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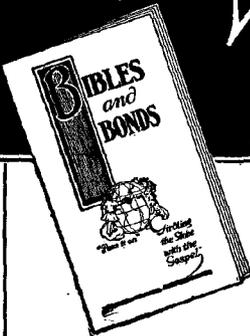


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# THE MISSIONARY Review of the World

DELAVAN L. PIERSON, *Editor*

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#### TREE WORSHIP IN THE PHILIPPINES

This illustrates the superstition of the people under influence of the Roman Catholic Church. A broken branch left a scar which formed a faint outline of what was interpreted to be the form of the Virgin Mary. A priest claimed that the Virgin had made the tree sacred so the people worshipped it all day and all night until the drippings from the candies were a foot deep. The results of Protestant Christian education will be noted in the article by Dr. Hamilton (page 801)

# THE MISSIONARY REVIEW *of the* WORLD

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NUMBER  
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## COOPERATION AMONG INDEPENDENT MISSIONS

**I**N addition to the more than one hundred denominational foreign missionary boards and societies in North America there are some thirty independent, interdenominational or undenominational societies supported by evangelical Christians but not responsible to any ecclesiastical organizations. These independent missions vary in size and importance and in the number of years they have operated. Most of them had their origin in the British Isles where independence is a characteristic of many "non-conformists." Some of these societies, like the China Inland Mission, have been operating successfully for half a century and support a thousand missionaries. Others have only been organized a few years and have only a handful of laborers on the field. Most of them are so-called "Faith Missions," not making direct public appeals for funds, and the salaries paid to their workers being dependent on the contributions received. Practically all of these societies emphasize evangelistic mission work in contrast to educational or medical work. The schools they conduct are elementary and are chiefly for children of Christian converts.

A number of these societies, with American headquarters, have thought it might be helpful to join in a Federation or Association for the sake of closer cooperation in their selection and preparation of candidates, their stimulation of missionary interest and their cooperation in world evangelization. Five years ago they formed an organization under the name "The Interdenominational Foreign Missionary Association of North America."

Among the Societies that have thus far joined the Association are the China Inland Mission, the Africa Inland Mission, the South Africa General Mission, the Sudan Interior Mission, the Inland South American Mission, the Bolivian Indian Mission, the Evangelical Union of South America, the Central American Mission, the Woman's Union Missionary Society and the Bible House of Los Angeles. A number of other similar Societies are not yet included.

In view of the advantages to be obtained the following Articles of Association were agreed upon at a meeting held in Princeton, N. J., September 29, 1717. They show the purposes and plans of the Association:

First. That the representatives of the Interdenominational Foreign Mission Societies assembled decide, subject to the ratification of the Societies represented, that a confederation shall be formed which shall be known as The Interdenominational Foreign Mission Association of North America.

Second. That the purpose of the Association shall be three-fold: first, to secure spiritual fellowship and intercessory prayer; second, to open the way to mutual conference concerning missionary principles, methods and action and cooperation; and third, to make possible the bearing of a united testimony to the need of a complete and speedy evangelization of the world.

Third. That the Association membership shall consist of the representatives of those Societies which shall be asked by the Executive Committee, after full consideration of their spiritual standing and financial methods, to join the Association, which shall accept the invitation, and which shall subscribe to the Articles of Association and the Doctrinal Basis of the Association.

Fourth. That the officers of the Association shall be a President, a Vice-President, a Secretary and a Treasurer and an Executive Committee elected and constituted as provided for in the By-Laws.

Fifth. That the meetings of the Association shall be held, at least once a year, at the time and place appointed by the Executive Committee.

Sixth. That the Doctrinal Basis of the Association shall be as follows: 1. The Plenary Inspiration and Divine Authority of the Scriptures; 2. The Trinity, including the Deity of Christ; 3. The Fall of man, his moral depravity and his need of regeneration; 4. The Atonement through the substitutionary death of Christ; 5. Justification, apart from works and by the death of Christ; 6. The bodily resurrection of Christ and, also, of the saved and the unsaved; 7. The unending life of the saved and the unending conscious punishment of the lost; 8. The personal, bodily and visible return of Christ.

Seventh. That the relationship of the Societies and their officials to the Association shall be entirely voluntary, it being understood that it rests with each and all concerned whether connection with the Association shall be begun and whether, if begun, it shall be continued.

Eighth. That each Society of the Association shall be asked to subscribe \$5.00 per annum to the general fund to provide the necessary expense of printing, postage, etc.

There may be many advantages in such an Association—as a witness to truth and an effective means of cooperation in world evangelization. Most of these Societies are working in fields unoccupied or very inadequately occupied by other evangelical missions. They are generally conducted at comparatively small expense, on spiritual lines and under able, consecrated leadership. Caution needs to be exercised, however, to guard against disproportionate expense in collecting and distributing funds, to avoid selecting as executive leaders those whose chief ability lies in their ability in public address, and to guard against an attitude of unnecessary criticism and non-cooperation with other devoted missionary workers in denominational organizations. God has honored the efforts of many

of these independent societies by "working with them with signs following." There is need for the work they are doing and reason to bid them Godspeed in their work for the Master.

### DENOMINATIONAL PROMOTION OF MISSION WORK

**A**N effort more adequately to meet the present need for Christian work among non-Christians and to arouse Christians at home to a deeper sense of their responsibility, has led twenty-six Protestant denominations in the past ten years to form "Forward" or promotional movements. Their aim has been to educate, unify and stimulate the Church. Some of these movements have had very ambitious programs including appeals for men, money, prayer and study. Most of them cover a five year period but the promoters are finding it advisable to have an annual canvass for subscriptions.

Most of the denominations have avowedly sought more money for their work. The total askings were over \$110,000,000 a year or twice the normal incomes. The Centenary of the Methodist Episcopal Church sought \$113,750,000 during the five year period, and about \$102,000,000 were subscribed. The Methodist Episcopal Church, South, sought \$35,000,000 for its missionary work alone and \$51,000,000 were subscribed. The Southern Presbyterians sought \$12,000,000 for the first three years and each year the budget was over-subscribed. The Reformed Church in the United States sought approximately \$11,000,000, over and above the regular and normal apportionments, and \$6,500,000 were pledged. The United Presbyterians sought \$16,750,000 and \$11,000,000 were subscribed. The Men and Millions Movement of the Disciples sought \$6,300,000, all to be secured from individual gifts of \$500 or over, in addition to everything else which the individuals were already doing, and \$7,000,000 were pledged. The Episcopalians sought to raise \$42,000,000 for the triennium and reached a little less than half of the objective. The Northern Baptists sought \$100,000,000 on a five year basis and about \$53,800,000 were subscribed. The Evangelical Association asked for \$2,500,000, which was over-subscribed. The Evangelical Synod sought \$1,000,000 and over 60 per cent was raised. The Churches of God, seeking \$35,000 a year, secured \$57,000 a year, which has since been set as its normal standard. The United Evangelical Church sought \$1,000,000 in five years, all of which has been pledged. The Seventh Day Baptists sought \$405,000, of which 68 per cent has been secured. The Christians sought \$5,000,000, parts of the total being distributed among several of the denominational agencies. The United Brethren secured pledges of \$2,750,000 for a two year period, 70 per cent of the goal. There is, however, in almost all cases a considerable difference between the amount pledged and the amount actually paid.

Other denominations laid less emphasis upon a specific amount. The Friends sought to increase missionary gifts by at least 15 per cent, which has been far exceeded. The Reformed Church in America undertook to secure a more adequate support for its Boards, designating a budget of \$1,000,000 a year, which was reached in 1920-1921 and has now been increased to \$1,225,000. The Congregationalists originally set a goal of \$3,000,000 for the first year, of which \$1,750,000 was subscribed, but now lays its emphasis upon the current budget.

In the cultivation of these financial resources great emphasis was laid upon the development of the ideal of stewardship. In a considerable number of cases the practice of tithing has been insistently urged as a definite expression of stewardship. In some cases, though not in a majority, the denominations have set a definite numerical goal in the enrollment of tithing stewards. The Methodist Episcopal Church, the Methodist Episcopal Church South, and the Canadian Methodist Church undertook to secure a Methodist Million of tithers.

In developing the resources of the Church, however, men as well as money were in mind. New recruits for the ministry, foreign missions and other forms of Christian life service were prominent objectives. Some denominations undertook to secure definite enrollments. The Methodist Episcopal Church reported 10,000 young people enrolled for Christian work and set up a permanent Commission on Life Service. The Methodist Episcopal Church, South, reports 6,000 enrolled; the United Brethren over 2,000. Other churches set as their goals not the general enrollment of young people for Christian life service, but a definite number actually entering Christian service, the Disciples asking for 100 new missionaries, the Christian Church seeking 50 new persons entering Christian service annually, the Evangelical Association asking for 500 young men for the ministry. In the case of the Disciples, young people were asked to sign a covenant, not to devote their life to Christian service but to study seriously the question of their life calling, five thousand signatures having been secured for this purpose.

All the Forward Movements have given attention to the development of spiritual resources. In a few cases, for example the Presbyterians, the United Presbyterians and the Southern Presbyterians, the development of family worship was one of the cardinal objectives. In other cases, prayer and intercession, in more general terms, are urged. Some denominations adopted the method of enrolling intercessors, asking men and women to sign a prayer covenant. The Methodist Episcopal Church enrolled 500,000, the Reformed Church in the U. S., 20,000, the United Brethren, 40,000, the Evangelical Association, 17,000. The Episcopalians, in connection with the centennial of their Missionary Society last November, set 100,000 inter-

cessors as a definite goal. The Christian Church is seeking 5,000 signers of a prayer covenant. The Moravians are developing a "Prayer Union."

Evangelism, or the securing of new members for the churches, was also, explicitly or implicitly, an important objective. Only a few, however, aimed at a specific increase in church membership, the Christian Church seeking 50,000 new communicant members in the five year period, the Evangelical Association 100,000, and the Reformed Church in America proposing to double its membership within the five year period. The Churches of God undertook to secure an increase of one-third in the Sunday-school enrollment.

Missionary education is the foundation for missionary giving but only four of the movements seem to have regarded missionary education as directly a part of the promotional work. In the great majority of cases, there was the purpose of securing a more effective coordination of the appeals of the missionary, educational and benevolent boards. In several denominations important developments have taken place in the direction of an inclusive organization of the boards.

Thus the Forward Movements seem to have rendered a notable service to the Church in bringing about an increased unity of approach to the Church's many-sided work and in eliminating competition among the boards of single denominations. There has, however, been a temptation to over-emphasize money, to develop elaborate "overhead" organization, and to intensify denominationalism.

The benefits of the Forward Movements can be preserved by a continued systematic educational campaign through the pulpits, study classes, missionary societies, Sunday-schools, conventions and literature and by the coordination, not necessarily the combination, of the various agencies of the Church. Above all the spiritual life of Christians must be fostered in order to promote their fellowship with God in His program for the salvation of men.

#### THE JAPAN NATIONAL CHRISTIAN CONFERENCE

**A** GREAT event in the history of missions in Japan was the holding of the recent National Christian Conference. This promises "to mark a new epoch in Christian work in Japan," says Dr. D. B. Schneder of the Reformed Church in the United States. It was the last of three great conferences held in the Far East this year, the other two being held in China. The Tokyo conference was predominantly Japanese in personnel, in language and in leadership. The conviction that was felt by those present was that, even if all foreign missionaries were withdrawn, the work of evangelizing Japan would go on.

Real advance has been made during the past decade along all

lines. Christian education of college grade and above has advanced by 500 per cent, especially noteworthy being the establishment of the Union Woman's Christian College in Tokyo. Christian social work is increasing rapidly but the direct work of evangelism is most important and very encouraging. A nation-wide evangelistic campaign is to be launched as soon as the present denominational Forward Movements are over.

One important step of the conference was the plan to form a Christian Council for all Japan, composed of Japanese and missionaries of all denominations. There are now three representative Christian bodies, namely—the Federation of Churches, the Federation of Missions, and the Japan Continuation Committee, all of which work separately and so lack unity.

It is hoped that the various bodies will be merged into one organization to consist of 100 persons, ministers, laymen and women, about three-fifths of whom are to be Japanese and two-fifths missionaries. A central office is to be established with two secretaries.

The formation of this Council offers an opportunity for greater unity, for more intelligent planning for the whole work, and indicates that from now on the Japanese Christians will assume a greater share of responsibility for the evangelization of their own country. Thus in China, India and Japan, the mission forces are drawing together and the native Christians are assuming larger responsibilities of leadership.

### THE PRINTED MESSAGE IN JAPAN

**C**OLD type can never take the place of the living witness to the Gospel of Christ. The printed message, however clear and complete, must be translated into life. As Jesus Christ was the Living Word of God so the disciple of Christ is called to be the living epistle of God whose character and works interpret the message. Nevertheless, there are many places into which living messengers cannot go and the Gospel in type has been wonderfully used to awaken interest so that men have become earnest inquirers after the truth.

Japan is one of the fields in which newspaper evangelism has been successfully used, as is described elsewhere in this number. *The Japan Advertiser*, one of the most influential papers published in the Far East, has also recently inaugurated the custom of including each day a page of translations from Japanese Christian papers, thereby giving wide publicity to Christian truth and to the progress of mission work.

Rev. Paul Kanamori is making use of the printed page by distributing hundreds of thousands of copies of his "Three Hour Sermon" on God, sin and salvation. Thousands of Japanese have been

blessed through this means as well as by his evangelistic meetings. Still another successful movement has been the distribution of Christian papers among the students in Japanese schools. Ten years ago it seemed almost hopeless to try to introduce Christian teaching into those schools. Today fourteen hundred government schools, with an aggregate enrollment of 400,000 students are receiving and reading, with the full knowledge and consent of their principals, 50,000 copies a month of *Myojo*, (Day Star), a Christian paper especially prepared for pupils in schools. This work is carried on by the Christian Literature Society of Japan and the paper is donated to the schools through the kindness of Christian friends in England and America. Only the lack of funds prevents a still wider distribution of this printed message. At present it can be sent only to the higher grade schools but appeals are coming from 25,000 schools of the lower grades and cannot be met without further help. Last year there were, on the average, applications from over 150 new schools a month. Bishop Tucker is Chairman of a special committee to raise funds for this work.

Newspaper evangelism furnishes a point of contact with Japanese. They read the Gospel message in print and write to the missionary asking for further light. This opens the door into Japanese hearts. Rev. H. Kuyper, of Oita, writes:

“The contents of these letters give great ground for encouragement to those engaged in evangelizing the Japanese. Many letters express a feeling of dissatisfaction that the writer himself is often at a loss to explain. The Japanese word ‘hammon’ meaning anguish occurs in most of the letters, and this anguish is in many cases about religious problems. It is sometimes said that there is a lack of sense of sin among the Japanese. No doubt it is not so strong as one would like to see it, but the letters are evidence that it is by no means lacking. A young lady school teacher has been using the Newspaper Evangelism Office as a sort of confessional. The sin that seems most to burden her was committed nine years ago but it seemed to lie like a weight on her mind until she found forgiveness in the blood of Christ.

“Along with this sense of sin, there is often revealed the sense of the need of something or someone to depend upon in the emergencies of life. As one reads the letters one is struck with the constant recurrence of the word ‘unmei’—fate.

“The sense of dissatisfaction, the sense of sin, the sense of need of higher help, the realization that life and its issues do not lie within their own power, all these are the working of the Holy Spirit in the hearts of the Japanese and open the way, in many cases, to present the Gospel of Christ. Many who imagined themselves in the grasp of a cold hard relentless fate, have learned to realize that they were being led by a Father’s hand through difficult ways in order that they might become a ‘partaker of His holiness.’”

Similar methods are being carried on successfully in China, India and Moslem lands. Here is an opportunity for Christians in the home lands to help preach the Gospel directly to multitudes of hungry souls.

## EVANGELISM VERSUS EDUCATION IN INDIA

WHEN there seems to be need for retrenchment in missionary expenditure on the field shall the cut be made first in educational or in evangelistic work? This is a question which faced the Church Missionary Society recently. One answer was given by the deputation of the Home Board and another by the Indian Board on the field. The Home Board delegates recommended retrenchment by discontinuing some of the evangelistic work, drawing in their cords and pulling up outlying stakes. The Indian Board has stoutly protested against this procedure, contending that if retrenchment is necessary it should take the form of closing institutions of learning chiefly attended by non-Christians rather than in a diminution of evangelistic work, especially in Mass Movement areas. Their argument is in part as follows (according to Rev. Roland Allen in *The Challenge*):

- (1). Some of the mission colleges are in localities where other similar institutions can do the work that is necessary in training Christian leaders.
- (2). Mission colleges are very expensive in proportion to their value as evangelistic agencies.
- (3). The emphasis upon educational work tends to decrease the amount of attention given to spiritual evangelism. It often "absorbs most of the ablest men and most of the funds." Even evangelistic missionaries become engrossed in administrative work and evangelism is delegated largely to catechists.
- (4). The great need of millions of the unevangelized for the Gospel of Christ. More direct evangelistic work is the crying need.

No Christian will deny that evangelism, education and social service all have a definite place in the plan of God for men. It is of first importance to bring to men a knowledge of the Gospel of Christ so that they may come into right relations with God. It is next of importance to train Christians to understand the will of God and to prepare for service. Then they must set out to obey the command of Christ to give the full Gospel to others. Our Lord's commands are—"Come unto Me. . . . Learn of Me. . . . Abide with Me. . . . Love one another. . . . Go preach the Gospel. . . . teaching them to observe whatsoever I have commanded."

It is a serious situation when a delegation from the Home Board and an Indian Board on the field agree (as in this instance) that the Church in their field is "in an almost dying condition." There must be something radically wrong and the situation demands a radical remedy. Surely that remedy is not to be found in cutting down the amount of effort expended in reaching the unevangelized who are willing to hear the Gospel, in order that a smaller number, however important, may receive secular education which they desire and Christian teaching which most of them do not wish.



AN ABYSSINIAN GENERAL (Center) AND HIS GUARD CALLS ON DR. LAMBIE

## Pioneering in Abyssinia

BY TOM LAMBIE, SAYO, ABYSSINIA

Missionary of the United Presbyterian Church

**T**HE pioneer missionaries of Abyssinia were the Portuguese who at one time nearly succeeded in persuading the king of Abyssinia to embrace the Roman Catholic religion. As in so many other places, however, they made the fatal mistake of interfering in the politics of the country and in attempting to place their converts in the positions of authority. The inevitable result was the awakening of resentment which led to their ultimate banishment.

Long before the Portuguese came, however, in the very dawn of European history when Charlemagne was gathering the forces of France against the Saracens, there were pilgrims and jongleurs who sang of a Christian King far away—"Prester John," who might come to the assistance of the Christian knights against the pagans. No one seemed to know where the land of "Prester John" was. They did not know that Johannes, the king or *negus* of Abyssinia, was himself engaged in warfare against the Moslem tribes bordering his country. There was no one to tell them of how the good bishop Frumentius had several centuries before carried the name of Christ to that far-off land.

Was it any wonder that, cut off from western civilization and Christianity, they never heard of the Reformation that lifted Europe from the darkness of mediaeval night to the clearer knowledge of the glory of God, from the evil deeds of an ignorant and degraded priesthood to the spiritual strength of a Savanorola or a Huss? Was it to be wondered at, that the religion of Abyssinia became formal and lifeless, tainted with Jewish and Persian elements and imitating many of the practises of its Moslem neighbors until it became but faintly related to the teachings of Jesus Christ? The Portuguese Jesuits brought a somewhat purer religion but, accustomed to intrigue, they found that they had met their match in the Abyssinians. Although their followers still persist in parts of Abyssinia yet they are so unpopular, that to be called a "Catholique" is an insult and often means an action at law for slander.

A few years ago the writer and Mr. McCreery were engaged in opening a mission to the Nuer tribe on the Sobat River, a White Nile tributary far up in the Egyptian Sudan near to the Abyssinian boundary. One never-to-be-forgotten night we were visited, on our little house boat "The Evangel," by three Abyssinian dignitaries who wanted two things—medicine and an Amharic Bible. The first we were able to supply and we promised to procure the Bible and to send it later if possible. At the conclusion of the interview the leader, who had come down to the Sudan to confer with some of the British officials upon the boundary question, said to us, "Why waste your time upon these miserable black slaves! Come up to us and we will receive you gladly and you can do us much good."

Far away on the horizon as we from day to day worked with the naked Nuers upon the boundless Sobat plain we could see upon clear days the top of one lofty mountain of Abyssinia. The marshes of the Sobat are pestilential and the great heat near the equator made us long for some place where we might rest from the endless fight against miasma, heat and mosquitoes. We looked wistfully at the distant highlands wondering if they might not hold something good in store for us.

The same pandemic of influenza that devastated Europe and America reached Abyssinia in 1918 and accounted for the very earnest desire of the governor of western Abyssinia, Dejaz Biru, adopted son of Menelik, for a European doctor. He communicated his desire to Major McEnery, a competent British army officer stationed at Gambeila. This is a small trading town at the foot of the Abyssinian plateau and near the point where the mighty Sobat comes bursting through from the highlands, falling 4000 feet in a distance of forty miles.

Major McEnery knew something of our work and sent a message by wireless to the Sudan. We were summoned to Khartoum and were questioned by the Sudan Government and by the Sirdar

himself. General Sir Lee Stack and Lady Stack invited us to the Palace for tea and the General expressed his hearty approval of our going. In the meantime cables had been sent to the Board of Foreign Missions of the United Presbyterian Church in Philadelphia and in reply we were authorized to go up to see the land and report.

Dr. J. Kelly Giffin, Mr. McGill and the writer took the steamer to Gambeila where we mounted on Abyssinian mules and were soon cantering along through an undulating plain that reached to the foot of the escarpment. After several hours' riding we approached a somewhat less precipitous part of the mountain called Lilmo or The Needle. In most places the cliffs are impossible to climb but here a narrow path wound tortuously upward, after an hour's steady climbing we reached the top breathless and exhausted and camped in a whispering bamboo forest.

The next day, after several hours' traveling through many valleys beside rushing torrents and over hills, we approached Sayo, the nearest Abyssinian town. Five miles out we were met by a small sized army that the governor had sent as a guard of honor. Some Greek traders gave us the privilege of occupying a room in one of their houses. Soon Galla serfs appeared bearing great jars of fermented honey water, several hundred loaves of native bread from *tef* flour (a grass grain), sheep and even an ox, enough food for a hundred times as many as there were in our party. My wife and our two children had been left at Gambeila with our "Lares and Penates," so that the next thing was to bring the family up the mountain. The preliminary trip had convinced us that they could stay at Sayo so that the journey was accomplished without very great difficulty except for an encounter with very heavy rains which drenched us and chilled us to the bone.



RAS TAFARI, THE REIGNING PRINCE OF ABYSSINIA

Dejaz Biru, the governor of western Abyssinia, lived at Aussa, two day's journey from Sayo. Having been the means of bringing us from the Sudan, he was naturally anxious to see us and a few days later we were summoned to Aussa. Although the house in which we were staying was by no means palatial, yet we were loath to leave it for the insufficient protection of a tent on a wind swept mountain in the season of torrential rains. The Dejaz however sent delegation after delegation to persuade us to make the trip even

sending a general and fifty or more men to accompany us and so we at last consented. We started off in a rain and as most Abyssinian mules are too tricky to permit of one's carrying an umbrella we were soon wet again. Finally the sun came out and we enjoyed a wonderful panorama of mountain, forest, plain and valley. Abyssinian farms were scattered everywhere on the gentler slopes of the mountains. The mighty Walel, the largest mountain in Western Abyssinia, lifts its head to such a height that it is visible for hundreds of miles, and no one has ever climbed it.

Before reaching our camping place we scrambled down two thousand feet over a steep pass made slippery from the recent rains. It rained in the night so that the next morning the path was even more slippery and the mules could scarcely keep their footing. Aussa is built upon a high, steep mountain and the ascent was very difficult. Near the top we had to pass through a thick forest through which it is doubtful if the sun ever shines. As we emerged on the top of the mountain we were surprised to see a company of three or four hundred men waiting for us. They had magnificent mules with velvet trappings for us to ride but alas we were so cold and stiff that we could scarcely summon strength to mount them. The rain was beginning again and we were not sorry to come in sight of the town itself. Our military escort, with their rifles on their shoulders and their swords at their sides led us to a specially prepared enclosure into which they streamed. The house that had been assigned to us was locked and the general was discomfited at not being able to find the key. Messengers went hurrying off in all directions to find the custodian of the key. Soon he appeared running with all his might through a gauntlet of blows from the guard of honor. He was afterwards put into chains for this offence!

Our large native hut had been lined with new unbleached muslin and the floor was spread with fresh rushes over which some Persian carpets were laid. Three legged Abyssinian stools composed the furniture. Apparently no one was considered great enough to stay and talk with us so we were left in solitary grandeur. Soon a large number of slaves appeared carrying hundreds of loaves of native bread, jars of honey wine, earthen pots of native beer, several sheep, two pots of honey and many other supplies enough for a hundred men.

It was a very cold day and the fog covered the top of the mountain. As we sat in our house how we wished for a little of the warmth of the Sudan! After several hours a messenger came to say that the Dejazimatch was anxious to see us so that we hastily exchanged our travel-stained garments for our best clothes and wended our way to the top of the mountain where was the "gibi" or palace of the governor. This is a large enclosure with a strong palisade of posts set close together twelve or fifteen feet high and further protected by a moat and a "cheveau de frise" around the

base of the palisade. In the various courtyards through which we passed we saw hundreds of men lounging about, guarding the gateways or waiting their opportunity to see the great man. We were ushered through several rooms, with bowing attendants, until we reached a large room whose floor was covered with Persian carpets. The central portion was occupied by a velvet covered dais on which sat or reclined the "Dejaz." He hastily arose to meet us and politely handed us to chairs which had been arranged before the throne. We engaged in polite banalities and when honey wine was offered us we explained that we never took intoxicating drinks. The "Dejaz" had never seen a foreigner who did not drink wine but was very courteous about our refusal and ordered coffee and honey water which we accepted.

Business was deferred until the next day, when we had a long conversation with the governor about ourselves and we told him that we hoped to eventually start schools and teach the people about Christ. He was in favor of the medical work but although he was willing to have us establish schools, permission must be obtained from the government of Addis Ababa. He was, however, unwilling to have us build a church with a bell on it! Several officers told us privately when the big man was absent that they hoped that we would start schools. Every few moments as we were talking to the governor, a chamberlain would enter and whisper something to him, being careful to cover his mouth with the edge of his robe lest his breath might be offensive to his majesty.



A GALLA WOMAN OF ABYSSINIA CARRYING FIREWOOD

The next day we were invited to a feast in honor of the birthday of the governor's little daughter "Torowerk" ("Fine gold"). She was a very plump little miss of three years who played quite happily with our children, Betty and Wallace, and with the ruler's ivory scepter. A very good meal was served in eight courses on plates with knives and forks and a white cloth, probably the only ones to be had in all this part of Abyssinia. Then we were shown the wonders of the palace,—his dwarf, his little dog which is said to be half pig and half dog and which resembled a pig but had the bark of a

dog, his magnificent mules costing thousands of dollars, his golden shields and court regalia, his crown and golden order of St. George, his fair skinned wife and other wealth.

A general was sent to convey us back to Sayo and we were again thoroughly soaked by a heavy downpour which brought on an attack of malaria. The children had to be assisted down the mountain by men on either side of them as a slip would have meant a disastrous slide into the valley far below. At last we reached camp where we started a fire and tried unsuccessfully to dry our clothing. We were glad finally to reach our mud plastered room at Sayo.

Later the "Dejaz" came to call upon us and presented us with a beautiful mission site. He has since been recalled to the capitol and put into chains for some political offense but the good that he did to us lives after him.

Since our first entry we have made long trips over hundreds of miles of mountain and valley, over rushing streams that threatened to carry us away, and up precipices that seemed to demand a ladder; we have looked upon districts probably never before seen by a white man, except some Greek trader or Portuguese priest many years ago; we have gazed upon scenery that is beyond our power to describe or paint.

We have seen people that are degraded almost beyond belief. A certain number of the Abyssinians are nominal Christians but the bulk of the population is pagan. They worship mountains, rocks, snakes, trees, men. It is a country that has boundless possibilities yet is so backward that the government itself practises something like the poison ordeal to discover thefts, divorce is the rule and few men have not been divorced at least once. Drunkenness is common among both priests and people. The slave trade, although ostensibly suppressed, still flourishes. An English gentleman who has resided in Abyssinia for many years and is a trusted government servant, speaking of the religion of Abyssinia, said to me: "Call it anything you like but do not call it Christian. I have been here for many years and I have yet to see a Christian act."

The sick are nowhere more common than here where there is total ignorance of the first principles of hygiene and where the filth is indescribable. A little school started a few months ago has rapidly increased under the lead of Mrs. Ashenhurst who came only two months ago and is assisted by a priest who seems to be touched by the Gospel message. Although we have no better place than part of a tumble down stable for a school house, it is full to overflowing. Mr. and Mrs. Russell, an agricultural missionary and his wife, have just come out and Miss Beatty, a nurse.

A year ago the wife of our one Christian helper, Govri, went to the weekly market held five miles from here every Monday. It was a very cold and rainy day. Besides the path she saw a poor Galla,

meanly clad, with two small gourds of food by his side, lying in the weeds beside the path apparently very ill. She went to market and returned as did many hundreds of others that day. She saw that the sick man was still there and he had been robbed of his rags and the little gourds of food. Hundreds had seen him lying there in great distress but not one had helped him but instead had stolen his all. The rain was coming down upon his poor naked and now unconscious body. The woman came and told us and we hired boys to bring the young man in and nursed him for three days. He never regained consciousness and we never found any of his friends. If the people had brought him in sooner his life might have been restored. It has been our privilege to rescue many others who



THE PROTESTANT BOYS' SCHOOL AT SAYO, ABYSSINIA

This School grew in attendance from 7 to 75 in three months. It met in cow stable with no equipment, not even slates

recovered. Not one Galla or Amhara, priest, soldier, ruler or people have we ever known to care for a stranger in distress.

Is this treatment cruel? Yes. But after all which is of more value the soul or the body? Here are souls dying daily without hope and without God in the world. Abyssinia is perhaps the most neglected foreign land today and its people seem very willing to hear the word of God. That little stable room was crowded last Sabbath day as we told them how the early disciples left their nets by the lake and followed Jesus. Intently they listened as we repeated the words, "Henceforth ye shall become Fishers of Men."

Here are white harvest fields. Here is a sea of needy men. Where are the laborers—the harvesters, the fishers catching men alive and the good Samaritans who will come to the rescue? "All the world," includes Abyssinia and here are many millions without any saving knowledge of Jesus Christ.

Are you one of the hurrying crowd to leave the poor dying Abyssinian uncared for by the roadside?

# Forty-three Years in Turkey

*An Appreciation of Thomas Davidson Christie, D.D., LL.D.,  
of Tarsus*

BY COLLEGE CLASSMATES

**T**HOMAS Davidson Christie was a citizen of two worlds, and he never ceased to feel strongly upon him and within him the thrill of them both. In this world he was an American, body, mind and soul, intellectually and enthusiastically. He knew well the story of America and he loved its traditions. For the four best years of his early life he fought for its liberties. He bore a Scotch name and lineage, and the ancestral tales of highlander and lowlander, of Flodden Field and Bannockburn, of Jennie Geddes and of John Knox, tingled in his blood. More than four decades of his later life he gave to Turkey, which he loved and hated in one breath. He hated its atrocious cruelties and lust, but he loved its mixed and struggling nationalities, its men and women whom he met and taught with fatherly affection and interest. He believed in its possible future, after education had beaten down ignorance, after brotherliness had kissed away racial hatreds, after the gospel of Jesus had won its battle against age-long superstition and degradation.

Truly Thomas Christie was a citizen of this world. He loved it; he believed in it; he sympathized with its best, ancient and modern. He caught its drift, as of the turbulent waters of a river forcing its way over rocks and precipices to the sea. Wherever these waters raged about him, whether it was at Shiloh and Corinth, or at Marash and Tarsus, there with eager eye and brave heart he plunged in.

But not less conscious and sensitive was he concerning his heavenly citizenship. The invisible Kingdom was as real to him as any earthly realm, and his loyalty to his Lord Christ controlled all his thinking and kept his heart perpetually ardent. No one was freer from formalism in religion nor from artificiality or narrowness. He believed that Christ still lives and calls men as of old into discipleship and soldier service. Thomas Christie owned as brothers all who recognize the divine call and service, and he found them everywhere.

One year ago last May this honored servant of God passed from the militant company of Christ's followers to join the host invisible. His college classmates first met him at Beloit College, Wisconsin, in 1867. He had already crowded two years of preparatory work into one and was entering college with the class of 1871. He was older than most of us for he had given the four years of the Civil War to his country's service. He was more of a man, more balanced and mature. He brimmed over with natural enthusiasm, charmed us

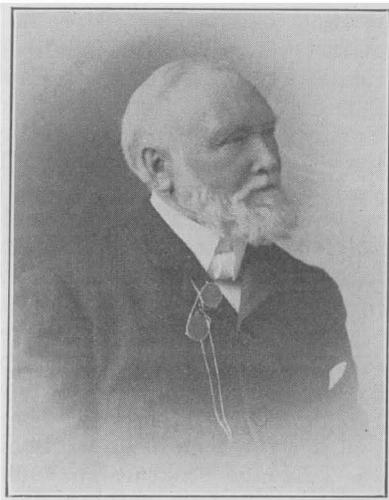
with his stories of personal adventure, led us in scholarship, and at the close took the valedictory as all expected he would.

We had great men in the faculty in those old days at Beloit, but it is questionable whether any man of them all influenced our after years more distinctly than did Tom Christie, though none of us then recognized anything of the sort; least of all, himself. But his wholesomeness, his high purpose, his scholarship, carried a contagion with them and lived in us afterward. He was short, stocky, broad-faced with reddish hair, rather careless of appearance yet punctilious in true courtesies, impetuous yet always fair and loyal to every friend and every duty. No one was merrier, no one more widely interested in the humanities, no one of a quicker humor, no one fonder of adventure. Even as a student he was recognized as a profoundly religious man. His nature was delicately poised with esthetic ideals and vibrant with high thought and aspiration, so that he was an ever recurring surprise even to us who knew him best.

We all knew his story. Born in Sion Mills, County Tyrone, Ireland, January 21, 1843, of a Scotch father and an Irish mother, he was brought to Clyman, Wisconsin, when a boy of three. There he enjoyed few school privileges, and after twelve years of age, none at all. From childhood he was a prodigy of memory, often repeating on a Sunday from 80 to 100 verses of Scripture. The home influences were not particularly religious, for his father was not then a believing Christian, but he was a man of bright mind and there was no lack of intellectual life about the home.

Before he was eighteen young Christie had read much of Gibbon, Macaulay, Froissart, Scott, Douglas Jerrold, Thackeray, Rollin; and from two uncles who had been in Cuba had gained some knowledge of Spanish. In 1861 he carried the chain for a surveying party in the wilds of Minnesota.

When the Civil War broke out and President Lincoln called for troops young Christie and his brother enrolled in the First Minnesota Light Artillery. Without much preliminary discipline, they were plunged into the very thick of the fighting. His battery held the Hornet's Nest with the troops of Wallace and Prentice at Shiloh, and fought at Corinth, Iuka, Holly Springs and Oxford. He dug ditches



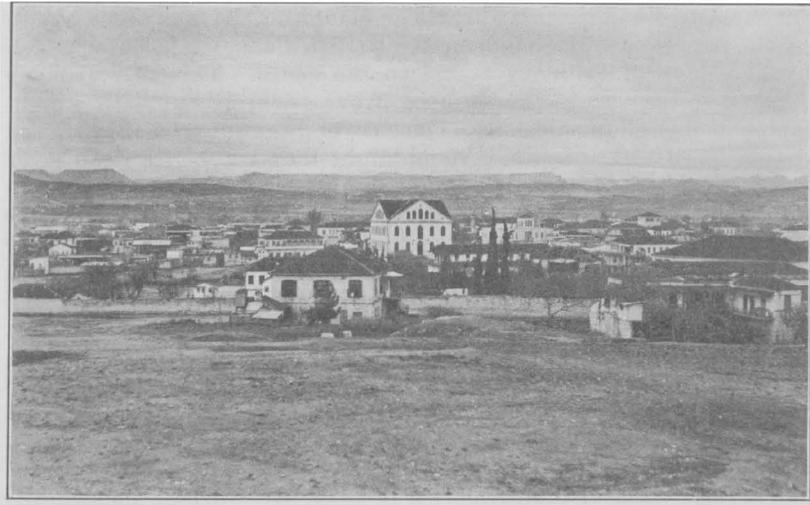
THOMAS DAVIDSON CHRISTIE

in the Vicksburg campaign and was present at the surrender of the city. Then till 1864 he drilled raw recruits, when his battery joined in the campaign to Atlanta, afterward in the pursuit of Hood, and then in the march through Georgia, where he was captain of a squad of bummers that foraged supplies for Sherman's army. Then came the campaign of the Carolinas, the surrender of Johnston, and the grand review up Pennsylvania Avenue, the war being won. Out of 153 who with him had organized the battery, he was one of 54 who answered the final roll call.

The war over, he again took up surveying, this time in Wisconsin, and in the spring of 1866 went to the University of Wisconsin to study engineering. Here he was caught up into a new and still more heroic career through his conversion to Christ and the dedication of his life to the great Captain of his salvation. In the fall of that year he began study at Beloit with his life mission full in view. For three years after college days, for financial reasons, he followed the profession of a teacher. Then came three finely disciplinary years at Andover Theological Seminary in those days when Professor Park and Professor Phelps were in the full ripeness of their maturity. It was therefore not till the autumn of 1877 that he set sail with his wife and little daughter for Asia Minor under the commission of the American Board as a missionary to Central Turkey.

Once in Turkey, the first great task was the mastery of the Turkish tongue, which was alien, root and branch, from any language, ancient or modern, he had known. In characteristic fashion he set for himself the highest goal, the perfect mastery of the new speech, and in a few months he wrote his classmates that he had the back of the language broken. He immersed himself in Turkish, plunging into places where nothing else was spoken, denying himself for a year the sight of English newspapers and taking the news second-hand from his wife. He took his family for a summer to Hadjin, where no European had then lived and where conditions, they assured him, were unbearable. But he attained his goal. In the common Turkish speech he was as fluent as a native, and he was equally ready with the scholastic forms spoken in official circles. His wife thought he preached with greater freedom and power in Turkish than in English, perhaps because of his feeling toward his audience.

His work became increasingly varied as time ran on. He was professor in the school of theology at Marash, but he shared with Mr. Montgomery, his senior, a care for all the churches and interests of the great field. After Mr. Montgomery's transfer, he was looked to as counsellor and leader for all the mission work. Those years were full of joy and of astonishing vitality. When the Central Turkey College for Girls was established by the Women's Board, it had no advocate more useful than he. When the Boys' Academy was launched, he carried the whole financial responsibility for a time and



TARSUS, ASIA MINOR, AND ST. PAUL'S COLLEGIATE INSTITUTE

became its principal. Nothing did he enjoy more than his touring trips among the villages and the rural churches, where he encouraged the pastors, conducted revival services, and gathered about him groups of poor people whose wretched homes he shared and whose hearts he comforted. All these interests he carried upon his heart and bore them on his prayers to the throne of God.

But intense religious interest did not narrow his human sympathy, for out-door life, for literature, for politics. None of his fellows, except perhaps Dr. Shepard of Aintab, equalled him as a horseback rider. Soon after he first arrived, he had occasion to visit Aintab, and sent the night before to inquire of the post if he might accompany them. They replied they were in a good deal of a hurry and had to ride fast, and couldn't be delayed with travelers. Mr. Christie took his breakfast as usual and set forth an hour or more after the post. After noon he overhauled them, much to their surprise. They then invited him to join them, but he replied that "he was in something of a hurry, and couldn't be delayed by driving with the post." So he passed on. They afterward sent him word that whenever he was going their way again, they would be proud of his company. His horse Iskander ("Helper of men") had a reputation through all that region.

The most noted ride Mr. Christie took was when he traveled in two days to Aleppo and saved the town of Zeitoom from massacre. Some rebels in the town had enraged the Turkish soldiers who in consequence were threatening to attack the city. Rev. Henry Marden, a fellow missionary, had secured from them promises of submission.

But the Turks had set their hearts on slaughter. It was necessary to get the papers into the hands of the British Consul at Aleppo, which lay five days of ordinary travel to the south. This Mr. Christie engaged to do. So in the dusk he drove leisurely out with a companion as though for pleasure. Once beyond the suburbs, they turned at full speed to the south. At midnight they reached a deep river which they had to swim, and on the further bank they lay down beside their mounts for a few hours sleep. Before light they were again in the saddle. At Aintab, and again the next day at Killis, they secured fresh mounts, and pushed on, through the falling rain. On the evening of the second day they reached Aleppo, covered with mud and completely exhausted, after thirty-six hours in the saddle. Mr. Henderson, the consul, lifted Mr. Christie from his saddle and received the papers. Soon the wires were hot with messages to Zeitoom which saved the town.

So life for the Christies moved on for sixteen years. Then of a sudden, between night and morning the scene changed from Marash to Tarsus. On a visit to America in 1893, Mr. Christie incidentally met Col. Elliott F. Shepard, editor of the *New York Mail and Express*, son-in-law of Commodore Vanderbilt, and a man of deep Christian conviction and sympathies. Some years before he had met him in Asia Minor and had pointed out to him the possibilities of a school at Tarsus to perpetuate the influence of St. Paul in his own city. On his return to America the colonel had organized a committee to realize this dream. They were just then looking for a man with the qualifications necessary to head their enterprise and a single night spent with Mr. Christie convinced Col. Shepard that he had found the very man he sought. The result was that Mr. Christie returned to the Near East the President of St. Paul's Institute.

Before the family was fully settled in Tarsus, Col. Shepard died, and their great plans for the school suffered serious modification, though the directors, Mrs. Shepard, and her daughter, Mrs. William Jay Scheffelin, stood by the enterprise generously. Property was secured and buildings were erected, though never sufficient for the demand. The students occupied every inch of the room and often slept in tents and on floors, attended classes about the dining table or under the friendly shade of a tree, and suffered all sorts of inconvenience. This did not so much disturb Dr. Christie, for both he and the boys were not unused to privations, but he did long for equipment and teachers and books. Dr. Christie always kept the standards of the class room high, and kindled both teachers and scholars with his own enthusiasms. They loved him for it. Its religious atmosphere was always genial and warm and there were few students that were not impressed and moulded by it, even though they did not all profess the Christian faith.

Improvements such as required government permission were

made in Turkey only in the face of persistent opposition and delay, but perseverance won, point by point through long years. One of the officials said of Dr. Christie: "You can annoy him and delay him, but you can never stop him." Once after meeting long delay in securing a permit for a dormitory, the official document finally came, and was discovered to be only a permit for a coal bin. Dr. Christie complained to the officer, who replied: "Well, will you not keep coal in your building?" "Why, probably," returned the president, "in a basement bin." "Very well then; put up your building, and store your coal." So up went the building, and to be sure it contained a bin for coal!

At Marash and Tarsus hundreds of students came under Dr. Christie's influence and there were few of them who did not carry deep within them the impress of Dr. Christie's self. In the first six classes graduated at Tarsus were 100 men, 56 of them ministers or teachers and 15 physicians. They learned their own languages, Turkish, Armenian, Greek, besides English; they took applied mathematics, geology, mechanics; they studied history, political economy, pedagogy; they learned passages in the great English classics, and were thoroughly drilled in the teachings of the Bible and of religion.

Dr. Christie himself, if not a great scholar, was a great student and a great teacher, because of his glorious enthusiasms and the intensity of his own intellectual life. He would beg his teachers to allow him to take this class in Milton or that in geology for the sheer pleasure he took in opening those treasures to his students. He would spend a night with the boys of the astronomy class on some hill top that he might study with them the midnight stars. Out of a missionary's scant salary he collected over 3,000 choice books which he left to the college library. Of all books he loved his Bible best, and would allow nothing to lie upon it except a flower. He was impatient of trashy books, and anything vile he hated. Sometimes he would tear a book out of its covers and throw it down, and then send for the tongs, refusing to touch it with his fingers as he consigned it to the flames. Books, he thought, were to give tone to the mind.

Men who visited the town and knew nothing of him, were surprised to meet so unusual a man in such an obscure corner of the world. To some German railway surveyors he told stories of his surveying experiences in America, showed them the best railway route to Marash, and, much to their astonishment, pointed out the best timber, the soda and sulphur and silver mines. A company of archæologists were still more surprised at his knowledge of their lore and took his notes of inscriptions which he had copied on his tours. "Why did he bury himself here, when he had the knowledge, the instinct and the discerning eye to make him distinguished as an archæologist?" Dr. Christie smiled quietly. To him the world had

no such adventure as that in which he was himself embarked.

His son Emerson, who has been in service in the Philippines and then in the State Department at Washington, says this interesting thing of his father: "When a child I took my father as a matter of course; it is only as I have lived and seen, that I have realized how he towered above the ordinary run of men, in character and power and love. I have had unusual opportunities to see and measure people usually called great—generals, diplomats, scientists; and I have never met any one who overtopped my father in mind power, and who combined such delightful personal characteristics."

The Christian populations of Turkey were always living over volcanoes, and heard their rumblings continually. No one knew when they would burst forth in fearful and deadly eruption. Three times did they so break forth over the heads of the Christies. The first occurred in 1895 in and about Marash. The Christies had already moved to Tarsus so that they were out upon the fringes of the terror, but it wrung their hearts. "Murder, pillage, burning, occur throughout all these regions" wrote Dr. Christie in a class letter. "Dearest friends in Marash and all about have died bloody deaths. All around Corfu, Aintab, Adana and Hadjin, it is the Sioux massacre of 1862 in Minnesota over again. . . . Our very presence here saves many lives, so we are all resolved to stand at our posts, whatever happens."

The massacre of 1909 broke over their very heads. The annual meeting of the Central Turkey Mission occurring at Adana, had brought most of the pastors there, Dr. Christie and Miner Rogers, his beloved son-in-law, with the rest. Without warning the firings began Wednesday forenoon. Twenty-two pastors and five delegates were that day murdered on the road. The next day Rogers and Maurer were shot while trying to save a burning building in which women and children were taking refuge. Dr. Christie and Stephen Trowbridge brought their bodies to the school building under fire of Turkish guns. By noon Friday, 15,000 Christians had been murdered in the province. Before Dr. Christie could return to Tarsus, the massacre had swept through the city where 800 houses had been burned in one day. The presence of Mrs. Christie had kept the school from attack, and Dr. Christie found nearly 5,000 refugees crowded in their grounds. His first sad duty was to tell his daughter Mary that she was a widow and her baby boy was fatherless. Then followed the long and woeful ministry to those poor destitute, broken-hearted creatures who had fled to them without food or bedding, or change of raiment. Dr. Christie bought bread upon credit, wrote hundreds of letters that in time brought them thousands of dollars for relief, and with Mrs. Christie and the rest, nursed the sick, fought fevers and vermin, comforted the dying, buried the dead—and grew old prematurely.

After these terrible days Dr. Christie was never quite the same. The wonderful combination of light-heartedness and seriousness which we observed in college days were characteristic of him all through but after those days of massacre, a certain buoyancy faded out and never returned. He carried in his spirit, if not in his body, "the marks of the Lord Jesus."

The following winter he visited England, Scotland and Ireland pleading the cause of stricken Armenia, speaking daily before all classes of people and meeting many distinguished men. It was exhausting work for body and spirit, and on his return during a storm on the Mediterranean he caught a severe cold which developed into asthma that dogged him all his after days. Dr. Christie received another honorary degree as a result of this visit to Great Britain when the University of Aberdeen conferred on him a Doctor of Laws in 1906. He had been made Doctor of Divinity by the College of the City of New York when he became president at Tarsus. Now the University of Aberdeen conferred the degree of Doctor of Laws in recognition, as they rehearsed, of his scholarly attainments and his service for humanity.

Fruitful years followed at Tarsus until the breaking out of the World War. Now and then Dr. Christie had to flee from his old enemy, asthma, now to the mountains, now to Egypt, once even to Khartum. The great war brought another reign of terror, but most of that Dr. Christie bore mentally. To plead for Armenians and prevent if possible their cruel deportations, he visited Constantinople in June, 1915 and the authorities forbade his return. He fled to Greece, but was unable to get back to his wife and college.

In all his aims and struggles and achievements his life was never separated from the loved companion whom a kindly Providence had brought to Thomas Christie on the eve of their graduation from college. Carmelite Brewer was a distant cousin of Justice Brewer of the United States Supreme Court and belonged to one of the renowned Puritan families of Massachusetts. Their married life was one long love story—the two lives blended together and consecrated in a common service, and dearer each to the other because they shared to the innermost and the uttermost the anxieties and hopes belonging to a divinely great mission. She was balance wheel and counsellor to him, and collaborator. Both at Marash and at Tarsus the mission work and the rearing of their six children exercised heart and hands for her as well as for him.

Coming to America in broken health, he gradually found improvement in southern California, where he grew strong enough to engage in mission work till the armistice and the peace opened the way to the Orient for him. Then in a wonderful adventure he made his way across the Pacific and the Indian sea, to his college and his devoted wife. On his return to Tarsus, Dr. Christie received a

wonderful welcome from all classes. But they did not remain long. The great chapter God gave them in the missionary annals of the Church was written. The asthma began to trouble him again, and husband and wife relinquished their task into other hands. Returning to California, Dr. Christie began work upon a projected manuscript, but it was never finished. Early in January of 1921 he submitted to a surgical operation from which he never recovered and in the little bungalow in Pasadena his life ebbed away, with his wife and daughter Jean beside him.

During those last days with his much worn Bible upon his breast, he could be heard whispering the words of the Master to whom he had given 54 years of his life. His fellow soldiers of the Grand Army, some of his Armenian students then in California, a graduate of Beloit who had taught under him at Tarsus, a representative of the American Board, friends he had made in the California churches, and his own loved ones laid him away to rest. His Armenian students now in America have asked to erect a Memorial to him in Turkey—a beautiful tribute truly. But his truest memorial after all, is the love for him that is cherished in a thousand hearts, the nobler ideals he awakened in many a life doomed without him to commonplace, and the permanent streams of influence he set in motion or nourished into vigor, in a land over which the full light of day is yet to break.

#### A PRAYER FOR MOHAMMEDANS

Almighty God, our Heavenly Father, Who hast made of one blood all nations, and hast promised that many shall come from the East and sit down with Abraham in Thy Kingdom: we pray for Thy two hundred million prodigal children in Moslem lands, who are still afar off, that they may be brought nigh by the blood of Christ. Look upon them in pity because they are ignorant of Thy truth. Take away their pride of intellect and blindness of heart, and reveal to them the surpassing beauty and power of Thy Son, Jesus Christ. Convince them of their sin in rejecting the atonement of the only Saviour. Give moral courage to those who love Thee, that they may boldly confess Thy name. Hasten the day of perfect freedom in Turkey, Arabia, Persia, and Afghanistan. Make Thy people willing in this new day of opportunity in China, India, and Egypt. Send forth reapers where the harvest is ripe, and faithful plowmen to break furrows in lands still neglected. May the pagan tribes of Africa and Malaysia not fall a prey to Islam, but be won for Christ. Bless the ministry of healing in every hospital, and the ministry of love at every mission station. May all Moslem children in mission schools be led to Christ, and accept Him as their personal Saviour. Strengthen converts, restore backsliders, and give all those who labor among Mohammedans the tenderness of Christ. O God, show Thy power. Glorify Thy Son in the Mohammedan world. For Jesus' sake, Amen.

# The Work of British Mission Boards

BY G. A. GOLLOCK, LONDON, ENGLAND

Associate Editor of the "International Review of Missions"

THE British Mission Boards are as closely knit together in their National Conference, formed in 1912, as are the boards of North America in their Foreign Missions Conference of North America. It is from the Report of the Annual Conference of Missionary Societies in Great Britain and Ireland that one can obtain the best view of what British mission boards are doing. Fifty organizations are members of the Conference, which includes all the larger general boards—Anglican, Presbyterian, Free Church and interdenominational as well as three women's societies, several missions to Jews, the Student Christian Movement and the United Council for Missionary Education. The Conference has a Standing Committee, several committees to deal with special subjects, a secretary (Mr. Kenneth MacLennan), and attractive headquarters at Edinburgh House, Eaton Gate, London, where are also the offices of the International Missionary Council and of the *International Review of Missions*.

In the three international commissions on Christian Education—to India, Africa and China respectively—British boards have in varying proportions taken part. Difficult and highly confidential work has been entrusted to the Committee on Missions and Governments, of which Mr. J. H. Oldham is secretary. When it is remembered that during the past year such matters have been dealt with as the admission of alien missionaries to British colonies and protectorates, the problems of the property and work of German missions, the examination of articles safeguarding religious liberty in mandates and newly drafted constitutions, and questions of the rights of subject peoples regarding land and labor, it will be realized that this Committee has a bearing on mission work far outside the area of the Conference under which it acts.

The growing realization of the dependence of work abroad upon the responsive life of the Church at home is reflected in the activities of the Home Base Committee. A three-days' conference in January, 1922, attended by some seventy representatives of all the mission boards, resulted in a report which advocates a joint advance in the training of Home Base workers and in the preparation of furloughed missionaries for the presentation of their work to the Church; the provision of better material for various branches of missionary education; the development of united intercession; and the holding, at suitable centres, of united missionary demonstrations.

The Committee on Recruiting, which has already done remark-

able work in drawing students still in college and board secretaries together, is cooperating by an inquiry into the influences and motives which have led men and women, whether junior missionaries or student volunteers still in college, to offer for foreign work. The mission boards should gain much from this inquiry.

The report of the Board of Study for the Preparation of Missionaries shows that the British boards are maintaining common action, in addition to that which they separately take, to provide modern equipment for the mission field. The report shows a total attendance of 250 students at the Three-Term Thursday Lecture Course in London and of 125 students—about half being furloughed missionaries—at the two residential courses held during the year. One hundred missionaries have already taken advantage of the Special Education Course arranged by the Board of Study at one of the Training Centres of London University.

Two other committees of the British Conference claim notice—the Committee on work among Jews, and the Committee on Christian Literature, which is at present engaged in the study of Christian literature in Africa. This new chapter of literature survey is perhaps the most thrilling, the most arresting of all. There is a great map of Africa set with tiny colored flags, crossed and re-crossed with mysterious lines, which, when interpreted, show the supply of Christian literature available in any district. Ten years has seen the once prosaic work of the Literature Committee lifted into the region of romance.

One of the most active agencies in the cooperative work of British missions is the United Council for Missionary Education. This representative body, which works entirely on a self-supporting basis, produces for all the mission boards mission study textbooks and other volumes, high-class graded missionary literature for boys and girls of all ages, and various missionary aids in the form of yarns or lessons for the use of teachers. The Council has issued during the ten years of its existence over one million graded textbooks. In 1921, 83,000 books were issued, and at the time of writing (May, 1922) the Council has in preparation twelve volumes in nine different grades. The British boards also cooperate in maintaining a successful Press Bureau under the direction of Mr. Basil Mathews, the versatile editor of *Outward Bound*.

The present situation of the British mission boards may be characterized as full both of difficulty and of hope. On all of them pressure, resulting from the war, is still heavy. The promising candidates on the horizon in 1914 have not yet been replaced. The necessity of rendering service to the German missions has been, and still is, a heavy additional responsibility. Recovery is slow from the effects of adverse exchange, increased cost of living and of travel, and the financial situation at home is embarrassing. Working not

only throughout the British Empire but also in French and Portuguese territories, in the Far East, and in Moslem lands, currents of political unrest have swept round British missions with varying power. Situations so complex as to be all but impossible have had to be faced in some parts of the field. There has been—alike in mission station and at home—a repeated call for the reconsideration and reconstruction of what passed for established work, a challenge to a fuller acceptance of inter-racial brotherhood, a summons to meet the desires of churches in the field for self-government. While adjustments are in process of arrangement, the great, quiet, far-reaching work goes on in unflinching faith.

A few points of general interest in British missionary work and a brief note on some missionary incomes for the year must bring this paper to a close.

The Scottish Churches have recently had a United Missionary Campaign, led by the Rev. Donald Fraser of Livingstonia, Moderator of the United Free Church of Scotland for 1922-23. There has been deep spiritual response in the centres visited and plans are in progress for a great United Congress in Glasgow in October. Other British missions hope to learn much from this Campaign.

The formation by the National Assembly of the Church of England of a Missionary Council, under the Chairmanship of Dr. Donaldson, Bishop of Salisbury, formerly Archbishop of Brisbane, has a significance recognized by the missionary societies of the Anglican Church. The new Council brings foreign missions into direct relation with all the accredited organizations of the national Church. Summer Schools have laid hold of all the mission constituencies and are being strongly worked with definite educational purpose and excellent results. General Boards include two such schools in their summer plans.

Whilst the National Laymen's Missionary Movement has not rooted itself firmly in Great Britain, the denominational Laymen's Missionary Movements—especially in the Free Churches—have become strong, and well-established. During the past year they have once more made a worthy contribution to the cause, both in advocacy and in support.

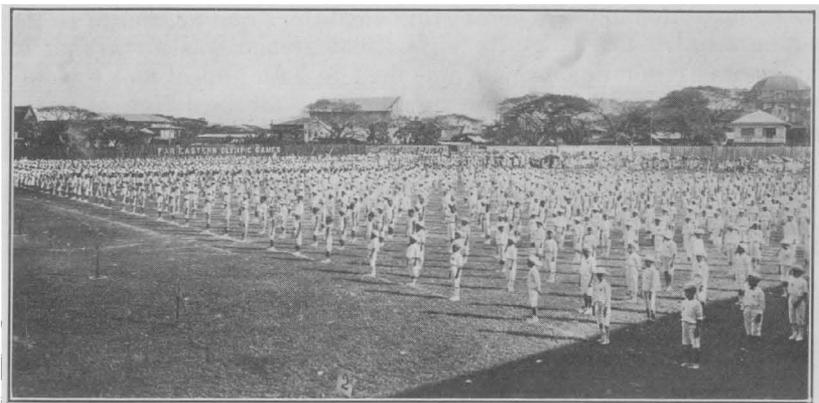
The official or fraternal visits paid to missions by secretaries or committee members have been an outstanding feature of recent British work. Within a year or two each of the larger boards has sent out at least one such representative. The result has been unvaryingly good.

With the hope of widening the area of missionary interest, the C. M. S. organized a Missionary Exhibition—"Africa and the East"—on a colossal scale. Thousands of stewards were carefully trained. The exhibition was held in North London for six weeks from the middle of May.

In the financial situation of the mission boards there has been, almost without exception, ground for deep anxiety and a call to sacrificing effort and ceaseless prayer. Since the results of the year's giving have become known, *thanksgiving* and in some cases, wonder, overweigh all other thoughts. There is no ground for an expectation of easy times or of self-raising incomes adequate for the work, but one Board after another reports a result which proves that the Spirit of God is working in the Church. The British and Foreign Bible Society urged the need for an added £75,000 and when the year closed, the income had risen, expenditure had been reduced and there was a balance of nearly £12,000 on the year's work. The Wesleyan Methodist Missionary Society, which had closed a splendid year's work with a deficit of £17,000, reported the whole debt wiped out before its anniversary. The Society for the Propagation of the Gospel reported the largest income of its long history and the China Inland Mission has had the yearly miracle of its supplies maintained. The Zenana societies were both able, after a time of strenuous seeking, to write of a distinct encouragement. The Church of Scotland also reports an increase of income from living members, though owing to a decrease in legacies and the fact that many gifts are designated for special objects, the net result is a deficiency of about £5,000. The United Free Church of Scotland, notwithstanding the new work undertaken in the Gold Coast and Tanganyika, has been able to meet its more than £67,000 increase of expenditure with only a small transfer from its reserve funds.

Three British boards record a considerable deficiency. The Church Missionary Society, with its vast commitments has found its available receipts of over £447,000 short by some £57,000 of the amount needed to cover the year's expenditure, and with the adverse balance brought forward from 1920-21 enters its new year with a total deficiency of over £138,000. The Baptist Missionary Society, in the midst of innumerable encouragements, reports a deficiency of between £12,000 and £13,000; the London Missionary Society though hampered with an adverse balance gives thanks that at a time of acute financial strain its home income has dropped by only £10,000, and that for every £1 given by the constituency in Great Britain 16/- is raised in the mission fields.

Hearts bound with triumphant gratitude as the year closes once more with myriad proofs of the faithfulness of God. The missionary executives turn to meet the great calls of the coming year, rich enough to be freed from utterly hampering restrictions and poor enough to be kept dependent and watchful that every venture shall be a true following of God.



GYMNASTIC DRILL IN PUBLIC SCHOOL EDUCATION TODAY, UNDER AMERICAN TEACHERS

## Yesterday and Today in the Philippines

BY REV. CHARLES R. HAMILTON, D.D., MANILA, PHILIPPINE ISLANDS

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

THE world has been accustomed to underrate the importance of the Philippine Islands in world relationships. It is time for a recasting of this thought. To obtain the most accurate, unbiased, up-to-date information possible and in order to avoid mistakes in a Philippine policy, President Harding deemed no expense too great, no man too high in station or character to be brought under tribute to assist in the task. After four months of most careful and painstaking study in company with former Governor General W. Cameron Forbes, General Wood accepted the Governor-Generalship of the Islands, instead of taking the position as Provost of the great University of Pennsylvania. The attitude of this typical American in sacrificing personal desire to patriotic duty reflects the high motives which have actuated hundreds of men and women from the United States who, during these two and a third decades, have served their country and the Filipino people in this Far Eastern outpost. The Philippines bulk large, viewed from the standpoint of opportunity, menace, burden, promise or problem. Pregnant with possibility, they are a standing challenge alike to Church and State.

A brief span of years reaches back into the yesterday of the Philippines, but measured by the contrast in conditions of the past and present, the journey has been great. The most accurate and adequate picture of the life of the former day is found in the novels, "Nole me Tangere" and "El Filibusterismo," by Jose Rizal, the

hero martyr, written a few years before the uprising in 1896. The first constituted a satire on existing conditions and an appeal to the ruling country to change its ways. The second was a warning of impending revolution. Spain was deaf to both appeal and warning and the storm burst. In "Nole me Tangere" all the defects of public administration of affairs, the ignorance of the functionaries, and their corruption, the vices of the clergy and the inferiority of Spanish culture in the Islands were made manifest.

The laws governing the Philippines under the Spanish rule, while protecting the natives (theoretically), also forced them into a condi-



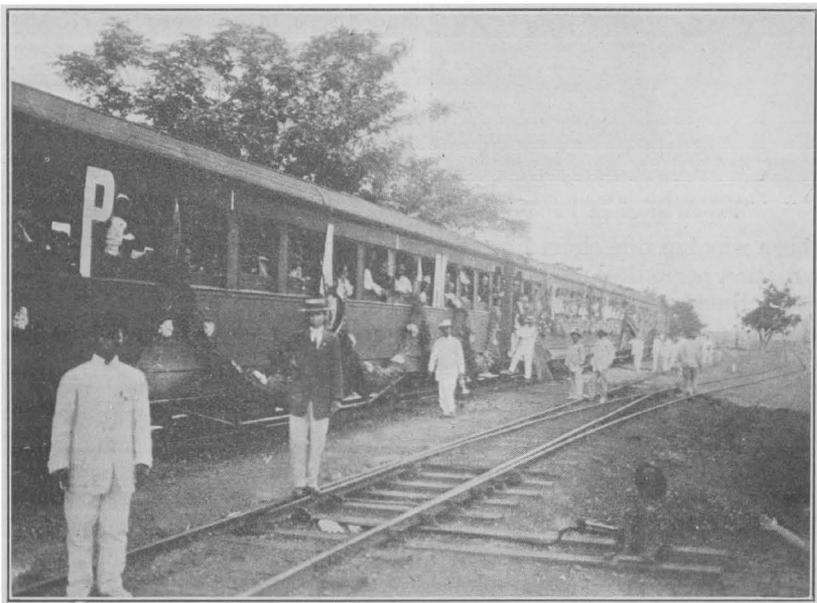
TRANSPORTATION BY CARABAO SLED AS IN SPANISH DAYS

tion of perpetual tutelage. "The character of the Filipinos, developed on these lines," writes Dr. T. H. Pardo de Tavera, who was a member of the Philippine Commission, and is still a living and leading force among his people, "was exactly what could have been expected from the paternalistic legislation and from the teachings of the Church sifted through the character of its representatives in the Islands. Although the laws recognized no difference between the various races, nevertheless from the beginning of the nineteenth century the Spaniards claimed superiority over the Filipinos and so taught their children. On the other hand *the Filipino did not participate in the government of his own country*..... The townspeople were obliged to remove their hats when a Spaniard passed, especially if he occupied some official position; if the Spaniard happened to be a priest, in addition to the removal of the hat, the native was

obliged to kiss his hand. No Filipino was allowed to sit at the same table with a Spaniard, even though the Spaniard was a guest in the Filipino's house."

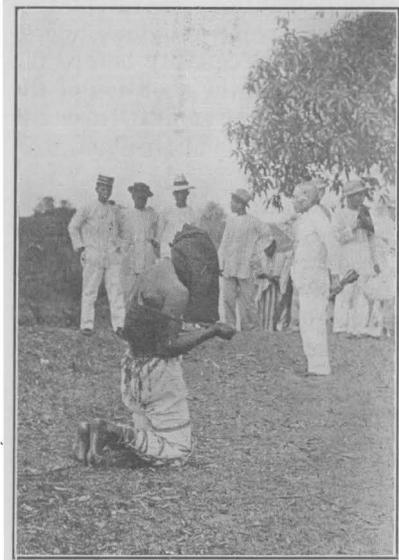
It was the friars, as pictured in "Nole me Tangere," whom the people came to regard as the greatest obstacle to Filipino progress and they also rightly regarded the friar as the backbone in the detested Spanish system of colonization. What the conditions were under the government of that day is sufficiently indicated in the reforms which Rizal and other influential Filipinos demanded. They were principally:—The expulsion of their oppressors, the friars, and restitution of the friar lands to the municipalities; representation in the Spanish parliament; freedom of the press; religious toleration; the laws and jurisprudence of Spain and equality before the law; administrative and economic autonomy and the abolition of the right to banish citizens. It was not the intention at first to secede from Spain; they wanted simply justice and personal freedom, with a reasonable degree of local autonomy.

The present government, under American sovereignty, offers a contrast which is apparent also in the practical results of the two forms of colonial administration. Gradually self-government has been extended until today almost all the active part of the Philippine government machinery is in the hands of the Filipino people. The national legislature is composed of a Senate and Assembly, both



MODERN TRAVEL, BY A SUNDAY-SCHOOL EXCURSION TRAIN IN THE PHILIPPINES

elected by the people. The Philippines are represented at Washington by two Resident Commissioners. The Governor General, Vice-Governor General, Insular Auditor and Deputy Insular Auditor and members of the Supreme Court, a majority of whom are Filipinos, are the only officials appointed by the President of the United States. Every province has its Court of First Instance and every municipality its Justice of the Peace. The heads of the six departments of government and all but a few of the chiefs of the bureaus within the departments are Filipinos. All the reforms, and more, demanded by Rizal and his compatriots are now enjoyed by the people of the Islands. An example of justice and altruism is that written on the page of American colonial administration in the Philippines. The Filipino people are keenly appreciative and grateful for all that has been done for them, though they naturally aspire to complete national independence.



A FLAGELLANT—RELIGIOUS IDEALS  
UNDER SPANISH PRIESTS

Three of the salient results of this wholesome administration are seen in the improved transportation, public health and education. Very few roads existed formerly and those often were practically impassable in the rainy season. Today 6,000 miles of good highway connects the towns of all the important islands. Nearly 1,000 miles of railway afford transportation in the islands of Luzon, Panay and Cebu, whereas in the Spanish days there was but one short line of 125 miles. Prior to the American occupation periodical epidemics of small-pox, cholera and plague carried away thousands. These scourges are now under almost as complete control as in the United States. Leprosy was scattered all over the archipelago, but today the lepers have been segregated on the island of Culion where they are cared for in the most approved modern fashion, living under the form of an organized municipality and carrying on many industries. The public health service has become one of the most efficient in the world. The Philippine General Hospital in Manila is probably the largest and best equipped in the Far East. Most of the Provinces have a Provincial Hospital. The Anti-Tuberculosis Society has its branches all over the islands and children's dispensaries have been established in many towns. Formerly the common source of drinking water was the polluted stream or the surface

well. Today artesian wells have been provided in a great many towns affording pure drinking water. All these measures have reduced the mortality rate by a large percentage.

The education of the Spanish period was very unsatisfactory. Primary education was a monumental failure, and secondary education was a farce. No freedom was allowed for mental activity and growth. Although several colleges were established, among them the Santo Tomas University, founded in 1619, and the College of San Juan de Letran in 1640, yet these institutions were intended for the education of the children of Spaniards, and only a very limited num-



THE OPEN BIBLE—RELIGIOUS IDEALS UNDER PROTESTANT TEACHERS

ber of Filipinos attained degrees here. "From the first days of Spanish sovereignty in 1565," according to Dr. Tavera, "until its final termination in 1898, the object of all teaching appeared to be to avoid anything that was not genuinely Spanish and absolutely accepted by the traditional orthodoxy of the Roman Catholic Church. . . . All experimental science and all advances of the human mind in the line of independent thinking, which disregarded the tradition and influence of the religious and empirical forms, were also anathema. The Filipino civilization was evolved under the influence of intolerance which prohibited free thought and delivered the individual to the functionary to attain prosperity if he could while on earth, and to the absolute control of the priest to secure salvation in the future."

The system of public education which was inaugurated immedi-

ately upon the commencement of the American regime introduced the modern educational era. Its prelude was the instruction given to the native children by the American soldier. Its present day development is the splendid system of education carried on under the Bureau of Education and characterized by the latest and most approved methods. The schools include 4,412 primary schools, 509 intermediate schools and 50 secondary or high schools. In attendance at these schools are over 900,000 pupils, without any compulsory attendance law. The University of the Philippines, a government institution, has an enrollment of about 4,000 and gives, besides the ordinary arts course, training in the principal professional and occupational courses. The annual appropriation for education is about \$4,000,000 and recently a special appropriation of \$15,000,000 was



IGOROTES OF NORTHERN LUZON AS AMERICA FOUND THEM

made, to be spread over a period of five years. The Philippine Normal School is training hundreds of Filipino teachers for the public schools. Delegations from the neighboring nations have been sent to study the excellent Philippines public school system to obtain ideas for their own schools.

However, the true story of education in the Philippines is not told in statistics, but is found in the new spirit that has come to pervade the people of the islands, the ambitions and aspirations aroused, the forward look acquired, the *esprit de corps* developed among the students who have come to be a mighty factor in the new life of the country. Already this new student generation has begun to occupy places of leadership and trust. What this student body becomes will determine what the Filipino people are to be, for the students will become the molding influence in the years just ahead.

The American guns at Cavite not only destroyed a Spanish fleet but they boomed the opening of the day of religious freedom contended for by the Filipino reformers. Some writers and speakers refer to the Philippines as a country whose people have been Christian for centuries. It is true that the Philippines had the forms and terminology of the Roman Catholic Church, and these, together with the paternalistic sway of the friars, distinctly modified the lives and customs of the people but they were only *nominally* Christian. Foreigners had formerly the greatest difficulty in even sojourning in the Islands and all the inhabitants were baptized and enrolled as members of the Roman Church. Dr. Tavera, shortly after the beginning of the American occupation, referring to the attitude of the people toward the Christian faith as applied by the Spanish friars, wrote: "As the native customs of the Filipinos became modified and their natures more gentle the wealth and splendor of the religious ceremonies attracted them greatly. All their ancient fears of the mysterious and occult powers which were supposed to bring ill-health or misfortune, to reward with victories or punish with defeats, were preserved by these people. The only change in their religious beliefs was in the personnel of the spirits who governed the affairs and the phenomena of nature. The patron saints whose protection they now asked merely supplanted the ancient *anitos* of their ancestors who in their former idolatry had intervened in all the affairs of life." This describes the early days of the Roman Catholic Church in the Philippines. There came to be a more intelligent view of religion on the part of certain classes, but the sad fact is that among many of the masses of the people the above statement still applies in large measure to the devotees of the Roman Catholic faith.

Missionaries of the evangelical faith came with American occupation. The only form of religion which will lead the people away from a semi-idolatry is a spiritual worship devoid of elaborate ceremony and the use of images. The new gospel was offered them in place of old forms and their seeing this distinction became the first step in their adoption of the spiritual religion of Jesus Christ. How they have responded to that offer in these twenty-three years since the



RESULT OF PROTESTANT EDUCATION  
Rev. and Mrs. Simon Ygtoria, Filipino missionaries to Hawaiian Filipinos



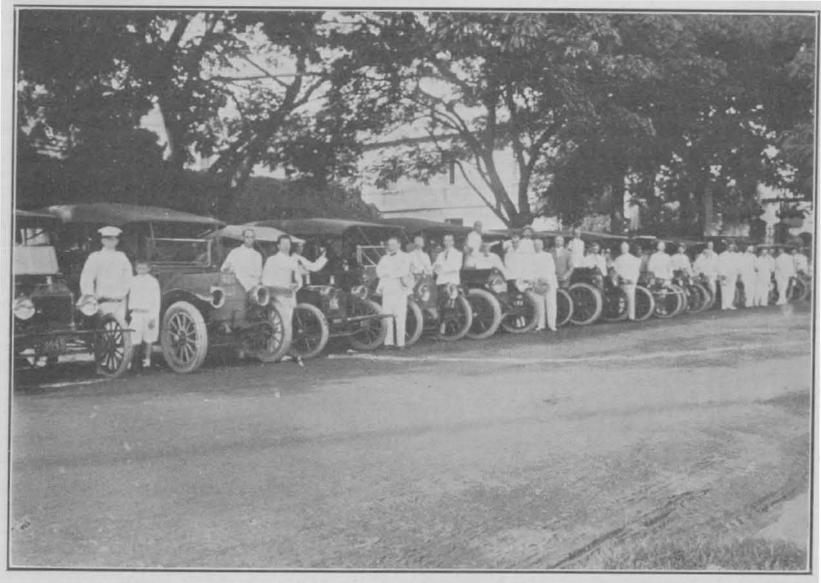
A ROMAN CATHOLIC EASTER PARADE IN THE PHILIPPINES

first Protestant missionary arrived! A safe estimate of the total number of communicants in the churches of the various Protestant missions would be in the neighborhood of 120,000. Double this number to indicate the true sympathizers with the Protestant faith, and we have nearly a quarter of a million whose lives have been definitely touched by the gospel. They are a virile force and their standing and influence are out of all proportion to their numbers. They present an eager, aggressive forward movement, strong, indigenous bodies of believers endeavoring to win their land for Christ, rapidly developing as self-extending, self-governing and self-supporting churches. Their goal is *one Evangelical Christian Church for the Philippines*.

One of the first actions taken after the arrival of the missionary representatives of several leading denominations of the United States was the division of territory among these Missions. The Evangelical Union was formed to associate the Missions for fellowship and for handling matters which concerned all. Under this principle of division the city of Manila was looked upon as proper territory for all of the Missions although only Methodists, Presbyterians, United Brethren and Episcopalians have operated in the city. While the Episcopalians have never become members of the Evangelical Union, there have been between them and the other Missions the most cordial relations. The Methodists, the United Brethren and Disciples of Christ were assigned Provinces in Luzon, north of Manila; the

Presbyterians were given the island of Luzon south of Manila and five islands of the Visayas in the south, two of which they divide with the Baptists. The Congregationalists have stations on the north coast of Mindanao and about the Gulf of Davao on the southeast coast. The Christian and Missionary Alliance have worked in their own region in Mindanao. The Episcopalians, besides working in Manila, have stations in the Igorote country of northern Luzon and in parts of Mindanao. The missionaries, looking back over the years during which this principle has operated, are today convinced that their vision in the early days was a true one and they would adopt the same method, were they to be confronted by the same situation again. One exception is that of the Disciples of Christ, who are members of the Evangelical Union but do not theoretically accept the principle of division. As a matter of fact, however, this Mission has confined its work for the most to certain well defined areas. Cases which might cause friction have been happily adjusted through conference.

The chief aim of the Evangelical Union has been to cultivate a spirit which would demand a single united Evangelical Church for the Philippines and to work out methods which are calculated to attain that ideal. Two steps have been taken recently which are believed to be long strides in that direction. One was the action of the Evangelical Union last year by which membership in the organization should be no longer confined to the Missions and missionaries,



THE AMERICAN CHURCH EVERY MEMBER CANVASS IN MANILA

but should be opened to the Filipino pastors and churches. This gives a new interest on the part of the native churches in the work of the Missions as such and will open up this vast native membership as a sympathetic and supporting constituency to the projects of the Union. It will, without doubt, facilitate and accelerate the movement toward the United Church of the Philippines.

The second step is the action of the Presbyterian Mission at its annual meeting last year, and is significant as the pioneer step in actual union. It also indicates the authority recognized in the two native church bodies. The resolution is as follows:

“That it be proposed to the Presbyterian and Congregational churches that the two denominations become one and that invitation be extended to other communions to join in the movement to form one evangelical Church in the Philippines.”

These two denominations have already united in conducting a Bible training school and as seven denominations have united in a theological seminary in Manila it is hoped that they will unite in one Church and thus inaugurate the movement which shall make it possible to sing in truth as well as in sentiment:

“Like a mighty army moves the Church of God;  
Brothers, we are treading where the saints have trod.  
We are not divided, all one Body we,  
One in hope and doctrine, one in charity.”



A BIBLE CLASS AT A MANILA MILITARY TRAINING CAMP

# Teaching the Mountaineers of Tennessee

BY LEWIS A. WENRICK

Recently a Missionary at Alpine Community, Livingston, Tenn.

THE mountaineers who inhabit that section of highland country just back of Old Colonial America are admirable Americans. They may be schooled in simplicity but are not lacking in courage, vigor or patriotism. Their struggles with the Indians proved their courage; the part they took in the Revolution evidenced their patriotism; their part on both sides in the Confederate War showed their love and devotion to duty, and their part in the late war indicated their ideals and loyalty to humanity.

The people of this section of the Carolinas, West Virginia, Tennessee and Kentucky might be divided into three classes. First there are the original holders of the land in the valleys, who, with fertile land and improved machinery, are lacking in nothing.

A second class was hit by the recession of slavery and had to take the upper parts of the valleys and has been only partially successful.

The third class are the inhabitants of the upper hillsides. They usually possess a single room log cabin, the doors of which are open all day, for hospitality is a cardinal virtue. A big fireplace at one end completes their domestic possessions. There may be a "ginky black iron contraption" (a stove) but it is not a frequent possession. Cooking is done in the "Bake Kettle" (Dutch oven). You have never eaten corn pone 'till, from one of these methods, you have tasted it as made from pure white corn meal.

The old wooden plow is a thing of the past but the "Bull Tongue" (shovel plow) still does duty on the steep hillsides. Often it is too steep for a plow and is cultivated with a home made hoe. Recently a man was reported as falling out of his corn field and breaking his neck. A pig or two, an axe and some sort of gun usually completes the mountaineer's worldly possessions. When circumstances and opportunity agree he may take his axe and go down to the valley for a day's work. The spinning wheel is still to be seen but is not so much in use today as formerly. We still often see garments made from coon and other skins.

This class of mountaineer, however, is not the only inhabitant of this country. High up in the Cumberland mountains and just west of the centre of Tennessee we find the promise of better things in the establishment of a modern school. The Presbyterian Board is responsible for its existence. Livingstone is a settlement far above the average in education, industry, and religious love for all that makes for civilization. Alpine School has a rectangular tract of land of about 140 acres, purchased and deeded to the Board with money

raised by the mountaineers in two days. This is evidence of their worth and the value they place on education. If additional proof is desired consider the growth of the school from 50 to 230 in two years. Part of this is due to the efficient corps of teachers but part to their awakening to the essentials of life.

A large building of stone has recently been begun and is to be modern and complete in every way. An equally well built stone house for the teachers is nearly finished. School houses are far apart in this district and only three months of school is provided each year with inadequately paid teachers. Education has therefore lapsed so that instead of cultivated minds the people have the sharp eye, the skillful hand and the shrewd reasoning of the pioneer.

Religion is a natural part of the mountaineer's makeup. We may not agree with the way he expresses his religious emotions, but none can doubt his sincerity. The protracted meeting Spring and Fall, with the circuit rider making an appearance twice a month, offers about the only outlet to his emotions. Occasionally a singing master will hold forth for several nights in a settlement and at such times we hear such songs as "I Feel Like Going On" set to the sort of music that renders it of little worth outside. The lassies have high sweet voices though inclined to be loud and shrill.

During many months of the year it requires a good team and skillful driving to bring an empty wagon to this place. Therefore it is only natural that the man of the community will be content with what he has and makes the best of it to supply his needs. Shut in, he becomes a living monument of the past and only where lines of communication are open can the pulse of civilization be felt. Back in the hills he remains the "contemporary ancestor."

The conditions are changing and are bound to change more. In the distance we hear the rumble of the giant blast breaking up the boulders. These old hills are rich in coal and minerals and the slopes are covered with valuable timber. Shafts, tunnels, forges and anvils are at the door and industry is going to enter with the insistent driving civilization of the twentieth century.

Will the change be for good or evil? There are elements that make for the best and there are others that make for the worst. One thing is sure, the Christian religion and education make for the best. The question is, will it prevail over modern business and Mammon? Some of the children are already assimilating the knowledge of the church and school and a few have gone back into the hills. Much, but not all, depends upon the diligence and devotion of those entrusted with this work. Something depends upon those at home in the "second line defence" with prayers, interest and gifts. Education and religion will ultimately win. The vital thing for each of us is to *do our best* in the part assigned to us by God in His work. All engaged in His program have the promise of His partnership.

# The Women of India

BY JULIA R. GIBSON, M.D.

Missionary of the Church of the Nazarene

**W**HAT poison is that which appears like nectar?" "Woman."  
"What is the chief gate of hell?" "Woman."  
"What is cruel? The heart of a viper. What is more cruel?  
The heart of a woman. What is the most cruel of all? The heart of  
a soulless, penniless widow."

Thus read some of the Hindu proverbs on women. Is it possible to conceive anything more heartless than the last quoted proverb—"the heart of a soulless, penniless widow?"

A similar sentiment was expressed by Buddha when he rejoiced that he had escaped the three curses of being born in hell, or as a vermin, or as a woman.

Would that we could depict the women of India to you as we saw them, so that you too might become acquainted with them and learn to love them!

Small of stature is the rule, and slender of form. The life-long habit of unshod feet and the unrestrained action of the musculature of the body produce a perfect and natural poise, and give a sweet dignity and grace even to the low caste women.

Straight black hair is smoothly parted and fastened at the back of their small, shapely heads with gold or silver ornaments. Perfect Aryan features and beautiful olive complexions characterizes the higher castes. Demure, modest brown eyes sometimes laugh, but more often reflect the sadder emotions of life. Theirs seems to be the music of the minor key, and while they are not fully conscious of their lack, nor of the undeveloped possibilities within them, a subtle and pathetic appeal arises from their woman's heart and dies in the shadows of their dark eyes. Love them? Ah! Who would not love the women of India? More devoted wives, more patient and loving mothers one could not find the world over!

Caste, an intrinsic part of the Hindu religion, practically forbids the full development of women. Married in childhood, mothers as soon as nature permits, and widows often ere they are truly wives,—the natural trend of their lives offers no opportunity for maturity either physical or intellectual. And in regard to spiritual development, the Hindu religion makes not even a pretense of such a provision for women. Her salvation depends entirely upon the merits of her husband and on her faithfulness in carrying out her duties as wife and daughter-in-law. Quoting from one of the Hindu holy books, Dubois says:

"Her husband may be crooked, aged, infirm, offensive in his manners. Let him also be choleric and dissipated, irregular, a drunkard, a gambler, a debauchee. Let him live in the world destitute of honor. Let him be deaf or blind. His crimes and infirmities may weigh him down, but never shall his wife regard him but as her god."

Over 9,000,000 of young girls under fifteen years of age are in such servitude today, and more than two and a half million under ten years of age. Betrothed in babyhood, they become widows at all ages: "The most cruel of all—a soulless widow." There are thousands of them under five years of age, doomed to a life of slavery and degradation. And all because of sins supposed to have been committed in some past existence, of which, naturally, they have no knowledge.

The greatest burden of heathenism falls upon its women. It is the Christian religion alone which gives women her rightful place by the side of man as his true helpmate. The temples of South India are filled with little maids who are "married to the gods." Innocent and pure as the lotus buds, to which Miss Carmichael likens them, when taken there, but withering in the polluted atmosphere of the sin and shame which emanate from the vile beings who call themselves priests.

Infanticide is common in India, but girls are the chief victims. Among the Rajputs of Northern India some years ago in a community of 30,000 people there was not a single girl. This fact alone might help to elucidate the meaning of another rather pertinent saying: "The parents look after the boys and God looks after the girls." Alas! Many of them are but the helpless victims of the old mid-wife's thumb on the exposed brain ere breath has been drawn. Some are drowned; some are left for the jackals; others are disposed of in various ways. If, perchance, they escape these methods, they are cruelly neglected until they die.

When a mother and father died of plague, two little babies—a twin brother and sister—were brought by the relatives to our dispensary for treatment. To our surprise the boy, who was a weakling in comparison with the healthy, robust girl, began to improve, while the baby girl lost weight from day to day and eventually *died—starved to death* by the design of the relatives.

Not cruelty so much as heartless apathy is the real cause, and also the immense burden of financing the procuring of a husband and the cost of an elaborate wedding feast. Heavy debts are thus contracted, money borrowed at usury, and the resulting obligations are transmitted from father to son. The burden of heathendom is certainly heavy!

"Educating a woman is like putting a knife in the hands of a monkey," is another Hindu proverb which needs no interpretation. The fact that after so many years of British rule and missionary

effort only 1% of the women of India can read and write is demonstrative of the tenacity with which they adhere to their religious and caste principles.

The little brown-skinned maid who is indissolubly betrothed in babyhood, and while yet of tender years leaves her little wooden doll to live for several months of the year in her husband's home, under the tyrannical discipline of the mother-in-law, has little time or opportunity to attend school, even were it desirable from the parent's standpoint. She must become the mother of men, truly, but is considered purely as a physical, almost a mechanical instrument in the propagation of the race. The Hindu philosophers seem to have no knowledge of even the rudimentary principles of biology. They do not realize that debasing and stunting the development of one sex, must of necessity cause great loss to the other.

The results of heathenism are nowhere more spectacularly demonstrated than in the physical condition of its women and children. The social conditions to which we have referred are the cause of a train of evils: mental, moral and physical. Childhood is abused and womanhood outraged; female infant life is considered of little value.

There were some startling and gripping challenges heralded during the war, such as made our pulses beat the faster with impassioned loyalty, or struck cold chills to our hearts in apprehension. But none stirred the depths of our soul more truly than one which was used by the Woman's Federation. "They are dying in the trenches on the battlefields of motherhood!" No doubt because we had seen these loyal soldiers consecrated to home and religion in these same trenches, on that very battlefield ere we were prepared to help them, had heard their call for medical help when none was nigh; had seen one life?—no, two go out at once unaided. And we had stumbled away from the sight with our hearts sick with the sorrow of it all.

Young, undeveloped mothers give birth to puny, sickly infants in a land where the laws of proper hygiene and sanitation are un-



AN INDIAN GIRL IN TRAINING FOR A CHRISTIAN TEACHER

known. This neglect results in an infant mortality of twice that of England. Of the "fittest" who survive, both male and female, 1,300,000 fall victims to malaria in one year, not to mention plague, cholera and many other diseases incidental to a heathen and Eastern country.

In India we have 159 women doctors to 150,000,000 women, and 40,000,000 of these women live in purdah, and may be treated only by women. "It is these medical missionaries who are winning the hearts of our people," said a Mohammedan. "We, too, must build hospitals and care for the sick and the dying if we wish to keep our religion alive."

The response of the women of India to the Gospel of Jesus Christ is attended by many difficulties, and therefore is not so rapid as we would desire.

Caste forbids the mingling of the sexes and interchange of thought. It is offensive even to ask after the welfare of a man's wife. The Hindu's conception of womanhood and modesty is so diametrically opposed to ours, and ours to theirs, that a revolution of life's principles in training and thinking must take place. With mature women this is exceptional, while our greatest results and fullest harvests are realized in the "buds of promise." We are speaking not of isolated localities, nor unique conditions, but of the mass of women as we have studied them in the province of Berar.

As to the ultimate personal response it can be no better demonstrated than in the photo before you of one of our girls now in training for a teacher. Compare her with the little neglected, unloved, unwanted piece of humanity which one of our missionaries is receiving from the hands of a relative—"Do as you please with her." Christ shall touch her life, and in a few years she also will have developed into as promising a young woman. For in spite of the "soulless" conception of themselves, the transforming power of Jesus is marvelously demonstrated in their lives. Latent possibilities are realized in teachers, nurses, doctors and beautiful Christian wives and mothers.

It has been said that "the condition of its *women* is the truest test of a people's civilization. Her status is her country's barometer." The condition of India's women points to the need of the Christ. Ram and Krishna and Siva have so signally failed, but we have a Saviour with such a salvation that He can enter into the very web of life and weave His holy and uplifting principles into a country's civilization until through Christianization its women stand redeemed side by side with its men.

Our Christ is "the Saviour of the *world*," not of a sect or race, but one who adapts Himself to the heart need of each one in His own created universe!

## A Moslem Recipe For the Turk\*

An educated Moslem enumerates the following four points as important and essential for the freeing of the Turk from his present disabilities and limitations:

1. Secure to the people the right and opportunity of untrammelled religious instruction.
2. Effort should be made to develop a religious *entente*.
3. Secure absolute freedom of conscience.
4. The acceptance of a mandatory power to act in the interest of and to be a guide for the government and people.

To accomplish this, the Turks do not possess the religious instincts or traditions, much less the necessary religious counsels or organizations. The Turkish sultans had no such ideals. They were as lions seeking territory to conquer, and ever ready to spring forward to conquest. The Ulema [Moslem doctors of sacred law, with the Sheik ul Islam at their head] and other leaders served the purpose of the Sultan without consideration of the people. The past six hundred years demonstrate that the Turks of themselves cannot make progress. The Magyars, the Rumanians, the Bulgarians and others, freed from Turkish domination, made advance. Compare Sofia and Adrianople, neighboring cities. If the Ulema, the Khoja [teachers attached to school of mosque] and other leaders had been men of culture and education, serious and open-minded, they would have considered the needs of the country, and would have introduced those changes necessary for the welfare and best interests of the people of the country in all the phases of life. Six hundred years of this is sufficient. Now is the time to inaugurate those movements that will make for the peace and the best interests of all the people.

Western Christianity stands ready to extend a helping hand in accord-

ance with the spirit and on the broad basis of the teachings of the Messiah. Glance at the history of India, Afghanistan, Persia, Arabia, Egypt, North Africa. Is there not demonstration enough that these Moslem countries have remained stagnant through all these centuries? Examine the physical, intellectual, moral and spiritual conditions. Injunctions against murder, robbery, intemperance, immorality, have been and are dead letters as far as the Turkish sultan and other leaders are concerned. Nothing has been done for the material, moral and spiritual reform and welfare of the people.

Must we not admit that Islam is too small a religion, too circumscribed, too formal? Must we not place the responsibility of our backwardness, and not only of ours, but the backwardness of Moslem lands, at the door of Islam? We are challenged for an answer. Should we not seek the reason in what appears to be the fact that Islam does not furnish the high ideal that inspires to investigation, desire for progress, and the different phases of life—material, social and spiritual?

The holy Koran is in a language known to but comparatively few in the Moslem world. The repetition of its words and other religious exercises enjoined, do not develop moral excellence or, as history shows, an impulse for progress and human welfare. Is the assertion that the Koran supersedes the gospel tenable? Is it necessary that Allah should withdraw a revelation, or substitute a different one for one already given? We recognize Jesus, the Messiah of the gospel, as true prophet of God. Let us turn what light he may give on the human problem. Let that stand which can give light and leading.

Should not Moslems consider whether Jesus the Messiah does not offer that which is necessary to the preservation of their rights, and furnish the ideals that would make possible growth in that righteousness which exalteth a nation?

\*From the *Missionary Herald*.

# BEST METHODS



EDITED BY MRS. E. C. CRONK, 1612 GROVE AVENUE, RICHMOND, VA.

## BEST METHODS AT SUMMER SCHOOLS

The 1922 Summer Schools and Conferences have surpassed those of other years in attendance, in interest and in thoroughness of work done. When it was yet winter, Florida started the chain which went north, south, east and west until it ended at Chatauqua in the last week of summer. The Wilson College School conducted successfully "A School Within a School." Children of the city attended this demonstration school for the week. They were divided into beginners, primary, junior and intermediate sections. A general superintendent was in charge, with superintendents and helpers for each section. A program of worship and study was conducted each day with summer school delegates as visitors. At the close of the week's work an exhibit of handwork, done by the children, was given.

**DRAMATIZATIONS.** In addition to the more elaborate pageants, there have been many dramatizations presented so simply and so effectively that delegates felt they could go home and present them.

*A Mother's Prayer* at Los Angeles. Mrs. Fish suggested a possibility for Mothers' Meetings or Cradle Roll Receptions by having a young mother, holding her baby in her arms, recite to musical accompaniment\* "For My Baby's Sake," after which a soloist sang "The World Children for Jesus."

A similar idea was introduced in a pageant at Lakeside, Ohio, and also at Wilson College and Chatauqua when a reader gave "A Prayer for Mothers"† while a mother leaned over a baby in a bassinet, and a group of

children in the costumes of non-Christian lands and a soloist sang "The World Children for Jesus" and "I Think When I Hear That Sweet Story of Old."

*Dr. Scudder's Call.* At Northfield, Dr. Ida Scudder was introduced by a simple dramatization of "Three Knocks That Summoned in the Night."‡

*The Service Flag* is becoming an established and impressive feature of many schools. To the flag is added each year a star for every summer school delegate of previous years who has sailed for the foreign field during the year, or for every delegate present who is to sail within the coming year.

## AT THE MISSIONARY EDUCATION CONFERENCES

By GILBERT Q. LESOURD

*A Pageant Produced With Two Rehearsals:* That a pageant requiring over an hour for production could be successfully staged with only two rehearsals would ordinarily seem incredible; yet this was accomplished at Ocean Park. The pageant was based on the story of Jonah. The outline of the plot is briefly as follows:

A young man, who is Chairman of a Missionary Committee, is not taking his task seriously and is also failing in his responsibility for taking care of his younger brother. At a summer conference he is persuaded to attend the missionary play which presents the story of Jonah. This leads him to realize that he has a responsibility for being his brother's keeper and he returns to his home to be a better

\*American Baptist Foreign Missionary Society, 276 Fifth Avenue, New York. Price 2 cents.

†Published by Literature Headquarters, 844 Drexel Building, Philadelphia, Pa. Price 3 cents.

brother and to put new life into his work as Chairman of the Missionary Committee of his Young People's Society. The production of the pageant with only two rehearsals was made possible by the work of the director who impressed upon the cast the fact that they were not attempting to give a show but to present a missionary message in a dramatic way. The rehearsals were opened with prayer and a spirit of intense earnestness pervaded the entire session. All the players assembled for prayer just before the giving of the pageant with the result that its production was a spiritual service which conveyed a great missionary message to all who saw it.

*Impersonation Method Used in Teaching a Mission Study Class:* Vividness in teaching a mission study textbook may often be secured by making an assignment which, as closely as possible, duplicates the situation which might arise in real life. A class studying "Building With India" is given this assignment:

For the next lesson the leader will impersonate Mr. Smith, who is a young man of fine Christian character and purpose who is willing to devote his life to missionary work in India if he feels that this is advisable. It is his opinion, however, that in view of the great heritage and wonderful resources of the Indian people, it is no longer necessary to send them missionaries. From the material in the chapter of "India's Handicaps" convince Mr. Smith that there is still need for him to go to India as a missionary. Such an assignment as this was used in a study class this summer and the argument between Mr. Smith and the class made the session an exceedingly interesting one.

*Teaching by the Project Method:* The latest thing in secular education seems to be the project method. As an illustration of this a class studying Junior Methods based on "The Wonderland of India" attempted to construct a number of models which would illustrate Indian Home Life.

Some of the class made a house representing the home of a very rich Indian of the higher caste. This was made from cardboard, plasticine, a few bits of cloth and other material which was readily secured with little or no expense. One of the interesting things discovered in this connection was that while this particular house was typical of the rich man's home in one city, a fully different type of house would be found in another of the great cities. Other members of the class constructed an outcaste village. The materials for this were easily found, consisting of twigs, leaves, straw, mud and plasticine for modeling earthenware, cooking utensils, etc.

*A Demonstration of Sunday-school Programs:* At Blue Ridge an hour is given each Sunday morning to the demonstration of programs for the monthly missionary meeting of the Sunday-school. This would be an excellent idea for a city institute or Sunday-school convention. The programs presented consisted of demonstrations of simple dialogs, playlets and other dramatic ways of presenting the missionary message. Although many of these were very simple and have been used for a number of years, a great many of the delegates had not seen them and were agreeably surprised to find how interesting a missionary program can be made.

#### **SOME WAYS OF PRESENTING THE THEMES OF THIS YEAR'S STUDY BOOK—THE TREND OF THE RACES**

By EVA C. WAID

By COMMITTEES

I. Instead of having a regular mission study class, divide the large group of women into committees and let each prepare one afternoon's presentation of committee results. These committees could be Local Survey, Newspaper Clippings, Charts and Statistics, Racial Background, Denominational History. As to Negro work, each committee chairman should outline the purpose and plan of the meeting and use the textbook material

in at least one talk or paper. She should hold at least one meeting of her whole group previous to her public program. The regular social and music committees of the society could be called on for supplemental service in the programs. If a whole program cannot be given, have at least one feature by one of the committees on each program.

II. A committee of seven from the mission study group could be chosen to introduce subjects from the mission study textbooks in the mid-week prayer-meeting, Ladies' Aid Society, Sunday-school missionary period, Church bulletin, Christian Endeavor Society, Men's Club of the church and the primary class.

The biographies of "In the Vanguard of a Race," the stories of "The Magic Box," the "Book of American Negro Poetry," Chapter VI of "The Trend of the Races" and the articles published in the *MISSIONARY REVIEW*, June 1922, will furnish material. Also use denominational leaflets and magazine literature.

III. The committee on Christmas boxes can well use the preparation of a box for a Negro school or hospital as the occasion for a program on that particular institution and also introduce one or two general features such as, "What Negroes Give to America," "Helping Negro Boys and Girls," and "Negro Churches and Communities."

Where you have a well-to-do Negro church, cooperate with it in this plan to help some of the struggling Negro schools.

IV. The committee on music may ask for a special musical service in the church, using the most devotional of the "spirituals," one or two of Paul Lawrence Dunbar's hymns, and having a specially sympathetic talk on "The Negro and His Religious Expression."

V. A committee on posters may introduce a wealth of material concerning the Negro into church life even if no mission study class is held. Secure some definite space, preferably the vestibule of the church, the

prayer-meeting room or a much used class-room, and make frequent changes of poster material. Use the posters, with colored children, prepared by the National Child Welfare Association, 70 Fifth Avenue, New York. Use denominational posters and charts. Use cover photos such as *Record of Christian Work*, June, 1922, Booker T. Washington Memorial; *MISSIONARY REVIEW*, June, 1922; Borglum's Lincoln; reproductions of the Lincoln memorial in Washington; the *Survey* Graphic numbers; photographs from church missions; leaders among Negro people; pictures of cunning Negro children; a lettered poem or words from some Negro folk rhyme; famous sayings about the Negro race. The first poster or notice card should tell of the mission study topic, the use of the book all over the United States and the purpose of these posters. Once in a while put up a notice to pique curiosity such as "What Will Be Here Next Sunday Morning?" or "You Can Sing the Next Poster," or "What Next!" Always have some information on the poster in very simple form.

VI. A committee on dramatics in the church may be formed and asked to use Negro material for study during the year. Refer them to "The Caroline Players' Survey," July 1, 1922; use "Emperor Jones," "Tabu" and "The Open Door" (pageant given by Atlanta University) for study material. Ask for original pageant and pantomime material. Dramatize Uncle Remus and Octavius Roy Cohen's stories. Assign episodes to groups of colored friends. Follow simple suggestions given by Alma Schilling in "Leader's Manual for The Magic Box." Use Paul Lawrence Dunbar's story in prose, "The Ordeal at Mt. Hope." Study dramatic material in "Children of the Mist," (a group of short stories by George Madden Martin), and "J. Poindexter, Colored" by Irvin Cobb. If possible, have an original pageant presented by this group showing the appeal of the different races in America and

the Christian answer to that appeal. Prepare a simple little play that Negro children in one of the mission schools can give.

A witty statesman once said, "Congress is simply an outlet for committees." Perhaps we can make the church the outlet for our devoted missionary committees this year.

### AN INDIA FASHION REVUE

PREPARED BY MRS. MILTON R. FISH, AND  
PRESENTED AT THE LOS ANGELES SCHOOL  
OF MISSIONS

India, land of mystery and beauty, offers a wealth of material for varied and vivid dramatic demonstrations. Adapt the plan of our big stores and issue invitations to "An India Fashion Revue." Invite leading girls to take part and display various styles in the fashion show. To introduce it, the manager should make a statement similar to the one given below. Then the girls should come to platform, and walk about, turning this way and that. As they move about the manager summons first one and then another and calls attention to special marks of costume, as suggested in the following notes.

**MANAGER OF FASHION REVUE:** Clothes have a more primary purpose than to protect from climatic conditions. We are accustomed to think of American dress as the most ideal in the world and regard the styles of other nations as "foreign" and queer. In reality we seem more and more to be turning to the bizarre and striking and our everchanging style books show that we have even made the human form hideous with false lines and humps. Rarely does the American woman, even in a period of a hundred years, wear a gown of really classic line.

In contrast how beautiful is the costume of India with its truly classic lines restful in their simplicity and harmonious in coloring. It veils the form but does not deform it. Though the dress itself is simple, there is often a superabundance of extraneous ornament and a rich variety of gay colors.

The costume consists usually of three pieces—the sari or mantle, skirt and bodice. Every religion and caste has some more or less marked variation, especially in the arrangement of the sari, that shows at once the wearer's place in society to which she must conform. But no two women wear their draperies alike. There is possible an infinite variety in the expression of personal taste in color, ornament and arrangement of the sari. The feet are usually bare, and never having been confined are small and beautifully shaped. Often they are tinted with henna. Slippers of velvet or leather are sometimes worn, and the ladies of the very rich are occasionally now seen riding in their luxurious cars, with high heeled French slippers on their dainty feet. They are also discarding the skirt for trim lace petticoats. Gold on the feet is forbidden. The nose ring is usually a cluster of jewels affixed to the nostril, the most attractive being the single diamond. Bangles denote the virgin and bracelets the married woman. Too much jewelry can hardly be worn. The people are scrupulously clean except the gypsies, criminal castes, beggars and untouchables, who wear their clothes until they fairly drop off because they are so ragged and foul.

The waist fits snugly across the breast, with tight sleeves of almost any length. This may button or tie in front or if made without any back, ties in back with a bit of tape.

The skirt may drop in simple folds or, if pleated, it flares at the ankles (*See Benjara costume*). The skirt is fastened at the waist by a silk cord or silver girdle.

The sari is hemmed with embroidery and edged with a sort of closed fringe. When worn with a skirt it is fifteen feet long, and when worn without, it is twenty-five feet long.

Colors and patterns are infinite. The sari must be loose enough to allow graceful folds to drop naturally from head to shoulder, yet tight enough to

fit across the breast, displaying the embroidered edge. The armlet on the right arm may be seen. Sometimes the sari is drawn not only to conceal the arms but the face also. This has been called the instrument of love and the coquette knows well how to use it to express her personality.

*Manager beckons Assamese maiden.*

MANAGER: Most charming is the girl from Assam.\* Her skirt of pongee is fastened like all of the straight bag skirts. The long narrow strip is started at the left side, tucked in where the skirt is held, wound twice around the skirt, then around the breast, and over the left shoulder. The top, or large square cloth is worn over the head and shoulders with one end a little the longer to throw over the left shoulder.

The Naga dress (2) consists of two pieces, resembling the American Indian blanket in color, weave and design. The loin cloth measures twenty-seven inches by forty-six inches and the mantle forty-four inches by six feet.

The Karen costume (3) pictured here is a bit "old fashioned." It has the narrow bag-like skirt, heavy embroidered jacket, and the inevitable bag.

Much We wears her own lovely Burmese dress in picture 4. The skirt is of heavy, pale pink silk, with a small design worked in silver thread, and made with the very long, straight, bag effect. The skirt is pulled tight to the front, one big fold is taken and then it is tucked under the belt. A short jacket of fine muslin, scarf of pale blue, tiny blue slippers, paper umbrella, flowers in the hair and a plentiful supply of jewelry complete the costume.

A small girl, the smaller the better, should take the part of the Hindu widow. Without any jewelry, a scant sari of white is all that she needs, for her dress. A small child is also better for the temple girl with her saffron-colored mantle.

The Benjara costume (5) is the most spectacular of all. The women

wear pleated skirts of glaring red and yellow, with the bodice open from the neck to the waistline, thickened with pieces of glass and heavy embroidery. The mantle is short, heavy and coarse. The hair is worn in two braids on each side, ending with a tassel-like ornament. A stick is worn in the hair to prop the mantle like a tent over the head. Odd shaped pieces of jewelry tinkle about the face.

The Hindu (6) with her gracefully draped sari and the tiny red mark in the forehead, to show she has been to the temple, comes next in the revue.

Numerically the Mohammedans come next to the Hindus and Brahmans. The Mohammedan women (7) wear trousers, full and baggy to the knees, then fitting tight to the ankles. A mantle, shorter than the sari and of delicate color, is worn over the head. The long fine skirt is inevitable. It is worn open at the neck and hangs to the knees. (The trousers are easily made by sewing a straight piece of goods four yards or more long together at the ends. Put a draw string at the top and sew up the bottom to within a foot of the sides, gather the open parts into tight fitting bands.)

The Parsees (8) are Zoroastrians and although few in number are conspicuous for their great wealth. They are called the "Jews of the East." The Parsee woman always wears silk, a fold of white silk or lace across her head, and a piece of lace on the right side of the skirt. A short mantle of silk is worn over the shoulders. Her clothes are all of delicate hue.

Last in our Fashion Revue is the high-caste Brahman woman (9) with her rich jewelry, beautiful sari, anklets, and nose-ring. Yet none of them need Christ more.

The Fashion Revue may be closed by a plea from the women of India for the robes of righteousness in Christ Jesus and the singing of "Tell me the Old, Old, Story." (See Gospel Hymns) substituting the word "us" for "me."

\*No. 1 Picture not given. See "Women of India" by Otto Rothfield.



2. NAGA INDOOR DRESS



3. A KAREN DRESS



4. A BURMESE COSTUME



4. A BURMESE SCHOOL GIRL



5. BANJARA GYPSY DRESS



6. MRS. FISH IN HINDU COSTUME



7. MOHAMMEDAN WOMAN DRESS



8. A PARSEE COSTUME



9. A BRAHMAN LADY'S DRESS

AN INDIAN FASHION REVUE - PREPARED BY MRS. MILTON FISH - LOS ANGELES, CALIFORNIA  
MISS MUEH WE, A BURMESE GIRL, OF A LOS ANGELES BAPTIST CHURCH, POSED FOR THE MODEL

# Woman's Home Mission Bulletin

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

## NEGRO AMERICANS

Abridged from the report of the Committee, George R. Hovey, *Chairman*.

All too much of the old Negro remains; but there is a new Negro. To his voice we must listen. This voice is resonant with a new hope based on solid achievement. A new era has dawned. The day of Booker Washington has not passed; it can never pass. His soul goes marching on, not in solitary leadership, but in a host of wise racial generals in all fields of life. They are insisting that the principles and ideals of American democracy shall be applied to them and their people. All too slowly, yet on all hands there is developing a determination of white Christian leaders to meet this reasonable request and to find a way out in the Christian demands of Negroes for better treatment, a fair chance for education, a more even-handed justice, reasonable economic conditions in city and country, a fair appreciation of accomplishments under difficulties, a single standard of morals, security of life, property, liberty and the pursuit of happiness.

Missionary workers and representatives of Boards doing mission work among Negroes are conscious of the new mind of the Negro, of his new sense of race worth and race dignity, his new determination to have applied to him the principles of a safeguarded and complete American life. The mere words or appearance, so far as the attitude of white people is concerned, are not sufficient. Each white person must actually make good in the fields of real achievement. The reality of such actual achievement is the unshaken rock of confidence on the part of Negroes in the trustworthy accomplishments of missionary workers and mission Boards. They stand a sure defense of mighty hope in the Negro mind. On such Chris-

tians Negroes rely. They have loved much and love never fails. They have been weighed in the balance and have not been found wanting.

Principal Moton has recently said that "the better white South was never more friendly to the Negro than to-day." This is but another way of saying that in the principles of Jesus is the solution of the Negro problem. The test of Christianity rests in the criterion of real worth. Is a man "a man for a' that"? Is color, or real achievement, to be the test? Heartening confirmation of a new point of view is at hand in the increasing number of Christian men and women who are no longer asserting that they know the Negro, but are reappraising the progress of racial development during the last half century. It must be freshly called to mind that the Negro leaders responsible for this changed attitude of the better South have been largely trained through the white teachers and trained Negroes supported by Christian beneficence. Such fruitage of the greater life challenges to faithful continuance in well doing, an earnest of larger results yet to be.

## Negro Population

The census of 1920 places the total Negro population of the United States at 10,463,013, as against 9,827,763 in 1910, and 8,833,990 in 1900; an increase in the one case of 635,250 and in the other 993,773. The first national census in 1790 revealed that 19.3 per cent of our total population was Negroes. At the time of the Emancipation Proclamation the percentage had decreased to 14.1 per cent; in 1910 to 10.7 per cent, and in 1920 to 9.9 per cent. At the close of the Revolutionary War every fifth person in the United States was colored; in Civil War days every seventh person; and, when the World

War was ended, one person out of 10.5 was a Negro.

Save for one or two decades in our national life, the percentage of increase in white population has always been larger than the percentage of Negro increase. Even after making due allowances for census inaccuracies the decreased percentage of growth in Negro population during the last four decades has been positively startling. Eighteen hundred and ninety represented the maximum increase of all census decades; it was 37.5 per cent. In 1900 it was 32.3 per cent; in 1910, 11.2 per cent; in 1920, 6.5 per cent. In the first four decades of freedom from slavery the increase in Negro population was phenomenal; in the last two decades the change in the other direction has been even more phenomenal.

As anticipated, the census of 1920 reveals a significant change in the location of Negroes in different sections of the country. While the total change from South to North has meant a real trek of population, it has not assumed the inflated proportions carelessly claimed by some speakers and writers. Sixty years ago 92 per cent of the Negroes lived in the South. Ten years ago 89 per cent were in the South. Now 85 per cent of the Negro people are in the South. With a relatively small number in the North the change of 4 per cent of the total Negro population in the whole country in a decade is noteworthy. It means that three-fourths of the increase for the last decade has been in the North and West. The total increase of Negroes in the United States in 1910-1920 has been 635,250. The North and West have absorbed 472,418 of this increase, the South 162,832. The line between North and South follows the northern boundaries of Delaware, Maryland, West Virginia, Kentucky, Arkansas and Oklahoma. The West is that part of the country lying west of the eastern limits of Montana, Wyoming, Colorado and New Mexico. The summary of changed geographical locations of

Negro population assumes rather startling form when it is realized that in the last decade the increase in Negro population in the South has been 1.9 per cent; in the North 43.3 per cent and in the West, 55.1 per cent.

#### City and Country

The Negro, quite as much as the white man, has heard the summons of the city life, and has obeyed. While three-fourths of the Negro population is still rural there has been a steady stream to the cities. In 1890 less than one out of five Negroes lived in towns 2,500 or larger. By 1910 one out of four were living under urban conditions. A study of the latest census indicates acceleration in this movement. Even in southern cities the change in the last ten years is marked. The large recent migration to the North has been most largely absorbed into city life. Natural segregation has occurred so that as never before these people constitute Negro cities within cities. Harlem (in the City of New York) in numbers, wealth and life has become the largest purely Negro metropolis, not only of America, but of the world.

Facts in other cities have similar significance. During the last ten years the Negro population of St. Louis has increased 60 per cent, Omaha 133 per cent, Chicago 150 per cent, Youngstown 244 per cent, Cleveland 300 per cent, Tulsa 330 per cent, Detroit 600 per cent, Gary 1,300 per cent. It will be observed that new economic conditions have caused the largest growths in places where a half-dozen years ago the Negro population was relatively very small. This was especially true of Detroit, and still more true of Gary.

In southern cities the increase in Negro population as a whole is pronounced, although local conditions and the northward drift have meant a lessened percentage from the previous decade, when the urban increase was large. In a number of southern cities the increase has been nominal, in a

large group the increase has ranged from 10 per cent to 18 per cent; in a group of larger cities and those of exceptional economic opportunities the increase has been as follows: New Orleans, 13.1 per cent; Memphis, 16.7 per cent; Atlanta, 34 per cent; Richmond, 45 per cent; Norfolk, 73 per cent; Portsmouth, 100 per cent.

Closely allied to Christian work for Negroes in cities is the social service work of the National Urban League, with headquarters at 127 East 23rd Street, New York City. Through funds made available by the Carnegie Foundation, this organization has set up a Department of Research and Investigation. Already a careful study of a thousand Negro families in Hartford, Conn., has been made. In printed form this valuable study, including religious as well as industrial and social conclusions, will be available for those interested. Further studies of an industrial character are under way in Baltimore, Maryland. A study will soon be made of Negroes in northern New Jersey. Another development of its work will be of an extension character, in interesting Negro leaders of the country and securing their personal interest in the work of the League and its financial support.

#### Conditions in Industry

Industrial conditions in the country at large have been reflected in adjusted conditions of work, especially in the cities. Negro women are all working, although those formerly in industrial pursuits have returned to the lower wages and often longer hours of domestic service. Negro homes have been maintained by the wives turning to household work, when the husbands have been denied the opportunities furnished them during the war and the earlier months of peace. Investigations by the National Urban League indicate that Negro laborers, usually of the unskilled classes, have been laid off in about the same proportion as white

workmen in the same grades of labor.

The drift of population, the vicissitudes of economic conditions in cotton areas, the presence of pellagra due to crop failure and malnutrition, the prevalence of widespread ignorance and superstition freshly fasten attention on the rural Negro. Recent articles in the *Atlantic Monthly* have awakened interest in these neglected ones of plantation areas. Without a sufficient number of rural schools of right quality, no wonder that Mr. Sedgwick writes of ignorance, lack of progress, superstition, vice. But with adequate attention to rural schools, not only are Negro leaders developed, but each school becomes a center of great value in community service. It means a small Tuskegee in the county of its location and the local countryside ministering in countless ways for a better social welfare to Negroes of varying affiliations and interests. Every such institution becomes a center of life and light in better homes, improved sanitation, more Christian family life, the development of farming, higher ideals of personal character and the practical application of Christian principles of living.

#### Higher Education

An outstanding opportunity for Negro education is the use of funds in the field of higher education. All southern states have made real strides during the last few years in providing elementary education. The Jeanes and Slater Funds, together with the Rosenwald benefactions, have greatly aided in extending the number and improving the quality of rural elementary schools. The realm of higher education of Negroes is a great open field of Christian educational service. Leadership in teaching and the other professions, in the practice of medicine and in the pursuit of the whole range of scientific achievement there must be. No race can rise without its own leadership. For training in the grades of college and professional schools there is a great open door.

# Woman's Foreign Mission Bulletin

EDITED BY MRS. HENRY W. PEABODY, BEVERLY, MASS.

## NOTES FROM A CANTERBURY PILGRIM

There will be a complete account of the important meeting of the Executive Committee of the International Missionary Council held in the Old Palace July 27th to August 1st. These notes from the woman member of the committee will touch on some points which may be interesting to women and which a masculine mind might overlook.

Do our American women, generally, or even those in our Boards, realize fully that the war has made acute certain international situations that bear directly on our whole missionary problem? Some important matters for consideration are religious freedom under mandates, or in newly acquired territory where new governments have displaced the old; collapse of German missions and the method of restoration; questions of international law—shall it restrict the opium and liquor traffic?—the need of new and better cooperation not only between denominations in one country, but internationally; the new emphasis on nationalism in the countries of the East which will necessarily mean greater initiative and responsibility on the part of native churches in Asia.

These and many other very difficult and delicate questions can be considered effectively not by one Board nor by one nation but must be studied prayerfully in conference if our large investments in missions are not to suffer in these perilous days.

The Edinboro Conference which brought us together in 1910 was providential. The Continuation Committee of the Edinboro Conference was of necessity quiescent during the war but it had pointed the way to the organization of a new and representative International Missionary Council. The organization was

planned at Lake Mohonk in September 1921. Dr. Mott was elected chairman of the new committee, the British secretary is Mr. Oldham, and Dr. Warnhuis serves in the British office. Other important and valuable aids are Mr. Turner of the Foreign Missions Conference in America with Mr. Kenneth MacLennan of the British Standing Committee. The continent has been represented by Pastor Couve of Paris and Baron van Butzlaer van Dumbledam, M.P., of Holland.

This first meeting of the Executive Committee of the council which was formed in Mohonk, has just been held by invitation of the Archbishop of Canterbury at his residence in the Old Palace. Perhaps no other place in the world could have been so fragrant with memories, historic and missionary. Here the Gospel entered England, we are glad to think, through the young queen Bertha, daughter of the King of Paris, who had become a Christian. When she was married to the heathen king, Ethelbert of Kent, she asked to be free to continue in her own faith. She was only a girl of seventeen but she so lived Christ that Ethelbert was ready, when Augustine came a few years later, to receive him and receive baptism. Bertha's own ancestor, Clovis, had become Christian also through his wife Clothilda, and as Dean Stanley says, "It is no new story, a careless, unbelieving husband converted by a believing wife."

This may well strengthen Women's Boards of Missions in their work for women in modern mission fields, for the same story will repeat itself again and again in newly opened lands. God will speak to the men of the nation through devout women.

We lived again in scenes of long ago, such as that of the Saxon king going out to the Isle Thanet with his

companions to meet Augustine who bore in his arms a huge silver cross. As they advanced to Canterbury along the old Roman road they saw the little church of St. Martin. The present church still retains some of the Roman cement and bricks of Queen Bertha's chapel. We wish that every woman missionary worker might make this pilgrimage as we made it.

On the 2d of June, 597, Ethelbert was baptized and on Christmas Day 10,000 of his people followed his example. Later the king gave up his palace to Augustine for the foundation of the new cathedral, the first established English church. Later he gave to Augustine land on which to build the monastery which grew into the abbey which bore Augustine's name. It was designed in part that the new Christian clergy might devote themselves to study and learning. It is fitting that on this site today stands a great training school for missionaries.

Somewhere among the ruins of the old cathedral lie the bodies of Bertha, Augustine and Ethelbert, a great foundation of life for the structure built up in England and in our new world.

We quote for those who work as missionaries of the Cross in the lands of the East these other words of Dean Stanley's: "The view from St. Martin's Church is indeed one of the most inspiring that can be found in the world. There is none to which I would more willingly take one who doubted whether a small beginning could lead to such a lasting goal, none which carries us more vividly back into the past or more hopefully into the future."

In the old palace, while our host, the Archbishop, was not with us, being still at Lambeth, every care had been taken for the comfort and convenience of the Executive Committee. The rooms assigned to the guests in many cases, were named for Chaucer's pilgrims. The room we came to know best was the committee room where we spent three sessions a day study-

ing the situation of the world in reference to missions. Just above us, in the Archbishop's own chapel, we joined in prayer, morning and evening, one family in Christ. We were led in our morning service by Bishop King, formerly Bishop of Madagascar, and now head of the Society for the Propagation of the Gospel.

It was a few steps down from the chapel by a stone staircase past the door where Thomas à Becket entered the cathedral the night he was murdered, into the garden, with high stone walls, centuries old, brightened by climbing roses. As we saw our own familiar gay Dorothy Perkins scrambling up the stones we felt less like intruders. We saw other flowers, Canterbury bells, of course, named for the little silver bells on the altar, near spires of white foxglove and blue veronica, tufts of pinks and gay little poppies which made us feel at home. Internationalism finds realization in a garden!

In the dining room we became acquainted with our neighbors. In addition to those we have mentioned, Dr. Ritson, secretary of the British and Foreign Bible Society, Basil Mathews, author of charming books and a keen student of events, whose story of the conference will well repay your reading. Dr. Forgan represented the great Free Church Assembly of Scotland. Honorable Newton Rowell spoke for Canada, while Col. Sir Robert Williams, M. P., president of the Church Missionary Society seemed to embody the best in statesmanship and churchmanship. Our own Americans, Dr. Brown, Mr. Turner, Dr. Franklin and Dr. Watson, who ran over from Egypt, completed our American circle. Miss Gollock, associate editor of the *International Review*, whom we met in America last year, was invited to sit with the committee, and Miss Hunter, Honorary Secretary of the Committee on Missions and Government, also lent her aid. We had the keen mind of Kenneth MacLennan, secretary of the Standing Committee of Great Britain

and head of the Educational Department, as our constant advisor. It was of the greatest value to have laymen of wide experience in the councils.

Perhaps the most important part of the whole program was the report given by Dr. Mott of his trip through China and Japan, and that of Mr. Oldham on India, where he spent the winter. All the nations of the East are passing through new and strange experiences which will require clear understanding by all the Boards if they are to deal with the situation fairly and wisely. It will be well worth while if through all these changes we are being brought closer together and are able to work more and more cooperatively where co-operation is needed.

There is not time to speak of the delightful luncheon given us by the British Standing Committee, and of the meeting that followed with admirable addresses from several of our number. Nor can we speak of the many kindnesses of our hosts at Edinboro House where, in the interim, the work of the Council is done. There are many International Committees, Conferences and Alliances but none more essential than this Council of the great Mission Boards of the entire world. The meeting of the whole Council will be held in Great Britain next year and will include the representatives from all the Oriental conferences. Among other appointments to the membership of the Council was that of Mrs. Woods, wife of the Bishop of Peterboro, who will serve as the British woman representative.

One of the delightful features of our meeting in Canterbury was the opportunity to visit the Cathedral daily under the direction of Canon Bickersteth, son of the author and hymn writer. His knowledge of history and his love for the cathedral made him an unusual guide.

In the light of our common history and Gospel there came visions of the greater Church which must have been in the thought of our Lord, something

comprehensive enough, large enough, with freedom enough to take us all in. A spiritual cathedral with many chapels, each emphasizing the phase of truth for which each of our various denominational divisions stand!

#### A COLLEGE EXHIBIT\*

*"You are cordially invited to visit an exhibit, presenting Oriental Colleges for women, to be held in Boston University School of Religious Education, Saturday afternoon, November 26th.*

*"Plans for the new buildings and equipment, for which the Laura Spelman Rockefeller Foundation offers a conditional gift of a million dollars, will be shown.*

*"Tea will be served from one to five o'clock."*

This invitation was the expression of a desire on the part of Student Volunteers and missionaries attending Boston University School of Religious Education to assist in the Union College Campaign promoted in greater Boston by an interdenominational committee. It went out as a general invitation to students of the many colleges about Boston, and in a personal way to about three hundred Oriental students. Through their own officers the invitation was extended to Baptists and Congregational, as well as Methodist missionary societies in and about Boston.

Besides the charts and posters and flags on the walls, tables were used to show the opportunities, the work and the needs of these colleges. Hua Nang and Ewha exhibits were prepared and explained by graduate students from these two colleges. Chinese girls from Wellesley helped in the exhibit of their sister college in Peking. Indeed, the presence and hearty cooperation of the Oriental students, both men and women, was the finest feature of the exhibit. Who could discount an investment in Oriental education in their presence? The common interest and active cooperation made "world fellowship" something different from a much worn phrase.

—Mary Carr Curtis.

\*From *Woman's Missionary Friend*.

# NEWS FROM MANY LANDS



## The Sacking of Smyrna

CHRISTIANS all over the world have been shocked by the deliberate and cold-blooded murder of more than one thousand Armenians and Greeks when Smyrna was captured and burned by Turkish Nationalist troops under Mustapha Kemal Pasha in September. The Turkish Nationalists have been repeatedly urged by the Allies to put an end to the atrocities but have refused to give any assurance which might create greater confidence in their humane and righteous purposes.

The capture, sacking and burning of Smyrna will go down in history as one of the most atrocious acts of the present day. Almost the entire city has been destroyed by fire. At least one thousand have been killed and about six hundred thousand have been rendered destitute. The Y. M. C. A. and relief workers were held up and robbed. Dr. McLaughlin, President of the American Collegiate Institute (an American Board college), was robbed and beaten and other foreigners were abused. It is said that the girls in the American College, as well as many other women, were carried off by the Turks.

Here is fresh evidence of the inability and unworthiness of the Turks to govern either themselves or other peoples. Individually, the Turk is often lovable and trustworthy but when opposed or given power over his enemies he is ruthless and bestial. Governments (including America), that make any claims to enlightenment should unite to put an end to these Turkish atrocities. Christians of every name must do their utmost to save the unfortunate sufferers by gifts of money and clothes through the Near East Relief—not by entertainments given to coax contributions from unwilling pockets but by free-will offerings to relieve this unspeakable distress.

## The New Woman in Turkey

THE new freedom that is being claimed by Turkish women is described in an article in the *Association Monthly*, entitled "Turkey in Terms of Girls." It is stated that "the modern, enlightened Turkish girl, who is beginning to assert her independence, if contemplating marriage, insists that she be the only wife." Again, that while the women in the interior of Turkey still go heavily veiled, "in Constantinople not only the young Turkish women but the majority of their mothers either throw back the face covering or wear none at all." They are finding a place in the business world: in offices, in stores, as translators for newspapers, interpreter in banks and in governmental departments.

## Liberal Mohammedans

IN Smyrna and in Constantinople there is a growing and influential body of Mohammedans who are far from satisfied with present religious and political conditions. \* \* \* These liberal Mohammedans are eager for modern education, for a larger measure of liberty of thought and action, and take a stand quite in opposition to the traditional attitude of the conservative Turks. This body of liberals is not a small or unimportant group, but they will be opposed by the fanatical conservatives in any attempt which they may make to liberalize a Turkish régime.

*Missionary Herald.*

## Enver Pasha Killed

ON August 4th, Enver Pasha met his death at the hand of Soviet troops in southwestern Bokhara. Thus (comments the *New York Times*) the entire Turkish triumvirate, notorious alike for having steered Turkey into the World War

on the side of Germany and having actively schemed to solve the problem of minorities by annihilation, has now been wiped out by violent deaths. Talaat Pasha was assassinated by an Armenian student in Berlin in 1920, and Djemal Pasha by Armenians in Tiflis. After the Armistice, Enver Pasha was reported to have engaged in a conspiracy with the Bolsheviki to facilitate their invasion of Egypt, India and Afghanistan. At the beginning of this year, he was accused by the Soviets of betraying them. A like charge was made against him by the Turks, and both sought his arrest, but he always managed to elude his pursuers. He has carried on a campaign in recent months against the Bolsheviki.

#### More Missions Not Needed in Palestine

**A**t a recent meeting, the United Missionary Conference for Syria and Palestine took the following action:

This Conference strongly supports the findings of the United Conference of 1920 in regard to the establishment of additional missionary societies in Palestine, and deprecates their settling here without first consulting the United Missionary Conference. The Conference also record it as their conviction that there is no need for further organizations in this country at the present time. It was unanimously resolved:

"That this Conference, having heard of the proposal of the Foreign Mission Board of the Southern Baptist Convention of America to commence missionary work in Palestine, invite the Bishop of Jerusalem, as Chairman of the U. M. C., to communicate with Dr. Rushbrook on the matter, and point out to him—(a) that there is a United Missionary Conference for Syria and Palestine, and (b) that in order to preserve the true comity of Missions, the Baptist Church would do well to take the opinion of the U. M. C. on their proposals before deciding to open work in a country already so well occupied from the missionary point of view, and, moreover, a country actually allotted, by common consent, amongst a number of other missions."

#### The Palestine Mandate

**T**HE action of the Council of the League of Nations in approving the British mandate for Palestine has been greeted with enthusiasm by Zionists all over the world.

According to a manifesto issued by the executive committee of the Zionist Organization of America, the approval is a confirmation of "the right of the Jewish people to establish their National Home in the land from which they were exiled over nineteen hundred years ago." "We remember with gratitude," continues the manifesto, "the chivalrous cooperation of the men of vision and statesmanship, the representatives of great nations, who made our cause their cause, and who fought our battle as their battle, and who now rejoice with us in an achievement which is an honor to them and to humanity."

Non-Zionist Jews are emphasizing the economic development of the Holy Land. However Jews may differ on the subject, the approval of the mandates opens up what has been called "one of the most interesting experiments in history. The task of safeguarding the rights of Arabs and Christians, as well as Jews, is tremendous, and the responsibility of the British Government is very great. Unlike some of the other mandates, this Palestine mandate carries with it the promise of more cost than profit for the mandatory power."

#### The Revived Sanhedrim

**T**HE official revival of the ancient Sanhedrim at Jerusalem is an event of no small significance, at least sentimentally, as a symbol. It will mean much to Jews the world over, though what its authority or power may be remains vague. At its most modest valuation it is a graceful and generous political gesture. Sir Herbert Samuel, the English High Commissioner in Palestine, opened the first session of this venerable council with a speech which has been compared to "the first appeal of Nehemiah after the return from Babylon." It aims to mark a genuinely new beginning, but harks back also to the misty beginnings of Jewish history. Oddly enough, this is not the first official attempt to revive this ancient council. Napoleon enter-

tained the idea in 1807, but planned to recreate the body in Paris. The present British revival, following other lines, may conceivably become permanent. —*The New York Sun.*

#### A Persian Missionary

**T**HE Church Missionary Society reports of its work in Persia: "The long years of patient work in the past are beginning to tell. The stones have been gathered out, the soil prepared, the seed sown, and the harvest must be reaped in God's time. Native church councils have been formed, lay readers set apart for church work, and now the first Persian Anglican deacon has been ordained to the ministry of the Church in Persia. Large classes of inquirers are being taught at each of the stations. The wandering tribespeople of Persia consist of Turcs, Lurs, Kashgais, Bakhtiari, gypsies, and others, who move their camping grounds in spring and autumn. Many of them are wealthy and powerful. For several years the chiefs of the large Kashgai and Bakhtiari tribes have appealed for missionaries. In July last the first missionary farewell service of the Persian Church was held in Isfahan. The service was Persian, the missionaries were Persian, and the money for the venture was Persian. The Persian Church has sent forth this first medical mission to the Bakhtiari country."

#### Arab Surgery

**D**R. E. LLOYD, who has had charge of the hospital of the Church Missionary Society at Omdurman in the Sudan, gives the following account of Arab surgical methods in the *C. M. Outlook* for May:

"There is a very common disease in the Sudan which follows a prick in the foot by a thorn. A slowly-growing swelling develops, and the patient loses the use of his leg, and finally dies of exhaustion. No treatment is of any use except amputation, and this operation is, therefore, one

of the commonest which we have to perform. Before our arrival it used to be carried out as follows: the patient was seated in one of the grass-walled huts which the Arabs build, and the diseased foot was thrust through the wall. An obliging friend then took a two-handed sword, such as is still carried by the Arabs, and with one blow removed the diseased leg, the wound then being cauterized. The Arabs have now realized that modern surgery can improve on this method."

#### Mass Movement Perils

**R**EV. E. T. PAKENHAM, of Owo, Nigeria, writes in the *Church Missionary Outlook* of some of the problems which a mass movement creates in any field where there are not enough workers to give the new Christians pastoral care. He says of his field:

"The number of workers has now grown to about seventy, but it is still far from adequate, especially as regards pastors and the more qualified catechists. One Irish, one Jamaican, and four African clergy can scarcely be called a ministry adequate to a district with some 6,500 baptized Christians, and which has an average Sunday church attendance of 11,000 persons. Extension has been so rapid that we have been unable to provide proper teaching and ministrations for our converts, and now we see positive harm arising from this lack. Churches allowed to grow up without adequate care and supervision tend to become undisciplined, and to commit excesses that should never be tolerated; and unless the needful pastoral help is provided now, one trembles for the future of a Church which today is so full of promise, and so ready for spiritual upbuilding. I always feel that if our converts are to grow in depth and spirituality, they have more need of the ministrations, teaching, and guidance of a pastor or missionary after their baptism than before."

### Power of a Changed Life

IN Kavirondo, Kenya Colony, where the Church Missionary Society is at work, there has been a noticeable movement toward Christianity, which has received perhaps its greatest impetus from the remarkable transformation in the lives of those who have become Christians. In the *Church Missionary Outlook* for August is told the story of Mulama, half-brother to the paramount chief Mumia, who on his baptism relinquished eleven of his twelve wives, a complete reversal of the custom of the land. For about two years after his baptism the tribe had before their eyes what to them was a very strange example. Their chief sought honor, not in a large harem, but in walking justly and righteously before his people. His decisions in the native courts of law were no longer to be bought, but every case was settled on its merits. He gave his people an entirely new conception of what home life meant, and delighted to do honor to his wife.

### Courage of African Christians

SOME churches in the Kukuruku country have recently suffered severe persecution. The Christians of one village were scattered far and wide for several months, not daring, at the peril of their lives, to return home till peace was restored. Their visiting teacher was seized, and after being fined ten shillings, was put in irons for several days, during which he was fastened to a post, being brought indoors at night. He bore the suffering and indignity like a Christian, and he now has the joy of seeing the congregation in their own homes again, and worshipping the one true God. Several of those who suffered had been Christians for a short time only, and were almost un-instructed; but it speaks well for their faith that they preferred to suffer, rather than to perform a simple act of worship that would have gained them recognition as good heathen.

—C. M. S. Outlook.

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### Lutheran Missions in East Africa

THREE Lutheran missions in the Tanganyika Territory suffered more after the War than while it was in progress. They are the fields of the Leipsic, the Bielefeld, and the Berlin Mission societies from which all the German missionaries and their families were expatriated. In the Leipsic field 200 persons were sent away and only two Esthonian missionaries were permitted to remain. The Leipsic Mission sent an S. O. S. call to their friends across the sea in the Lutheran Synod of Iowa and in reply the National Lutheran Council of America sent two men to East Africa to look over the field and, if possible, to retain it for the Lutheran Church. Dr. C. L. Brown, of Baltimore, Md., and Rev. A. C. Zeilinger, of Prairie du Sac, Wisconsin, entered into negotiations with the Governor of the territory and were able to make satisfactory arrangements. Consequently American Lutherans may now occupy the field. The Americans started out on their long "Safari" of almost four hundred miles on foot to visit the various stations as well as some of the Bielefeld and Berlin Missions. Dr. Brown contracted typhoid fever and passed away in Liberia on December 5, 1921. Mr. Zeilinger remained at Moshi, East Africa, and is now studying the Kischagga language in preparation for missionary work. At Moshi there is a congregation of about 1,600 to whom a native missionary-helper preached every Sunday. The church is "packed" at every service and the annual harvest-home festival last fall was attended by about 2,000 native Christians.

G. J. ZEILINGER.

### Swiss Missions in Africa

THE Mission Swiss Romande reports that during 1921 two questions received special prominence. The first was the temperance question. It seems that the food of the natives in Africa is so poor that it causes scurvy. On the advice of a physician, the natives were allowed beer

to correct the scarbatic tendency. The conference recommended that better food be substituted for beer and referred the matter to the physicians. Another question was the great problem of the white man's oppression. The natives, among whom this mission works, have heard the same call as the rest of Africa, to greater self-determination and are much agitated over the oppressions to which they are subjected. Missionaries present described the forced labor in Mozambique, the use of native land in the Transvaal and the exclusion of natives from higher paid labor in Johannesburg. In South Africa Europeans, numbering one and a half millions, occupy fifty times as much land as the natives, who number five millions.

## INDIA

### Lord Reading's Message

**T**HE influence of Christian education on the peoples of heathen lands has been attested by statesmen the world over. A short time ago Lord Reading, Viceroy of India, gave Bishop Fred B. Fisher of the Methodist Episcopal Church a message to the 500,000 Indian Methodists in which he said: "Every administrator in India must acknowledge that the educational system of India was created and developed by missionaries, that many of the reform movements in society and government were brought about by missionaries, that the human contacts of one race and color with another race and color, which are creating a new India, were the direct result of the preaching and practicing of the brotherhood of man by the missionaries."

### A Hindu on Christianity

**M**R. G. M. THENGE at the public meeting held in the Hall of the Wilson College, Bombay, in memory of Pandita Ramabai, is reported to have said, "We Indians ought to be very grateful to that great lady for administering relief to our own girls and women, providing for them hap-

piness and comfort all along. But for her, what would have become of these poor and helpless creatures—our own kith and kin, so to say? We left them to die and they were saved by Christian charity and love, and yet the Christian missionary instead of being thanked comes in for a share of blame. Is it not strange? Our own kith and kin whom we have willfully discarded and neglected are as safe, or perhaps more safe, under that religion than our own! What a debt of gratitude we owe to Christian love and charity! Our untouchables become quite touchables to us and enjoy as good a social position as our own as soon as they become Christians! What a magic wand Christianity is! The spread of education in this country would never have been so rapid, so general, so cheap, but for the extraordinary help rendered by the Christian missionary.

—*Wesleyan Mission Fields.*

### Righting Wrongs to Women

**A** GOVERNMENT return indicating no less than 865 houses of ill-fame in Bombay city, with 5,023 Indian prostitutes, 76 Japanese, and 31 European and Eurasian (including 5 British), making a total of 5,130, shows that government action in this matter has come none too soon. While the Non-cooperators are quarreling among themselves about their destructive policy, the various Councils are going steadily on with their constructive work, the Legislative Assembly at Delhi having carried Sir William Vincent's motion recommending that India should sign the International Convention for suppressing traffic in women and children subject to the reservation that India may substitute "sixteen completed years of age" for "twenty-one completed years of age," the modification being introduced to ensure the practicability of enforcing the law in India. It is matter for encouragement that on such a question as *devadasis*, or girls procured for service in Indian temples, Indian statesmen are begin-

ning to speak out plainly against this crying wrong to India's womanhood and girlhood. —*Dnyanodaya.*

#### Bible Study in Prison

**M**AULANA MUHAMMAD ALI, recently sentenced to two years' imprisonment, is reported by the *Dnyanodaya* to be spending much time in Bible study. He wrote from Bijapur Jail to a missionary friend as follows:

"Here I have the opportunity and the much desiderated leisure to satisfy the old longing, and while I devote, after my jail-work is over, a good deal of time to Quran reading and memorizing, I am devoting perhaps as much to a study of the Bible. I have already read through the five books of Moses (on whom be God's peace). I have read all the four gospels and the Acts of the Apostles and Paul's letters. But the more I read, the more I feel the need of one or two books which could give me a correct idea of the manner in which the Old and New Testaments have come down to our own times. Who were the chroniclers? How can we satisfy ourselves about their trustworthiness? How are we to reconcile their discrepancies? I should, therefore, like to get from you, if possible and convenient, the loan of a few books of such a kind as would help me to understand these things from the point of view of a believer, as I know you to be, who is large-minded enough to take a rational view of them."

#### Eating Carrion

**M**ISSIONARIES in India require their outcaste converts to give up the eating of carrion if they have done it. An English missionary, writing in the *Mission Field*, explains the reasons for this regulation as follows:

"The eating of carrion is not connected with idolatry, and there is no objection to it on that ground. It is simply that it is a very unclean and degrading habit. The practice is particularly abhorrent to Indians of

caste; and so long as the outcaste persists in the habit the caste Indian has a good excuse for regarding him as 'untouchable.'

"When outcastes have been converted to Christianity, there is a special obligation upon them to give up the practice, both because they ought to form cleaner habits of living, and also because it is not fair to ask caste Christians to come to church and drink out of the same cup as people who eat carrion. Persistence in this habit puts a stumbling-block in the way of other Indians who might become Christians.

"At the same time we have never condemned it as a sin, or made persistence in the habit a reason for debaring people from Communion. I believe that some Protestant sects have gone so far as to do this, and I believe that educated Indians would like to see it done; but we have always felt that it could not really be called a sin."

#### CHINA

##### Progress in Church Union

**T**HE article in the August Review on the great National Christian Conference which was held in Shanghai in May referred to the meeting in the preceding week of the first regular General Assembly of the Presbyterian Church in China, which brought together twelve different Presbyterian bodies, and which was followed by action to unite this Presbyterian Church with the two Congregational bodies in China (London Missionary Society and American Board), under the title, "The Church of Christ in China." This meeting is more fully reported in the *Christian Observer* by Rev. J. Y. McGinnis, missionary of the Southern Presbyterian Church in Chekiang Province. The sessions were bi-lingual, most of the addresses being given in both English and Mandarin. Two-thirds of the membership was Chinese, and both the Moderator of the General Assembly and the Co-moderator of the special conference on union were

Chinese of outstanding ability. Confirming action will have to be taken by the lower bodies of the denominations involved before the union, which is now felt to be a reality, will become one in fact, and there are matters of creedal statement and church polity still to be decided.

#### Meeting of China Bible Union

**F**OLLOWING the National Christian Conference of China in Shanghai in May, the China Bible Union met for three days to complete its organization. Ven. Archdeacon Moule, nephew of the late Bishop of Durham, was elected President. Dr. J. Walter Lowrie, chairman of the China Council of the American Presbyterian Mission (North), writes to the *Sunday School Times* of the meeting: "There was deep and real unity of heart—every soul of the one hundred and fifty present proud to confess faith in the whole Bible record and eager to get the spiritual refreshment that several experienced teachers of the Word were able to provide. The Union organized permanently, and plans to enlarge its magazine and endeavor through it to confirm the faith of its readers, and to stimulate to more faithful preaching and teaching of the glorious Gospel that opened the Christian era and is still a thousand years ahead of all the imaginations of the twentieth century latitudinarians."

#### A Missionary Dog

**W**HEN the Bethel people first came to Shanghai they were told that Arsenal Road near the barracks was the wildest part of Shanghai, that the soldiers would molest the nurses, etc.

But they felt that they had been guided in coming and therefore left secondary questions to God. Dr. Mary Stone and Miss Jennie Hughes had not been here long when they wished to begin evangelistic work among the soldiers but, as they were all women, they could not gain entrance to the barracks.

One day Miss Hughes was having a room cleaned where some boarding school pupils slept and found a torn New Testament. She gave the scraps of various kinds to the coolie to burn, but as he was preparing to light the fire, one of the prowling, semi-wild dogs that abound all over China, grabbed the Bible in his mouth and made off with it. The dog ran down the road, between the sentries at the gate, and into the courtyard of the barracks. Some soldiers who had nothing to do chased him to find out what he had in his mouth. When they captured the torn book, they sat down to read it. None of them had ever seen a Bible and they read all there was of it. The next Sunday when Dr. Stone was leading the morning service, what was her amazement to see two officers and a group of soldiers come into the church and sit down at the back! They had read the dog's Bible and have been coming ever since. Their wives and children are now Dr. Stone's patients, and an entrance has been gained into the military community. Is not that as wonderful as Elijah and the ravens?

#### Pioneers in Yunnan

**T**HE activities in Indo-China of both missionaries and native Christians of the Presbyterian mission in Siam were reported in the September REVIEW. Reports now come of similar efforts in Yunnan Province, in southwestern China. Claude Mason, M.D., of the same mission, now at Chieng Rung, Yunnan, the only European worker, who for five months was without a line from his family, writes, in putting before the Board the imperative need for reinforcements: "These illiterate Tai to the north of us are now coming to us by whole villages. . . . No one man can possibly do one-tenth of this work here as it should be done—let alone an unordained layman. . . . The Chiengmai churches have sent up with me two Tai families, one a graduate of the Chiengmai Theological Training School, another a good

steady evangelistic family who have come up on a three-year contract, and at least three-quarters of their salaries are pledged or given already by the Chiangmai Christians,—the first real missionary families to be sent by the Siamese Church. Evangelists have come and gone but these are to live there and open this work for Christ's sake without a resident foreign missionary. God bless them and make them to be a blessing."

#### Latest News from General Feng

IT is worth while to keep track of news of the Chinese Christian, General Feng, now acting Governor of Shensi Province, for he is constantly expressing his Christian convictions in unusual ways. Recently on the birthday of General Wu Pei-fu, Feng sent his superior officer a large wine jar full of distilled water, with a homily urging General Wu to inaugurate a temperance campaign amongst his soldiers. *China's Millions* also reports that General Feng has erected a preaching hall in the busiest part of the city of Sianfu, Shensi, and has given the use of it to the different missions for eight hours a week for preaching the Gospel. Other societies and religions also have the use of it for a definite time. The Mohammedans have two hours a week and the Taoists two hours, whilst the Buddhists have four hours, and the Confucianists four hours. There would seem to be a kind of parliament of religions. Presumably the General has felt obliged to give way to the wishes of the other officials in this matter, or perhaps he has felt that, seeing China 'allows religious liberty, he as Governor was not free officially to give countenance to any one in particular.

#### Slave Girls of Hong Kong

HONG KONG, something over eighty years, has been a British Crown Colony, and that relationship makes its 600,000 Chinese residents British subjects. Yet there has prevailed here a system of child slavery,

known as *mui tsai*, under which little girls were openly bought and sold for domestic service and other purposes in spite of the fact that the Republic of China had forbidden by law such a system.

Deliverance for these girls, whose number is estimated at some fifty thousand, has come at last through the devotion of a brave and self-sacrificing woman, who determined to risk everything for the good of these poor girls. Her husband, Commander Haslewood, after a distinguished career in the Navy, was sent to Hong Kong, and she went with him. One night they were horrified by the screams of a child which came from a native house beneath their hotel. Mrs. Haslewood made investigations, and indignantly proclaimed her abhorrence of the whole bad business. The Commander was compelled to be silent by the Service regulations, but in loyalty to his wife and the cause of righteousness he resigned and came home. That added fuel to the agitation. He used the press to make the scandal known. Having interested some Members of Parliament, the Secretary for the Colonies was bombarded with questions in the House of Commons.

Such a volume of public opinion was created that on March 21st, Mr. Churchill, Secretary for the Colonies, informed the House of Commons that both he and the Governor of Hong Kong were determined to effect the abolition of the *mui tsai* system at the earliest practicable date, and that he had indicated to the Governor that he expects the change to be carried out within a year.

#### JAPAN-CHOSEN

##### "A School of Great Learning"

THE Japanese Government has now granted to St. Paul's College, Tokyo, its long-hoped-for university license. For a number of years, through the courtesy of the Department of Education, St. Paul's, in common with other private universi-

ties, has had the privilege of granting degrees. More than three years ago the government enacted certain regulations for raising the standard of university training, so that so far as possible academic degrees shall represent reasonable uniformity in scholastic training and attainment. The government feared that with the growth of unofficial universities there would be danger of lowering academic standards. The granting of a license to St. Paul's is a signal recognition of the excellence of its work, insures the academic standing and scholastic future of St. Paul's graduates. This in turn will mean a still further increase in the number of students. The buildings formally opened three years ago are already overcrowded. More dormitories, more class-room space are needed. The Japanese name for this institution is *Daigaku*, "a school of great learning."

—*Spirit of Missions.*

#### Spiritual Life in Korea

A RETURNED missionary, in speaking of the wonderful spiritual movement which has recently taken place in Korea, is quoted in the *Sunday School Times* as having given the following explanations of it:

"*First.* The Korean Christians have literally devoured the Word of God. They commit great sections of it and will put Christians in America to shame by their intelligent use of Scripture passages.

"*Second.* They depend mightily on prayer. Their early morning prayer-meetings are often as early as 2 A. M.,—and what crowds gather, and how they pray!

"*Third.* As soon as they are converted they are told to go and win at least one other soul to Christ before they will be accepted into church membership.

"*Fourth.* They have been taught to give until it hurts, but they love to feel the hurt of giving.

"*Fifth.* Feeling that this old world will never be right until He comes to reign whose right it is to rule, they spread the news of the 'Blessed Hope,' and, expecting His speedy return, they want to be found busy when He comes."

#### NORTH AMERICA

##### Open Air Evangelism in New York

THE outdoor work of the National Bible Institute last year, ending March 31st, reached approximately half a million people in the streets of New York. There was also a distribution of 75,000 tracts, all of value to the work of Christ, and affecting people in all parts of the city. There were distributed 50,000 gospels or parts of gospels and 3,181 people professed conversion at these meetings. All this was accomplished at a cost of \$9,500, or under two cents a person to tell the unsaved of the unsearchable riches of Jesus Christ. This figure is not approached by the work of any church. One of the largest religious institutions expended \$200,000 last year and had 131 professed conversions. It cost \$1,500 per professed conversion in that institution against \$3.00 per professed conversion in the out door work of the N. B. I.

It would be impossible for any church to reach 500,000 people. The overhead expenses and salaries would be approximately \$200,000 for the five largest churches to reach the number of people this Institute reaches through its outdoor evangelistic meetings, at the expenditure of \$9,500. Some day we may proclaim this Message to greater multitudes with ever-increasing results. Instead of 3,000 professed conversions there should be 12,000, 15,000, 25,000. God bless every agency preaching Jesus Christ as a Saviour from sin. H. N. DOUGHERTY.

##### Some Results of Prohibition

THE great moral reform, which the United States is now engaged in establishing on firm foundations, is being watched, with varying motives but with the greatest interest, by the whole world. The results of such an undertaking can never be measured in dollars and cents. A recent summary in the daily press, however, gives some of the economic results attributed to prohibition.

It has stopped the waste of 16,655,125 bushels of grain in making distilled liquors and 1,909,998,457 pounds of food material in making fermented intoxicating liquors. Savings banks, the natural barometers of the thrift of the country, indicate a marked increase in savings and in the number of depositors, according to the report from the Comptroller of the Currency.

Life insurance statistics disclose an enormous increase in the amount of insurance in force.

#### Policemen as Missionaries

A HIGH standard is set for the police forces of our cities by Rev. Charles M. Sheldon, D.D., in an article in the *Christian Herald*. He points out what a serious thing it is for a municipality to find its police more or less in collusion with lawbreakers, as has so often been the case, and how wastefully police energies are devoted to punishing instead of preventing crime and disorder, but all this, he says, "is no more than the citizens ought to expect, when they continue to treat the police system as ignorantly and stupidly as they always have done...."

"The only right way to police cities is to put in charge of the city for its protection and guardianship as well educated and well-equipped men and women as those we send as missionaries to foreign lands to convert the heathen. The police force of the cities of the United States should be educated men and women, trained in special schools for their service as thoroughly as people ought to be trained for service as civil engineers or railroad experts.

"But we shall never have good city government, or safe city surroundings for the citizens, until we change completely our definition of the word 'policeman.' Missionary police are as much a necessity in a city as missionary types in China or Japan or Africa. They would in time prevent crime and lawlessness, and save the

municipality enormous sums of money now spent to punish crime and disorder."

#### Organized Christian Policemen

THE Toronto Christian Police Association, which for over thirty years has held weekly meetings in the Central Y. M. C. A. building, is a branch of an international organization which is actively at work in India and Japan and was founded in London fifty years ago by Miss Katherine Gurney, the daughter of the founder of one of the wealthy and old-established banking firms of London. She went once into a mission hall, where she accepted Christ, and before leaving the mission she vowed to speak to the first person she met of his soul's salvation. She proceeded for some distance without encountering a human being, until she saw a policeman. The temptation to pass without saying anything was strong, but, remembering her vow to God, she summoned her courage and spoke to that London "bobby" of things eternal and that pertained to his soul's salvation. From that conversation grew the International Christian Police Association, which has been the means of blessing to thousands of policemen in all parts of the world.—*Evangelical Christian and Missionary Witness*.

#### Shift of Negro Population

THE Joint Committee on the Negro of the Home Missions Council and the Council of Women for Home Missions is authority for the following statement:

"As anticipated, the census of 1920 reveals a significant change in the location of Negroes in different sections of the country. While the total change from South to North has meant a real trek of population, it has not assumed the inflated proportions carelessly claimed by some speakers and writers. Sixty years ago ninety-two per cent of the Negroes lived in the South. Ten years ago eighty-nine per cent were in the South. Now eighty-five per cent of

the Negro people are in the South. With a relatively small number in the North the change of four per cent of the total Negro population in the whole country in a decade is noteworthy. It means that three-fourths of the increase for the last decade has been in the North and West. The total increase of Negroes in the United States in 1910-1920 has been 635,250. The North and West have absorbed 472,418 of this increase, the South 162,832."

#### **The San Francisco Jungle**

**S**OME missionary workers who are in close touch with the situation write:

"The laws of the jungle seem to have become common practice in San Francisco Chinatown. The gunmen of the tongs have made killing so frequent and so cold-blooded that a Chinese from the country loafing about the streets and associating with the hired savages of the powerful chartered Chinese tongs comes to look upon murder as a not unusual incident of the struggle for self-protection and the satisfaction of self-interest. With organized murder breaking out almost every week at the command of warring tongs and the gun flashes in distant cities responding with electric swiftness to the death warrants issued from tong headquarters in San Francisco, is it any wonder that life has become cheap and law contemptible? The whole vicious circle of American indifference and Chinese contempt for law is plain to one who applies modern methods of community study to San Francisco Chinatown. From this vicious circle the expanding waves of influence spread out to the farthest Chinese community."

#### **LATIN AMERICA**

##### **Moral Forces in Panama**

**R**EV. ROY B. GUILD, D.D., who has just returned from the Canal Zone, where he went on the special invitation of the Christian workers there to study the moral and religious

needs, reports: "A prominent official of the government of the Republic of Panama recently declared that the government could not exist if it were not for the revenue from prostitution, the liquor traffic and the lottery. The sight of hundreds of our marines, sailors and soldiers being preyed upon by these forces in Panama City makes one sick at heart. Yellow fever is bad enough, but this is worse. We must make our Union Church strong to offset all this."

The development of this Union Church, with congregations at Cristobal, Balbo, Pedro Miguel, and Gatun, was described in the September REVIEW. The Protestant Episcopal Church, which declined to join in this enterprise, has appropriated \$100,000 for a cathedral, which is to be a memorial to General Gorgas. In addition, the Y. M. C. A. has plans for the erection of two buildings to cost \$100,000 each. The Y. W. C. A. has two branches. The American Bible Society has its fine headquarters building in Cristobal. The Salvation Army has two buildings in which work is done for the seamen under direction of the Zone government.

#### **Outlook in Santo Domingo**

**T**HE Board for Christian Work in Santo Domingo, referred to in the June REVIEW, has the backing of the Home Boards, men and women, of the Methodist Episcopal Church, and the Presbyterian Church in the U. S. A. and recently the Board of the United Brethren has entered into the organization so they are carrying only a small financial responsibility. The first year's budget was \$80,000. There is a hospital with a physician and four American nurses, and a number of evangelistic workers with a rapidly growing church work. The field of Haiti has been referred especially to the Baptist Missionary Society, which has recently made a survey. The real leaders in Santo Domingo are waking to the necessity of spending more for education and less for politics. At present the Republic is spending

\$1,000,000 annually for education, while its neighbor Republic, Haiti, which has three times the population, spends only \$300,000 annually. Yet the percentage of illiteracy in the Dominican Republic is great, especially in the country districts.

#### Needs in San Salvador

**T**HE recent dedication of the new Baptist church building in San Salvador was the occasion of great rejoicing among the evangelical Christians, not only there in the capital city but in various parts of this new Central American state. It has also been made by the missionary workers the occasion for reflection on the many unmet opportunities which lie before them. For instance, Miss May Covington, writing in *Missions*, says: "Among the ten organized churches we now have four church buildings, and two more are needed immediately, for the work is growing so fast in some places that the little rented halls are in no way sufficient. . . . We have a great problem and responsibility for our young people. There are a few young people's societies, where they are beginning to learn how to work for Christ; and from among them have come several young men and women, dedicating their lives to definite Christian service. But how shall they receive the necessary preparation? In the whole of Central America there is no training school where they may study. . . . I wish I could picture the sufferings and needs of the babies and children of this country! And the thousands of over-burdened, care-worn mothers, ignorant of the first principles of hygiene and health! Something must be done for them."

#### Education in Nicaragua

**R**EV. C. S. Detweiler, of the American Baptist Church who recently visited Nicaragua, writes in *Missions* of the missionary work in that country: "We are not ashamed of the reproach of being numbered with the poor of the land, but we do not ex-

pect for long to suffer reproach for the ignorance or illiteracy of our members. Under the supervision of our Woman's Board day schools have been established in four towns. The school in Managua has had a wonderful growth and will soon be of high school grade. This year 179 pupils were enrolled, a few of whom were in their first year of high school work. . . . We were gratified to hear from the Director of the health work conducted by the Rockefeller Foundation in Nicaragua that a prominent Nicaraguan in remarking on the low educational standards of the country said to him that 'there was only one good school in Nicaragua, and, confound it, it was the Baptist school, but he must give the devil his due!'"

#### EUROPE

##### World Alliance through the Churches

**T**HE conference of the World's Alliance for International Friendship through the Churches, which was held in Copenhagen in August, with more than two hundred delegates, opened its sessions with a declaration of profound conviction that the only path to true reconciliation and peace among nations lay in applying the spirit of Christ's teachings in all human relationships. The Rev. Charles E. Jefferson of New York, preaching in the Cathedral, demanded that in the name of Christ war preparations cease, and that the united Church insist with passion that all the nations lay down their arms. Secretary Hughes sent a message expressing President Harding's sympathy with the aims of the conference.

##### Carey's Mission House

**T**HE mission house at Kettering, Northamptonshire, England, where William Carey on October 2, 1792, founded the first missionary society which is recognized as the basis of the modern missionary enterprise, was put up for sale, the owner having died and the estate thus having become purchasable for the first time since that memorable occasion. The

purchase was made on behalf of the Baptist Laymen's Missionary Movement of England. The property will not only be retained for the denomination as an historic memorial, but will probably be used as a hostel for returned missionaries. — *Watchman Examiner*.

#### Religious War in Ireland

**T**HE *Literary Digest* reports that Presbyterians and Methodists are leaving the south of Ireland in such numbers that in some districts there will soon be few left. According to *The Church Times* (Anglican, London), "the rate of decline in membership of the Church of Ireland is even higher, and it was lately alleged, at the annual meeting of a Church of Ireland society, that in one parish every Churchman had been driven out or killed." On the other hand, it reports that in Belfast and other places in the North there are harryings of Roman Catholics, who are leaving Ulster in considerable numbers, avoiding the risks of having their houses burned and themselves shot. Over wide areas there is a war which has its religious aspect.

#### Helping French Protestants

**O**NE way in which American Christians are helping to rehabilitate and strengthen Europe in these days of difficult reconstruction is by strengthening the Protestant churches that have suffered so much. Since the Armistice American Protestants have given over one million and a half dollars for this purpose in France and Belgium alone. Among the churches that have been rebuilt are those of Verdun, Compiègne, Lille, Roubaix, Epernay, Wanguentin, St. Quentin and Rheims. The French Evangelical Foreign Mission Society (sometimes called the Paris Missionary Society) is also in need of help because of the financial distress among Protestant Christians and the enlarged missionary responsibilities due to taking over some of the German

missions in Africa. The gifts from America have also assisted the McAll Mission, the Institut Jean Calvin at Montanbau, the Reformed Churches, the Homes of La Force and several orphan asylums and schools in France.

#### Church Progress in Germany

**T**HE constitution of the German Republic, drawn up in 1919, declared, "There is no state church," and permitted all who wished to withdraw from the existing church to do so. It is estimated that the withdrawals in 1919 alone numbered 250,000. The definite movement toward a free church organization was reported in the September REVIEW, and attention was called there to the financial problem as an element in the situation. Howard R. Good says of this in the *Christian Herald*: "A pastor's salary ranges from 15,000 to 30,000 marks, or from \$50 to \$100 a year."

At the July meeting of the Federal Council, an official message was received from the newly formed German Evangelical Church Federation in response to the message of good will authorized by the Executive Committee of the Federal Council at its meeting last December, and a concrete evidence of the reconciling influences at work between German and American churches was the welcome given at the same meeting to Dr. George Michaelis, president of the Student Christian Federation and formerly Imperial Chancellor, a welcome which was expressed in a significant speech by Dr. Robert E. Speer.

#### Austrian Protestant Orphans

**T**HE seventeen Protestant orphanages and homes in Austria, which are threatened with ruin, have formed the Board of Help for Christian Young People, which has sent two representatives to the United States to present their appeal. The Federal Council has formed a special committee to assist in securing the necessary funds. About \$50,000 is needed. The

Roman Catholic institutions are being rescued by funds from other nations. There are no funds in sight in Austria or other European countries to care for the Protestant institutions. The relatives and friends of the children are paying all that is possible in the face of economic conditions which are constantly growing worse. Only help from the United States will prevent the dissolution of every Protestant orphanage and home maintained for the orphaned babies and children of the quarter of a million Protestants in Austria. In this case "He gives twice who gives quickly." Checks should be sent to Dwight H. Day, Treasurer, 156 Fifth Avenue, and must be marked for the Board of Help for Christian Young People in Austria.

—*Christian Work.*

#### The Finnish Missionary Society

THE Finnish Mission Director, M. Tarkkanen, reports that the Finnish Missionary Society which was organized in 1857 when the people of Finland were celebrating the coming of Christianity to Finland 700 years before, has now 187 native helpers in Portuguese West Africa with thirty more in the Seminary. The whole Bible has now been translated and this year a hymnbook containing 335 hymns left the press. Books to the value of 6,000 crowns were bought by the native Christians during 1920. Last year as many converts were baptized as in the whole period of thirty-eight years preceding. The natives themselves are supporting all the schools, in which there are 5,500 scholars.

The Finnish Society China Mission is in northwestern Hunan where there are now ten men and seven women missionaries at work.

#### Danish Women's Work

THE heroic Danish women missionaries in Armenia are working in close proximity to those wonderful American women who risked their lives so constantly during the persecutions. In a recent letter to

"Bring Lyo" the official paper of the Danish women, Miss Jacobsen writes that the Turks in Harpoot and Mezret have forbidden boys and girls over fifteen years of age to remain in the orphanages because they want to keep them in their houses.

One Kurdish chief in this territory boasted one day in the presence of the director of the Mission that he had seventy-two Armenian wives, and so many children in the orphanages, that if they were taken out he would have to establish orphanages of his own.

Another Turk said to Miss Jacobsen: "We Turks were ordered to kill all Armenians but we did not finish the job. The result is that there are many thousands left. Our motto is "No Armenian shall be left alive, no Christian shall remain in Turkey."

#### The Needs of Czecho-Slovakia

THE needs of Czecho-Slovakia are many, but some are outstanding, such as (a) ministers and workers of undoubted spiritual experience and power, and native where possible. Native students should be assisted to take a course of theological study at some reliable training college.

(b) There is great need of Czech Bibles and portions of the Scriptures, any quantity of which can be used, and in circles where, up to 1918, the Bible had been a forbidden book. There is also great need for Christian evidential literature, and a reliable Bible Commentary in the Czech language.

(c) Evangelistic work, allied to the churches, including personal work, and Bible teaching. The secessions from the Roman Church are not necessarily converts, but they are enquirers, constituting a harvest-field of rare opportunity, which if not grasped may not recur.

(d) Influences tending towards the deepening of the spiritual life of ministers and congregations alike. There is need for a Pentecost and the answer to the question, "Have ye received the Holy Spirit since ye believed?"

—*M. C. Gouch, in Evangelical Christendom.*

### Russian Church and the Soviet

**A** CORRESPONDENT of the New York Times reports: "The situation in the Russian Church has become a three-cornered struggle. On one side is the Bolshevik Government, in principle and by doctrine an avowed opponent of religion yet forced by its position as the ruling power in Russia to recognize the Church's importance as one of the great factors in Russian national life. On the other side are the churchmen divided into two hostile camps, the Reformers against the Conservatives."

The former, who have chosen the title "The Living Church" were brought into power by a struggle between the Soviet and the Conservatives, demand that the Church become genuinely popular, that its priests be truly of the people and not a caste apart, and that its control be in the hands of a representative assembly of clergy. They have been holding a "living Church Congress" in Moscow, in which they have passed resolutions approving the revolution and the Soviet Government, abolishing monasteries and generally carrying out its program.

### Russian Christians in Need

**W**RITING from Poland in July, O. R. Palmer, reports:

"We are about to enter the famine-and-pestilence-stricken districts of Russia; for this we now have all our papers and the active cooperation and assistance of the government officials, who promise us every assistance in administering relief, making investigations and establishing centers for feeding the hungry. Ukraina is the first district we enter; here there is a dense population, both Jewish and Gentile; the government reports show 6,000,000 in a starving condition and these must die before another winter is over *unless help comes from outside.*

Our Russian Christian brethren, believers of simple faith and apostolic practice, are amongst the greatest sufferers. The laws of the country are such that only those who labor with their hands can receive government help; and so the shepherds of these flocks are deprived of the little pittance which others receive and they suffer great want."

### ISLANDS OF THE SEA

#### Poison in Bible Bindings

**N**OT only must Bibles be attractively bound and well printed, but some of them must be perfumed, peppered, and poisoned as well. Bibles going to the Gilbert Islands contain in the binding glue and the paste which fastens the cover a mixture of oil of cloves, cayenne pepper and corrosive sublimate.

This is to ward off a certain worm, peculiar to these islands, which destroys the bindings of books. Twelve hundred such Bibles have been sent recently by the American Bible Society on their fifteen-thousand-mile journey to Ocean Island by way of Sydney, Australia. Rev. Dr. Hiram Bingham, the famous missionary translator, gave his life to the preparation of the Bible in the Gilbertese language. The Bibles are printed and bound by the American Bible Society in New York and a consignment is shipped every few years to the Gilbert Islands.

—*American Bible Society.*

### OBITUARY NOTES

REV. FRANK HALL WRIGHT, known as "the singing Indian evangelist" through thirty years of devoted service, died in Canada on July 26th.

PRESIDENT SEARLE, of New Brunswick Theological Seminary, of whose faculty he became a member in 1893, died in July, aged sixty-eight.

# THE MISSIONARY LIBRARY



**On the Edge of the Primeval Forest.** By Prof. Albert Schweitzer. Illustrated. 12mo. 180 pp. 6s. A. & C. Black, London. Macmillan Co., New York, 1922.

A physician, a theologian, a musician, a missionary, a philosopher and a professor are combined in the author of these notes on equatorial West Africa. He went out from Strasbourg, Alsace-Lorraine, and worked in cooperation with the Paris Missionary Society as a self-supporting missionary. Prof. Schweitzer's narrative of ten years' experience on the field is pleasantly informing and deals with a variety of subjects such as African customs, diseases, fetishism, laws, religion, polygamy, slavery, hunting, labor, commerce and last, but not least, Christian missions. He declares emphatically that Christianity is not too high for primitive men and that African savages develop into strong consistent Christians. The chapter dealing with this subject is especially illuminating but many will not agree with the author in his advocacy of a lowering of Christian standards to avoid too rapid a change in some native customs and beliefs. The volume will prove of interest to all who are interested in West Africa.

**The Coming of the Slav.** By Charles Eugene Edwards. 12mo. 148 pp. The Westminster Press, Philadelphia. 1921.

Dr. Charles E. Edwards is one of the few Americans who is really well informed on questions pertaining to the Slavic nations, and at the same time is convinced that Protestant Christianity holds the key to the solution of these problems. He has rendered a real service in calling attention to the great opportunity and need for the Gospel message among the Slavic peoples. One of the most significant religious movements of the day is taking place in Czechoslovakia, which country, as Dr. Edwards points out, is really the key to Slavdom.

Missionary work among Slavic immigrants in America is closely related to the religious situation in their home-lands and we could have no better proof of the fact that home missions and foreign missions constitute one work, each supplementing and aiding the other.

The author has, however, introduced some material which seems quite irrelevant to the subject, as for instance, his discussion of the Apocrypha. Consequently even one intensely interested in the subject finds himself skipping a number of pages.

Dr. Edwards' proposed solution of the problem of the evangelization of the Slavs by organizing branches of the Hussite Society along the lines of the Waldensian Aid Society may be the best way. Certainly some solution must be found, and we must make a place in our missionary program for work in Europe, including the Slavic nations.

**Japan in Transition.** By L. L. Shaw. 12mo. 126 pp. 2s. 6d. London Missionary Society. 1922.

Japan has made such rapid progress in modern arts and methods that it is difficult for those not on the field to keep pace with her growth. Miss Shaw, a British missionary, briefly describes the land and the people and then considers the rise of democracy, the new ideals in commercial and social life and the spread of Christianity. The book contains much useful information for all interested in Japan and its regeneration.

**Through the Second Gate.** By Charles A. Brooks. Illustrated. 12mo. 166 pp. Paper. American Baptist Home Mission Society, New York. 1922.

The first gate is Ellis Island, or the "Port of Entry"; the second gate is that leading to the highest and best of American Christian ideals—a gate opened by the Church. Dr. Brooks, a missionary secretary to foreign-

speaking peoples, describes the general missionary aspects of the problem and then takes up, one by one, immigrants of twenty-two different nationalities. Finally he tells of Baptist work among them and its relation to the world task. An excellent handbook.

**Mending and Making.** By W. H. P. and M. Anderson. Pamphlet. Mission to Lepers. London. 1922.

No sufferers awaken deeper sympathy than the Lepers. They are outcasts in all lands but their case is no longer hopeless since the Mission to Lepers began its work to relieve their sufferings, to lead them to Christ and to "rid the world of leprosy." The British secretary of the Mission gives, in this booklet, some outstanding facts and very interesting incidents that cannot fail to enlist new friends in work for lepers all over the world.

**The Training of Children in the Christian Family.** By Luther A. Weigle. 12mo. 224 pp. \$1.50 net. The Pilgrim Press. Boston. 1922.

There can be no doubt but that the present low moral standard among many young people in America and England is due to lack of proper parental training in the family. Professor Weigle is well known as a teacher of teachers, including parents. He believes in practical Christian standards for parents and children and tells how to make a right home atmosphere; to build strong bodies; to form right habits of thought, work, play, study and reading; how to make good friends, to choose a life work and to enter into right relation to the Church. The chief lack in the book is the absence of emphasis on personal accountability to God and the necessity of full surrender to Christ. The book is intended for study and is valuable for reference.

**Chinese as They Are.** By J. R. Saunders. 12mo. 176 pp. \$1.50 net. Fleming H. Revell Co. New York. 1921.

We cannot know the Chinese by coming in contact with a few laundry-

men, by meeting Chinese students, diplomats or business men; we cannot know the great country and people by reading what Japanese or Chinese writers think or what missionaries, travelers and political agents have to say. To know the Chinese we must study them from all angles and must become acquainted with all classes. Dr. Arthur Smith, who has spent half a century in China, says that he is "continually discovering a new unexplored continental area in China."

Dr. Saunders, who has been for twenty years a Southern Baptist missionary in South China, gives us in his book very enlightening, entertaining and varied glimpses of the Chinese as he has seen them. He describes their country, language, characteristics, business, government, education, science, religion, missions and forecasts their future. It is an excellent general introduction to these wonderful people from a sympathetic point of view. It is a book of facts rather than of incidents and presents both the shadow and the sunshine of the Chinese landscape. An index would be helpful for reference.

**The Career of a Cobbler.** By Margaret T. Applegarth. 12mo. 85 pp. 75 cents. Fleming H. Revell Co. 1922.

William Carey's life story is given local color and is told in a unique way as by a Hindu in an Indian market place. It is written in Miss Applegarth's usual captivating style, especially adapted for young people.

**In the Eyes of the East.** By Marjorie Barstow Greenbie. Illustrated. 8vo. 420 pp. Dodd, Mead & Co. New York. 1921.

Entertainment and information combine to make this an alluring volume telling in a chatty way of a young lady traveler's observations and experiences on a tour of the world. It is not an ordinary record of impressions for the narrator, who traveled with a Bishop and his lively daughter, is unusually vivacious and knows how to tell her romantic and exciting adventures in China, Japan, the Philippines, Malaysia, Burma and

India. She touches missions sympathetically but lightly here and there and dwells more in detail on gossip and unconventional happenings. The story has a readable quality but little missionary value.

**In the Prison Camps of Germany.** By Conrad Hoffman. 8vo. 279 pp. Association Press. New York. 1922.

The Young Men's Christian Association did a remarkable work among soldiers and in prison camps during the World War. Individual workers were sometimes unworthy and the Christian character of the work depended largely upon those in charge of a camp or hut but the war would have been much more horrible and disastrous morally and physically except for the "Y." Mr. Hoffman, a secretary of the International Y. M. C. A. in charge of prisoners of war work in Germany, tells here in a graphic way some of the experiences in prison camps and also gives valuable information concerning the general situation in Germany. The work of the "Y" should be more widely known and deserves this permanent public record.

**The Servant of Jehovah.** By David Baron. 12mo. 158 pp. Morgan and Scott, London. 1922.

Any Bible message from Rev. David Baron is a message with power. This Hebrew Christian here expounds the fifty-third chapter of the Prophecy of Isaiah in a lucid and practical interpretation. He shows, as a truly converted Hebrew can show, the relation of this prophecy to the sufferings of the Messiah and the glory that is to follow. It is a sublime theme treated in a sublime way, for Mr. Baron believes the prophecy to be in very truth the Word of God to men and believes that Jesus is the Son of God who fulfills the prophecy. At the same time, Mr. Baron knows and presents the ancient Jewish interpretation and the modern Jewish and rationalistic thought as well as the enlightened Christian position. This is an excellent study for all Christians and for open minded Hebrews.

**Christianity and Industry.** Seven Pamphlets. 10 cents each. George H. Doran Co. New York. 1921.

There is sure to be a vast difference of opinion as to what are industrial facts and even more difference in the interpretation of them and the lessons drawn from them. In this series of pamphlets Mr. Kirby Page, Dr. Sherwood Eddy and Mr. Basil Mathews endeavor to state the facts and to relate them to Christian principles and practice. The brief papers are put out by the new "Fellowship for a Christian Social Order" organized at Lake Mohonk a year ago. It will be well if both sides in the industrial controversy will give these booklets a careful reading.

**Egyptian Painting Book.** The Boy by the River. Story by Constane Padwick. Pictures by Elsie Anna Wood. 1 shilling. Church Missionary Society. London. 1921.

Here is a fascinating book for primary children—one that will give them something to do and something to think about at the same time. The story relates to Ali, the Egyptian boy, who was taken to the mission hospital in Cairo.

**God's Principles of Gathering.** George Goodman. 12mo. 115 pp. 2s. 6d. Pickering and Inglis. Glasgow. 1921.

To-day many are looking upon the Church as a human organization. This series of lectures deals with it as a Divine institution, with a Divine work to do. The author also takes up the subjects of Christian liberty, Church government, gifts and sacraments. It is a helpful, Scriptural study, especially for Church officers and other Christians.

**Medical Missions in Africa and the East.** By S. W. W. Witty. Booklet. 9d. Church Missionary Society. London. 1921.

The C. M. S. missionaries are doing a wonderful work in Egypt, West Africa, Uganda, Palestine, Persia, India and China and employ 69 doctors, 81 nurses and 8 other foreign helpers. This booklet gives interesting facts and incidents concerning

their medical missions and shows the twofold work of Christ—physical and spiritual.

**Friends of All the World.** By Margaret LaT. Foster. Booklet. 1s. Church Missionary Society. London. 1921.

Girl Guides, the British counterpart to Boy Scouts, are here given some fascinating stories and evening programs relating to Uganda, China, Persia, Japan and India calculated to inspire them to become well informed guides in world friendship.

**His Appearing and His Kingdom.** By Fred E. Hagin. 8vo. 313 pp. \$1.75. Fleming H. Revell Co. New York. 1922.

This subject is of great present interest. Many have written on the theme to expound their own peculiar ideas but Mr. Hagin, a missionary to Japan, expounds the Bible. It is one of the very best books on the subject, and is thoroughly scriptural in its interpretation and application. It is comprehensive and definite without making unauthorized predictions in regard to dates and current events. Those who believe the Bible and are ready to take the obvious meaning of the words of Christ and His Apostles will generally agree with the main line of thought. This volume should have a large sale and exert a wide influence.

**Outlines of the History of Christian Missions.** Fourth Edition—Revised. By Wm. O. Carver. Pamphlet, 77 pages. Baptist Book Concern, Louisville, Kentucky, 1922.

This very careful and useful outline of Christian missions is an excellent basis for study. The list of books which accompanies each lecture suggests the necessary sources of information. Dr. Carver, the Professor of Religion and Missions in the Southern Baptist Seminary, Louisville, Ky., takes up the Apostolic, Roman, Mediaeval, Reformation, and Modern periods of Church history, and in each period outlines the characteristics, the methods used, the progress made and the culmination. There is an immense amount of meat here as well as a good skeleton.

**Story of a Mashonaland Boy, as Told by Himself.** Pamphlet. Society of Christian Knowledge, London; Macmillan, New York.

Children will like this little illustrated story of an African boy. It tells of his work and his play, his education and his conversion to Christ.

**An Afghan Pioneer.** By H. F. Misgrave. 12mo. 65 cents. Church Missionary Society, London, 1921.

Johan Khan, the hero of this story, was a Moslem lad whose prejudice was overcome by the work of a missionary physician, the famous Dr. Pennell. The young man's questions, experiences, sufferings and influence are remarkably well told. It is especially adapted for young people.

**Mother Cecile.** By Sister Kate. Illustrated. 12mo. 55 pp. S. P. C. K., London, 1922.

This brief biography describes the life and work of one of the Church of England "Sisters of the Resurrection" who went out to do missionary work in Grahamstown, South Africa. She lived a consecrated life of service and this record contains much of inspiration and information.

**The Church and the Immigrant.** By George E. Harkness, Instructor in Boston University, School of Religious Education and Social Service. 110 pp. George H. Doran Company, New York, 1922.

Under the chapter titles of "The Immigrant in Europe," "The Immigrant in America," "The Present Status of the Immigrant," "Teaching English and Citizenship," "Organization of Americanization Courses," "Racial Cooperation and Industrial Brotherhood," "Agencies of Racial Progress," the author has prepared a book for young people and others in schools and churches in dealing with foreigners in America. The book is admirable for use in Young People's Societies or for class work in church societies and Sunday-schools.

It gives practical suggestion for English, citizenship and Americanization courses and breathes the atmosphere of real Christian brotherhood.