred the Rev. Theodore S. Pond and Mrs. Pond from

the Colombian Mission to Caracas. They have laid foundations deep and broad on which it should be possible to build a strong Evangelical Church in Venezuela.

For fifteen years they labored alone, but the Board at last heard their repeated calls for help, and now two other missionary families and an unmarried young lady are beginning to share with them the responsibilities and the joy of the work.

Other Christian organizations have also entered the field until eleven such groups are now represented, but the Presbyterian Board of Foreign Missions is the only great Mission Board at work in Venezuela. Until 1913 its work was limited to the capital city of Caracas. Urgent calls have come from other centers and the entire republic is open to and ripe for evangelization but the small mission force has not been able to reach out beyond the outskirts of Caracas, and in this city itself but a fraction of the population has been reached. A beginning has now been made in the acquisition of property which, in the estimation of the public gives the work a character of permanency which it formerly lacked, and greatly increases the efficiency of the workers. The new church property is sufficiently commodious to serve as a center for the evangelistic work of the city for some years to come, inasmuch as the Church should be sending out groups who will organize into other congregations in distant sections. A new chapel has recently been bought in the eastern section of the city, which is both thickly populated and very needy.

Services are held in the Central Church and in the Candelaria property several times a week and also in a number of the houses of members who live in different parts of the city. In the church there is a Sunday school of 75 to 100 members, and an attendance at the night service of about the same number. In Candelaria there are about 25 in the Sunday school and the same number in the preaching services. There is one ordained national worker and another is to be ordained very soon. There are also five other students for the ministry, all of them consecrated earnest young men, who will be a great addition to the force when they have completed their studies. Two schools are nominally under the control of the Mission. One is the "*Colegio Americano*," which occupies a rented building near the church, and which is primarily, a school for girls. Boys to the age of thirteen are also admitted, but the total enrolment does not exceed forty. The other school, which has about 30 pupils, is carried on in the new Candelaria property and is free to the children of the congregation.

The eleven religious bodies working in Venezuela represent various kinds of theology, or none at all, and their combined influence on Venezuelan life and character has not been great.

1. *The Presbyterians*, with seven foreign workers, one ordained national worker, six students in preparation for ordination, one Bible woman, and

three national teachers in two schools. The work is confined to the city of Caracas. In the central "Church of the Redeemer" there are one elder and two deacons, and the total number of communicant members would not exceed one hundred.

2. *The Scandinavian Alliance* (with headquarters in Chicago) carries on mission work in Maracaibo and the interior. I was told that they have ten or twelve foreign workers and a number of nationals. They publish the only evangelical paper in Venezuela,—"The Morning Star," now in its thirteenth year and evidently a useful periodical.

3. "*The Christian Brethren*" (British), formerly known as Plymouth Brethren, have a hall in Caracas in which they are doing considerable work. The missionary is the local representative of the British and Foreign Bible Society, and has a number of colporteurs working in the city and country.

4. "*The Christian Brethren*" (Canadian) work centers around Puerto Cabello, with preaching in some of the near-by villages.

5. *The Pentecostals*, or "*Gift of Tongues*" people, have work in Caracas and the island of Santa Margarita. In Caracas there are one married couple and two unmarried women teachers. They also have some work in La Guagsa. The head of this movement is the agent of the American Bible Society in Venezuela. They have acquired property only a block from our mission house, and two blocks from our church.

6. "*The Seventh Day Adventists*" hold services in Caracas and in Los Teques, about 25 miles out. A new man, imported from Porto Rico, has begun to proselytize from other evangelical missions with unusual zeal and has caused considerable trouble through divisions in families.

7. An independent missionary has recently opened a little work at Victoria and reaches into the German colony, *Colonia Tovar*. Some believe his work to be an offshoot of the "Evangelical Alliance."

8. A *Church of England* worker has recently gone to San Cristobal, near the Colombian line, and opened work. His wife is a trained nurse and they seem to be planning to open a dispensary. This worker is reported to be under the South American Missionary Society.

9. There is an *Anglican Church* in Caracas, with a white Jamaican as resident chaplain. The church was established as early as 1834. There is a considerable British colony in the city, but very few attend the church, which is patronized mostly by Negroes from Jamaica and Trinidad. There is also an Anglican chapel in Ciudad Bolivar, on the Orinoco, but there is rarely a chaplain in residence.

10. *The British and Foreign Bible Society* has been in Venezuela for a number of years and has done a very useful work in the distribution of Bibles. The Rev. W. H. Rainey, a Methodist Episcopal minister, is the General Agent for Colombia and Venezuela and, in addition to the local manager in Caracas, there are some five colporteurs who work in and about the city.

11. *The American Bible Society* was the first religious organization to enter Venezuela, but is doing very little. This branch is under the direction of a General Agent, who lives in Porto Rico.

EDUCATION BY THE STATE

Before reaching Venezuela I was told that this country enjoyed, with one or two of the Central American republics, the doubtful distinction of having never erected a building of any kind for educational purposes, save one, the Military Academy. After considerable study of the situation in Caracas, the capital and center of the intel-

lectuality of the country, and diligent inquiry among disinterested persons, I am compelled to admit that the statement appears to be true. Many convents and monasteries of the Church were taken over by the government many years ago and converted into schools and other public buildings—such as the National Capitol—and private houses have been bought or rented, and in some cases, remodeled in order that they might serve as schoolhouses; but I could find no trace of a school building of any kind—with the single exception noted above—which had been erected distinctly for the purpose of education.

Of all the countries of Latin America I found it most difficult to get statistics on education in Venezuela. Foreigners who understand the situation declare that at least 85 per cent of the entire population must be classed as illiterate, and this without taking into account many of the Indian tribes of the great interior who do not figure as citizens of the republic. Of the remaining 15 per cent, probably two-thirds have only an elementary or grammar school education, and the really literate or intellectual class would not exceed one or two per cent of the whole. The annual budget of the republic for all branches of education in 1919, so far as can be determined from the Report of the Ministry, was less than \$2,000,000 American gold, or about half what one of the great American universities spends in a single year.

It is interesting to note that the Ministry of War and Marine spent in the same year in keeping up the services under its control, just over \$6,000,000, or treble that which was spent on the entire educational system of the country.

No statistics of the attendance in the various schools of the republic could be secured, but it has been stated that there is but one pupil, in any kind of school, to every 101 inhabitants of the republic. In the United States there is one to about every four. Such a condition of affairs certainly makes more clear the urgent need of doing school work as a part of the program of evangelical missions.

The need of such work, on the part of the evangelical missions, was admirably expressed a quarter of a century ago by William Elroy Curtis, who visited the country and wrote of his impressions in a book which has had a wide reading.

“The public men of the country are ready to encourage and sustain Protestantism, not from any religious convictions of their own, but because they see the retarding influence of the Catholic Church in the development of the country. The priests from the beginning have stood in the way of progress, have opposed modern innovations, and have been particularly antagonistic to the educational system. The tendency of the schools and of the educated men of the country has been toward materialism for the last twenty years. Nearly every one of the professors in the University is an agnostic, or at least a materialist, and their influence is great. The men of the country,

except the peasants, do not attend church except upon special occasions; and, while they assent to it, many do not believe in the Catholic faith.

"The immorality of the priests and their questionable practices will not permit an intelligent man to respect them; but the masses are intensely religious and superstitious. Whatever may be the policy of the Government toward the Vatican, nothing can shake them from the faith in which they were born, or impair the reverence for the often dissolute and nearly always ignorant priests of their parishes.

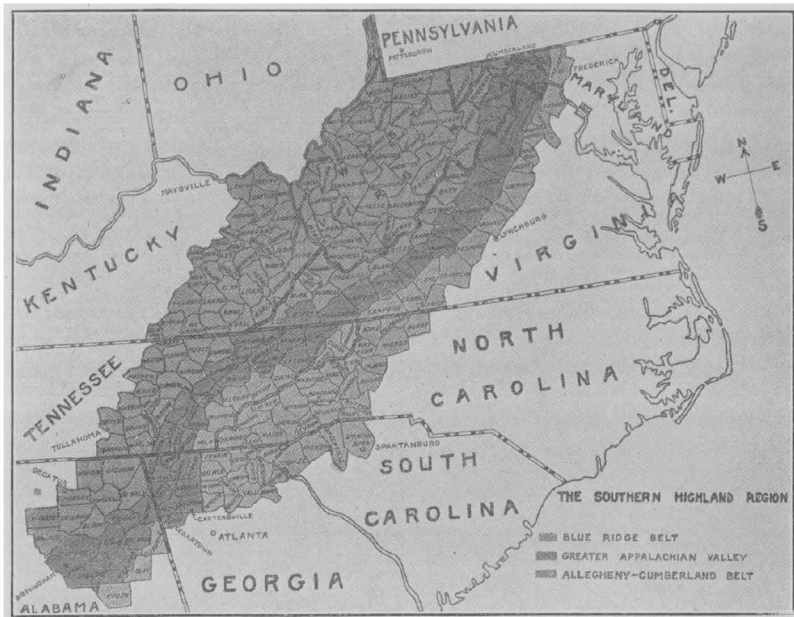
"Therefore, the work of Protestant missionaries must necessarily be among the educated classes, among the men who reason. There is in Caracas a most inviting field for clergymen of education and intellectual force who can speak the Spanish language, and the same conditions exist throughout the country. It is a wonder to me that the missionary organizations in the United States do not occupy this field. A dozen churches might be organized in Venezuela at once, and in a few years every one of them would be self-sustaining."

The need of evangelical Christianity in Venezuela is also shown in the vital statistics published by the government. In the year 1906 there were 70,221 births, of which 47,600 were illegitimate. Of the 60,849 mothers of that year, only 16,556 could read and write, and 58,362 of the fathers were illiterate. Only 21,510 of the 75,512 mothers were married women, and of these 331 were widows.

Surely a country in which such conditions exist needs spiritual help other than that which the dominant Church has been able to give it, and surely the Presbyterian Church, as the one which has assumed responsibility for this country, can not deny this help, and in unstinted measure. When men and women learn to think, to reason for themselves, these tragic conditions will tend to disappear, and Christian education must be the means of bringing this about.

The dominant feeling of Protestant missionaries in Venezuela is one of encouragement, because of the evident opportunities for unlimited expansion. Every effort should be made to make immediate progress. An intensive educational program should be planned for Caracas and the work in this city should be well manned and equipped before any extensive program is launched looking to the evangelization of the interior. In a sense, the work of the interior and that in Caracas must be carried on simultaneously, since each will depend on the other for support. But there should be a system of strong schools in the capital which can receive and educate the boys and girls of that city and of the interior towns and cities, sending them out again to their respective communities imbued with Christian idealism and to work as leaven in the unevangelized society.

Evangelistic work should be intensified in the city of Caracas, through the help of the young men who are preparing for the work of the ministry, and evangelistic work should be opened in the centers and regions mentioned above as soon as the way shall seem to be opened for this advance through the provision of workers and the funds to sustain them.



The Southern Highlander and His Homeland*

A REVIEW BY R. W. ROUNDY, NEW YORK

Associate Secretary of the Home Missions Council

IN "From Survey to Service" Dr. H. Paul Douglass writes of "Loving a Nation through a Map." "No one who has seen Drinkwater's play, 'Abraham Lincoln' as presented on the American stage can forget the brooding of that gaunt figure over the map of the United States. In his study in Springfield, Ill., and later in the White House, Lincoln is shown passing his fingers tenderly across the boundary between North and South as though to wipe it out. He caresses the map as one caresses a beloved face, and his outstretched hands seem lifted over it in benediction."

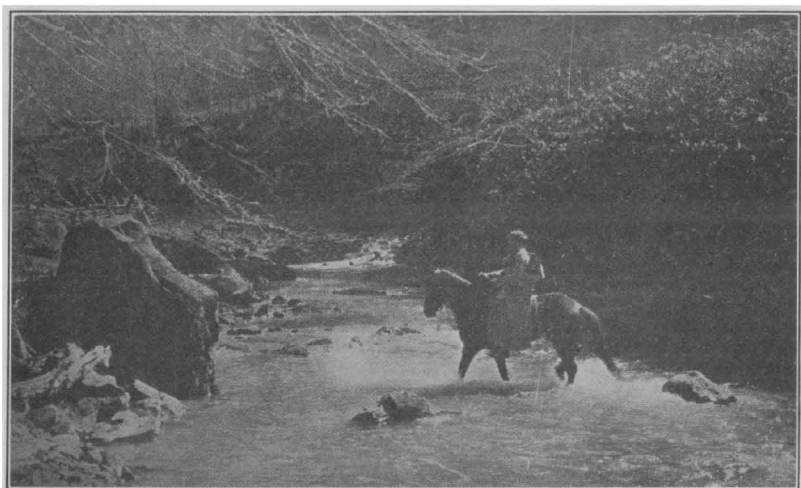
So John C. Campbell loved the Southern Highlander; he entered into the Highlanders' lives and homes; he brooded over their problems and sought for them the pathways of larger life and light. The indelible impression from a study of "The Southern Highlander and His Homeland" is that the author's coming meant more and

*See "The Southern Highlander and His Homeland" by John C. Campbell, Svo. Illustrated. 405 pp. \$3.50 net. Russell Sage Foundation, New York, 1921. The illustrations in this article are taken by permission from Mr. Campbell's book.

fuller life for the mountaineers. In them and for them he lived, moved and had his being.

The volume that gives the results of Mr. Campbell's study and experience is a masterpiece of information and inspiration, a reservoir of scientific treatment, a manual of tested methods and policies in the fields of civic organization, patriotic achievement, social welfare and missionary service. The people are portrayed through the avenues of a great soul.

"There is this difference between the great and the little souls of earth: the little soul, disappointed, ceases to dream; the great soul dreams on and makes his dreams come true. Every great soul of man has had its vision and pondered it until the passion to make the dream come true has dominated his life." Every page reveals



FOLLOWING THE TRAIL IN THE SOUTHERN HIGHLANDS

the author's desire to decrease while the mountain people increase. This great soul lived among them as one who served.

Doctor Campbell gives the facts; the facts gripped and filled his heart. He saw straight and saw the whole of "a land of promise, a land of romance, a land about which, perhaps, more things are known that are not true than of any part of our country."

In going to these people in his young manhood, Mr. Campbell felt the call of the blood. His own people in "earlier times were Highlanders in those other Highlands." Underneath that fact was his "gratitude to the South for having taken within its hospitable doors, during a great epidemic in ante bellum days, a lad just from Scotland who had come to seek his fortune in this land of promise, a lad whose memory was very dear" to him, his own father.

In 1895 as soon as he was graduated from Andover Theological Seminary in Massachusetts, John Campbell began work for these people under the American Missionary Association. He became school principal at Joppa, Alabama, on the southern edge of the mountains twenty miles from the winding Tennessee and its rich bordering farm lands. In this county no Negro is allowed to reside. All are white folks.

Later he heard "the call of the Cumberlands," and a second period of service followed at Pleasant Hill, Tennessee, on the Cumberland plateau.

His third experience in mission school work was at Piedmont Academy, now Piedmont College, on the edge of the Highlands merging into the coastal plain seventy-five miles from Atlanta. Six years



WHAT SHALL WE DO FOR THESE CHILDREN OF THE HIGHLANDS?

of critical study and personal survey of the entire mountain region followed. He traveled the whole area; he gave exhaustive study to seventy out of the two hundred mountain mission schools, small and large. He came to know the people intimately in their homes, in their retreats in mountain fastnesses, in their economic, social and religious life. This experience, made possible through the Russell Sage Foundation, under whose auspices he worked until his death, together with his religious training, educational fitness and sound judgment made him the authority upon the Southern Highlands.

Mrs. Campbell, who has edited this posthumous volume as a work of love, writes of her husband: "His great love for the people, whom he felt in a peculiar sense to be his own, his thorough understanding of them, and his simple and spontaneous friendliness won

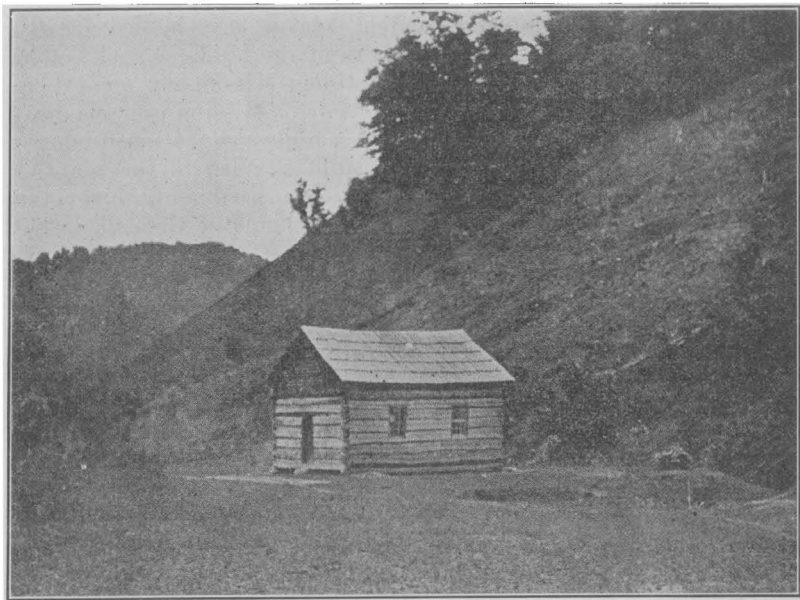
him a welcome everywhere. Many a time have I seen him before the hearth-fire of some little cabin, as much at home in the group there gathered as in the most polished assembly and far more happy. Many a night have I known him to lie sleepless trying to devise means whereby the hard conditions of mountain life might be eased, or help brought to some crippled or suffering child. He never left a home without feeling that the parting was one between old friends, a feeling which usually seemed to be shared by his hosts."

Mr. Campbell's life blood is so thoroughly in his writing that even the bony facts of geography and history well nigh become romance. You are conscious in all the pages of a map laid out before you. The very scenery of the country invites worship. The mountain peaks towering above stretched out plains, the timbered woodlands and the mountain streams, the rhododendrons and the mountain laurel inspire reverence. But more than all these are the men and women, the boys and the girls of the mountains, veritable children of God, made but little lower than the angels, with the hairs of their heads numbered. We are kept in the atmosphere of the life stories of the humblest and yet of those who have often been and are bound to be exalted as the achievements of so many testify—chief among whom was Abraham Lincoln, "the first American."

The Southern Highlands constitute a great area of real America comprising parts of nine states extending from the southern borders of Pennsylvania to the center of Alabama. This mountain region embraces an area of 112,000 square miles, a territory equivalent in extent to the combined areas of New York and New England and almost equal to that of England, Scotland, Ireland and Wales. The total population is 5,330,111 of which 88 per cent is white. The large cities in this region are Wheeling and Huntington, W. Va.; Knoxville and Chattanooga, Tenn.; Roanoke, Va., and Birmingham, Ala. One and a quarter million people are living in towns of 1,000 or more. The remaining four millions, approximately 84 per cent, are to be considered in two main groups. The larger group is composed of fairly prosperous rural folks with some degree of education. They have their doctors and lawyers, their weekly, if not daily, papers and are in comfortable condition as farmers. The smaller group is of the cabin class, less educated, more isolated and needy. This number, though diminishing, is still large.

The resources of the Southern Mountains are coal, iron, lumber and agricultural products, but above all men and women. They are the pure gold awaiting only in their meagre environment the touch of the better elements of a Christian civilization to become leaders in industry, physicians, preachers, jurists, statesmen, workers for the common good. It was Mr. Campbell's clear conviction that educational methods, missionary service, religious institutions and

spirit must be so blended as to mean the rise of a whole people together in which the welfare of each shall be joined with the welfare of all. The problem of the mountains is that of rural America



A SAMPLE OF AN OLD HIGHLAND SCHOOLHOUSE USED ALSO AS A CHURCH

intensified. Its solution rests not in educating and Christianizing people out of their environments, but of developing folks for fuller and more complete living in their native communities.

The Southern Mountaineers have strong individualism. "If the question were submitted to an impartial jury as to what is the chief trait of Highland people the world over, the answer would be 'independence.' Should one ask the outstanding trait manifested by the pioneer, the reply would be 'independence.' Inquire what is the characteristic trait of rural folk, particularly of the farming class, and 'independence' will again be the answer. Put the query as to what is the prevailing trait of the American, and the unanimous verdict is likely to be 'independence.' We have, then, in the Southern Highlander, an American, a rural dweller of the agricultural class, and a mountaineer who is still more or less of a pioneer. His dominant trait is '*independence*' raised to the fourth power.

Throughout the pages of the "Mountaineer and His Homeland" there is the plea for a broad Christian service to these people; an eagerness for fuller cooperation among service agencies; a gospel which touches all of life; and never swerves from a faith in the

growing kingdom. But above all, Mr. Campbell is the exponent of a forward looking gospel by the use of which the mountain peoples are to work out their own temporal salvation.

In this program of progress missionary enterprises in the shape of Christian churches and independent schools have helped greatly. They were the providential forerunners of the public school system and stimulated its more general adoption. Missionary money has wisely lengthened the public school year. Mission schools have trained leaders and pointed the way to a higher education for many a promising youth. Missionary foresight has led to the planting of great undying centers of influence,—Berea, Piedmont, Mareyville, Lincoln Memorial University, the Berry Schools of Georgia to say nothing of the older universities and colleges whose tentacles ran up into the mountains and whose background and continuance represent the best religious traditions and guidance.

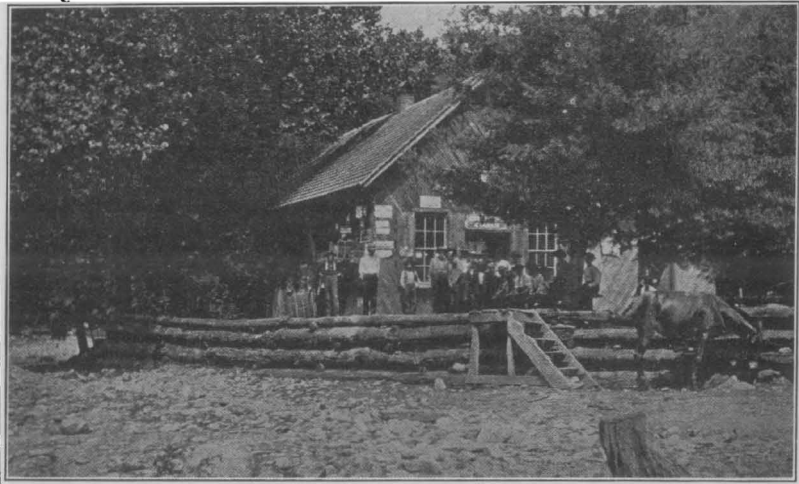
An illustration from the experience of one denomination points the way of worthy service in a day of adaptation. With the close of its church day-schools in a number of locations the mission board "undertook other public service and now maintains community work at these stations, endeavoring, through public-spirited men and women, to develop still further the self-reliant neighborhood spirit which was manifesting itself. The different communities are kept in touch with one another and with the outside world, and their influence widened locally by a corps of workers—physician, nurse, agricultural expert, domestic science teacher, boy scout master, pastor and others; all, as it were, circuit-riders of education in its broad sense—serving their own and other communities in the way in which they are severally prepared to serve them. As ambassadors of cooperation, they seek to link these communities together for the common good, and to enlist in cooperation with them toward this end the broader civic and educational forces of county, state and nation."

"The temper of the Highlander is the independent democratic temper of the frontiersman, caught between the ridges and hardened by isolation into an extreme individualism, while the frontier itself has passed on to the westward and vanished. In the meantime a new age, one that calls for cooperative service and community spirit, peers over the mountain barrier and with puzzled and critical eye views this individualism not as a natural result of conditions which could not be controlled, but as evidence of a people strange and peculiar and somewhat dangerous withal."

As the prophet of this new era of cooperation, Mr. Campbell has overlooked peculiarities and has been a tactful, patient, practical leader. He organized and promoted the Mountain Workers Conference now in its tenth year of service. With deep religious convictions used in a broad inclusive spirit he has led the way in progressive

educational policies and advanced social methods. The new day now awaits the leader who will bring similar cooperation into the religious forces of the mountains and breathe into them a divine fellowship of common aims and a common loyalty to one Lord and Master.

Fuller cooperation should characterize the seventeen denominations now doing purely religious service. While there is a little overlapping and friction, there should be none. The needs are too great for any misdirection or duplication. But the native church membership itself must be reborn into the realms of true brotherhood in which one is Master, even Christ, and all are brethren. Including the Primitive, Missionary, Hard Shell and various other sects and sub-sects "the Baptist church is the predominant, or if the term be



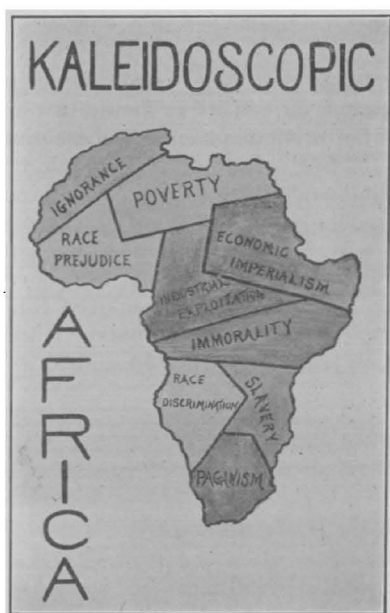
THE MOUNTAIN STORE—THE MEETING PLACE OF THE NEIGHBORHOOD

allowed, the 'native' church of the Highlands." One-third of the population of 5,000,000 are church members—779,988 Baptists, 609,537 Methodists, 115,513 Presbyterians, 4,270 Congregationalists. Native churches are also made up of twelve kinds of Presbyterians, fifteen kinds of Adventists, four kinds of disunited United Brethren. These many subdivisions appeal earnestly for a cooperation in both spirit and form and for a Christian leadership more anxious to win followers of the Great Leader than to make sectarians in belief and narrow denominationalists in practice.

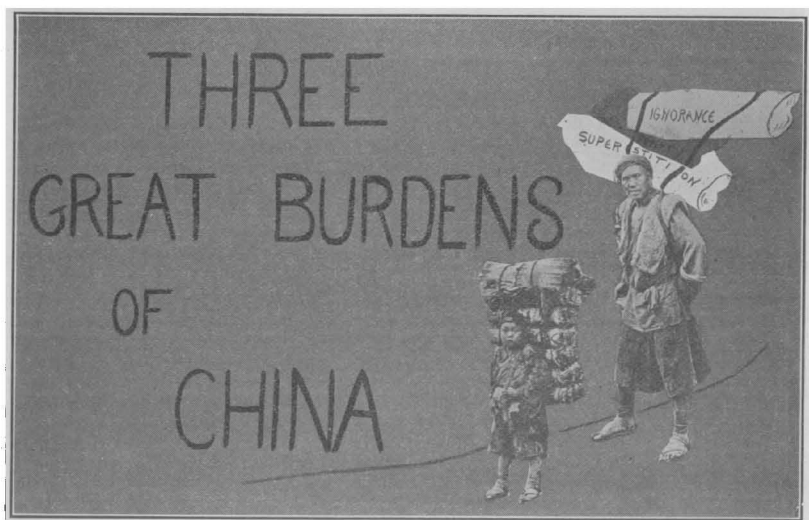
May the spirit of wisdom and understanding, of patience and cooperation, of hard work and high hopes which found its dwelling place in John C. Campbell go marching on until crowned with victory the full measure of character, good will and brotherhood is attained by the Southern Highlanders.



THE FAN CONTAINS THE INVITATION



WHY GIVE THE GOSPEL TO AFRICA?



CAN CHRISTIANS IN AMERICA LIGHTEN CHINA'S LOAD?

The figures for this poster were cut from picture sheets. The burdens were made from different colored cardboard. A few strokes of the brush fastened the burdens together, indicated the path and made the letters.

HOME MADE MISSIONARY POSTERS



BEST METHODS



EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

THE MISSION AND METHODS OF CHARTS AND POSTERS

Who are your speakers?

Not only the messages of the men and women on your platform but the messages of the charts and posters on your walls, or which might be on your walls, are of importance. Vacant pulpits mean possible messages undelivered. Vacant walls in your Sunday-school and parish buildings mean opportunities missed. A number of missionary leaders who have specialized on effective utilization of wall space give us their methods this month.

MAKING MISSIONARY POSTERS

By B. CARTER MILLIKIN,

Educational Secretary Board of Foreign Missions, Presbyterian Church in the U. S. A.

We have only begun to realize the possibilities in missionary advertising. Why should not the principles and methods found most effective in commercial advertising be used to press into the consciousness of the people of our churches outstanding missionary facts, ideas, objectives, needs?

In a great many churches and Sunday-schools there will be found some one engaged in advertising as a business. Often such a person will be glad to contribute his experience. Get him sufficiently interested in missions, and he will give time and thought to the devising of striking methods of presenting missions through the eye.

Posters—well made and wisely used—are highly educative both to those who make them and to those to whom they present their message.

Certain characteristics well made posters must have:

Unity. The poster as a whole should present one idea or a group of closely related ideas.

Simplicity. A complicated poster rarely gets its message across.

Accuracy. The message of the poster is impressed whether it is correct or incorrect. To serve our purpose the message of the poster must be true.

Charm. Arrangement, color scheme and design should receive careful attention so that the poster may really attract. Blank space on the poster is as important as type. Overcrowding renders a poster ineffective. Home made posters usually attract more attention than those which may be bought ready made; what is more important, some one or some group will have received the message of the poster through the process of its manufacture.

Growth. The poster should, if possible, grow before the eyes of the observers. Where feasible, it is very profitable to use a poster which, while it arrests attention, reveals at the outset only part of its message, this message being completed by additions affixed later.

Posters need not be expensive in order to be effective, nor do they need to be fancy works of art. A little genius on the part of the Committee in selecting the ideas to be displayed, and artistic arrangement of available materials, are what count.

Poster contests may be used with good results in Sunday-schools and in Young People's organizations. For example, the following method has been found very successful:—

Let the Missionary Committee of a Sunday-school announce a poster contest for the classes in, for instance, the Intermediate Department. A clear statement should be made as to the rules of the contest:

Posters to be uniform in size (22 by 28 inches is a fair standard).

No article costing more than five cents should go on any poster.

No adult, not even the class teacher, should have a hand in the manufacture of any poster.

Posters should be presented on a given date,—two or three weeks from the start of the contest.

Some one who knows the advertising business should judge the posters on their merits as advertisements of missions in the particular field chosen.

The poster which is deemed the best should, as a reward to those who made it, be hung as a permanent exhibit in the Sunday-school room, until such time as, in some future contest, a better poster is produced.

Sometimes the interest of the children in the making of the posters can be used to induce them to meet together for two or three weeks prior to the contest, to study the field which they are later to advertise. Thus the work can be made extremely educational.

Pictorial materials for use on posters are more generally available than is realized. Such magazines as "THE REVIEW," *The National Geographic* and *Asia* are full of them. The mission study text-books in any given year teem with large ideas and important facts which could be presented in striking chart or poster form. The Annual Report of your Board of Foreign Missions is a perfect gold mine of suggestions.

Perhaps a word of caution is in order in the matter of statistics. These, if used at all on the chart, should be very few, very clear, and germane to the theme of the poster as a whole.

The Mission Boards, too, have a few posters now and then which can be purchased. They do not, however, compare in effectiveness with those posters made in the Sunday-schools and the churches, and expressing local interest and talent.

TEN CHARGES TO CHART MAKERS

By EDITH P. THOMSON

For a number of years Miss Thomson made the charts which were displayed at the Foreign Missions Conference at Northfield, and featured in the Helps for Leaders published by the United Study Committee.

1. Remember that the chart is really worth while. It can talk longer, and perhaps at times more impressively than you can. Visualization is one of the first principles of the most successful memory systems.

2. Face the fact that anything worth while requires some time and at least a little money. Appoint a chart committee as auxiliary to the program committee to assist in gathering ideas, or to help in the mechanical details, and secure a small fund for needed materials.

3. Do not say "I can't," just because you never tried chart-making. If you can secure the help of an artist, by all means do so. If not, try to enlist a high school boy or girl. Mechanical or map drawing forms the basis of a host of effective charts, and these studies are usually included in school courses. Perhaps the missionary chart may prove the boy's or girl's first real step toward vital interest in missions. But above all, do not be afraid, if necessary, to try alone.

4. Get the habit of looking through the lesson or chapter to be presented for

- a. Some central theme or teaching.
- b. A summary or conclusion based on several leading facts.
- c. Statistics that may be related or compared in a simple diagram or picture.

This will answer the question, "What shall we put on the chart," and it is a fascinating study.

5. Having the ideas, how shall we present them? Study the billboards, and the advertising columns of magazines or periodicals, missionary and otherwise, for suggestions in design. You will be surprised to find how easily some of these may be adapted.

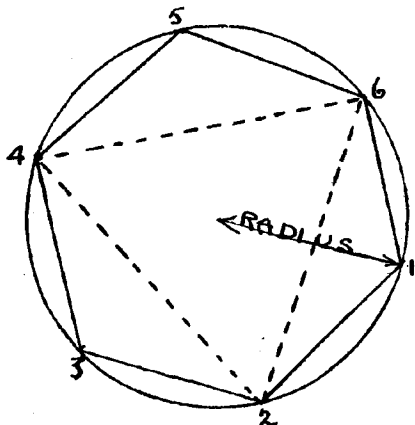
6. Consult the *World Survey*, published by the Interchurch World

Movement, and accessible at most Mission Board Rooms, for simple map charts and for line or figure diagrams. The two volumes of the Survey are brimming over with charts.* Many of the designs can be modified to fit other sets of statistics, and one so simple as not to require an artist, but merely the help of ruler or compass. So wide also is the range of subjects treated that many of the charts shown may be appropriately copied to illustrate general programs, or the chapters of the year's textbooks in Home or Foreign Missions.

7. Keep a file for suggestions and for missionary pictures. An ordinary letter file box can be made to answer this purpose by replacing the guide letters of the alphabet on the different sheets with names of countries, topics, etc. Pictures from magazines often work into very effective posters with the addition of but a slight amount of lettering.

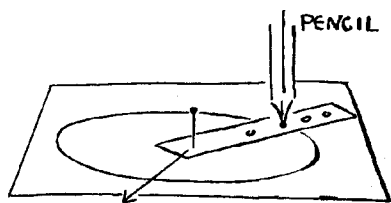
8. A cheap and handy outfit of working materials may consist of

- a. Large sheets of manila or of white shelf paper.
- b. Higgin's India Ink, both black and red.
- c. Colored marking crayons.
- d. Faber flat pens, in two sizes, for varying styles of letters.



To divide a circle into three or six parts mark the radius six times on the circumference.

*Copies sent from the REVIEW office on receipt of 20 cents for postage.



A pin, a pencil and a piece of cardboard punched with holes will be useful in making circles of various sizes.

These are warranted to make lettering a delight even to the novice.

9. Cloth Charts.—If more elaborate charts for repeated use are wanted, use cloth, which can be folded and carried without tearing. A set of rubber stamp letters with ink pads gives best results on cloth. One and one-half inch size, capitals and small letters, can be read in a large room. It will be necessary of course in using these, to reckon the length of words and lines for the whole chart, before touching the cloth itself. Colored crayons make the most satisfactory picture on cloth. After doing the crayon work, press the picture quickly on the wrong side with a moderately hot iron to prevent smutting.

Keep on hand a bit of Chinese white paint to cover up possible errors in lettering in indelible ink, a very necessary precaution!

10. The best chart combines information with inspiration. Its force is weakened if we try to present many lessons on a single chart. One appeal on one chart, is a motto we can safely trust to lead to good results.

CHARTS AND MISSIONARY FUNDS

Dr. H. F. Laflamme, one of the Secretaries of the New York Federation of Churches, tells a striking story of the influence of a simple chart or motto:

"About ten years ago, the pastor of a very wealthy church placed over his pulpit one of the quotations which the Laymen's Missionary Movement had printed.

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

The striking statement laid hold of the consciences of his people. A wealthy woman who was not interested in missions came to the pastor and said:

"I wish you would take that *sign* away. It offends our aesthetic taste, and is not in keeping with the beautiful surroundings."

The pastor urged that the motto was giving a message and that unquestionably it would greatly increase the gifts to missions. She proposed that she would make a gift of \$500 a year if he would remove the motto. It had touched her conscience, as well as offended her aesthetic taste.

"Five hundred dollars is not enough. That motto is worth a missionary a year," he said. Then he talked with her earnestly about her opportunity for using God's money for God's work. She finally decided to assume the support of a missionary at \$1,200 a year.

The pastor moved the motto to the Sunday-school room where it again began its quiet work. The woman has since given \$50,000 to a local charity and still supports her missionary. From the chart which offended her aesthetic taste she learned her first real lesson in stewardship.

MAKE A CHART!

BRENDA L. MEHLHOUSE,

Secretary of the Junior Luther League,
United Lutheran Church in America.

If you want to arouse interest in that missionary meeting you are planning—**MAKE A CHART!**

If you want to make an attractive display of books at a missionary convention, and want to properly advertise them—**MAKE A CHART!**

If you want to fill that young people's society with new zeal for the missionary enterprise—**MAKE A CHART!**

If you want to enlist the Juniors and awaken their interest—**MAKE A CHART!**

If you are planning a Japanese tea, or a missionary social of any sort—**MAKE A CHART!**

If you have some brand new missionary books in the library and want everybody to know about them—**MAKE A CHART!**

If there is a Missionary Institute or convention to be held near by, or you want to secure delegates to a summer school of missions—**MAKE A CHART!**

If you have some salient facts that you want to bring before your hearers in a missionary meeting—don't just say them—**MAKE A CHART!**

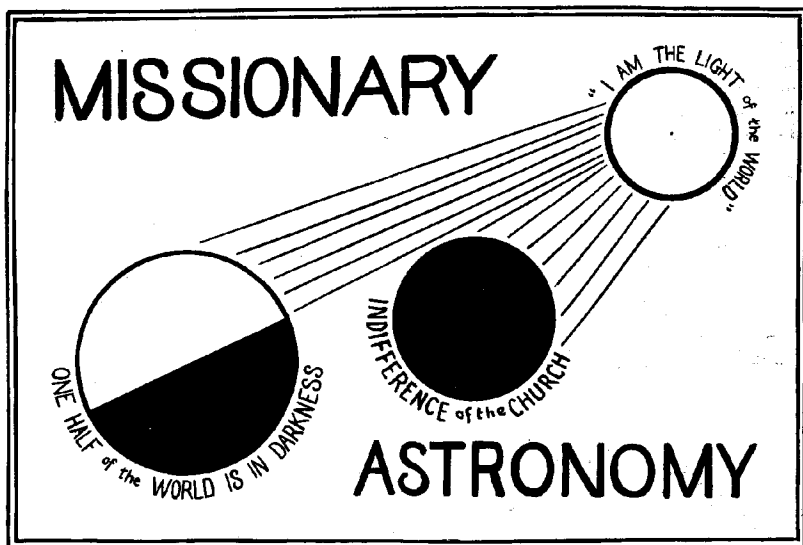
But—if you do not wish many people at your meeting; if you fear that the books you have will be too widely advertised; if you do not wish the uninterested to become interested in any event—then—**DON'T MAKE A CHART!**—for results prove that charts will do just those things!

But how? Get a goodly supply of cardboard, some old magazines, crepe paper napkins of all descriptions, colored pencils or inks, paste and scissors, and you are ready. Enlist a group of young girls in this work.

Take a half sheet of cardboard, and neatly print the subject of your meeting, or whatever you may want to advertise, or if you cannot print, cut the letters from the "Saturday Evening Post," or some other paper. Select an appropriate picture from a magazine to decorate the card, and add the time and place of the meeting, or some special facts you wish to announce. It is very simple. A few striking sentences, or a few words well thought out adds to the effectiveness.

What shall we make? Here are a few suggestions of what has been done:—

A Mission Study Class studying China had a set of bright orange colored charts with pictures (the Missionary Education Movement Picture Sheets obtainable from all Boards gave these) and large Chinese char-



acters in bright blue to decorate the card. Facts about China were printed at the bottom. These gave atmosphere to the room during the class.

A class on Africa has a set of black cardboard charts, with African pictures, the lettering in white ink, and the titles of the chapters of the book in large white letters.

A class on "Christian Americanization" had large white cards gaily decorated with patriotic emblems, flags, Liberty Bells, eagles, etc., cut from a roll of crepe paper.

Light lavender cardboard decorated with Japanese pictures for Japan; Indians, red cardboard, with brown wrapping paper tepees; blue cardboard, with white igloos and icicles cut from white paper for work with the Eskimos; and cards decorated with parrots and palm trees for the work in the islands of the sea are other suggestions.

A Young People's society always announced their meetings in a most attractive way by posters decorated with figures cut from crepe paper napkins. These come in a host of designs and work up easily. The name of the month was printed at the top of the card, and the notice of the

meeting in the center. Then the card was attractively decorated.

For February,—valentine symbols, or flags and patriotic emblems were used.

April,—Easter flowers.

May,—Spring flowers.

June,—some with roses, pink and red, others with delicate sweet peas.

July,—patriotic emblems were again used.

August,—yellow daisies.

September,—golden rod.

October,—pumpkins and Halloween symbols.

November,—a large turkey graced the card.

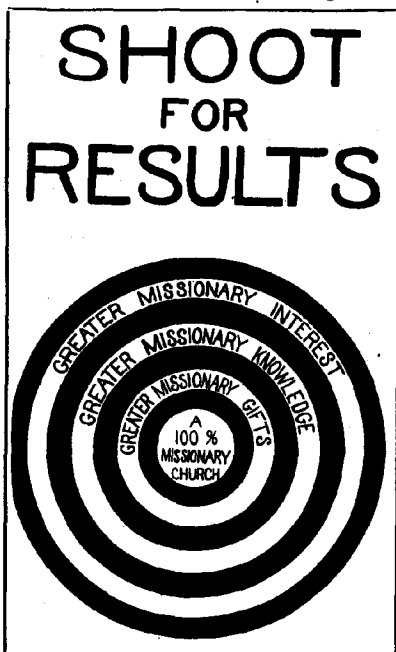
December was bright with holly and poinsettias.

Not only were the regular missionary meetings advertised in this way; but the social meetings, the special doings, the committees as they were appointed, and all the other activities of a live young people's society.

For the Juniors there are unlimited possibilities. An object tied to the card is a most effective way of catching the small boys' and girls' interest. For a Japanese meeting, Japanese fans or tiny lanterns fastened on the card, for mountaineer work, a little rude hut constructed of cardboard and brown wrapping paper. Sometimes a tiny doll, or some toy will add interest. It will pay you to take a trip through the five and ten cent

stores and see the things that will lend themselves to a poster. Three real candles on a picture of a cake cut from an advertisement of Crisco made a most effective way of getting the Juniors to a Birthday Party of the Junior Society.

Another easily made card to attract their attention: a large owl



drawn in black crayon, and the words "Be Wise and come to Junior Society."

For recording the amount in the treasury an Orange Tree Chart can be made. Draw the trunk and branches in brown, add a green leaf, cut from green paper for every cent in the offering, a white orange blossom for every nickel, and a yellow orange for every dime.

Try a "Fishbowl." Draw with black pencil an outline of an aquarium. Cut out of white paper little fish, make these "gold fish" by adding a few streaks of colored crayons. For every new member brought to the society, add one of the fish to the chart, writing name above the fish.

"Under Many Flags" was attractively advertised by a card with several children of foreign lands cut from a missionary magazine, and a row of tiny paper flag pins (may be obtained from the Boards or from the Sunday-school supply houses).

For medical work, nurses and doctors cut from the magazines can be utilized. One effective card had large red crosses at each corner, an automobile with the ladies inside transformed into Red Cross nurses by the aid of white paper headdresses, and a group of children standing before a row of pill bottles (also cut from a magazine) and below the jingle "Doctors and nurses and pink and white pills, To heal the sick and cure all ills," and the time of the meeting.

A Committee in your local society, or the larger organizations to provide suggestions for charts to advertise meetings, books, special events, and all phases of missionary work, will play no small share in its success.

STORY OF ONE EXHIBIT

One of the distinctive features of some of the great conventions and conferences of the Southern Presbyterian Church is the unusual exhibit of charts which have made never-to-be-forgotten impressions on thousands of people. Miss Isabel Arnold of Elkins, West Virginia, has developed for the Foreign Missions Executive Committee a collection of charts and mottoes that are truly remarkable.

During the summer the charts make up the wall program of the various conferences at Montreat, N. C. Every year in its sessions, the General Assembly faces the most vital needs of its seven mission fields, strikingly presented on charts, and sees on the walls the records and comparisons of progress. The charts are also available for use at various other conferences and for the Mission Board offices.

Miss Arnold has taken four verses of Scripture as the basis of her work.

1. The command to the Israelites to "Set up great stones and plaster them

with plaster: and write upon them all the words of the law," which suggests the wisdom of visualizing the needs of the world and the commands of our Lord, to His Church to carry the Gospel to all the earth.

2. "The hand of the Lord was upon him." Much prayer has been back of this chart exhibit. There has been always a recognition of the fact that the hand of the Lord must direct the planning, the designing, the executing and the placing of the charts if His message is to be spoken through them.

3. "For glory and for beauty" the priests garments were to be. "Surely," said Miss Arnold, "each chart I make must be for the glory of God, and must possess such beauty that the attention of even the casual observer will be held at once."

4. "The children of this world are in their generation wiser than the children of light." The advertisements of the day testify to the truth of the statement.

Here are the stories of the development of some of the charts as told by Miss Arnold:

One summer at Northfield, Dr. Sidney Gulick spoke of conditions in Japan and the alarming number of suicides among the student body who were without Christ and without hope. He gave a word picture of Keron Falls over which hundreds of suicides have gone to their death. The first student who took his life there, had this note fastened on his body:

"Neither philosophy nor religion answers life's deepest problems. I go to the other world to seek the answer."

The thought came at once to trace a picture of these falls, which proved to be a beautiful cascade of great height, and print with it the facts of student suicides in Japan. This chart has been most effective in sending the call for Christian work among the students of Japan.

Dr. Springer in his book, "Pioneering in the Congo" says that the falling water, never ceasing, of Victoria

Falls in Africa, visualized to his mind the millions of Africa's people hurled into eternity without any knowledge of God. So I secured a beautiful picture of Victoria Falls, and printed along side of it a condensed story from Dr. Springer's statement, adding the religious statistics of Africa's millions.

On reading one of our mission study books, "Under Marching Orders," by Ethel Hubbard, these words arrested my attention:

"If as a good citizen you would follow your country's flag to the ends of the earth,—would you not just as promptly follow the Christian flag any where it might lead? If you follow a flag you put yourself under marching orders. Where the commander says 'Go,' the soldier directs his steps."

I had for a headline to this chart the great commission, Matt. 28:19, 20; and then the picture of France with the U. S. flag over it. By its side was pictured the Orient, with the Christian flag over it. The coloring was good. Under the picture were the words already quoted. This chart has especially appealed to young people, and many copies have been made of it.

"The A B C of Exhibit Planning," by E. G. Routzahn (\$1.50, Russell Sage Foundation, N. Y. City) is the most helpful book I have found. Always in my reading I keep the exhibit work in mind, culling facts, collecting pictures, even when they serve only from the standpoint of a good color suggestion.

I have had enough experience to know that this work does bear fruit. As one man sat looking first at one chart and then at another, tears filled his eyes. He said the need of the world had never been so visualized to him before. The tears were followed by an earnest purpose to do more to meet the world's need. I have had young people at Conferences say that the charts made more impression on them than any word spoken from the platform. At one conference where

people were hurried, a few even missed meals to copy facts from the charts.

The charts or graphs are about $4\frac{1}{2}$ by $5\frac{1}{2}$ feet in size, and are made with Rubens Crayons on good quality muslin, and are lettered with rubber printing outfits. Money, time, strength and prayer have been invested in them, and the investment is a paying one."

Miss Arnold designs her charts and does the lettering, and has an artist to do the color work.

FROM ACORN TO MIGHTY OAK

A number of years ago a woman printed three missionary quotations on sheets of drawing paper and took them to her missionary meeting. They made such an impression that she decided to make three new ones for each meeting in the year. Gradually she added borders and pictures and "foot pieces." Other people became interested and were willing to help until the "Mary Hill Posters and Charts" have become as widely known as the "Mary Hill Literature Boxes," and hundreds of posters are now out on their educational and inspirational mission in different parts of the country. From March, 1920, to March, 1921, over 500 were sent out, and in the next six months the number had grown to 1526—from March, 1921, to October, 1921. From coast to coast they go, and from North to South. The posters are loaned to conferences, conventions and local organizations with no charge except for express. Often they are scheduled many months in advance.

The exhibit is made up of various styles of posters, charts and pictures, from simple mottoes to portraits of value. Gifted artists, practical workers—men and women of many talents—have become interested and have given valuable help. For further information write to Mrs. Horace M. Hill, 415 Oak Grove Street, Minneapolis, Minn.

Quotations from Mrs. Hill's Note Book

"Seeing a thing is worth a hundred descriptions of it."

A lesson may be told by a poster in a moment, which many printed pages can not convey.

The effectiveness of the poster depends largely on the care and accuracy with which it is worked out.

Posters must first catch the eye; then invite further, though brief, inspection.

Hamilton King, who stands at the head of poster design in America, epitomizes poster essentials:

"Posters should 'seize' a moment, exploit a situation with one daring sweep of the brush or pencil.

THREE THINGS TO AVOID:

1. Mass of small letters or too many letters of one kind.
2. Elaborate and intricate detail.
3. Ill suited values in shade and shadow.

Masses of small letters are not only useless, being illegible except at close range, but tend to confuse the composition and detract from the importance of the principal figures and the general clearness of the conception.

Space between words should be about the width of the narrow letters.

Some artists succeed in printing beautiful letters with a tooth pick. Stub pens are useful for large letters.

MATERIALS FOR POSTER MAKERS

By MAUDE EVELYN BRADLEY,

Director of Arts and Crafts in the High School, Pawtucket, R. I.

Simple, flat shapes and a few colors, well arranged, are more effective than complicated affairs.

Helpful material to use in the construction of posters, colored crayons, water color paints, colored papers, samples of wall papers and borders, magazine pictures and covers, carbon paper for tracing.

Colored crayons—Very satisfactory crayons may be purchased in the five and ten cent store or in any shop carrying toys. Binney and Smith Co., 81-83 Fulton Street, New York City,

sell a very fine crayon called "Crayola."

Pencils—A white marking pencil used on a black or dark gray cardboard is effective.

Most unusual results are obtained by using a common carpenter's pencil. The graphite is so wide and flat, that the point may be sharpened in various ways, giving a variety of strokes.

1. Sharpen pencil to a point resembling a chisel. This gives a broad, flat line which is especially good in making Roman letters.

2. Sharpen pencil to chisel point and then cut a notch or notches in the edge. This point makes letters of either two or three lines which are very pretty.

3. Experiment with the various points in making borders around the edges of posters—With chisel edge make a long stroke and two short strokes. Repeat around cardboard. With notched point make a horizontal stroke and then a vertical, etc.

Water color paints—If paints cannot be secured at a local shop, send to Milton Bradley Co., Springfield, Mass., or The Prang Co., 30 Irving Place, N. Y., for catalogues of art supplies.

Many of the photographic supply shops carry Japanese water colors in book form. A small piece, cut off and put in water, forms a wash which is particularly good for tinting photographs or magazine illustrations.

Milton Bradley Co. has a new poster paint called "Tonal Tempera Colors." There are 23 colors and silver and gold. These come in glass jars, dry quickly and do not fade. The color effects are new and quite different from the usual line of paints found on most posters.

Inks—Higgin's Waterproof Inks come in many colors and are splendid for lettering. They can be purchased in art shops, or from Chas. M. Higgins and Co., 271 Ninth Street, Brooklyn, N. Y.

Papers—Prang Company "Enginex" papers for posters and cut out work—27 colors, assorted package

9x12, 100 sheets, 60c, sample booklet free.

"Construction papers" for heavier cut out work and backgrounds—9x12, assorted, 50 sheets, 50c, samples.

Strathmore Paper Co., Mittineague, Mass. Strathmore papers and boards—fine for large posters and charts, various grades for pencil, pen and water color work, samples.

Ask a wall paper dealer for one of his last season's sample books. It will prove a veritable gold mine of poster decorations—flowers, autumn leaves, landscapes, etc. Cut out around the designs and paste on cardboard poster or chart.

Passe-partout binding in various colors makes very attractive borders on posters.

Prang Company Silhouette Papers, "Enginex," black, noncoated, size 24x36 per doz. sheets, 48c "Prismo," black, coated on one side, 24x36 per doz. sheets, 65c.

Effective posters are made by using silhouette designs. Trace around any figure or unit by laying same on black silhouette paper and marking around edge with pencil. Cut out and paste.

Hints on Lettering

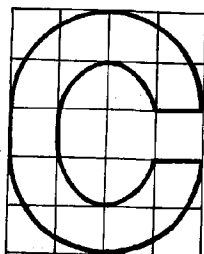
Good tools are essential for good lettering. Lettering pens are of great help and all stationery stores and art supply firms now carry a variety of different styles. The "Sponbill Pens" (Prang Company) are especially good for this work. Different effects may be obtained by using various sizes.

A printing outfit is a great asset to one who has many charts and posters to make. These are well worth the initial cost. Milton Bradley Co. carry a very good one for \$4.50, which contains an alphabet of capitals, small letters, figures, pad, ink, rule, etc.

It is much easier for some people to cut out letters than it is for them to draw them. Squared paper is excellent for this. It comes blocked off in squares of various sizes, but the quarter inch is best for poster letters. Cut out pieces about one and one-half by

two inches, fold through center and cut letters. Or, use this squared paper for a foundation for printed letters.

For a fine book on lettering, send to the School Arts Magazine, 25 Foster



SUGGESTION FOR
CUT-OUT ALPHABET
DRAWN ON
SQUARED PAPER.

Street, Worcester, Mass.), for "The Art of Lettering," by John T. Lemos, 75c.

Squared paper may be purchased at any art supply shop or firm.

To save time, patience and eyesight, place a large sheet of squared paper (or several small sheets pasted together) under the poster paper so that the former projects on the right and left sides. With a ruler carry the guide lines across the poster paper. This saves much measuring.

Making Hectograph Pad

A hectograph pad is a great convenience to one who wishes to make duplicate copies of invitations, programs, announcements, etc.

1. Take a rectangular cake tin about an inch deep, ten inches wide and thirteen inches long, or one approximately this size.

2. Measure the pan with water to see how much material is needed. Take three ounces powdered gelatine and one and one-half pints of glycerine to one-half pint water. This is sufficient for a hectograph the size stated.

The proportions are six ounces of ground white glue to one pint of glycerine. Gelatine may be substituted for glue. It does better work but does not last as long. Order the glycerine at a drug store and ask that a few drops of carbolic acid be added to it. This prevents the pad from moulding.

3. Add a little hot water to the glue

and dissolve in a double boiler to prevent glue from burning.

4. When thoroughly dissolved, add the glycerine. Pour into pan. If too soft, melt and add more glue. If too hard, melt and add more glycerine.

5. If there are bubbles on the surface, prick with a pin. If surface becomes rough, set in moderately warm place, as on the radiator. Pan must be level.

6. Make writing or drawings with hectograph ink, and heavy pen on hard paper. Make a broad line.

7. Allow ink to dry. Do not use a blotter.

8. Dip a sponge in cold water. Press nearly dry. Moisten surface of the pad.

9. Place written sheet of paper, face downward on pad. Smooth paper with hand so that all parts stick to the pad.

10. Leave paper on pad for about three minutes and then remove gently.

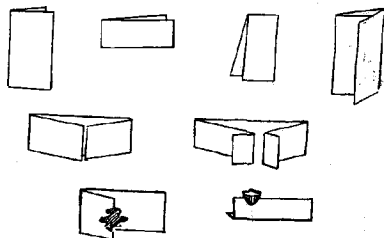
11. Moisten the pad again.

12. Place a sheet of hard paper on inked surface and smooth it as in the original copy.

13. Remove the paper carefully and repeat the process as many times as desired.

14. If the pad is covered with strips of paper to the edge of the writing, the paper used in copying can be more easily removed.

15. When through copying, wipe the surface with a sponge dipped in slightly warmed water.



SUGGESTIVE FOUNDATIONS
FOR
INVITATIONS - etc -

Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASSACHUSETTS.

WITH ONE ACCORD, IN ONE PLACE

The International Missionary Council, which received editorial mention in our November number, succeeds the Edinburgh Continuation Committee, which was organized in 1910, and was reorganized as an Emergency Committee to act in Great Britain and America during the war. The new Council is made up of duly appointed representatives of the National Protestant Foreign Mission bodies of Europe, North America, Asia, South Africa and Australia.

The first meeting of this Council was held at Lake Mohonk, New York, September 30th to October 6th, and brought together sixty-five delegates, some of whom came from as far away as Australia and South Africa. A Chinese professor and a Japanese Bishop sat side by side. There were two representatives of India, one a Burmese, the first Oriental woman to serve on such an International Council. Dr. Ma Saw Sa, Fellow of the Royal College of Surgeons, and for seven years superintendent of the Lady Dufferin Hospital, Rangoon, is worthy of such recognition. The other Indian was Dr. S. K. Datta, Associate Secretary of the Y. M. C. A. of India. There was an Anglican Bishop, head of the Society for the Propagation of the Gospel, the Rt. Rev. George Lanchester King, D.D., also Colonel Sir Robert Williams, President of the Church Missionary Society, Rev. Frank Lenwood, Foreign Secretary of the London Missionary Society, Dr. John H. Ritson, Secretary of the British and Foreign Bible Society, Mr. Kenneth MacLennan, the moving spirit in missionary education in Great Britain, Major Robert R. Moton, of Tuskegee, a Christian statesman worthy of any place of honor, and Professor J. E. K. Aggrey, once an African prince from the bush, now professor of psy-

chology in Livingstone College, North Carolina. There were representatives of Norway, Sweden and Switzerland, both German and French. There was a representative of Holland, with several of our good neighbors from Canada, and there was Pastor Couve, leader of the French Protestants. Mr. J. H. Oldham, Secretary of the International Missionary Council, Miss G. A. Gollock, Secretary of the British Board for the Preparation of Missionaries and Miss Florence Mackenzie, Principal of the United Free Church of Scotland Woman's Missionary Training College came from Great Britain. From America Mrs. Wm. Boyd, President of the Federation of Women's Foreign Mission Boards, and Miss Belle Bennett, LL.D., President of the Woman's Missionary Council of the Methodist Episcopal Church, South, were among the women members. There were also secretaries of the leading Boards of Foreign Missions of North America, and missionaries from foreign fields. Over the conference presided Dr. John R. Mott, who kept the conference steadily at work, morning, noon and night.

Matters of vast importance came before the conference and were discussed freely and in the best of spirit. They were none of them problems that one Board or one country could settle, but were vital questions requiring the closest thought and earnest prayer of all for their solution. The spirit of the conference was marvelous. "Not since Edinburgh," said Mr. Oldham, "have we had a meeting like this." Grave responsibilities, differing view points were fully appreciated. One felt that for the first time since the war these matters could be met by an international body, but one felt also the absolute need of Divine direction.

Among the subjects on which we must agree if we are to work as one

great army for the coming of the kingdom of Christ is The Relation of Churches in the various nations of Asia and Africa to the Mission Boards at home and the organized missions on the field. Dr. Arthur J. Brown presented the paper which led to a very full discussion and the appointment of a committee made up chiefly of representatives of these churches in Asia and Africa. It is a sign of hope that with the strengthening of the Church the leaders should desire, in some cases, greater independence, and it is a sign of greatness on the part of the British Continental and American Boards that they welcome these signs of growth. Only as the great churches of the East begin to meet their own problems and settle their own policies can they grow into maturity and out of dependence.

The report of this committee was a finely expressed statement, urging, not independence, but cooperation.

A matter of great perplexity to the Boards and to the fields is the settlement of the status of the German missions which were so sorely disturbed during the war. It is not easy to determine the future of some of these missions. Not all the war restrictions are removed but it is hoped that the solution may soon be in sight and that again many worthy missionaries may be restored to service.

One of the interesting personalities in the conference was Dr. Thomas Jesse Jones, of the Phelps-Stokes Foundation, who led the recent commission through Africa and presented the needs of the Dark Continent with some valuable suggestions for meeting those needs. Dr. Jones had with him Rev. and Mrs. A. W. Wilkie, missionaries from the Gold Coast, and Professor Aggrey.

One of the most interesting discussions was that on Education, based on the paper by Paul Munroe, of Columbia University, and the paper in reply by Sir Michael Sadler of Great Britain.

Miss Gollock, an able representative of the women of Great Britain,

joint editor of the *International Review of Missions*, made a deep impression with her paper on Missionary Preparation.

At every session prayer helped to hold minds and hearts together. Groups in the dining room cemented friendships, and America had the pleasure of introducing Europe and the Orient to griddle cakes, baked beans, corn on cob and apple pie, with the secret conviction, however, despite polite appreciation, that if the delegates had their choice their own national dishes might win. There was a delightful social hour at tea every afternoon, when many of the ladies of the delegation were present. If there was any lingering difference of opinion in the conference it was indicated by the attitude of the British Empire toward American tea.

It is impossible to reproduce the joy and blessedness of this conference and the great hope that through the long days together a better understanding may be brought about between all nations. In this cooperative work no one is called upon to compromise convictions. Christ prayed that "They may be one that the world may know that Thou hast sent me." And as we parted, some returning the following day to the Gold Coast of Africa, Nigeria, Malaysia, China, Japan, India, there was a feeling that nothing could break this sense of oneness in Christ.

After the conference the delegates were entertained delightfully at luncheon by Dr. and Mrs. William Bancroft Hill, of Poughkeepsie, who personally conducted them through Vassar College. That same evening a dinner was given in New York City by prominent laymen interested in world-wide missions. The spirit and addresses of the guests made a deep and abiding impression on the two hundred people present. It is only to be regretted that a larger number could not have enjoyed the spiritual blessing which they brought.

The Council will not meet in America again for four years. A meeting, however, is planned in Europe in

1923. As we sang together, "We are not divided, all one body we," we were not so strong, perhaps, on the line, "One in faith and doctrine," but all together in glorious harmony, "One in Charity." Perhaps we shall never see eye to eye in all things as we do not always perfectly agree in our own communions. Is not that the glory of the freedom of faith? As internationalism does not argue against a right nationalism, so we may, without fear of loss of personal conviction, unite in this great interdenominational effort to bring the victory of our Lord throughout the earth.

REDUCTION OF ARMAMENTS

All women who believe in Foreign Missions must believe in the Conference for the Reduction of Armaments. We are all able to help by our prayers and through an effort to circulate the excellent literature which has been issued. The Federal Council of the Churches of Christ in America, through its Commission on International Justice and Good-will, has prepared a wonderful program, *The Church and a Warless World*.

Women can do a great service to the cause of Christ and the cause of world peace by circulating these lessons,* designed for use in the prayer meeting for four successive weeks. Great interdenominational meetings should also bring together the people of the community so that the facts may be presented as given in this very convincing presentation. The facts are staggering, the arguments are unanswerable; the cause is most important.

*The entire set of literature may be secured for 25 cents from the Federal Council of the Churches of Christ in America, 105 East 22d St., New York City. The package includes the following: "The Church and a Warless World, The Next Step—Reduction of Armaments"; "The Next War," by Will Irwin; "Shall We End War?" by Harry Emerson Fosdick; "The Staggering Burden of Armament," by Edward Cummings; "On the Trail of the Truth About Japan," by William Axling; "Facts About the Japanese in California," American League of Justice.

The pamphlets give full direction regarding their effective use.

"EVERYLAND" REAPPEARS

The Christmas number of *Everyland*, which is to appear in December, will reproduce certain features of some of the first numbers when it appeared as a magazine for children thirteen years ago. It has now come back again to the first editor, and it is her hope that, besides making good the subscriptions for which many children have paid, and which could not be furnished through the Interechurch World Movement, it may resume its missionary character so marked in the beginning.

There is no special need of a secular magazine for children, but there is a great need for a good interdenominational missionary magazine for boys and girls of from ten to fifteen years of age.

The Central Committee on the United Study of Foreign Missions, to which this publication was referred by the Federation of Woman's Foreign Mission Boards, has accepted the responsibility and the chairman becomes the editor. Miss M. H. Leavis, West Medford, Mass., is the Business Manager and Subscription Agent to whom all matters of business should be referred, together with subscription lists and checks. Articles or stories for publication should be sent to Mrs. Henry W. Peabody, 300 Ford Building, Boston, Mass.

To missionaries who read this notice the editor would make the following request: Will you send us stories, not sermons and not articles, but real live stories of human interest related to Home or Foreign Missions, and will you send us photographs to illustrate these stories? We shall be glad to pay for manuscripts and photographs and would like every country of the globe represented in this magazine. Those who understand children know that they do not want sermons, but stories of adventure, of heroism, all with the missionary motive and background shining through. These are greatly needed if we are to train our boys and girls to take a real and

intelligent interest in the great work of the Kingdom of God.

Miss Lucile Gulliver, the associate editor, has had a remarkable experience while traveling through Europe to secure material for a series of Geographical Readers. This work was interrupted by the war, but we will guarantee that our boys and girls will be interested in her department to be known as "Miss Gulliver's Travels."

Miss Margaret Applegarth, Mrs. E. C. Cronk and Mrs. Hosmer Billings are also Department editors.

The price of the magazine is \$1.50 for a single subscription, but we are making a special offer (until February) of a club of five subscriptions for \$5.00. The MISSIONARY REVIEW OF THE WORLD may be had with *Everyland*, for \$3.00, a saving of \$1.00 on the combined subscription price. Send subscriptions promptly to Miss M. H. Leavis, West Medford, Mass., so as to secure the Christmas number for your boys and girls. Sample numbers will be out December first.

THREE CHRISTMAS PRESENTS IN ONE

Had you thought of giving THE MISSIONARY REVIEW OF THE WORLD as a Christmas Gift? It would accomplish more than one purpose.

First, you would give an indispensable missionary tool to some worker or pastor who needs to know the broad lines of missionary work of all denominations today.

Second, you would be giving a real gift in sending your subscription to THE REVIEW, which should have a larger subscription list and must depend upon its friends to extend its influence.

Third, you would be making a gift to missions. It would be impossible for any one to read THE REVIEW and not do more, pray more and give more for the cause of missions. Women are especially successful in this department of work. It would be easy in your missionary society to point out the valuable features of the REVIEW

especially adapted to women, to show the great benefit of its use by pastors and teachers and to urge a club in your own church. It would not be difficult and would cost you nothing but a slight effort, while it might be the means of greatly increasing the interest and service of those who subscribe. Try it in your own society or in your church prayer-meeting and send a list as a Christmas gift to THE MISSIONARY REVIEW OF THE WORLD.

A CENTRAL COMMITTEE DINNER

The Central Committee on the United Study of Foreign Missions gave a dinner in New York City September 29th in honor of the guests from abroad who had come to attend the International Missionary Council at Lake Mohonk. The guests of honor included representatives interested in publishing missionary literature and in various other missionary educational plans. Mrs. Frank Mason North, of the Central Committee, made the address of welcome and there were speeches by Mr. MacLennan, Mr. Cogswell, of the Missionary Education Movement in North America, Dr. Lovell Murray, formerly of the Student Volunteer Movement, Miss Gollock and Mr. J. H. Oldham, editors of *The International Review of Missions*, and Colonel Sir Robert Williams of the Church Missionary Society. There were also representatives from France, Switzerland, Finland, Australia, Africa and Asia. Through this happy occasion the Central Committee hopes for closer cooperation with those in other countries who are attempting the same sort of work that this committee has done since it was organized in 1900.

THE FLORIDA SCHOOL OF MISSIONS

The winter "School of Missions" will be held in St. Petersburg, Fla., January 15 to 20, 1922. For further information, write to Mrs. G. W. Cooper, St. Petersburg, Fla.

NEWS FROM MANY LANDS

MISCELLANEOUS NEWS

Annual Week of Prayer

THE World's Evangelical Alliance announces the universal Week of Prayer for January 1-7, 1922. The topics outlined are as follows:

Sunday, January 1.

Topics and Texts suggested for sermons.

1. From whom to Learn. Luke xi. 1.
2. Cooperation. Matt. xviii. 19.
3. Faith. Mark xi. 24.
4. Conditions of Success. John xv. 7.
5. Persistence. Luke xviii. 1. (Read Luke xi. 5-13; Matt. xv. 21-28.)
6. Intercession. Eph. vi. 18. 1 Tim. ii. 1, 2.

Monday, January 2.

Thanksgiving and Confession.

Tuesday, January 3.

The Church Universal.

Wednesday, January 4.

Nations and Their Rulers.

Thursday, January 5.

Missions.

Friday, January 6.

Families, Educational Institutions and the Young.

Saturday, January 7.

Home Missions and the Jews.

Student "Drys" Form Federation

REPRESENTATIVES of the student bodies of twelve countries became signatories to a world-student federation against alcohol in a three-day conference held in August at Lausanne, Switzerland. The countries represented in the new federation are: Austria, Sweden, Switzerland, Estonia, United States of America, Belgium, Germany, France, Great Britain, Holland, Bulgaria and Czecho-Slovakia. This conference was called by the provisional committee appointed in the summer of 1920 at Karlstad, Sweden, at a similar international meeting.

The gripping needs of a world sick of alcohol brought a union of spirit and feeling which put all national feelings into oblivion. The spirit of "Everybody's World" was strong upon the students, and makes the new

organization more than a mere federation.

The name of the organization is "The World Student Federation Against Alcoholism"; the object "to create, propagate and deepen among the students of the higher institutions of learning in all countries, the study of the causes, effects and prevention of alcoholism"; the membership embraces all student societies in sympathy with the object; the officary is to be chosen on a basis of personal abstinence from the use of beverage alcohol; meetings to be held once each two years; and an executive international committee to govern the affairs of the federation in the interim between the by-yearly meetings.

Jews Among World Nations

A CALIFORNIA daily newspaper recently had the following editorial on the survival of the Jews as a race and their possible future:

Notwithstanding all the vicissitudes of his history, the Jew impersonates the wonder of the ages as a people.

Other nations have been born, have risen to eminence, have passed away. Other peoples have been absorbed into conquering tribes and nations until little but tradition remains of their greatness.

But the Jew, notwithstanding his national life ended with the fall of Jerusalem in A. D. 70, regardless of the eighteen and a half centuries which have intervened, persists in comparative racial purity. To the student of history he remains the marvel of all time.

In the annals of the world's past, recorded or unrecorded, there is no instance of a national life, once disturbed, its heart shorn out, ever again able to resume its national existence or retain any homogeneity for a lengthy period of time. To this statement of fact the Jew may prove the exception. Upon the traditions of the past, in the land of his birth as a nation nearly 3,000 years ago, he is seeking to build anew.

Whether or not the attempt to again set up the Jewish state shall be a success or not, time will show. But regardless of the result, the Jew will still stand as the great problem of the ages among world nations.

Our Hope.

Jews' Missionary Spirit

THE Union of American Hebrew Congregations has successfully completed a campaign to raise \$3,500,000 in ten years for the purpose of bringing about a revival of Judaism among Jews. Prominent Jews in all parts of the country have been enlisted in this effort in behalf of those who have drifted away from the faith of their fathers.

This movement is of interest as indicating a revival of missionary effort on the part of a religion which had ceased to be missionary. It may be that the effort will reveal to themselves the fundamental difference between the Jewish and the Christian message. Nothing is so likely to expose the weakness of a belief as to attempt to teach it.

Our Jewish Neighbors.

Christmas Gifts to Lepers

"IF you were a Leper what would you think and do?" This question is hard enough to answer, but what if you were a "home-sick" Leper? To be a Leper, plus homesickness, is a condition offering triple opportunity for an expression of Christian sympathy.

There are over 1,000 lepers in the United States alone, not counting those in the Philippines; and to many of those the ministry of holiday greetings would bring untold happiness.

At "Federal Hospital No. 66," a home is provided for lepers from at least twenty different states. All that medical skill can do in their behalf will be provided but they need the touch of human cheer and sympathy.

Would you like to add to their comforts by joining other friends in a Christmas shower in their behalf? If so, drop a card to W. M. Danner, American Secretary of the Mission to Lepers, 156 Fifth Avenue, New York, and ask what would be most acceptable, and when and where to send the gift.

As for the thousands of other unfortunate people living in the leper homes in many lands, they, too, would eagerly welcome holiday messages from friends in America. In these Oriental stations, however, it is well to make the holiday greeting of a very practical nature by sending such articles as soap, blankets and sandals, white bandages, medical supplies, food and clothing. If possible it is better to send money instead of the articles, for American dollars will buy much more on the ground and supplies can be bought at wholesale. Sandals, needed to keep the lepers' mutilated feet from contact with the bare ground, are from thirty to forty cents a pair. Double blankets bought in the native markets cost from two to four dollars. A blanket will warm the heart, as well as the body, of a leper all winter.

Send now for it takes time for the things to reach the stations. Offerings for the Lepers' Christmas are now being received and acknowledged by Fleming H. Revell, treasurer, The American Mission to Lepers, 156 Fifth Avenue, New York.

World Sunday School Leaders

AN informal luncheon in New York on October 20, presided over by Hon. John Wanamaker, president of the World's Sunday School Association, brought together Sunday-school leaders of America, Japan, Holland and Great Britain to hear reports on the progress of Sunday-school work in their various countries.

Baron Van Boetzelaer von Dubeldam, of Holland, reported that Sunday-school work is growing in size and importance in the Netherlands. Thus far it has been confined to children, but it is expected that the movement to change the name to the "United Christian Education Movement," will enlist adults.

Bishop Usaki, of the Methodist Church in Tokyo, reported that since the recent World Sunday School Convention there has been a notice-

able growth in the Sunday-schools. The endorsement of leading Japanese, including the Empress, at the time of the Convention has led non-Christians of all classes to favor sending their children to the Sunday-school for religious education. Bishop Usaki is pastor of a church which has a model Sunday-school, including a large adult department.

Doctor Kozaki, formerly president of the Doshisha University, told the story of his conversion in a Christian Sunday-school, under the influence of the late Bishop Lambuth. His father was a Confucianist and his mother a Buddhist, but he did not in his youth receive any religious training except that in a Christian Sunday-school.

Mr. Newton Jones, a missionary of the British Sunday School Union, who is visiting America to conduct evangelistic meetings in the Sunday-schools, reported increased interest in the evangelistic work among children in Great Britain.

NORTH AMERICA

The Pan Presbyterian Council

THE Eleventh Council of the "Alliance of Reformed Churches holding the Presbyterian System" met in Pittsburgh, Pa., September 16 to 25. The president was the venerable Rev. William Park, D.D., of Belfast, Ireland and the five hundred delegates represented nearly 40,000,000 members or adherents of thirty-two branches of Presbyterian and Reformed Churches of America, the European continent, the British Isles and other lands. In North America there are 3,287,494 members of these churches; in the United Kingdom 1,654,219; in Europe 2,010,999, and in Asia, Africa, South America and Australia about 1,000,000 more. The last meeting of the Alliance was in 1913 in Aberdeen, Scotland, the war having interfered with holding the regular meeting four years ago.

The Council is not a representative, legislative body but is for conference

and unity of spirit. A warm discussion on the subject of the "Lambeth Proposal" for the re-ordination by Anglican bishops of the non-conformist clergymen, led the Council to vote against the acceptance of any such plan. A committee of twelve, of which Prof. P. Carnegie Simpson, of Cambridge, England, is chairman, was appointed to draft an answer to the Lambeth proposals.

In the debate on church union there was a strong sentiment in favor of Christian unity, but decided opposition to any organic union comprising anything that involves a lowering of Biblical standards in faith, or an acknowledgment of the invalidity of non-conformist ordination and sacraments.

Methodist Gains on Foreign Field

A TOTAL of 697,436 native Christians make up the Christian community under the care of the Methodist Episcopal Church in various mission lands, according to reports for 1920 just received and compiled by the Board of Foreign Missions. This makes an increase of 60,042 Christians during the year 1920, compared with the previous twelve month period. The total baptisms—adults and children—were 59,088.

There was an increase of 566 Sunday-schools and 46,801 scholars during the year. On all mission fields the Methodist Board has 2,752 churches, an increase of 123. India and Burma are the most fruitful fields for evangelism. The Christian community there numbers 385,410.

The contributions of church members on the foreign field in 1920 amounted to \$4,077,992, more than double that of 1919.

The Biblical Seminary

THE Bible Teachers Training School at 541 Lexington Avenue, New York, of which Dr. W. W. White is president, has changed its name to the "Biblical Seminary in New York." When founded in 1900 the

institution was called the "Bible Teachers College." Since the main work of the school is with graduate students preparing for the ministry, for mission fields and for religious education, it has long been felt that this name was misleading. The board of regents of the state has now granted the change of name, and the school will develop more fully its departments of theology and graduate study.

Baptist International Seminary

THE formal opening of the International Baptist Seminary at East Orange, N. J., took place on October 12. The dedicatory address was given by Dr. Charles L. White, of the Baptist Home Mission Society. An interesting feature of the program was the singing of psalms by eleven Russian students who are here to begin training for the ministry. These men were taken prisoners by the Germans early in the war, and remained in detention camps from three to four years.

This international seminary now consists of six departments—Czechoslovak, Italian, Hungarian, Polish, Roumanian and Russian.

Sympathy for Koreans

THE following resolutions were adopted at a meeting of the Woman's Interdenominational Missionary Union of the District of Columbia on October 8, 1921, and were sent to President Harding and to the Foreign Relations Committee of the United States Senate:

Resolved, That we are in sympathy with the people of Korea in their aspirations for the restoration of their independence; that we condemn the atrocities committed against the Christian Korean people, the evidence of which is so overwhelming as to call for open and vigorous protest from all Christian people.

Resolved, It is our conviction that the Korean situation should receive the attention of the International Conference in Washington.

The fourth annual School for Missionary Instruction was held in Washington under the auspices of this Union. An interesting feature of the

school was the review of a Negro text-book by a prominent Negro woman of Washington.

An Unusual Celebration

NEW YORK City's East Side witnessed an unusual demonstration on September 20, the anniversary of the overthrow of the Pope's temporal power by General Cadorna. At that time the General sent into the city before his troops a goat cart bearing a Bible and a placard, stating that the Bible was the weapon which would destroy superstition. To celebrate this event a parade was formed, led by the pastor of the Jefferson Park Italian Methodist Church, and portions of Scripture in Italian were given out to ten thousand individuals.

Christian Advocate.

Jewish Evangelization

IN the evangelistic work for Jews in America, the Presbyterian Board of Home Missions employs thirteen workers, four ordained ministers and nine women missionaries, in five fields—Baltimore, Philadelphia, Newark, Brooklyn and Chicago. The great need in all of these fields is suitable buildings. Yet in spite of handicaps and Jewish opposition during the year 1921, twenty-one Jews and Jewesses confessed conversion and the workers report a number of inquirers at the present time. The following resolution was adopted by the Committee on Jewish Evangelization:

"That we continue to keep before ourselves as a committee the necessity of evangelistic work among the Jews, which from the first has been our aim, and that we express our desire that work for the Jews may as soon as possible be commenced in New York in some adequate way, as well as in other cities." The spiritual side of the work is especially emphasized by this committee.

Newspaper for Negroes

A FEW years ago the circulation of the *Chicago Defender*, a daily for American Negroes, was so small

that the entire output could be carried under the arm of its owner and publisher, Robert S. Abbott. At present the circulation is 175,000, and it is still growing. Mr. Abbott is a graduate of Hampton Institute and Kent College of Law in Chicago. The loyal support given the *Defender* by people of all classes is a tribute to his perseverance.

Canadian Mission Growth

THE Presbyterian Church in Canada has the largest number of representatives in its history in its eleven foreign mission fields, viz.: carrying on evangelistic, educational, medical, literary and industrial work. The number sent during 1921 totals 32, viz.: 11 ordained men, 10 wives and 11 unmarried women.

LATIN AMERICA

Y. M. C. A. Work in Porto Rico

IN San Juan, Porto Rico, the Young Men's Christian Association has 628 members. Last year more than 14,000 took advantage of the facilities for physical exercise; 2,046 attended the educational classes and nearly 300 men enjoyed the homelike comfort of the dormitories. The people of San Juan showed their appreciation by contributing over \$5,000 toward the current expenses.

Students in Porto Rico

THE Union Evangelical Seminary of Porto Rico enrolled 150 students last year in its correspondence course, the first year this course was offered. The students registered from several South American countries, from Mexico, Cuba, Santo Domingo and California, as well as from Porto Rico.

The seminary closed its second year as a union institution last June, and graduated five students, two of whom are already in settled pastorates. Gospel teams have gone out to different sections of the island, under the direction of one of the professors.

New "Presbytery of the South"

A NEW presbytery was organized in Mexico last June by the Synod of Mexico. The boundaries coincide with the territory assigned the Southern Presbyterian Church in Mexico, and lies near the Pacific Ocean, in the southwestern section. It is a very fertile country, comprising about 52,000 square miles and more than 2,000,000 inhabitants. Six ordained Mexican ministers and three ruling elders were the charter members.

Migrant Missionary Service

CIGARETTE manufacturers in Mexico employ some one to read to the workers as they go through their daily round. An adaptation of this idea was urged at a recent conference on work for Spanish-speaking people in America. The plan consists of using a Ford truck containing moving picture machine, a baby organ and a camping equipment for the missionaries. The program, apart from the movies, would be educational and inspirational. One of the missionaries should be a reader, for it is impossible to give tracts to these people who cannot read. The missionaries can visit the various small groups on the ranches or farms for several evenings and then move on to the next point. This plan of open-air ministry is in some respects similar to the plan of Jesus when He ministered to the migrants in much the same climate of Palestine. It is hoped to send back to old Mexico these ambassadors in overalls to say that they have been befriended when across the border.

Christian Work.

CENTRAL AMERICA

Three in One in Central America

THE amalgamation of Guatemala, Honduras and Salvador into one republic has brought a new federation into existence in Latin America. The capital of this new republic is Tegucigalpa. Its population is about 4,000,000 and its area about 100,000 square miles. The federation was to

have included Costa Rica, but the national assembly of that nation rejected the proposal by one vote. Nicaragua was also invited into the combination, but there are certain differences of interpretation relative to the terms of the Bryan-Chamorro treaty touching the rights of the United States in the proposed Nicaraguan Canal that interfered. The champions of the Greater Central America movement hope that both of these nations will enter the federation ultimately. If that is done the boundary of the new republic will extend from the Mexican line on the north to the Panaman line on the south, and include everything except British Honduras. The organization of this new central government fulfils the aspirations of nearly a century and it is hoped that a new day has dawned for this section of the world.

Work for South American Indians

THE first three Protestant churches and a Bible School for training native evangelists have been established among the Guaranis in Paraguay by the Inland South America Mission. Also, the first three Protestant churches have been planted in northeast Argentina, and the first among the Indians in Brazil at Bananal. Medical work at each of these stations has been a means of salvation to many of the patients.

The great Indian district in the northwest Matto Grosso, Brazil, is still waiting for the Gospel. This territory contains numerous tribes scattered over an area of 800,000 square miles—equal to all of France, Spain, Norway, Sweden and Japan, or seven times the size of Great Britain.

Preparations are under way to open a station among the Bororo Indians before the beginning of the coming year.

National Sunday-school Convention in Brazil

THE Fifth National Sunday-school Convention of Brazil was held in the First Presbyterian Church of Rio

de Janeiro. The convention in Brazil is considered by educational leaders to mark a new era in the development of Sunday-school work in that vast country, where the Bible has not been an open book. There is a growing consciousness on the part of evangelical leaders of all denominations of the supreme place which religious education through the Sunday-school must have in the life of the Christian Church, if the latter is to make progress against the tremendous forces which oppose it.

The statistics of Sunday-school work in Brazil presented at the World's Convention in Tokyo gave an enrolment of 57,000 officers, teachers and pupils in its 1,300 Sunday-schools, an increase of about 250 per cent during the seven years since the World's Convention in Zurich. Representatives of these schools to the number of 138 registered delegates came together in Rio for this Fifth National Convention. The object was to consider the means for the greater development of the work. Among the delegates were 27 pastors, 34 superintendents, 44 teachers, 13 school secretaries and 20 pupils. Five Protestant denominations were represented and the delegates came from eight different states of the Federal Union. In addition to the delegates registered, the sessions were attended by large numbers of visitors, the attendance at several of the evening sessions taxing the capacity of the church which seats nearly 1,000. The pastor is Rev. Alvaro dos Reis.

EUROPE

Mission Share Plan

THE Mission Share Plan of the Church Missionary Society aims to increase the opportunity for service of the workers at home. This plan encourages their acceptance of responsibility for supporting a definite share of work in the 550 stations on the foreign field. Anything that binds the home churches with a particular part of the field deepens the sense of partnership. The cost of

maintaining the stations is divided into shares of \$5 each, and those at home by taking up one or more shares are more closely linked with the missionaries and the Society's general fund is assured.

Reform in Training of Ministers

THE students of New College, Edinburgh have addressed a memorandum to the Assembly's Foreign Mission Committee of the United Free Church of Scotland, on the supply and preparation of missionaries, pointing out that the present theological course is framed on the assumption that the students are going into the ministry at home. Missionaries taking the theological course receive no specialized instruction, and medical missionaries receive no theological training. They recommend that such subjects as hygiene, tropical diseases, etc., be introduced in the curriculum. They also recommend that Hebrew be optional except for those who intend to go as missionaries to the Jews. They recommend the teaching of missionary history, but omit the specialized study of church history. *Christian Express*.

Revival of Religion in Britain

A RENEWED interest in religion is evident from reports of Non-conformist churches in Great Britain. The Scottish Kirks have added more than 50,000 members, and the most encouraging fact about it is that unusually large numbers of young people are among them. Wesleyan Methodists for the first time in a decade are able to report an increase rather than a decline. English Methodists are showing enthusiasm for their religious enterprises, and moving toward union among branches of Methodism. Baptists have had an old-fashioned sweep of spiritual power in an eastern village, and a thousand persons have professed a change of heart. In a time when the churches have felt prolonged discouragement these evidences of religious awakening will strengthen their faith. *Congregationalist*.

Fifty Years of the McAll Mission

FIFTY years ago Robert W. McAll, an Englishman, began his ministry in France. The record of achievements of the McAll Mission is written in thousands of regenerated lives from the English Channel to the Italian border. In most of the larger cities of France there stand the Mission's establishments, nearly a million peasants have heard Christ's Message from the pulpits of chapel boats, and brotherhood centers have grown into strongholds from which spiritual influences have radiated into homes, schools, factories and farms.

Eight vacation colonies and an orphan home have been added recently to the equipment, to the untold physical and spiritual growth of the undernourished children of post-war France. A great campaign conducted by one of the most eloquent sons of the Mission, in joint direction with the Societe Centrale, is covering France, awakening churches to a formerly unknown service, under the grand, old Huguenot name, *La Cause*. Over one hundred students are preparing for special Christian work in the School for Young Evangelists. As the Director of the Mission has said:

"It is more and more evident that the present time is particularly favorable for evangelization, and that it is the duty of the McAll Mission to double its efforts to accomplish even better the holy task that God has given her." Fifty thousand dollars, \$1,000 for each year of its history, the Mission is asking to be presented at the Jubilee commemoration in Paris next June.

Movement Toward Protestantism

THERE was a widespread observance in Czecho-Slovakia in June of the 300th anniversary of the execution of twenty-seven Protestant noblemen by Hapsburg Catholics. This took the form of a nation-wide denouncement of Rome for complicity

in the downfall of the Czech nation. Back of the political demonstration there is a spontaneous religious movement away from Rome, and Protestant leaders are bending every energy to meet the situation.

A theological seminary has been established in Prague and now has twenty students. Laymen are assisting the ministers by devoting their time to lecturing on Protestantism, expounding the Bible and preaching. Every minister is preaching in a half-dozen places and holding services in relays to accommodate the crowds. In at least twenty towns where Protestant constituencies of 5,000 or more each have sprung up in the last few months there is no church building available. Services must be held in rented halls, saloons, barns or out in the open air. The Czechs are essentially Protestant and from the days of Huss have never ceased to protest against Roman abuses.

MOSLEM LANDS

Christian Conference in Palestine

AT the Friends' Boys School at Ram Allah, Palestine, ten miles north of Jerusalem, from September 7 to 11 was held a Conference for the deepening of the spiritual life of the native mission workers of the country. It was the first conference of the kind held in the land, and the attendance and interest far surpassed expectations. The general subject was "Witnessing for Christ." Consideration was given to the best ways to witness among the native Christian population, to the Moslems and to the Jews. Those present were impressed that the great need of all classes was that there should be living witnesses throughout the land.

A. EDW. KELSEY.

Jewish Immigrants in Palestine.

THE Zionist Organization is now maintaining ninety-six schools and has under supervision thirty-two more schools. These schools have 12,740 pupils and 564 teachers.

Eighty per cent of the Jewish children in Palestine are being educated in Hebrew schools, while the other 20 per cent attend either Jewish schools not supervised by the Zionists and in which Hebrew is not the language of instruction, or schools conducted by the missionary societies. The Zionists spent 103,000 English pounds during the past year on education, which amounts to nine pounds per capita. This is a very high rate of expenditure as compared with other countries. The parents are contributing less than 10 per cent of the budget.

At the end of September, 8,000 Jewish immigrants had settled in Palestine since the beginning of the year.

Christian Alliance Plans

THE Christian and Missionary Alliance has recently purchased a site for a boarding school in Palestine. A gift of \$10,000 has been received for a Jewish mission building in Jerusalem. The mission at Hebron was reopened in September, although no resident missionary is available for it. The Alliance has partitioned the Trans-Jordan territory with the Church Missionary Society.

Education for Persian Women

THERE is in Persia an increasing desire for educated womanhood. Time was when parents were glad to be rid of little girls, and willingly sold them for two, three or five dollars. Today, there is an industrial boarding school, training 335 girls, and more than double the number are eager to be admitted. The graduates are filling positions of importance.

There are 4,600 Mohammedan girls being supported, their tuition being provided for by the Government, and some of them are making themselves of account in the East; but a thirst for education is not only an encouragement, it is also a menace, for if these women are educated and have

not the love of Christ in their hearts, they may prove a menace. Hundreds of French and Russian books are being translated, and are making atheists and agnostics. Christian teachers are greatly needed.

MRS. H. C. SCHULER.

INDIA

Manifesto on Church Union

THE following statement is an expression of Indian Christian opinion as to the union of the South Indian United Church and the Church of England in South India:

The fundamental unity of all believers in Christ is a truth that is fully acknowledged by and deeply rooted in the Indian Christian mind, and any movement intended to give expression to that unity cannot but meet with the general approval and support of Indian Christians. It is also felt that in the interests of the further progress of the Kingdom of God in this land, a full recognition of the unity and spiritual equality of the different denominations is highly necessary.

It has to be noted, however, that the negotiations that are being carried on to effect the union of the Churches proceed on the basis that the adoption of a uniform system of Church government is a condition precedent to such unity. This attitude does not faithfully reflect the Indian Christian mind. The vast majority of Indian Christian laymen and even clergymen feel that the existing denominational differences should not be allowed to hinder in any way a full realization of Christian fellowship, and would gladly welcome the immediate introduction of intercommunion, interchange of pulpits and intercelebration of the sacraments, notwithstanding the existence of these differences.

It is therefore desired that, in the interests of the free and natural development of the Indian Church, larger schemes of organizational unity should be deferred till independent Indian Christian opinion makes such a demand, and that attempts should be made or introduced intercommunion, interchange of pulpits and intercelebration without delay.

Making Christ Known at Miraj

DR. W. J. WANLESS, of the Miraj Hospital in South India, is sometimes asked by his patients: "Who was Jesus Christ?" He always replies: "He who built this hospital. He who is relieving you of your pain

and freeing you of your disease. Because he is here, you are here. But for him these nurses, these medical helpers, the comforts of this hospital would not be at your disposal. He is worth knowing. He is worthy of your faith. Believe in him and accept him and you will find a two-fold life—the saving of body and soul."

The Continent.

Telugu Woman's Society

TELUGU Baptist women of South India organized a home mission society last April in Nellore. Nearly every mission station was represented. Since the jubilee of the American Baptist Women's Society was being celebrated this year, the Telugu women made a united effort to gather and present a thank-offering in appreciation of benefits received by the women of India. Many men gave in the name of their wives, school children contributed a share of garden profits and all contributed toward a final sum of 500 rupees—the Jubilee gift to the American Society.

Intemperance Among Gonds

THE Gonds, an aboriginal race in Central India, are almost entirely illiterate, with little or no desire to be otherwise. Coupled with this is their intemperance, which has reduced the race to the most abject condition.

Private distilling is strictly forbidden by the government, but the flower from which the Gond secretly distills his liquor grows in rich abundance, and the vessels needed are neither numerous nor costly, so that drunkenness has every opportunity to flourish. Beside their daily potations, a large quantity of liquor is an essential element in their religious rites. No festival can be held in the forest or village in honor of their deities, no birth, marriage, or death can take place in their families without an excessive indulgence in ardent spirits. Their acts of worship invariably end in intoxication. It would be an exaggeration to say that no Christian Gond drinks, yet it is certain that the great major-

ity are either total abstainers or drink but little, while the number of those who have failed to break away entirely from drunkenness is very small indeed.

Lepers and the Gospel

WITHOUT THE CAMP has the following story of a group of inmates in a leper asylum of India. These sufferers came to the superintendent, Rev. J. Noble Mackenzie, and said that inasmuch as they had benefited so much physically and spiritually by their stay in the asylum, and there were so many that needed help more than they now did, they wished to be allowed to go out for from four to six months to beg their food from place to place, while they proclaimed to those whom they met the good news of salvation through Christ. In this way those who could be admitted in their places for that time could get the same treatment for their bodies and their souls that had done so much for the others.

They were given certificates which would guarantee their readmission at a specified time, and all returned highly pleased with the success of their experiment. This summer a still larger number, fired with the same zeal, wished to go out in this way, and the usual certificates were granted until the asylum committee asked that no more be given, as there would not be enough men left to do the necessary housework and to care for the helpless ones.

CHINA

Brown University in Shanghai

A SCHOOL of Sociology in connection with the Yangtzepoo social center of Shanghai College is proposed by Brown University. The budget calls for \$20,000 for permanent equipment and \$8,200 for annual expenses. The plan contemplates a staff of one Brown professor, a Chinese associate trained in America, and assistants for instruction; a sociological library, a

museum, a department of research, and a bureau of extension work.

Record of Christian Work.

Bible Students in Hunan

THE Hunan Bible Institute at Changsha, during the past year, had fifty-five men and twenty-six women students. These students have come from five provinces and eleven different missions. In addition to the local work of the school, there are 117 evangelists at work in nine different lands. It is hoped that a newly organized band, number 10, may begin work in the fall.

From the first of October, 1920, to the end of March, 1921, 120,935 homes were visited and the following number of books and tracts were given to those interested: 48,569 Testaments and Gospels, and 164,486 books compiled from the Scriptures with brief annotations, thus making a total of 213,055 books practically all Scripture. In addition to these, over 166,000 explanatory tracts were given with the books, and about 11,000 Gospel posters were pasted up in conspicuous places.

China's Millions.

Christian Perseverance

THE last report of the English Presbyterian Church mentions a little Christian community in Yungchum, which has had only an occasional visit from a native preacher, yet they meet together, read the Bible and hymns (they cannot sing) and pray. Last year their leader died, and this year his brother also died, but the sons are carrying on the work as best they can.

Gifts from Chinese

DING-HAE, a city of about 40,000 people, is a Baptist mission station in the Ningpo field. About three years ago, Baptists in West Virginia subscribed \$23,000 for the development of the schools at Ding-hae, and this resulted in stirring the Chinese to undertake a local campaign for funds to supplement this. Chinese

citizens thus added \$42,000, but still not satisfied, some representative business men proposed to devote the annual income of certain property, amounting to \$15,000 a year, to the support of the school.

Hearing of what had been done at Ding-hae, some Chinese gentry at Ningpo proposed to cooperate with the Baptist mission in the support of school facilities of a high grade in Ningpo. They went so far as to inquire whether American missions would subscribe \$250,000 Mexican, if an equal amount were provided in Ningpo, to equip a hospital, boys' academy and girls' school, under Christian auspices.

Episcopal Growth in Japan

THE Protestant Episcopal Church in Japan now has practically the same number of bishops and about half the number of clergy and communicants that the Church in the United States had a hundred years ago. It is definitely a working church. There are now 28,000 baptized persons, nearly 12,000 communicants and 145 native clergy. Among the buildings there are 127 churches, 84 mission halls and 70 boarding and day schools.

There was a marked increase in the contributions per capita from 1918 to 1920. This was \$5, \$5.50 and \$9.

The Living Church.

Buddhist and Christian Education

BISHOP TUCKER of Kyoto points out that the Buddhists are giving their candidate priests a much more thorough scholastic training than Christians are giving to theological candidates in Japan. In addition to the men who study in these Buddhist universities and theological schools they are sending a large number of their men through the imperial universities.

A list of subjects taught in Buddhist institutions includes not only the study of the history, literature and philosophy of Japan and other Ori-

ental nations, but such subjects as the history of English literature, the principles of sociology, the outline of ethics, the history of pedagogy, political economy, mental diseases, and biology.

Bishop Tucker believes that the Christian Church in Japan should also send picked men to the Imperial University as a regular part of the educational program.

The Living Church.

Seeking Wealth in Osaka

"Thousands of Osaka devotees throng shrine seeking wealth. Pilgrims break holes in wall so that Ebisu may hear shouts of worship and bring them fortune during year."

Such were the headlines in a Japanese newspaper. The information followed that 70,000 devotees called on the god before noon on January 10, imploring him to bring them riches during the coming year, while even a larger number went to the main shrine of Ebisu in the rich industrial section of Osaka.

Swarms of people brought wooden mallets, to break small holes in the wooden walls of the shrine. To these holes they put their mouth and shouted: "*Ebisu, mairimashita* (Ebisu, I have come to worship you)," for Ebisu is a slightly deaf god, and cannot hear the low mutterings deep in the throat which are used before the shrines of other gods.

C. M. S. Bulletin.

Reaching Korean Villages

A TERRITORIAL division of responsibility among Presbyterians and Methodists, North and South, in Korea was agreed upon early in the history of the Mission. The central section was assigned to the Southern Methodist Church and they have recently published a survey of their field. Outside the cities they have a rural population of 1,108,000 people, living in 2,003 villages. In 1919 Christian groups were organized in 225 of these villages, but only 29 of these had schools.

Centenary efforts in 1920 resulted in 8,000 new believers being added to the Church. Korean missionaries and native workers go from village to village, making known the Gospel message.

Atheism in Schools

A MISSIONARY of the Southern Presbyterian Church, writing from Kwangju, Korea, says that atheism and gross materialism are the basis of the teaching in the public schools in Korea, under Japanese control. In its course on morals, the public school system directs all its energies against Christianity. The writer gives the following incidents:

"A few days ago while out preaching with my helper we stopped to speak to a young man who is a student in the public school for Koreans. The conversation was brought to an abrupt halt by the young man's supercilious remark, 'Why should I believe in God? There is no God.' When asked if he did not realize that he had a soul, he replied, 'I have a mind and my mind is the only God I know.' My helper then proceeded to bale out the shallow learning, the few parroted phrases he had acquired, and the boy became so confused that he said, 'I cannot talk any more now, I will have to ask my teacher about such things.' So we left him, a pitiful example of the type of education given in the public schools of Korea today. He is but one of thousands, whose agnosticism bears the glaring stamp, 'Made in Japan.'"

Christian Observer.

AFRICA

Africans in Congress

THE Pan-African Congress which met recently in London and on the Continent was significant in that its members were professors, barristers, journalists, medical men and ministers, some of whom are the products of mission work. The promise of unity and cooperation in aim and action which such a gathering

furnishes is most encouraging. With its rapid development, the black race is gaining in determination to assert itself, and future results will depend upon proper leadership.

United Free Church Record.

Queen of Nalolo Converted

MISSIONARIES in Zambesi are rejoicing in the conversion of Mokwaé, queen of Nalolo and sister of the late King Lewanika. In January the queen asked some of the missionaries to come to the royal house, saying:

"For a long time I have said to myself that I ought to follow Ishee [her husband] in the way of God, and I have decided to follow him."

When asked what had brought her to this decision she said that it was hearing M. Coillard tell them to turn to God, Creator of men. On Sunday, February 20, she made her profession of faith in church, and at the close of service she rose and said, with deep emotion:

"I believe! I belong to God! I belong to the Kingdom! May God pardon my sins; they are numerous, and great! All of you, believe!"

The missionary in charge of the service then urged Queen Mokwaé's subjects to continue to honor her, and serve her even more faithfully, after which the church members stood and sang the hymn: "Sing heavenly angels, it's a day of joy."

Record of Christian Work.

Persecution in Nigeria

CHRISTIANS in Nigeria have suffered persecution from time to time, but never so severely as during the past year, when the heathen drove them from their houses, forbade them to buy in the market, and practically organized a boycott. The festival of the idol Odo is observed annually in the Awka district, and heathen parents flogged their sons and daughters if they would not renounce their Christian faith and join in the worship of Odo. It seems that the heathen chiefs of some of these towns are

doing their utmost to banish Christianity from their midst. An African pastor goes from place to place, encouraging and caring for these sorely tried converts.

New Mission for Tsi-mi-hety Tribe

THE London Missionary Society plans to establish a new station in the northern part of Madagascar among the Tsi-mi-hety tribe—a name meaning “those who do not cut their hair.” Contrary to an almost universal custom of the Malagasy, they do not shave their heads as a sign of mourning for the death of a chief. This tribe is said to approach more nearly to Europeans, in appearance and mentality, than most other Malagasy. It is possible that they have a distinct European strain from the presence of English and French pirates in Madagascar during the 17th century. The tribe numbers about 45,000. Like all heathen Malagasy their custom has been to kill children born on the first day of the unlucky month, Alakaosy, and also those born on Wednesday of each week.

The deputation sent by the L. M. S. report this people as “intelligent, robust and aggressive.” It is hoped that the new station will be opened within a year, with headquarters at the chief town, Mändritsàra.

L. M. S. Chronicle.

Flourishing Mission School

THE Duke Town Boys' School near Calabar, West Africa, is one of the largest of its kind on the mission field. The number on the roll varies from 1,200 to 1,500, but the buildings are adequate and the staff is well organized, so that there is no impression of crowding. Mr. Hart, the headmaster, is a Jamaican, and began the school eighteen years ago with a small number of boys. The remarkable progress of the school is largely due to him.

Teaching is given in English because of the great variety of languages spoken by the boys.

ISLANDS OF THE PACIFIC

Church Union at the Antipodes

CHURCH union is making headway in New Zealand. Presbyterians and Congregationalists are negotiating for union, and Episcopalians are conciliatory. A New Zealand newspaper recommends a Federated Council for the whole of the Dominion.

In Tasmania a meeting of Anglican and Free Church ministers has been held with a prospect of a cooperative organization.

Devil Worshipers in Borneo

A CURIOUS tribe of people, the Dusuns, occupy a section of British North Borneo, and are absorbed in devil worship. A missionary says of them:

“Their religion consists of pacifying the devil. Priestesses speak an odd tongue not to be understood; devils are kept in jars, urns, hollow trees, etc., and sacrifices are made to them. These women priests maintain that they see them and can converse with them. The devils only eat ‘the Spirit’ of the offerings, and Madam Priestess the ‘body.’

“The Dusuns believe in a ‘God’ who has two others to help him (a wife and a son), life after death with punishment or reward, and immortality of the soul.”

Catholic Missions.

OBITUARY

Mrs. Underwood, of Korea

ON October 29th, Lillias Horton Underwood, widow of the late Dr. Horace G. Underwood, of Korea, died in the city of Seoul. Mrs. Underwood was one of the first Protestant missionaries to enter Korea. She went out as a medical missionary, in 1888, under the Presbyterian Board of Foreign Missions. She was for some years physician to the Queen, and, after her marriage to Dr. Underwood, continued her medical work.

Mrs. Underwood is the author of “Life of Horace G. Underwood.”

THE MISSIONARY LIBRARY

History of the William Taylor Self-Supporting Missions in South America. By Goodsil F. Arms. Illustrated. 263 pp. New York, Cincinnati. Methodist Book Concern. \$2 net. 1921.

"William Taylor—Ambassador of Christ to Five Continents" was a "Flaming Torch" and an inspirer of men, especially if they were already Christians. This volume shows the Methodist hero in South America, where he had difficulties and limitations placed upon him that he did not meet in Africa, India or Australia.

How he met these obstacles in South America we learn from these chapters. Having previously been wonderfully blessed in his ministrations in the three lands just mentioned, Bishop Taylor did not, Alexander-like, weep for more worlds to conquer; he simply stepped forth to do his part to win South America for evangelical Christianity. From Panama he proceeded southward and left behind him along South America's western coast a line of self-supporting schools which were intended to become centers of Christian life and knowledge. His *pou sto* was the place where he could find a group of foreigners who desired some place where their children could be educated and properly cared for; his deeper desire was to make these schools the nuclei for future churches, and to supply object-lessons in godly living. When he had aroused the necessary interest, he signed contracts to supply proper teachers. In less than seven months he returned to the States in search of the force to meet his contracts in seven such centers. He had also aroused sufficient interest in seven Latin American cities to call for preachers—a remarkable six months' work under very difficult conditions. In two months more, five men and as many

women sailed under the care of their Transit and Building Fund Society, to be followed later and during the years by many others.

This strategic work of winning persons of standing through their children was likewise about the only way in which self-support could have been expected. A fine group of schools of higher grade for girls and others for boys and young men had been fully and permanently established, when in 1903, various circumstances led the Methodist Board to undertake their support and care.

The volume is made less interesting by the very fact that, like the Mission itself, self-support calls for frequent references to the material side of maintaining the Mission's financial existence. When the author turns from the financial to the educational and evangelistic sides of the enterprise the wheels are apt to be creaking, with too little mention of the spirit within the wheels. Bishop Taylor was not himself much in evidence, so that the book is leagues apart from the account of the same man when he was the Flaming Torch of South Africa. A book on the spiritual aspects of Methodist work in South America needs to be written by Bishop Oldham, perhaps.

The Christian Movement in Japan, Korea and Formosa. A Year Book of Christian Work. Nineteenth Annual Issue. Robert Cornell Armstrong, editor. IV, 426, clxviii pp. \$2.00 Federation of Christian Missions, Tokyo, Japan. Missionary Education Movement, New York, 1921.

Where else can the reader find packed into 600 pages such a mass of material illuminating the conditions of last year in Japan, the rising Power of the Far East? With the help of many collaborators, Doctor Armstrong has produced a volume

which excels in many respects any of the preceding issues of a most important work. It is the Christian "Statesman's Year Book" of Japan. Unlike the British Year Book, however, the material in this volume is not repeated year after year, but we have here a wholly fresh, interesting and reliable mass of data concerning the Kingdom of God, as well as that relating to Japan and its dependencies.

Among the noteworthy contributions by able specialists are the editor's general review of the year 1920; the chronicle of important events in contemporary history; Doctor Murray's helpful article upon preparation for missionary work in Japan; two inspiring accounts of the Eighth World's Sunday-school Convention of last October; a general discussion of educational work during the year, including work for Japanese young men and women; Doctor Mackenzie's comprehensive and exceedingly satisfactory setting forth of the Japanese Church, unequalled in any other twenty pages known to the reviewer; wonderful leaves from the lives of eminent Japanese Christians, as recorded by Doctor Umbreit's visualizing pen; the chapters upon economic and sociologic activities, sure to attract business men and all interested in sociology; reports of organizations carrying on every variety of mission work, suited for those speaking upon such organizations in the church prayer-meetings; tributes to the lives and labors of those who entered into their heavenly service last year; pages from the growth of the Kingdom in Formosa, practically an unknown field to all in America, except Canadian Presbyterians; a hundred pages of live information from Korea, the martyr land of progress and inspiration.

The appendices and directories which conclude the volume are indispensable for Far Eastern missionaries, and valuable for American specialists. Much of this valuable and informing

material is equal to the very best and most interesting articles in the *MISSIONARY REVIEW OF THE WORLD*.

NEW BOOKS ON MISSIONS

- Rural Social Organization.** By Edwin L. Earp. 12mo. 144 pp. \$1.00. The Abingdon Press, New York, 1921.
- The Church and the Immigrant.** By Georgia E. Harkness. 12mo. 110 pp. \$1.00. George H. Doran Company, New York, 1921.
- Foreigners or Friends.** A Hand-book. 12mo. 263 pp. Department of Missions, Protestant Episcopal Church, 281 Fourth Avenue, New York. 1921.
- Sunday School Builders.** By John M. Somerndike. 12mo. 152 pp. The Westminster Press, Philadelphia, Pa. 1921.
- The Father and His Boy.** By T. W. Galloway. 16mo. 99 pp. \$1.00. Association Press, New York, 1921.
- Hand-book of Social Resources of the United States.** 8vo. 300 pp. \$1.00. American Red Cross. 1921.
- An Introduction to Missionary Service.** By G. A. Gollock. 12mo. 164 pp. 3s 6d. Oxford University Press. 1921.
- Training World Christians.** By Gilbert Loveland. \$1.25 net. Methodist Book Concern, New York and Cincinnati. 1921.
- The Primacy of the Missionary and Other Addresses.** By Archibald McLean. 329 pp. \$2.50. Christian Board of Publication, St. Louis, Mo. 1920.
- The Jews of Eastern Europe.** By J. H. Adeney. 12mo. 94 pp. \$1.40. The Macmillan Company, New York, 1921.
- The Hebrew-Christian Messiah.** By A. Lukyn Williams. Society for the Promotion of Christian Knowledge, London. 1921.
- People of Other Lands.** By Edith A. How. Ill. 92 pp. \$0.40. The Macmillan Company, New York. 1921.
- Chief Men Among the Brethren.** By Hy Pickering. 16mo. 240 pp. 3s 6d. Pickering & Inglis, London. 1921.
- Paul's Letters.** No. 3. By D. J. Burrell. 12mo. 167 pp. \$1.25. \$3.25 for set of three. American Tract Society. 1921.
- William M. Morrison.** T. C. Vinson. 12mo. 201 pp. \$0.75. Presbyterian Committee of Publication, Richmond, Va. 1921.
- The Story of a Mashonaland Boy.** Told by Himself. Pamphlet. 12mo. 23 pp. \$0.15. The Macmillan Company, New York. 1921.

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