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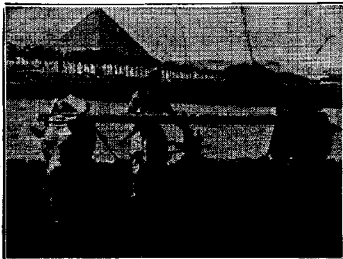
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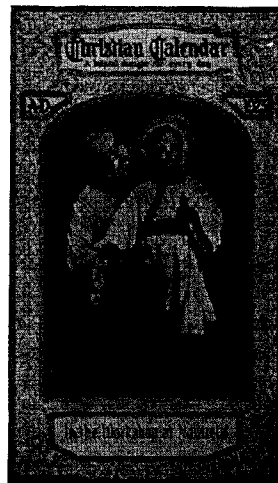
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# THE MISSIONARY Review of the World

DELANVAN L. PIERSON, *Editor*

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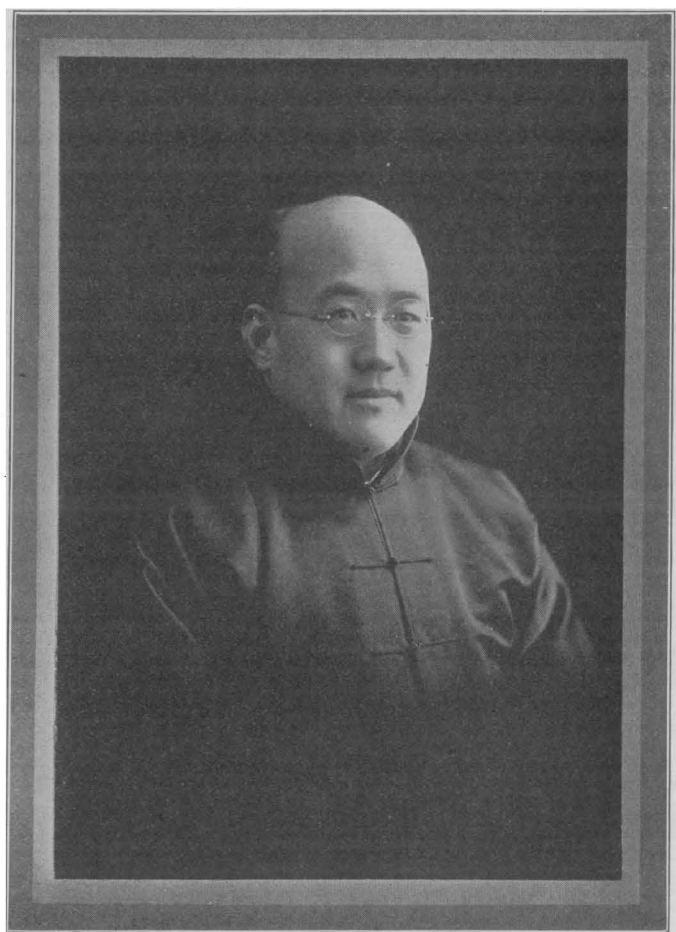
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DR. CHENG CHING YI  
A Chinese Christian Leader (See page 952).



# THE MISSIONARY REVIEW *of the* WORLD

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DECEMBER, 1922

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TWELVE

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## THE OUTLOOK IN PALESTINE AND SYRIA

THE eyes of the world are still on Palestine, the land where Christianity had its birth, and where the East may yet experience a New Birth. It required a World War to depose the despotic Turks. What will it require to enthrone the rejected Christ?

The British administration has been a blessing in many ways, especially in improving health, highways and justice. In the old days when cholera invaded the country, a more or less rigid quarantine showed that there was a public health department but otherwise there was little evidence of the fact. Under the British, this department has promoted sanitation and has improved the health of all the inhabitants.

The barrenness of land and the almost entire lack of shade trees are being remedied by the agricultural department by planting hundreds of thousands of trees which, in time, ought to improve greatly the appearance of the land, help to solve the serious lack of fuel and to improve the rainfall. The stamping out of pests, the introduction of new machinery and the improvement of plant and animal life of the country have also claimed the attention of a large staff of agriculturalists.

"The moral and spiritual betterment is not quite so evident," writes Mr. A. Edward Kelsey of the American Friends Mission at Ram Allah. "The drink and social evils are much worse than ten years ago and missionaries and others who feel called to use their utmost influence against these do not meet with much encouragement from government officials, most of whom laugh or sneer at American prohibition."

There is little public sentiment against these evils and the only organized efforts against them are those carried on by the Good Templars and the Woman's Christian Temperance Union of Jerusalem.

The Protestant missionary organizations of the country show a fine spirit of comity and cooperation and the various Protestant societies are working harmoniously together for the coming of the Kingdom of God. Western Palestine is well occupied but much remains to be done in reaching the village population. Eastern Palestine is practically closed to Christian missionary effort and the political regime of Emir Abdullah is even more anti-Christian than the Turkish government was ten years ago. The Christian and Missionary Alliance began work in trans-Jordania early last winter but in a few months the government closed the flourishing school that had been opened and barely allows the missionaries to remain. From what is witnessed over there, as well as in all Asiatic Turkey, it is evident that Mohammedan governments are as bitterly opposed to religious liberty as they ever were and that little toleration can be expected from them.

The great mass of Syrians do not welcome the coming of the Zionists and the most intense bitterness has been created by the Balfour Declaration and the talk of a Jewish political state. Riots have occurred in Jerusalem and Jaffa resulting in bloodshed and death and the authorities have to take the utmost precautions at the times of feasts and anniversaries to avoid repetitions of riots. The Christian population has largely refrained from participating in these although their sympathies are with the Mohammedans and are strongly anti-Zionist.

If the British government carries out its proposed educational program in Palestine the time may come when missionary societies may divert some of the money now devoted to schools and use it for more active evangelistic agencies. The increased prosperity of the people and the large number of physicians graduated from the American University at Beirut have made the missionary physician and nurse much less in demand than they were before the war but still the medical missionaries have a work to do in Palestine and many hear the Gospel in the hospitals who would never hear it elsewhere.

The indifference of the people rather than their opposition is what makes missionary work in Palestine most difficult. There is great need for faithful, patient work coupled with the prayers that a better day religiously may dawn for the people of the land where Jesus lived, and that Jews, Mohammedans and nominal Christians may cry out, "What must we do to be saved?"

Recent disturbances in Asia Minor naturally affect the situation in Palestine and Syria. The successes of the Turkish Nationalists have encouraged the Moslems elsewhere to believe that a sufficiently energetic campaign for self-government will enable them to throw off the yoke of European control and to gain the upper hand over non-Moslems in their territory. Palestine is a coveted

land on account of its sacred shrines and to the Moslem mind the Christians have no rights or beliefs which Moslems are bound to respect.

A recent letter from our Palestine correspondent, Rev. S. B. Rohold of Haifa, gives some interesting facts and sidelights on the present situation and outlook:

"The past two months were memorable. There were many anxious thoughts, parliamentary declarations, joys on one side, sorrows on the other; haughty threats and fears, demonstrations, closings of shops and ill-will. The sky looked dark but all these currents and cross-currents opened up many avenues for Christian service, for testimony, for intercession and for bringing of peace. In the midst of all the trials and sorrows resulting from the unsettled condition of the land, the Lord has blessed and encouraged our undertakings.

"On a recent tour through Syria, we found the people very much disturbed—even more so than in Palestine. Since the land has been handed over to the French its prosperity, happiness and contentment seem to have passed away. The people are discontented, trouble is brooding everywhere, a large army has to be maintained and the military are busy. Without reason Protestants are looked upon with disfavor and suspicion by those in power. There are sixty thousand Greek Orthodox Christians in and near Damascus and since the downfall of Russia, the Greek Orthodox Church in Palestine and Syria has found herself bankrupt. In Palestine, Sir Herbert Samuel, the British High Commissioner, has proved an Angel of Mercy, for he appointed a commission to help to put the Church finances in order, and asked the King of Rumania to come to the aid of his Church. But the conditions of Syria are quite different for the French are not friendly to non-Papal organizations.

"In this hour of misfortune, the hearts of many people are tender and ready to receive the message of God's Redeeming Love. Among the Orthodox Greek priests there is a new spirit of liberality so that they are ready to open their churches freely to Protestants to preach the Gospel to their people and consecrated men have a great opportunity to reach these people with Christ's message.

"In the Jewish colonies in Palestine, many bright young people are busy planting, building, clearing the land, and making roads. The Hebrew Songs of Zion are heard everywhere in the fertile parts of Palestine and all seem anxious to know the Christian view of Zionism. The 'dry bones' are coming together, and we pray that the Spirit may enter into them.

"In Jerusalem, there are many signs of new awakening amongst the young Jews towards the claims of Christ. One Jewish Rabbi accepted a supply of Hebrew Christian literature and informed us that a number are making a real search after the Truth."

In spite of the proclamation making Palestine the Jewish national home, Israel's sorrows may only now be beginning in the land of their fathers. During the last few weeks eighteen Jews have been killed but Christians may act as the messengers of peace through the Gospel of God's grace. At the cross, Israel must be reconciled to God and recognize their long-looked-for King and Saviour. The receptive spirit of the Jews in Palestine places an added responsibility on Christians to give them the Gospel.

## WANTED—CHRISTIAN WOMEN LEADERS IN ASIA

THE women of Asia, after centuries of suppression, are coming forward to exert their influence in politics, business, education and religion as well as in social and domestic life. In Japan, where before Buddhism entered, women had a higher position than today, one of the leading bankers is a woman; others are engaged in education, business and social work and are even making their voice heard in the political world. In China, there are women newspaper editors, women's clubs, women financiers and women reformers. In India, the example of Pandita Ramabai has been followed by her Hindu sisters and many are deserting the zenana to take their part in public life. In Turkey, the veil is being laid aside freely and a woman, Halideh Edib Hanoum, is said to exert the most powerful influence next to Mustafa Kemal Pasha. She is a writer, educator and soldier and is leading her sisters out of bondage.

The women of Asia are shaking off the shackles of ignorance, prejudice, seclusion and ancient customs and are coming out to take their place as leaders of their sisters. The movement cannot be suppressed and it should be directed. The question is, whither will they lead the women and children of these lands and how will they exert their influence on the men and boys? Will they lead toward materialistic socialism, toward atheism and irreligion, toward the will-o-the-wisp of pleasure and fame or will they, as Christians, lead in moral uplift, in social strength and in religious extension? This will depend largely on the training they receive, whether it is to be a godless education or under the influence of Christian teachers and ideals. Are the women leaders of these lands to be molded under the hands of non-Christian systems of education or in mission schools and colleges? The answer given to this question will determine the future of Asiatic women and largely of the men and the nations as well. It will determine their stand on the home and child, on marriage and social sins; on industrial, educational and religious questions. Shall Buddhist, Hindu, or Moslem teachers inculcate a false philosophy and low ideals or shall Christians, in addition to the benefits of modern culture and intellectual strength, give to these young women of Asia the true revelation of God and His laws and the way of Life as revealed in Jesus Christ?

It is because the Christian women of America feel a responsibility for giving the women of Asia their best and for training leaders who will lead their sisters in the Way of Christ, that Mrs. Henry W. Peabody and her interdenominational committee are making a strenuous and united effort to raise the three million dollars before January first to give seven Women's Union Christian Colleges of the Orient the physical equipment needed to make possible this

higher education for the future women leaders in Asia. Already one million dollars have been secured and if a second million is pledged before December 31st, the third million promised conditionally will be forthcoming. (Plans for the "Million Dollar Day" in the first week in December will be found on page 985.)

When the money is obtained, the next step necessary will be to make certain that the teaching in these institutions continues soundly Christian, giving all who come within their influence a clear faith in Jesus Christ as the one divine Saviour of mankind and a strong confidence in the Bible as the authoritative Word of God. To accomplish this, cooperating Mission Boards and Societies should do their utmost to see that only those teachers are sent to the mission fields who will lay true foundations in Christian faith and life. The best results can be obtained, not by refraining from cooperation in the training of Christian leaders, but by uniting in a determined effort to insure such training in mission institutions as is thoroughly and Biblically Christian.

### AMERICAN CHRISTIANS AND ORIENTAL STUDENTS

AMERICAN Christians have a great opportunity to cultivate the friendship of the Oriental students who come to this country. Their impressions of Christianity will largely depend on their contacts here and will have much to do with their influence on their fellow countrymen when they return home. One thoughtful Chinese student in a foreign land reveals his impressions in a letter to an English bishop in North China, quoted in *The Mission Field*. He says:

"The people here, as a whole, have a strong sentiment against Chinese, so it is rather hard for a young *Chink* to make acquaintances in refined society. . . . I don't feel at home at all. . . . The hearty welcome I get from church people makes me feel the more that I am among strangers: they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:

"Almighty God, our Heavenly Father, Thou hast made the earth and the peoples thereon, white, yellow, red, or black, at Thy will, and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorn; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator."

The Home Missions Council, through its Committee on Orientals and Hawaiians is asking the denominations of the country to suggest to their missionary-minded churches in cities where there are Orientals, to cultivate, through personal relations and familiar contacts, the strangers in their midst, and to make this cultivation of friends a distinct policy of the church. In New York City alone there are between three and four thousand Japanese, all more or less transient. The story of what the Japanese Christian Institute is

doing to bring the Gospel directly before them was told in the September REVIEW, but there are thousands more, scattered through all our large cities, some of them engaged in business, some students, many serving in hotels and restaurants.

All these people see America only on the outside. Few, if any, make personal acquaintance with the better type of Americans, or enter into Christian homes. Some of the business men, students and travelers are the ablest men of the Far East, are helping to shape its policy now, and are to be its leaders in the future. The evangelization of China and Japan will be greatly promoted by giving them an opportunity to understand the real value of Christianity in the civilization of America and to become acquainted with Christian business men, in their homes, their offices and their churches.

### THE REVIVAL THE WORLD NEEDS

**S**TATESMEN, businessmen and educators, as well as clergymen, who have seriously studied present conditions in the world and the unsettled state of men's minds have repeatedly declared that there is an urgent need for a general revival of religion—a revival of faith in God such as will bring about a reformation of character and life.

The chief obstacles in the way of such a revival seem to be:

First: A lack of faith in the authority of the Bible. This is traceable in part to the attacks upon it by some scientists and rationalistic critics.

Second: There has been a loss of faith in the present day superhuman work of God, through His miraculous interventions; a disbelief in the Holy Spirit as the agent in regeneration, and a lack of faith in prayer as a means of securing direct and indirect blessings from God.

Third: There has been less preaching of such Bible doctrines as the heinousness of sin and its certain punishment, the need for the atonement for sin by Jesus Christ and man's justification by faith in Christ.

Fourth: There have apparently been received into some churches members who are evidently not dominated by the Spirit of Christ and some ministers clearly depend on human methods rather than on God's power in their ministry.

Fifth: Worldliness and selfishness characterize the life of too many professing Christians whose low standards of living sometimes make it difficult to distinguish between Christians and unbelievers.

Sixth: Selfishness rather than a high type of Christian stewardship and of Christian living greatly hinders the growth in Christ-likeness and the advancement of the work of God.

Seventh: Business and pleasure-seeking too often take precedence over the promotion of the Kingdom of God and the work for the salvation of men.

There is need for a revival that will reconcile individuals to God through Jesus Christ; that will show its effect in strengthened faith in the superhuman character of the Christian religion and that will be manifested in transformed character and life; that will unite separated husbands and wives and bring peace among self-seeking enemies; that will restore prodigal sons and daughters to God and to their parents; that will lead people to pay their debts and to honest dealings; that will cause them to give up profanity, strong drink, gambling, impurity and other forms of evil—whether they are or are not contrary to the laws of man; that will help to purify cities and villages by cleaning up the dens of licentiousness, low forms of amusement, political corruption, industrial oppression and commercial dishonesty.

A revival is needed that will, in short, bring sinners to the feet of the Saviour, who said: "Thy sins are forgiven thee, go and sin no more"; a revival that will lead parents to establish family prayer and Bible reading and will make Jesus Christ the real Head of every home; a revival that will lead every confessing Christian to honor the Lord's Day and to practice habits of personal Bible study and attendance at church and meetings for prayer; that will reach people's pocket-books and cause them to give freely, gladly and regularly to the work of Christ at home and abroad.

Such a revival will win the respect of non-Christians and will be an unanswerable argument for the deity of Christ so that those now indifferent will fully surrender to the Saviour. Such a revival will remove hatred, envy, jealousy and malice from the hearts of God's professed children and will sow the seeds of peace and love, and will set Christians to work witnessing to their fellows, and to helping the poor and ignorant so that the principles of Jesus Christ will be put into practice in individual lives and in social and international circles.

Such a revival may be promoted by prayer and by the obedience of Christians. God Himself has promised: "If my people, which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin and will heal their land." (2 Chronicles 7:14). But Christians must realize the need for such a revival and must believe that God is able and ready to bring it to pass. We must be so stirred as we think of the homes, fathers and mothers, brothers and sisters, relatives and neighbors, of the millions of men, women and children in darkness that we are ready to sacrifice time, money—everything—in our desire for the manifestation of God's life in the soul. We must be willing to pay the

price. Not that anything we can pay will bring about the revival, but when God sees that His people are "willing in the day of His power" then He will work wonders among us and through us. The soil and atmosphere must be prepared. Sin must be put away and we must be ready to give freely all that we are and have in order to cooperate with God in this work. In the Gospel according to John we read that "the Holy Spirit was not yet given because Jesus was not yet glorified." When we are willing to put God first, to crown Jesus Christ King and to witness for Him by lips and life, then the revival will come.

### A BETTER OUTLOOK IN MEXICO

WITH the establishment of comparative peace in Mexico and the return of the people to more normal modes of life, the Christian missionaries are also finding their work more productive. The program of the Protestant missionary societies for the re-division of territory has been carried out and the readjustments have been made with comparative little difficulty.

Rev. S. G. Inman, Secretary of the Committee on Cooperation in Latin America, who recently returned from a visit to Mexico, reports a great spiritual revival in San Luis Potosi; mission schools full to overflowing in Aguascalientes; the whole atmosphere in Puebla in sympathy with Protestantism; educators in Mexico City alive to modern methods and to Christian social questions and the government budget for education increased fifty per cent; a Mexican George Junior Republic in operation; and night schools of young Mexican socialists. The Protestant missionaries are eager to secure sufficient funds to purchase property on which to build a union university, a union hospital, a union theological seminary, a union press and missionary residences. Mr. Inman says in conclusion:

"Everywhere there is stir, questioning and desire for new life. Over and over again I heard people say that Mexico must have a new moral and social emphasis. In the old days the government was expected to do everything. Now the young men and women of the country are assuming responsibilities for education, social and moral development.

The leaders of the Evangelical Church are in the midst of most of these movements. Government officials, educational leaders, social reformers, all recognize the power of this young church in supplying the things that Mexico has lacked in the past. The leaders of these new social movements are antagonistic to the old church. In the beginning of these movements, during the last few years, they swung to the most radical positions believing that all religion favored reaction. Recently, however, they are recognizing the need of moral and spiritual foundations and accepting the Protestant leaders as those who offer the most hope.

The Evangelical Church in Mexico has arrived. The Methodist Church in Gante Street has 1,381 members and raised last year \$12,000 Mexican. There are 354 tithers. Three years ago there were only 50 among all the Methodist churches of the Republic. Attending church at the Balderas Street



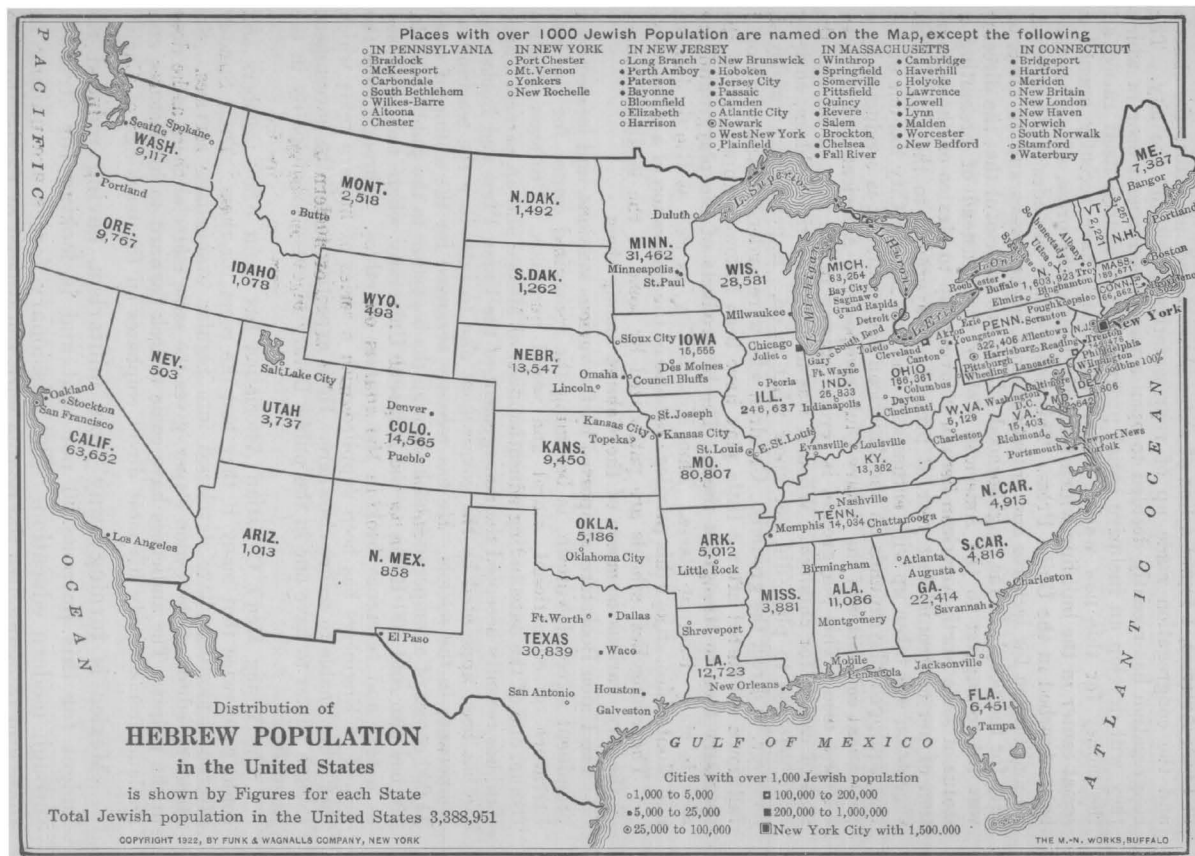
congregation, which worships in one of the few beautiful Protestant churches in Latin America, I found a line of automobiles drawn up before the church and the congregation made up of representative people of the city. The congregation has recently decided to open a parish house next door in which they will develop an inclusive social program. The church itself raised all the money for this new work. The Presbyterians have recently opened a social center in the building which formerly housed the press, which has now been absorbed in the Union Press. This social center includes a playground, an auditorium for lectures and entertainments, night classes and all kinds of help for the people in the neighborhood. It was so successful that the director was led to suggest to the American Colony that, instead of presenting a statue of some North American hero or a loving-cup to Mexico on the celebration of her centennial last year, it present a playground to the City. This suggestion was taken up with enthusiasm and now Mexico City has one of the best equipped playgrounds on the American continent. It is conducted by a permanent committee of the Rotary Club, composed of American and Mexican business men. This playground is revolutionizing in the City of Mexico the idea of caring for children. When it was first opened the children, entirely unaccustomed to play, did not know what to do. Experts were employed, however, to direct the grounds. Children who were under-fed and who would fall down exhausted after a little play have been followed up and given the necessary food to strengthen them. The by-products of the playground are seen in many different places. Thus Mexico City, as well as Rio de Janeiro and Montevideo, enjoys this privilege because of the suggestion of a missionary.

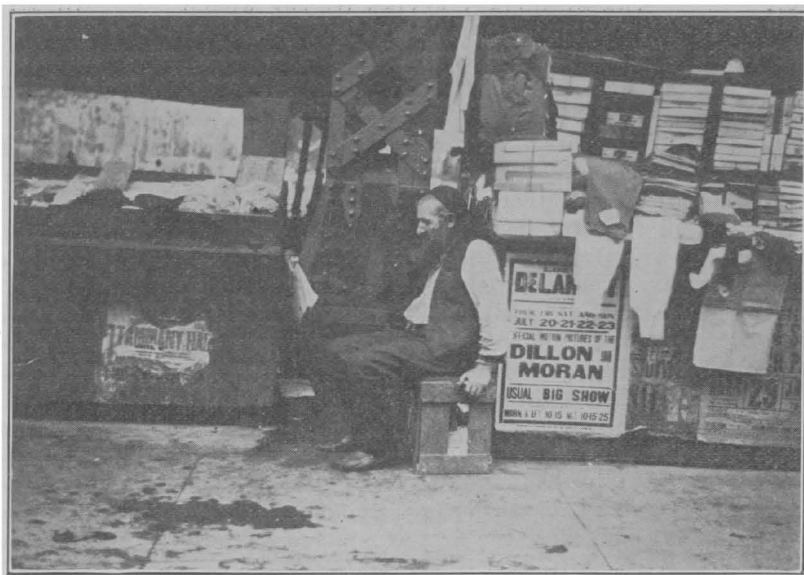
The evangelical schools are patronized by some of the leading families of the city, various members of the Cabinet among them.

The Union Bookstore, supported by the various missions, and located on a prominent street downtown, is becoming the recognized center for the best literature on educational, moral and social questions. Professor Andres Osuna, one of the outstanding educationalists of Mexico and an earnest Christian, has recently accepted the management of the Union Press and Bookstore. He has been appointed by the government also to introduce the teaching of temperance in the schools. He has recently arranged for the selling of some 11,000 copies of a temperance book through the bookstore to the public schools. He has also sold 500 Bibles to the National University where they are used as a text and reference book in the courses on ethics. Through him the School of Engineers has been supplied with a series of modern texts which they were unable to secure elsewhere. He is expecting to sell the government enough Bibles to have one in the public library of every municipality in the Republic.

The Young Men's Christian Association has about 5,000 members and could have twice that many if they had the room for them. Their Sunday afternoon meetings have developed into regular evangelistic services. Sr. Mendoza, editor of the Union Paper, gives the same material there as he does in the pulpit. The audiences have come to look forward to his lectures and applaud tremendously his most direct emphases on the teachings of Christ.

Mexico is turning away from militarism, having reduced its budget for this purpose 50 per cent and is looking for strength through modern education. The missionary forces are uniting in their aim to evangelize the people with the Gospel of Christ, to give them the open Bible and to show them that the true source of strength is in a living faith in Christ and obedience to His teachings so as to produce Christian character and Christian communities.

By Courtesy of the *Literary Digest*.



SETTING UP IN BUSINESS ON THE EAST SIDE, NEW YORK

## The Jewish Situation in America

BY REV. JOHN STUART CONNING, D.D., NEW YORK

Superintendent of Jewish Evangelization, Presbyterian Board of Home Missions

**W**HEN Columbus sailed westward to find the Indies, five Jews joined him in the great adventure; among them were Roderig Sanchez, his overseer, and Luis de Torres, his interpreter. Among the early settlers in North America were some of the "tribe of the wandering foot and weary breast." On July 8th, 1654, thirty-four years after the Pilgrim Fathers landed in Plymouth, twenty-four refugees who had fled from Portugal to Brazil were obliged once more to flee when that land was recaptured by the Portuguese. The Jewish "Mayflower" was the Dutch bark *St. Catarina*. These refugees landed in New Amsterdam. They were so poor that their baggage was sold at auction and two of their number were held in jail as hostages until their passage money was paid.

The number of Jews had increased so rapidly by the following spring that Rev. John Megapolensis wrote to the Classis of Amsterdam a vigorous letter in protest. Among other things he said:

"These people have no other God than the unrighteous Mammon, and no other aim than to get possession of Christian property and to ruin all other merchants by drawing all other trade to themselves. Therefore, we request your Reverences to obtain from the Lords'

Directors that these godless rascals, who are of no benefit to the Country but look at everything for their own profit, may be sent away from here."

The Lords' Directors, however, were not disposed to estrange the Jewish stockholders in the Dutch West Indies Company by such drastic procedure. Instead they instructed the Governor, Peter Stuyvesant, to grant them the right to live and trade in New Amsterdam. The Governor did not at first obey his orders and it required a sharp rebuke from the Directors to induce him to yield.

In 1685 the Jews petitioned for liberty to exercise their religion. Their request was referred to the Corporation. They replied "that no public worship is tolerated by act of the Assembly but to those who profess in Christ, and therefore the Jews' worship was not to be allowed." About the same time the Assembly of Rhode Island permitted the Jews to settle in that colony and declared: "they may expect as good protection as any stranger not being of our nation ought to have." Thus encouraged a company of Jews settled in Newport in 1694, and there the first synagogue was erected and there at last

"They found what most they sought,  
Freedom to worship God."

Like the rest of the American colonists Jews took sides at the outbreak of the Revolution. Most of the prominent members of that race rallied to the cause of the Continental Army in which there were more than a score of Jewish officers. Colonel David S. Franks was on Washington's staff. It was a Jew, Haym Salomon, who negotiated the loans of France and Holland to Congress, and who from his own resources financed Washington's Valley Forge Campaign.

Shortly after the American Revolution it was estimated that there were only about 2,000 Jews in this country belonging mainly to the Sephardim, or Spanish-speaking group. As late as 1825 it is estimated that the Jewish population was only 6,000. Since that time, however, the increase has been rapid. It is estimated that the present population is 3,900,000. This makes the United States the largest Jewry in the world. Jews have established their homes in every state and territory of the Union. In Greater New York there are 1,750,000 Jews. This constitutes an extraordinary community, the like of which has not been seen in the world before. Warsaw, the largest center of Jewish population in Europe, has but 300,000 of this race. There are more Jews in New York City than in Asia (including Palestine), Africa, South America, Australia and Great Britain combined. There are 160 other cities in America having a Jewish population of 1,000 to 300,000.

Up to 1880 Jewish immigration did not exceed more than a few thousand annually but since that time nearly 3,300,000 have arrived. This immigration has been mainly from the lands of Eastern Europe

and may be traced to the promulgation of the so-called May Laws in Old Russia and the more recent pogroms in which the Jews have probably suffered more barbaric cruelty and shameless wrongs than in any previous period of their history.

America to the Jew spells "opportunity" and he responds with eagerness and resolution to its challenge. He is the foremost exponent in the land of the American spirit of "getting on."

Of all the races which have sought our shores none is so eager to avail itself of educational opportunities. Jewish parents, as no other element in our cities, gladly sacrifice for the education of their



A MODERN ANTI-CHRISTIAN INFLUENCE

The Labor Lyceum where 1,000 children attend a Socialistic Sunday-school.

children. Every large city will bear testimony to the Jewish devotion to learning.

Evidences of Jewish progress can be seen in every city in which they have found a home. They have established themselves in many of the commercial enterprises of the country. They are also conspicuous in the realms of law, medicine, science, finance, journalism and politics. It would be easy to fill a page of this magazine with the names of Jews who have gained prominence in various enterprises and in the life of the nation.

Jews own a number of our leading American dailies and occupy prominent positions on the staffs of other important papers. They own or direct some of the most widely circulated monthlies. As a race, they are omnivorous readers and have an Anglo-Jewish press of twelve weeklies and four monthlies. The revival of Hebrew as a

spoken language, through the influence of Zionism, has led to the establishment of one weekly and two monthlies in Hebrew. There is also a weekly in Judeo-Spanish. But the most vigorous and widely read of all their publications is the Yiddish Press. There are 12 dailies, 37 weeklies, 6 monthlies and 1 quarterly. These publications have a remarkable influence. They serve to intensify the Jewish consciousness and enable the Jews to present a united front on all public questions.

It would be a mistake, however, to think of all Jews as possessed of wealth and as occupying positions of prominence. The vast majority are industrial workers, specializing in the garment, shoe and other trades. Their economic outlook is that of wage-earners who are constantly fighting exploitation by employers, chiefly of their own race. The great body of these wage-earners are socialists, some of them of the most radical type. But what else might we expect when hundreds of thousands of them have their homes in the most congested sections of our great cities, and always live on the verge of poverty? They naturally think that under an economic order so oppressive any change must necessarily be for the better. Over against this tendency to radicalism it is worth while to quote a statement of Judge Rosalsky of New York: "The history of the Jew throughout the world is that where you give him an opportunity to dwell in freedom, he is not a destroyer, he is a builder." It is a matter also of common observation that as the Jew acquires property, real or personal, he usually loses his interest in revolutionary propaganda.

Many recent immigrants frankly hate America. Numbers live in America their old Russian life, only without the soothing effect of the Russian rivers, steppes, and the great Russian forests. It is to them a soulless, stifling "American Russia." They work in shops that belong to foreigners like themselves, reside in immigrant neighborhoods, and are separated by seemingly impassable barriers from American thought, American social life, and American ideals. Their souls are hidden from Americans and Americans' souls are hidden from them. Here we have a problem in itself very difficult to surmount.

Most Jews are distinctly anti-Christian and many do not hesitate to deny that this is a Christian country. The Independent Order of B'nai B'rith at their quinquennial convention held in Cleveland, June, 1920, recorded its opposition to the reading of the Bible in the public schools of America. Christmas exercises in the public schools are generally opposed, and the charge has been made that the commercializing of the Christmas and Easter season and the degradation of Christmas and Easter cards are due very largely to the influence of the Jews.

From the standpoint of religion the Jewish situation in America is one that should profoundly concern every Christian. The influence

of American liberty has created dissatisfaction with the rigid requirements of the orthodox faith. Multitudes have broken with the tyranny of the synagogue and its demand for implicit obedience to ceremonial minutiae. Many, having drunk deeply at the fountain of modern knowledge, have sought to bring Judaism into harmony with modern conceptions of religion, as well as with the conditions of modern life. But salvation by ethical culture is not proving any more satisfying than salvation by ritual observance. Many are drifting into Christian Science, Theosophy, Spiritualism and other modern cults. Others have accepted socialism with its doctrine of human



CHRISTIAN INFLUENCES AT WORK IN CHICAGO  
A Manual Training Class in the Daily Vacation Bible School.

brotherhood as their religion. Still others have become practical atheists, and give themselves unreservedly to the acquisition of wealth and pleasure.

This deplorable condition has filled the Jews with alarm and their leaders are seeking to stir up the people to a realization of their spiritual peril. Rabbi Stephen S. Wise of the Free Synagogue in New York recently declared: "Our business is not to argue with those who would convert us, but with the thousands, the tens of thousands, who are selling their birthright for a mess of pottage. After we have given our children keys to well-filled safe deposit vaults, we rob them of their spiritual heritage. There are 50,000 Jewish families between 50th and 120th Streets and I daresay not ten per cent of them are supporters of synagogues. We are in danger of becoming a Bookless, Godless, Sabbathless people."

In the January number of the *Atlantic Monthly*, Rabbi Blau, of the Temple Peni-el synagogue of New York has a scholarly article

on "The Modern Pharisee." In it he says: "So far as synagogues are concerned, they seem beyond resuscitation. There is little left. Talmudical Judaism has broken down—it seems irrevocably. The old ceremonial law is honored more in the breach than in the observance. The dietary laws linger, apparently as an occasion for periodical meat riots and an excuse for profiteering. The Saturday Sabbath has all but gone; even in thickly populated Jewish sections there is open selling and buying on the Seventh Day. Add to all this that the old training based on rabbinics is gone; but no new culture has taken its place. Jewish parents refuse to have their children taught in the sacred tongue of the Prophets, for they regard it as old-fashioned. What then is left? A lifeless formalism that no one takes seriously; here and there a pathetic bit of folk-lore in connection with death or marriage customs; a little ostentatious charity; all of this scarcely relieved by the annual visit to the synagogue on the Day of Atonement. It is as if the spirit had fled from the husk. The old words fail to move, the old ideals fail to thrill. And there is no new Sinai from whose thundering top the God of Fathers might speak to his backsliding children." He continues: "Great as is the tragedy of the Jew, greater still is the tragedy of Judaism. What greater tragedy than the life of a people that has lost its God? The greater tragedy is the fate of a religion that has been the suffering mother of religions, pierced by more than seven wounds, forsaken by her own."

The inevitable result of the abandonment of religion, especially of a highly ethical religion like Judaism, has been moral disintegration. All who are familiar with conditions in our great cities are aware of the increase of theft, arson, prostitution and murder among the Jewish people. In his pamphlet "A Study of the Jews in Greater New York," Dr. Robert W. Anthony quotes an observer, whose high position and experience give his testimony great weight, and who was in the Brownsville district of Brooklyn, where there is a Jewish population of 250,000. He declared that it was the most depraved section he had ever known; that the social conditions and standards were unspeakably low; that the sins and crimes of the people were unnamable. He said little children were the victims of unnatural practices and this perversion was so common and general as to be practically unnoticed by the society of the place. As the traditional restraints are being cast off, the Jews are losing their preëminence as a moral and law-abiding people.

To meet the conditions existing in this country today Jewish leaders are devising expedients. The Union of American Hebrew Congregations has successfully completed a campaign to raise \$3,000,000 in ten years for the purpose of bringing about a revival of Judaism among Jews. Prominent Jews have been enlisted in this effort, but the appeal has been racial rather than religious and there-



fore holds out little promise of abiding results. Other Jews, like Rabbi Blau, regard Zionism as the only remedy for the heart-breaking problem. The restoration of the Jews to the ancient homeland, their separation from a Gentile environment and the opportunity to restore again rabbinical Judaism in its pristine exclusiveness seems to be the one door of hope. He says, "The cure of all Jewish ills lies in geography." But Israel's deepest thinkers, as well as Christians, realize that here is no real remedy, that the only solution of the



A CHRISTIAN NEIGHBORHOOD HOUSE IN EAST NEW YORK  
Doing a Spiritual as well as a Social Work.

problem lies, not in a return of Palestine merely, but in a return to the living God.

To Christians, the present condition of our American Jewry should make a mighty appeal. Who shall say that these millions of the race of Jesus have not been brought to our shores that their prejudices might be broken down and a way found to bring to them the knowledge of their own Messiah? Not only America, but the whole world would benefit from a solution of the age-long problem. Let us keep before us the fact that this problem bears distinctly upon the tasks of world-wide evangelization.

After study of the Jews in every other aspect has been exhausted, there still remains the one which is the most important of all. It is the aspect presented by the Holy Scripture, which declares them to be the people of God, and to them, we, as Christians, owe an indisputable

debt. We would do well to have the mind of the Church turned to an earnest consideration of the Jewish question from the Scriptural standpoint. Although fanciful, strained, mechanical and materialistic interpretations of Scripture should be guarded against, it cannot be denied that there are prophecies about the Jewish people which remain unfulfilled. Rev. J. Macdonald Webster says: "The fact that this people, whom God chose to be the organ of His preparatory revelation, have had a marvellous and continuous history throughout the centuries, and that in spite of ill-will, persecution and oppression they increase in numbers and are a more potent force today than they ever were before, cannot but be regarded as indicating that God is preserving them for some high purpose in furthering the consummation of His kingdom. Paul's contention is that gifts and a calling have been given them of God, who has not repented thereof, and that the receiving of them is to be life from the dead. Among themselves a consciousness of a calling, and of a great destiny increases, and if we, as Christians, cannot believe that that destiny will be fulfilled apart from Christ, neither can we doubt that the fulfillment may be as much retarded by unbelief in the Gentile about the Jew as by unbelief in the Jew himself. The first duty is accordingly to bring to them the knowledge of the crucified and risen Christ. That accomplished, may not their mission and calling be recognized to be that of making God known in all the earth and converted Israel become the evangelist of the nations? Certainly we cannot deny, unless we have become too wise in our own conceits, that somehow the winning of the world is bound up with the winning of the Jews, whom such as Edwards of Breslau regarded as "God's reserves."

In view of the spiritual destitution of the Jews in America today it becomes the imperative duty of Christians to give earnest consideration to the need and opportunity for a Christian ministry in their behalf. A service so Christ-like and vital to the future welfare of the Church, the nation and the world, can no longer be left to haphazard efforts and irresponsible agencies; it must be made a part, and an integral part, of the Church enterprise.

It is of primary importance that American Christians should recognize the imperative present need of work for the Jews and should manifest toward them in all their contacts the Christian spirit. The entrance of Jews into a Christian community is usually resented. Racial prejudice may even enter the Church. There are few churches that welcome Jews to their fellowship, and fewer still that make any effort whatever to reach them with the Gospel. This attitude must be reversed if the evangelization of the Jews is to be overtaken in any adequate way. Relatively few Jews outside of New York City live in congested sections. They are scattered over the land in every state and within the shadow of a multitude of Christian churches. While missions in American ghettos should be greatly

multiplied to reach the immigrant Jews and their families, let us remember that American Jews can never be reached through such agencies. They can, however, be reached by the local church. Perhaps more than any other people are the Jews responsive to sympathy and kindness. There is no church that has undertaken work for its Jewish neighbors in a disinterested Christian way that has not had much encouragement in its prosecution. Never before have Jews been so responsive to the Gospel. They are yearning for something to satisfy their hungry hearts. In this day of Israel's need we recognize the Church's opportunity. God is providentially calling the Christians of America to reveal to the Jews the spirit of Christ and lead them to their own Messiah, that He may clarify the confusion of their minds and satisfy the wistfulness of their hearts through their acceptance of Him as their Saviour and Lord.



A CHRISTIAN BIBLE CLASS OF RUSSIAN JEWS

The Leader, Mr. Abram Pritsky, has recently returned from Russia.

### ANTI-JEWISH AGITATION

The opposition to Jewish national aspirations in relation to Palestine and to the Balfour Declaration has grown in intensity and volume. Although not *all* anti-Zionists are anti-Semites, it is manifest that the leaders in this agitation are availing themselves of the anti-Semitic hatred, with a view to influence public opinion against the Jews. The Vatican has recently expressed its hostility to the idea that "Protestant England" should be the mandated power in control over Palestine.

The editor of the *Jewish World* writes: "The ostensible reason of the attitude of the Roman Catholic Church is anxiety for the Holy Places....It is difficult to believe that the Vatican really thinks that, with the administration of Palestine under the Mandate, the Holy Places will be any less secure from degradation than they were under the Turk. What the Vatican does not like, and what it intends to thwart if it can, is the rise in the status of the Jewish people which will accrue from the establishment of a Jewish National Home in Palestine."

# A Chinese Christian Leader

*The Story of Rev. Cheng Ching-Yi, D.D.*

BY REV. C. G. SPARHAM, SHANGHAI, CHINA  
Secretary for China of the London Missionary Society

**A**N OUTSTANDING feature of modern China is that the *young* men have come into their own. This is true both in the State and in the Church. Under the Manchus, no man had any status till he was over forty years of age, but the revolution changed all that, and many a man now gains influence long before he is thirty. When Dr. Cheng came into prominence at the World Missionary Conference held at Edinburgh in the year 1910, he was twenty-eight years of age. Each time that he spoke his remarks were brief, exactly to the point and carried the great audience with him. When the Conference closed, he was recognized as a great Chinese leader. This year he was made chairman of the great Chinese Christian Conference at Shanghai.

This young man had been developing under many helpful influences, first in Peking, and then in London. His father was an honored evangelist of the London Missionary Society, and his mother a faithful, earnest Christian woman. Those were days when the Christian Church was beginning to lay hold of the people in Peking. Great united prayer meetings were held during the first week of the year, to which young Cheng's father was wont to take him. The times were full of hope and encouragement, and the boy's mind set early towards the Christian ministry. At school he showed conspicuous ability and a reliable character. He passed on to theological study and when he graduated from the seminary, it seemed likely that he would follow quietly in his father's footsteps and spend his life in Peking as a simple preacher of the Gospel.

In those days in the London Mission, there was perhaps no one missionary in North China who was more deeply respected than the Rev. George Owen, an eloquent preacher, and an earnest student with an exceptional mastery both of the spoken and written Chinese language. His daily preaching attracted scholarly Chinese, and to the Sunday afternoon services which he regularly conducted, it is said that there came not only scholarly Chinese, but student interpreters from the British Legation. These young men found in Mr. Owen's sermons splendid stimulus in the study of Chinese. The committee in charge of the translation of the New Testament into Chinese recognized his ability and chose him as one of the translators. Family circumstances compelled his return to England, but wishing to continue his translation work, he sought a Chinese colleague who might accompany him. It was his good fortune to secure Cheng

Ching Yi in this capacity. He had knowledge of literary Chinese and of English, and had the happy knack of putting a Chinese thought into English, or an English thought into Chinese. He also had a most intimate knowledge of the Bible.

For the young Chinese, this was a time of intellectual growth and of development in character spiritually, but it was also a time of difficulty. After the ardent Christian life of the mission church in Peking, an ordinary London congregation seemed cold.

There came a time of depression, yet here again God had His plan. Dr. and Mrs. Eliot Curwen had been earnest missionaries in Peking until they were invalided home, and Dr. Curwen soon became busy with a large medical practice at Brighton. They made him as much at home there as he had been in the Mission House at Peking. In the earnest Christian life and quiet culture of the Curwens' home, he found just the atmosphere that he loved. However busy the day, there was always time there for Bible study, prayer and conversation on spiritual subjects. After the translation work was completed, he decided to take two years' theological study at Glasgow, which undoubtedly contributed to his fine mastery of English. This brings us to the year 1910 when Dr. Cheng represented China at Edinburgh.

Almost immediately afterward, there came a call to the pastorate of the Mi Shih church in Peking. This church had had a long and very honorable career, and was approaching the point of self-support. The young pastor had great ideas as to what the Christian Church in China was capable of, and believed that the Chinese could take up, to a very large extent, the task of evangelizing China. When friends told him that this was too great a burden to lay on the shoulders of the Chinese Christians he said, "It is our privilege and our joy, and not our burden." He quoted the story of the little girl carrying a little boy on her back who was asked: "Is he not too great a burden for you?" "No," she replied. "He is not a burden, he is my brother." In this spirit Dr. Cheng commenced his work at the Mi Shih church and many of the best men of Christian sympathy in Peking began to gather about him. But a wider sphere opened. The London Missionary Society had recently been considering how its work in widely separated parts of China might be coordinated, and had decided that this could best be achieved by the appointment of an advisory council for China, to consist of one representative chosen by each of the five mission districts. Dr. Thomas Cochran of Peking was appointed secretary of this council. The necessity of having a Chinese council to balance the English one was soon felt. The English council was constituted in 1910, the Chinese council met for the first time in Peking in 1912. Cheng Ching Yi was made the secretary and, with Dr. Cochran, visited the stations of the London missions throughout China. His personality was at once recognized by his fellow Chinese, who began to look to him as their leader in the great

forward movement toward self-support, self-government and vigorous aggressive preaching of the Gospel. He pleaded very earnestly that all denominational names should be dropped, and that a great effort should be made to secure one Church for China.

In 1913, when Dr. John R. Mott held a series of conferences in China, Cheng Ching Yi traveled with him during the whole period, and shared with Mr. David Yui the responsibility of interpreter. The man's whole soul was manifestly filled with the vision that was breaking on many minds at that time: the vision of a great united Chinese Church, the center of the best life of the Chinese people. A Continuation Committee for China was formed, and Mr. Cheng was appointed the Chinese Secretary, with headquarters in Shanghai.

Two movements have claimed much of Dr. Cheng's attention during the past year or two. One is the Yunnan Mission of the Chinese Home Missionary Society; the other is the China for Christ Movement. At a meeting of the Kuling Convention it was resolved to commence a purely Chinese Mission in the distant province of Yunnan. A band of very able men and women was chosen to visit Yunnan and effect a settlement there. Dr. Cheng was made chairman of the movement and his whole heart and soul seemed to flow out in connection with this work. One thing was always most prominent in his leadership, and that was the emphasis that he laid on the necessity for prayer. This man of great power is at the same time a simple, humble-minded child of God.

The China for Christ Movement is similar in spirit, but wider in its purpose than is the Yunnan Mission. Its object is to stir the Chinese Christian Church to a great endeavor to win the whole of the people of China to Christ. A great change has come, and as he himself has stated it,

"The Christian Church is facing a great crisis today, and it is our duty to take advantage of this unusual opportunity, which, great as it is, may be only a passing one.... Even men who are its strongest opponents recognize that Christianity is a force in the world today.... The Chinese Christians have never been so willing and ready to take part in the divine task of serving their fellow men and of extending the Kingdom of God on earth.... While the Church is in such a plastic and formative stage it is a matter of life and death importance to help to keep it in the straight and narrow way, especially when it is becoming restlessly active and craving for initiative and responsibility.... The way of getting power is first by getting the spirit of God.... Foreign missions in China are the scaffolding; the Church the permanent building.... All our policy and work shall be Church-centric rather than mission-centric.... We must marshal our united forces to accomplish our common objectives."

In Dr. Cheng's own words we have here the ideal for which he stands today. He believes that this ideal may be realized if in the spirit of prayer all Christian forces are mobilized to the one end. The realization of the ideal is the coming of the Kingdom of God.



PIONEERING IN LIVINGSTONIA—CROSSING A RIVER  
Illustration from George H. Doran Co., New York, Publisher of the Biography.

## Robert Laws, Maker of Livingstonia

*A Review of His Life and Work Written by W. L. Livingstone*

BY PROF. HARLAN P. BEACH, F.R.G.S., NEW HAVEN, CONN.

SCOTLAND, the mother of so many eminent missionaries, was the motherland of Robert Laws. The United Presbyterian Church, of which his father was an elder, had given Dr. Robb to Calabar and was deeply imbued with the missionary spirit. Robert Laws was born in 1851 in a suburb of Aberdeen. His godly mother died while Robert was yet in his early childhood and the father did his utmost to interest the boy in foreign missions through stories and biographies of eminent Scots who had followed in the path of the great Livingstone and the scarcely less eminent Indian missionary, Alexander Duff. Thus it happened that Robert's nightly prayer was that God might send him to Livingstone's Makalolo. The financial difficulties of his father and his lack of educational opportunities seemed to make his ambition beyond hope of attainment and his usual reply to inquiries as to his life work was, "Oh, I suppose I'll have to go into cabinet-making or some work of that kind." But when Miss Melville, his Sunday-school teacher, asked, "But what would you *like* to be?" he replied, "A foreign missionary." Before Robert entered his teens, he joined a Young Men's Mutual Improvement Association for which he prepared a paper on Livingstone and his travels.

The twenty years which the lad gave himself to prepare for the inwardly accepted task were most strenuous. The pinch of poverty

and the weariness of the cabinet-maker's apprentice never overcame his resolve. Working from early dawn to late at night, he glanced up from time to time to a Latin or Greek grammar on a near-by ledge and thus plodded on learning rules and sentences. When finally Miss Melville and some relatives made it possible for him to study in the University, Medical College and Theological Seminary, he was more busy than ever. How any constitution could endure what Laws' did, it is hard to say. To a full schedule of scholastic studies, he added work in tutoring and in contagious disease hospitals in order to pay his tuition fees. He also observed every sort of handicraft in order that he might be able to undertake the manifold tasks of an African



CARRYING THE FEVER-STRICKEN MISSIONARY THROUGH THE JUNGLE

missionary and he took part in various missions that his religious training might not be neglected. Thus was the future "Maker of Livingstonia" prepared for the multifarious duties of a Central African pioneer.

The illustrious Scotchman, David Livingstone, found the shores of Lake Nyasa to be the hunting ground of Arab slave traders whose auction blocks in Zanzibar saw the sale of 20,000 Negroes annually. This traffic stirred the great explorer to life-long effort to stem the evil tide. He felt that if legitimate trade could be established in that favored portion of Africa, and if a steamer could be placed on its waters, the Lake would no longer be a slave-ferrying center. Dr. Stewart (late of Lovedale) had also aroused the Scotch nation to contribute to a fund for establishing a trade mission on Lake Nyasa, with the *Ilala* as its steamer. As a result, a force of five workers was sent out in 1875 with Stewart of Lovedale and Henderson of the Established Church, who later founded the famous station of Blantyre. Laws was appointed second in command, with the added duties of physician and scientific and health director.





ROBERT LAWS, MAKER OF LIVINGSTONIA

The difficulties encountered in reaching Lake Nyasa were to be expected. An iron steamer was to be transported, bolted together, unbolted to pass the Shiré cataracts, and then permanently bolted when launched to continue the journey to the Lake. Malaria, interspersed with dysentery and numberless mosquitoes, added fuel to frequent fevers. On Monday morning, October 11th, Lake Nyasa was sighted and the engines stopped, while the missionaries sang their "Thalassa," the Scotch version of the One Hundredth Psalm, as their Anabasis ended. Livingstone's friend, Chief Mponda, had granted them Cape Maclear at the foot of the Lake, and this was the ill-starred home of the Mission for five years. At the end of that time the debits and credits were thus dolefully recited in Scotland:

LIABILITIES	ASSETS
5 European graves	1 Convert
5 Years' expenditure, £20,000	1 Abandoned station
5 Years' hardship and toil	

But had there been no Cape Maclear, the hostility of slave-dealing chiefs would probably have exterminated them. Moreover in the quiet of this undesirable spot their African apprenticeship had been passed. It had been the headquarters for the explorations of the Lake, three hundred and sixty miles long and from fifteen to fifty miles wide. Its western shores were most favored and there the first steps had been successfully taken to win native esteem and respect, in spite of the machinations of slave dealers.

Henceforth there, in the mountains and pestilential swamps of what in due time became the British protectorate Nyasa land, Laws and his company did their transforming work. He made as the emblem, to be flown at the masthead of the *Itala*, a flag of blue with a dove in the center, for the task of peacemaker must first be accomplished. All that region was dominated by the wild Ngoni, disciplined warriors who had been driven farther and farther northward by the conquering Chaka of South Africa. They found it relatively easy to raid neighboring tribes, especially the Tongas, whose plantations near the Lake were their foraging ground for both slaves and foodstuffs.

At Bandawé, midway up the western shore and in the midst of the Tongas, was their second station. The kindness and consistent righteousness of Doctor Laws and his fellow missionaries soon won the Tongas, but his growing influence made him a sort of rival to the paramount Ngoni Chief. He won Mombera's respect and a sort of affection by his absolute fearlessness and manifest devotion to God, by his tact, boundless patience, and his ability to see things from the Negro viewpoint. The possession of firearms, which could do such astounding execution on fierce wild beasts, and his wonderful "fire-canoe," added to the awe with which they looked upon him.

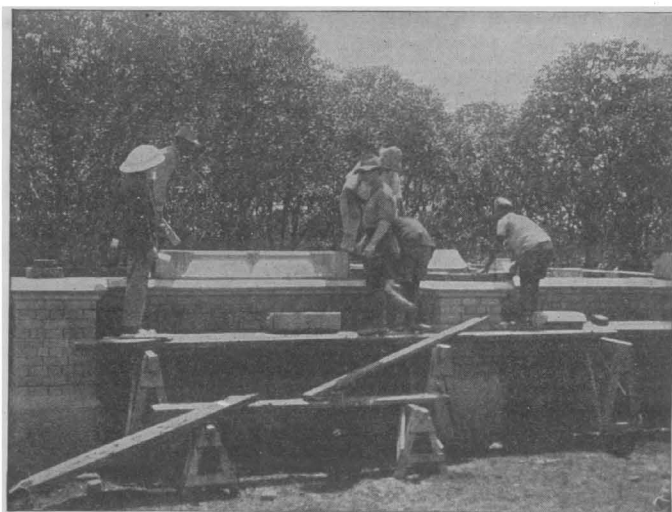
The hostility of the tribes was gradually overcome by peaceful measures, but constant attacks of fever twice brought Laws to the gateway of death and made it necessary to find a more healthful site for a permanent station. Months were spent in exploring the region west of the Lake with the invaluable assistance of students from Dr. Stewart's Lovedale Institution. In due time a lofty mountainous tract near the northern end of Nyasa was selected as the site of the Central African City of God, known as Livingstonia. Its height and coolness gave new strength to the missionaries; but it was an almost inaccessible height and seemed impracticable for such a center as Laws had planned. His conviction was that Africa must be evangelized by its own sons and daughters so that a training institution and model town must be built to which promising youth might be

brought and educated in industries and religion. Up the mountain palisades Laws toiled and laid out a zigzag road nearly eleven miles long, twenty feet wide and with a grade of a foot in twenty. Some fifty more miles of road were also built by the Mission in its reserve of eighty square miles, plus roads and paths made by chiefs who imitated the white leader. These roads brought the tribes nearer together physically. Machinery and electrical power and light were introduced and sounded abroad the fame of this magician who could make water run up hill and whose "eyes of war" could stay the hand of an enemy who raised his rifle to pierce Laws' exposed breast. Thousands of boys and girls came to the mission schools, and the graduates of the Institution, who as teachers and preachers found their way into all parts of Central Africa, acted as unpaid student evangelists during their summer vacations to carry the Gospel to distant parts of the field. These were the seed of the Kingdom which would germinate in scores of communities and would result in thousands of transformed lives.

The spiritual side of the manifold task most concerned Dr. Laws. On his way out, he had spoken publicly at Cape Town concerning this new form of mission and had emphasized it as the real key to racial transformation. This aspect of Livingstonia attracted men who were evangelical to the core. Donald Fraser, the Moderator of the General Assembly of the United Free Presbyterian body in Scotland this year, has been the most eminent worker in this evangelistic department. When Dr. Laws made a visit to his station of Ekwendeni, his Saturday audiences at Communion season numbered 5,000. Old fathers of the tribe were there, young men and women, mothers, and infants slung in goatskins on their backs, squatting in a spacious circle with reed fences to keep off the chill winds. The missionaries and elders sat on a brick platform shaded by a roof of grass. As many as 309 adults were baptized, including some notable characters of the old days of raiding; aged white-haired women, and mere boys who would not be refused. The Doctor, who at Mr. Fraser's request took part in administering the ordinance, seemed as a man who dreamed. A few years before these same people had plotted to murder him and Mr. Stewart not far from this spot and to wipe out the Mission. Many of the people now looked upon him with awe and fear as almost a legendary figure, the great father of the Mission, whose coming had changed the old days of war into



A CONVERT OF THE  
MISSION



DR. LAWS OVERSEEING AFRICANS BUILDING A CHURCH IN LIVINGSTONIA

peace. The next day, Sunday, nearly 7,000 persons were packed into the enclosure, and in the center 672 church members were seated on logs in a solid mass. This was the fruit of less than twenty-five years of work in only one station out of five stations and forty-four out-stations.

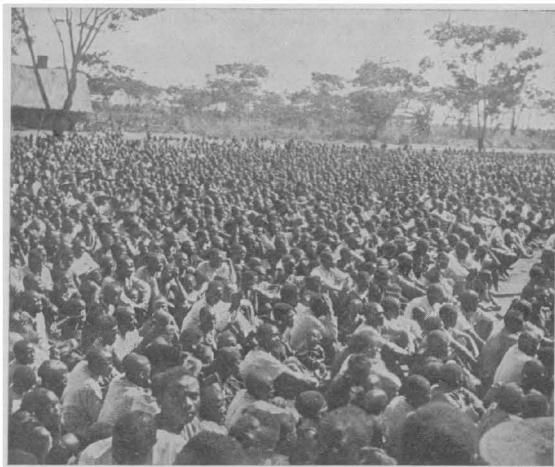
But Dr. Laws was even more than the founder of churches. The mountain sides held four million trees which he had planted; agriculture there was mainly through his colleagues' teaching; carpentry he taught as his own trade; a score of new fruits and vegetables were introduced by him; stone cutting and brickmaking were the result of his advocacy; telegraphy and accounting were his special idea and were greatly appreciated. But more important than such work was his contribution to the literature of at least four dialects of his field. School primers and readers, grammars and dictionaries, hymns, Scripture portions as well as the entire Nyanja New Testament, not to mention contributions to the proceedings of the Royal Geographical Society and the British Association, are found among his printed works. He was thus a pioneer and leading creator of Nyasa literature.

The social life of the tribes was also revolutionized. The natives gave up the barbarous custom of putting to death scores of wives and slaves at a chieftain's death and the white men discontinued the practice of flogging criminals. Many minor items in the dark native life, described in Jack's "Daybreak in Livingstonia" and in this volume, also ceased because of the Mission's teaching and example.

Government administrators, like Sir Harry Johnston and Sir

Alfred Sharpe, sought and profited by Dr. Laws' advice; and the "Maker of South Africa," Cecil Rhodes, once and again consulted with him and gave financial aid to the Institution. Missionaries of the London Mission, and workers from as far west as Dan Crawford's field and Old Calabar, were his debtors for visitation and advice. As a member of the Legislative Council, the Protectorate was blessed by his presence and suggestions. As an advocate of the possibilities of the African, both within and outside of Africa, Laws is a most potent friend of the race. At the Ecumenical Missionary Conference held in New York in 1900 he made a deep impression, and his advocacy of the Negro and of African missions greatly moved the student conference at Northfield in 1909. His own fatherland was also deeply influenced by his visits to his homeland and in 1908 he was made Moderator of the General Assembly and spent much of the year in a tour of the churches.

"Laws of Livingstonia," is a volume that gives a remarkable account of the veteran missionary who is now in his seventy-second year. Readers will agree in the estimate of Governor Lugard of Nigeria, who wrote: "I have seen many missions since those days on Lake Nyasa, but yours remains my ideal mission, because it is so free from ostentation, and carries out so effective and *thorough* a work on such practical lines." One almost agrees with Morrison, who in his "Streams in the Desert" writes: "Without fear of contradiction, there is no greater name in the missionary history of any Church than the name of Laws of Livingstonia."



ONE OUTCOME OF DR. LAWS' WORK  
Part of an audience at an Evangelistic Meeting in Nyasaland.



A GROUP OF MOSLEM REACTIONARIES IN PERSIA



A GROUP OF MODERN EDUCATED PERSIANS  
Most of these have been students in the Presbyterian Mission School.

# Accessibility of Persian Moslems

BY ROBERT E. SPEER, NEW YORK

**I**T IS easy anywhere in Asia to talk with men on the subject of religion. Nowhere is it easier, surely, than in Persia, where the subjects of conversation are few and where the interests of men are elemental. Outside of the cities not two per cent of the people are literate, and in most of the towns and villages there are few if any books, no post office, no newspaper, no news, and no new thoughts. Yet the land is full of intellectual curiosity and interest. In every tea house the men are happy to listen to any one who will bring them information of the world or lift their thoughts off their ceaseless talk about barley and debts and daily bread. The wise itinerating missionary can go anywhere and find those who will listen to him with friendly interest. Nowhere in the Moslem world can the Christian preacher find more points of sympathetic contact than among the Persian Mohammedans. Everywhere the missionaries and the Persian evangelists find unending opportunity for friendly and hospitable talk about the Gospels. Controversy and hostility can, of course, be easily aroused, and now and then a Mohammedan ecclesiastic will seek to break up a household or a village gathering. But such occurrences are exceptional, and, with tact and kindness, the Gospel can be preached almost anywhere in Persia, almost invariably with response.

"What was it in Christianity," we asked some capable young men in Tabriz, one of whom had been a mollah and who had come from Islam to Christ, "what was it in Christianity which made appeal to your mind and heart?"

"Its inward power," replied the ex-mollah. "Other religions work outwardly, Mohammedanism most of all. It is a religion of statutes and performances; Christianity works within men's hearts with a living spiritual power."

"I agree," said another, "and I would like to add the love of God, shown to the world through Christ. Islam knows nothing of a God of love sacrificing Himself for us."

What Islam needs, they agreed, is to have the power and love of Christianity made clear to it with love and power.

"Yes," we asked them, "but what is the best way to present the Gospel to Mohammedans?"

This is one of the two supreme missionary problems in every field. The other is how we who preach Christ may also live Him in illustration and verification of our preaching. And this is a problem for the Church at home as well as for the missionary abroad.

"The best method of presentation," said the mollah, "is to compare the foundations of Christianity and Islam, to make the Mo-

hammedan understand there is something he does not know or possess. Mohammedans think they have all the truth. They must be shown that they do not have it."

"No," said one of the others, "in this I do not agree. From my experience I believe that comparison creates antagonism. I believe that we should show the love of God positively. This is the principle I follow, just to preach Christ. If we make comparisons, then people must defend themselves."

What the Christian converts from Mohammedanism in Persia regard as the weakness of Islam and the attractions of Christianity, and what they believe to be the best method of approach to their fellow Mohammedans are set forth in an ingenious and instructive way in the answers which a score or more of these converts gave to a set of seven questions sent out by Mr. Wilson of Tabriz. The answers come from all types, educated and ignorant, men and women, young and old, from different social levels. As indicated in the answers to the first questions, some had been Christians for long years before their open baptism. Others were recent believers. The questions were as follows:

- (1) How long have you been a Christian?
- (2) In what ways did Islam fail to satisfy you?
- (3) What first attracted your attention to Christianity?
- (4) What brought about your conversion?
- (5) What has Christianity done for you?
- (6) In trying to convert Moslems should Christians argue with them on points of religion?
- (7) What do you consider to be the best methods to be followed in winning Moslems to Christ?

The following are representative answers:

*Mirza ——— Khan:*

- (1) Fourteen years.
- (2) 1. The teachings of the Koran are against the conscience. 2. The different teachings of the prophets. 3. The fruits of Islam are wickedness, lies, enmity and many other bad things which are among the Mohammedans of today.
- (3) The first thing which attracted my attention to Christianity was the character of Christians, and then conversing with the American missionaries at Resht.
- (4) .....
- (5) Christianity has delivered me from the death and has comforted me and given me a new birth.
- (6) In conversing with a Moslem the Word should be read to him and one should explain it and speak so kindly that he should be made silent.

*——— A woman of Teheran:*

- (1) Fifteen years, from childhood.



(2) The character of Mohammed and the errors of the Koran prove them to be from man and the Devil.

(3) The Messianic prophecies.

(4) The thirteenth chapter of Zechariah.

(5) Christianity made me over again. It made me a different person. I am in the Kingdom already.

(6) We should argue only on special occasions.

(7) In order to win the Moslems to Christ it is necessary to show them what religion is. Make them understand the horrors of sin and call their attention to certain passages of the Koran where Mohammed has confessed himself to be a sinner and has stated that people can be saved by the Law.

————— *Khan* —————, of *Teheran*:

(1) Four years.

(2) 1. Lack of salvation. 2. The corruption of the priests. 3. The law of Mohammed being a copy of the Mosaic Law. 4. The qualities of God. 5. The shrines. 6. The person of Mohammed having very shameful qualities.

(3) The sinlessness of Christ. His crucifixion for our salvation. The firm faith of the missionaries in Him. Their kindness to the Gentiles.

(4) Reading the Holy Book. Speaking to the Christians on religious truths. Going to the Church and other religious meetings.

(5) It has saved my life. It has given me inward peace and happiness, and a firm belief in the world to come.

(6) No.

(7) Show them the corruption of Islam, and their homelessness to be saved through a man who was a sinner himself. Proving to them, by quoting some verses, that no prophet should come after Christ and through Christ alone salvation could be received. Showing them the loving kindness of God and His desire to receive us in His Heavenly Canaan above. It is advisable to ask them to read the Bible from first to end; and also to kneel down and ask God to help them in finding the true way that leads to salvation.

————— *Khanim*, a woman of *Teheran*:

(1) Eighteen years.

(2) 1. Because I found out that Christians were not looking for any prophet to come after Christ. 2. Because Islam failed to satisfy my spiritual desires.

(3) The Messianic Prophecies.

(4) A Heavenly vision.

(5) Christianity has quenched my spiritual thirst. I can forgive and I have protection against sin.

(6) It depends upon persons.

(7) 1. By our conduct. 2. Make them understand that Christ is the First and the Last. 3. To show them with great patience that they have nothing by which they can be saved.

*Mohammed ——— Khan, of Teheran:*

(1) One year.

(2) 1. The opposition of the Koran with the Heavenly Books. 2. The opposition of the verses with each other in the Koran. 3. The self-loving of Mohammed and taking the wives of others by the verse which he made for his lasciviousness. 4. The words of Mohammed did not give me peace at the heart. 5. The untruthful actions of the Moslems and the lack of love between them. And thousands of other things which cannot be mentioned.

(3) Reading the Word and knowing that it is true. The treatment by Christians of each other according to the Gospel and their sincere love to each other.

(4) As the one who asks this question is a Christian, of course he knows that conversion will not happen unless by the help of the Holy Spirit; and if one has not received the Holy Spirit, he has not been converted; and if he has not been converted, he has not known Christ.

(5) I was a sinner and Christ has forgiven my sins. I was dead and He has given me the everlasting life. I always was afraid of death, but now being anxious to see Christ, I am ready to meet the death. My heart was always beating because of the fear of sin, and I was living in trouble, but Christ has comforted me and given me an external peace, and I know the blood of Christ has cleansed my sins and I have part in the blessing with Him.

(6) Yes.

(7) In the first place a Testament should be given to him, to read it attentively, in order that the Word itself may lighten his heart. Then the cutting sword, i. e., "The Mizan-el-Haq," should be given to him, so that, if he is a conscientious man he may understand that Mohammed was a false prophet.

*Mirza ——— of Tabriz:*

(1) Eight years—on probation six months.

(2) The proper foundation for world relations, I had long considered to be love but I found no love in Islam. I never found assurance in Islam as to what the final state of mankind would be. Mohammed was himself a sinner as proven by his own prayers and verses from the Koran and can never bring salvation to the world.

(3) I worked with a Christian and heard his conversations with Kasha Moorhatch and especially saw his good life.

(4) Reading the New Testament and holy books of other religions.

(5) My conscience and heart are at peace and I have *assurance of Salvation*.

(6) The first thing to show is Christian Life—let him compare that. Then discussion is sometimes profitable.

(7) 1. Christians must live according to the program set forth in the New Testament. We must strive to live like Jesus. 2. We must endeavor to find what obstacles lie in men's minds and remove these obstacles. 3. We must endeavor to cooperate to the fullest extent in keeping converts from going astray. 4. Just as we must plow before we sow seed, so small tracts and words scattered here and there are necessary to prepare Moslems to accept preaching and the New Testament. We must first awaken the sleepers of Islam before they can see and understand the Truth.

————— of Meshed:

(1) Fourteen months since baptism.

(2) Three years ago I saw the mollahs were corrupt, and they defended themselves by saying they are following Mohammed. Now I see Persians being made Moslems at point of sword.

(3) Reading a Bible which a native Christian had given me.

(4) I saw how different Jesus was from Mohammed and that I had been deceived. My heart became bright, and I believed.

(5) Before, I loved evil, now I love good. Before, I abused my family, now I am kind. Before, I used to ride over people on the street, now I won't hurt any one. Before, my heart had no rest, now I have peace.

(6) Sometimes it is necessary to argue fiercely.

(7) We must not live in sin, as Moslems do. We must prove Christ's divinity from the Bible. We must sell Scriptures, but try to follow up and explain. A hospital and Sunday meetings are a help.

B————— of Meshed:

(1) Fourteen months.

(2) Dissatisfied first after a study of Moslem law in connection with a study of the Bible.

(3) Impressed by the consistency and agreement of the moral teachings in the Bible. Christ in the New Testament seemed to fulfill the Messianic hope of the Old Testament.

(4) Fellowship with Christian friends, especially in the reading room.

(5) Personal assurance of faith and happiness in living. The pleasure of helping others to the same state of salvation and Christian fellowship.

(6) With friendship, love, and patience argument may be used to advantage.

(7) Through the evidence of Christian character, friendship, and love, in all the natural contacts that one Christian may have with friends, relatives and acquaintances.

The most powerful, although for many years it may seem to be an indirect approach to a nation or a religion, is through its women,

and the next generation will reveal, as we cannot estimate it now, the immense influence which Christian missions are exerting upon the world in the quiet work which they are doing for the women and girls of the non-Christian lands. The Christian ideal of woman, the redemption and the release of her immense creative energies for social progress, the enrichment of life which she is to make when first her own life has been enriched by Christ, these things change the face of every society to which they come. No society needs them more or will be more profoundly influenced by them than Persia. They will revolutionize the villages of Persia, turning to usefulness forces of womanhood which now are wasted or worse than wasted in the deterioration which they effect in home and community life. The doorway to the new Persia through the hearts and minds of the village women, now so empty of all but deadening manual toil and the animal activities of life, is wide open to the approach of Christian women and the interests and expansions and purities which they bring with them.

A Moslem woman once remarked to Mrs. Hawkes after watching Mr. and Mrs. Hawkes together on one of their itinerating trips to the villages and noting the courtesy and thoughtfulness of a Christian man towards his wife: "Khanim, your Prophet, did well for you Christian women. Our Prophet did not do so well for us. I shall have words with our Prophet when I meet him in the next world. And I am going to stand by the open gate of Hell and watch the men of Islam march in first."

One day on the road near Turkomanchi, where the treaty of peace was signed between Russia and Persia in 1828 which took away from Persia its territories between the Caucasus Mountains and the Aras River, we met a Mohammedan farmer and his twelve-year-old boy on their way to the village. He was a kindly, friendly soul, intelligent but simple minded, and he walked along beside the horses almost the whole *farsakh* to Turkomanchi. It was a nice village, he said, of about five hundred houses. There had been seven hundred, but the famine of two years ago which wiped out many villages of western Persia had destroyed not less than two hundred households here. As to politics, he thought the Shah was a good man trying to help his country...As to religion, yes, he prayed and his son. For what? For the peace and prosperity of the country, for happiness and for health. There were four mosques and five mollahs in Turkomanchi, and, oh yes, they were good men. "Was there polygamy in Turkomanchi, and how many wives did Islam allow?" "Five or ten," he replied, "or forty or fifty, as many as a man might want, but our village is a poor village, and no one has many wives there." But on further testing he hedged in his numbers, and he did not know what the Koran had to say. But no one could have all these wives at once; only five at one time perhaps, and the others in succession.

Was divorce so easy as this, we inquired, and were these rights and obligations mutual? "Yes and no," said he. "A man can divorce his wife when he will, but not a wife her husband; and a man can beat his wife, if necessary, but no wife might beat her husband." Well, how many men were accustomed to beat their wives in Turkomanchi? "Oh," he said, "there were several good women whom it was never necessary to beat." How many wives beat their husbands? we inquired. Were there not many men in Turkomanchi who deserved a good beating, and was there any adequate reason why if the husband might beat his wife, when it was necessary, a wife should not also, when it was necessary, beat her husband? He looked up in amused astonishment at this. "That would never do," said he.

Did Mohammedanism forbid lies? we asked. The religion said nothing on this subject, he replied, but on second thought he modified this. Liars were regarded as bad men in his village, and certainly God did not approve of lies. How many wives had he? Only one, he answered. Did the women of Islam prefer polygamy, we asked him, or would they rather live in homes where there was only one wife? "Oh, if women were left to themselves," said he, "a man would have only one wife, but then they have no choice in the matter." Why shouldn't they have a choice? we asked, and more than that, if it was right for a man to have a number of wives, why wasn't it right for a woman, if she desired, to have a number of husbands, and beat them too, if it was necessary? "No," said he, "that would be the end of society."

We were drawing near the village, and we made bold to ask him whether he loved his wife. "Khanim," said he to Miss Lamme, who was interpreting, "those who tell lies are not the friends of God."

I asked him as we parted whether he had ever heard of a queen of Persia or a queen of Turkey, two of the most ruined and wretched nations on earth; whether he had ever reflected on the fact that the head of the greatest nation in the world, during the nineteenth century, for more than fifty years had been a woman, and that there was no hope for his country or for any other country that kept its women in the position which falls to them and to which they fall under Islam. And when they rise as they will rise, what will they do with Islam? Let those who have a word for this religion be adequately mindful of its most exposed and effective pathway of approach.

I have not spoken here of the approach to Islam through the hospitals and schools. I have meant only to call attention to the accessibility of Mohammedanism in Persia to immediate and direct approach. All the facts of the Christian Gospel and the full offer of Christ as the Saviour of men from sin unto life may be spoken all over Persia today with the full assurance of welcome and response.

# The Missionary Demand and Supply

BY ROBERT P. WILDER, NEW YORK

General Secretary of the Student Volunteer Movement

“SINCE the war, the great supply storehouse for foreign missionaries lies in America,” said an Englishman who surveyed with dismay the number of lives that were lost to Great Britain through that terrible catastrophe. A glance at the figures compiled by the British Student Volunteer Missionary Union in regard to new Volunteers sailing during recent years illustrates this point. Whereas from 1912 to 1914 the figures ran one hundred and above, with the year 1915 a fall began and in 1918 only six persons sailed to the mission field who were enlisted through that recruiting agency. Since the armistice, the figures have begun to mount again and during the past year, ninety-nine have sailed to the mission field.

The North American Student Volunteer Movement for Foreign Missions counted the year 1920 as the best in its history up to that time: 595 Student Volunteers sailed, which was twenty-five per cent more than the number going out in the previous year, and fifty per cent more than the average sailing each of the past ten years. The sailing list for 1921 is 637, which is forty-two more than the record year of 1920.

The demand for foreign missionaries far outstrips the supply. Jesus Christ said: “Go ye into all the world and preach the gospel to every creature.” The non-Christian world is so extensive that gigantic efforts are needed in order to fill its needs. However, what does gauge the direct demand is the financial capacity of the mission boards of the evangelical churches to send out missionaries. In 1922, the Boards were asking for 1,833 new missionaries for the foreign field alone.

The Student Volunteer Movement acts as a clearing house to recruit students in the colleges and other institutions of higher learning. Traveling secretaries are the evangelists who move among the student body, urging those who are inclined to become missionaries to do so through their respective Boards. Of course some applicants are not accepted and even those candidates who appear satisfactory are sometimes hindered from carrying out their purpose.

The fields needing the largest number of missionaries are China, India, Africa, Japan and South America. Of the 9,379 Volunteers who have sailed since the inception of the Student Volunteer Movement thirty-five years ago, the ratios have gone out in just that proportion: the largest number to China, then to India (Burma and Ceylon).

The problem of supply and demand in the mission field raises a question as to whether the call today differs from the missionary urge of a generation ago. At present, the majority of calls are for ordained men and evangelistic women. Next comes the demand for Christian teachers of all sorts, instructors in industrial occupations and kindergarteners. Following upon this, comes the medical appeal, and lastly literary and miscellaneous workers. Interesting sidelights upon the variety of training and calling demanded are shown by detailed description of some of the calls. One Board wants a business administrator for a foreign university; another denomination wishes an "industrial man doing carpentry, brick and tile-making, tailoring and shoe repairing"; another call is for an athletic director, "someone who does not use tobacco or liquor in any form and who has a real missionary spirit"; other calls are for foresters, women economic experts and architects. Here are fifty or sixty varieties of calls, ranging all the way from teachers of music and art to secretaries for leper work. One may be wanted to teach small boys and girls, another to instruct adults, another to go into the native houses, advising mothers, grandmothers and guardians. The advance in openings for women in the last named capacity can be noticed with the passage of time; there is an urgent crying need for women doctors. A rather unusual sort of missionary which was sought by the Northern Baptist Board was one to navigate the Japan Inland Sea, opening stations along the shore and preaching to the men on the various ships and craft, as opportunity offered.

The Board of Foreign Missions of the Presbyterian Church North at its meeting on December 5, 1921, appointed as a missionary and assigned to the East Persia Mission, a young man who applied with special reference to being sent to Afghanistan. In his application he stated: "The blood of the pioneer is in me, I love the frontier. When we entered the war, I did not go, but when we were called, I went and none was more eager to be in the fight than I. Then the end came and I was left on this side. Why didn't I get across? Maybe I might have gone if I had only volunteered: and now I am determined not be left behind this time on account of failure to volunteer. I want to go to the limit and that is why I want to go to Afghanistan... The commission I hold is the Great Commission, and if I correctly interpret my Captain's orders, it is to the foreign field."

Other niches in the profession of life on the mission field are designated respectively: school of journalism teacher, instructor in school for deaf, physiologist, roentgenologist, editor, farm manager and survey specialist. Recently someone wrote to the Student Volunteer Movement about his professional tastes, mentioning his qualification as a textile engineer and wondering whether that branch would be of use to him on the foreign field.

A young Volunteer just out of college writes enthusiastically of kindergartening in China: "You are right in congratulating me, because I consider myself about the most fortunate person in the world to be here teaching missionaries' children. I had no idea that it was so delightful. I have the best and most intelligent children you could find in any place. Some of the staff here would feel a little happier if they did have a few hardships, because they came over thinking that they were giving up a great deal and find that they are not giving up anything. Everyone who has been over here likes China and the Chinese. Some of us have organized a Chinese mess. We eat nothing but Chinese food, and have nothing to eat it with but chop-sticks. Only for our rice water do we use China spoons. This food is every bit as good and as wholesome as western food."

Sometimes definite calls state concise items warning against certain character peculiarities which would handicap a candidate on the field—"Must not be of a nervous or excitable temperament," or "must have great physical endurance." These are straws in the wind which point to the complexity of the profession of ministering to others in strange lands. That it is not an easy accomplishment is readily shown, for example, in the case of a preacher at home or abroad. In America an ordained man might preach in a town of 1,500 inhabitants having only three churches; while in some obscure corner of the earth he might be required to hold his own in a city of 150,000 with only three churches. The same is true of the surgeon through whose capable hands 20,000 cases may pass in a year while stationed at Porto Rico or some other spot menaced by inadequate hygienic observances.

The real test of the power of the Student Volunteer Movement is seen after all not so much in the large number who have sailed; but in the difficulties which have been overcome by members in achieving their purpose: difficulties pertaining to ill-health, difficulties related to securing thorough preparation, difficulties involving family ties, difficulties incident to the financial position of the Mission Boards or due to the ultra-conservative policy of some Boards as to expansion, difficulties of the most personal character, involving conflicts with temptation, doubt and selfish ambition.

Withal the Volunteer Movement, for some time, has furnished approximately seventy-five per cent of the men missionaries of college grade from North America and seventy per cent of the unmarried women. Investigations have shown that nearly, if not quite, seventy-five per cent of the Volunteers assign the activities of the Movement as the principal or determining factor in their decision to become missionaries, and the others have borne testimony to the influence of the Movement in strengthening their purpose, furthering their preparation and hastening their going forth to the field.

It is, however, far preferable to have a few men and women go



out who are all filled with the spirit of Christ and who are sound on the essentials of the faith, than to send out a multitude whose hearts have not been soundly converted. The late Baron Nicolay of Russia said: "I would rather have a half dozen soundly converted than six hundred in whose hearts there is no spiritual life, because the six men will be propagating centers of life."

To heal the bodies, enlighten the minds and improve the environment of the millions in the non-Christian world constitute a great privilege as well as obligation. Medical, educational and industrial work are not merely means to an end. They are in themselves worthy ends. But in presenting the openings for medical, educational and industrial *missionary* work abroad, much more is desired than what is usually meant by philanthropy. The spiritual qualifications for the work of a foreign missionary are those which should mark the life of any Christian, but they are of supreme importance in non-Christian lands. A personal knowledge of Jesus Christ and the ability to introduce others to Him are fundamental. In order to exalt His Cross the missionary must know Christ as His personal Saviour and must have Christ's sacrificial spirit in his own life. This results in a continuous sense of God's call to service, a spirit of true humility and a constant inflow of wisdom and power from the Divine source of wisdom and power. Simple training, coupled with the power of the Holy Spirit, are the sources from which the ministry is recruited. The simple village church in non-Christian lands, as at home, is the most prolific source of Christian leaders, rather than the higher educational institutions of the cities. Too much specialization, too much higher education, too much reliance upon adequate financial support from a home base, too much concentration in fields already occupied, together with too little scattering into the un-reached corners of the earth, are dangers which are liable to wreck the missionary enterprise as conceived in the days of old by Jesus who Himself "went about doing good, healing the sick, talking to men and women by the wayside, teaching by parable and precept, and sending out disciples by twos and twos."

### THE MISSIONARY CALL

James Gilmour, the missionary who labored heroically for the Mongal tribes of North China, tersely put the matter of a missionary call thus:

"To me it is not, 'Why go?' but 'Why *not go*?' Even on the low ground of common sense I was called to be a missionary. Is the Kingdom a harvest field? Then it is only reasonable that I should seek the work where the need is greatest."

Dare we, who profess allegiance to Christ, quibble about a "call" when He has COMMANDED, and when millions are still living in misery and dying in hopelessness for lack of so much as a gleam of Divine Light, and life, if we are able to go to their rescue?

# Getting Together in Garrettsville, Ohio

BY GEORGE W. EDDY

Representative of the Ohio Rural Life Association

**G**ARRETTSVILLE is a prosperous community between Youngstown and Cleveland. The population of about one thousand is engaged partly in farming, partly in manufacturing and partly in business. The good houses, electric lights, paved streets and sidewalks indicate a progressiveness and community spirit that are often absent in larger towns. The people came to recognize the unbusinesslike and un-Christian policy of competition in Church organization, and themselves worked out a plan which has proved successful in the "United Church of Garrettsville."

In April, 1916, there were four Protestant churches in the town—Congregational, Methodist, Disciples of Christ, and Baptist—one for every two hundred fifty inhabitants. The Congregational Church, which was the largest, paid the munificent salary of \$800, with a parsonage for its pastor. The others paid smaller sums and shared their pastors' services with other small towns. The Disciples' preacher was occupied during the week as Educational Secretary of the Y. M. C. A. in Youngstown, thirty miles away. The Baptists were aided by their State Convention. Many of the best members of the churches had died or moved away. The spirit of rivalry that existed was shown when the Congregational pastor attempted to organize a branch of the Boy Scouts of America for all the boys of the community, and was obliged to abandon the plan because members of other churches feared it was an attempt to win the boys over to his church.

Much credit for the changed condition of affairs in Garrettsville is due to the good sense of the Congregational minister, who, having other sources of income, was willing to give to the church in Garrettsville better services than they might otherwise have secured. In the preparation of an address on the overchurched conditions in rural Ohio, Dr. H— became so much interested in the subject that he began to educate his own congregation along lines of coöperation and union. He attempted to effect a union with the Disciples, but the time was not ripe and later attempts to unite with the Baptists also failed.

The opportunity came two years later when the Baptist minister resigned. Dr. H—, who was an elderly man, retired from active service and removed to Cleveland. The Disciples' preacher presented his resignation so that the three churches were without leaders. All three of these churches have the congregational form of government so that there was no outside authority to which they must appeal for permission to act. Each has, also, practically the

same form of worship, so that the only difference is in regard to baptism.

One morning Mr. M—— of the Congregational Church met his friend Mr. B—— of the Baptist Church and suggested that now would be a good time to federate. Mr. B—— proposed that they hold union services during the summer. On the first Sunday in May the Baptists and Congregationalists worshiped together, and on the following Sunday they were joined by the Disciples. The church attendance was better than it had ever been known to be, being larger than the aggregate of the previous attendance in the separate churches. The Sunday-schools, instead of having an attendance of sixty-five, twenty, and twelve respectively, had a total attendance of 130, with all the benefits of the enthusiasm of numbers, better music, better teachers, and better Christian spirit. For a time the prayer-meetings were held alternately in the Baptist and Disciples church buildings, which, in order to get away from the denominational spirit, were renamed the "Maple Avenue" and the "South Street" churches.

As the weeks went by, there was naturally some talk by people outside these three churches. "Will the Methodists join?" was a most natural question. This church was nearly as large as the Congregational Church, but the pastor was obliged to serve another church out of town. A number of the Methodists were in favor of forming one federated community church, but other counsels prevailed, one man declaring that he was "not in favor of aiding any movement that could not last a year." Others could not see any way to join the new movement without surrendering deeply cherished convictions. On the other hand some business men, who had not previously cared about church work, became interested and offered to contribute generously if the plan could be carried through.

As September approached, the question of a permanent union was discussed and each church took a separate vote. In only one was there any division, and even there the members were "practically unanimous" in favor of continuing the union services indefinitely. Each church chose members of a joint committee of arrangements and a new organization was formed and incorporated with the name of the "United Church," which should include all who were members of any of the three churches. No member was asked to alter any of his beliefs, and any candidate for admission might choose his own mode of baptism. Contributions for missionary work were to be sent to the denominational bodies indicated by the givers or as determined by a joint committee. For all local work the members were to act as one body.

One of the most difficult problems was the selection of a pastor, but this also was solved by selecting a young man of rural experience, a graduate of Yale University, with a quiet, sympathetic personality; yet a fluent and effective speaker who dares to talk plainly.

Mr. P——, one of the trustees, when asked to what denomination the pastor belonged, replied, "We asked him not to tell us." That was not important. They wanted to get the right kind of a man and they wanted to keep denominational prejudices entirely out of consideration.

What have been the results? In June, about a year after the beginning of the experiment, without previous notice I visited the United Church of Garrettsville as a representative of the Ohio Rural Life Association. I was met most cordially at the door by the chief usher, and was made to feel at home from the first.

I was impressed by the printed calendar which the usher had given me. I noticed that the selections for the organ were far better than one often finds in a country church. Below the Responsive Reading I saw "The United Church Motto," which was repeated by the congregation. It is printed on cards and hung on the walls, as well as being printed on the front of the calendar:

"In essentials, unity;  
In non-essentials, liberty;  
In diversities, charity;  
In all things, Christ first."

All the seats, even those about the wall were occupied. The choir of about twenty voices was led by an efficient director. The pastor brought a fearless message of St. John the Baptist to the people who came to hear him in the wilderness of Judea.

People in other country towns complain that the automobiles are keeping people away from church but in Garrettsville there are a half dozen men who make several trips in their cars every Sunday morning to take people to and from church.

Some have objected to union church work for fear that the denominational missions might suffer, but in Garrettsville more money has been sent to each of the three denominational agencies than ever before.

What of the future? Inside the door of the church hangs a plan for a large addition to the present building, with provisions for a gymnasium, a kitchen, and a bowling alley. The Boy Scouts have again been organized, and a spirit of loyalty and friendliness seems to pervade the atmosphere. The pastor said to me, "There is a wonderful amount of energy among the members here ready to be used. This was all done by the people themselves, and if any other community should be considering such a move, we have among our members a number of good speakers who would be glad to go and tell how it was done in Garrettsville."

# The Church Situation in Ohio

BY B. H. DARROW, COLUMBUS, OHIO

Assistant Secretary of the Commission on Church and Country Life

There are at least one thousand overchurched communities in Ohio. This makes the report of the Ohio Church Survey especially timely in that it gives a definite body of facts. The survey includes twelve hundred rural townships of the thirteen hundred and eighty-eight townships in the state. Towns of 2,500 population and over are not included.

The survey\* proves conclusively that there is a real country church problem. Ohio has 9,890 churches of which slightly over six thousand are rural. The rural population by the 1910 census was approximately one and three quarters million and the urban three million. Using the exact figures it is found that the country has an average of 286 people per church and the towns and cities 769. Such cities as Cincinnati have one church for approximately 3,000 people. On the average each township has five churches and two ministers for its 1,470 people. Thus the church must draw its support from 286 men, women and children. Since only 39% of Ohio people express even nominal church connection and a very much smaller per cent are active members the churches are necessarily very weak in numbers and consequently, in support. Of the 6,000 rural churches in Ohio, 4,000 have less than 100 members, 3,000 have less than 75 members, 2,000 have less than 50 members, 700 have no regular minister, 5,000 have one-half or less of a minister's service, and 1,000 have the full time of a minister.

The dairyman who tries to feed two cows on the amount of food needed to support one finds that neither will produce much milk. The same holds true in the support of churches. Where density of population, condition of roads, etc., make it possible there should be 500 population for each church. The majority of the churches with less than 100 members do not prosper and the greater the number of churches in small communities, the greater the decline in attendance.

As the gardener "thins" his vegetables in order that the remaining plants may be strong and productive, so will country people at the direction of the Great Gardener be obliged to thin out the churches planted too thickly by zealous but misguided denominational strategists of the past. Other problems of the country church are largely an outgrowth of overchurching—"part time ministry," "non-resident ministry," "short term ministry," "underpaid ministry," and "the growth of home missionary fields." To solve the question of overchurching will make these other problems easier of solution.

In Southern Ohio are some counties in which all that makes life livable is at low ebb. In one of these counties there were ninety-six churches in 1883. Today there are sixty-two, with a total budget of \$8,000 per year or an average of less than \$130.00 per church. Disease, immorality, poverty, ignorance and poor farming must all be attacked, along with the growing tendency to desert wholesome religion for a fanatical type which has fought schools, Sunday schools and every other medium of progress.

Whether we wish it or not, the question of overchurching and its solution is facing us. We can continue to evade it and say that leadership is the big and only question. Or we can recognize it, keep before us the main object "The Good of the Kingdom of God" and prepare to trade off or federate, or by some yet undevise plan, readjust the church map to fit the needs. One thousand Ohio communities need this readjustment.

# God, the Jew and the Christian

BY REV. J. L. GARLAND, ST. LEONARDS, ENGLAND

**T**HE Hebrews, who have been known as a religious people since the time of the Patriarchs, are today in various ways still searching after God, if haply they may find Him. Vast multitudes of them "have a zeal for God, but not according to knowledge."

In the lowest form, this search for God is seen in a worship of power. They know the human God of the Talmud but not the God of the Old Testament prophets, nor do they recognize Him as revealed in Christ.

Another way in which they worship God is in their zeal for the Law. This zeal for formal observance of Mosaic institutions hinders their acceptance of salvation through Christ. Their righteousness is that sought through dead works not through a living faith.

The Jews also seek God through their national customs, but in the figure they fail to see the truth exemplified and the Redeemer foreshadowed in such ceremonies as the Passover and the Day of Atonement.

## THE CHRISTIAN ANSWER TO THE JEW'S SEARCH

The answer which many so-called Christians have given to the search of the Jew for God has been either persecution or neglect. Too often those for whom Christ died have been left to grope in darkness and have even been thrust away from the Light.

Our first attempt to answer the search of the Jew for God should be to remove from their way the stumbling blocks which Christians have placed there. "First cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye." Some of these stumbling blocks are the following:

1. *Persecution.*—In spite of all God's warnings, so-called Christians expelled the Jews from England in 1289; from France in 1394; from Spain in 1491; from Portugal in 1499. The history of the Jews in Christendom is stained with tears and drenched in blood. Anti-Semitism is still rife and is found even in America and England today. In Poland, Roumania and Russia the Jews have endured such suffering as has not been since the siege of Titus.

2. *Idolatry.*—The warnings of the Old Testament against idolatry are repeated in the New Testament but Christians, nevertheless, are continually guilty of putting gold, pleasure, ambition before God and the Kingdom of Heaven. The servants of Bacchus and of Fortuna are more numerous and devoted today in Christian lands than at any time under the old Greeks and Romans. Covetousness is idolatry and all of this is a gigantic stumbling block in the way of the Jews.

3. *Neglect of the Law and the Prophets.*—Although we are free from the ceremonial observances of the Law, yet our duty is to study it and to carry out the spirit of the Law. Christ magnified the Law by showing the wisdom of its statutes, the richness of its promises, the typical fulness of all its ordinances, the reasonableness of its services, the depth of its meaning, and the purity of its holiness. With all this He revealed its entire harmony with the Gospel in foreshadowing the truth and the earnest of its grace.

The restoration of Israel to their own land, though taking place before our eyes, is not believed. The return of Christ to reign over Israel as their king, the glory of their nation in the latter day, subordination of the Gentile states to the Messiah, and much else that is plainly and repeatedly predicted, is disbelieved and ignored by Christians today. Even the professed students in the Old Testament have too often reduced the Law and the Prophets to a mere collection of fragments, possessing naught but an archæological interest. These are stumbling blocks to the Jewish seekers after God. How can we expect others to believe in the Christ prophesied in the Old Testament if we do not believe in its trustworthiness? If we do not believe in the Old Testament, we shall find it difficult to lead the Jew to a belief in the New.

The essence of the Christian reply to the search of the Jew for God must be by the preaching of Christ and Him crucified. Christ is the fulfilment of the Old Testament types and foreshadowings and prophecies. He is our Joseph and Joshua and David; our high-priest and sacrifice; our prophet, priest and king.

A thorough study of the Gospel according to St. Matthew and of the Epistle to the Hebrews is, perhaps, the most valuable mental training for a missionary to the Jews. For instance, as a Christian answer to the Jewish view of the Day of Atonement, what can be better than the statement in the ninth chapter of the Epistle to the Hebrews?\*

The Christian answer to the search of the Jew for God must also be made by manifesting to them the love of Christ in its length, breadth, depth and height. We are bound to show an active and beneficent love to them as Christ loved us. Industrial and medical and educational as well as evangelistic missions are needed in work for Jews to interpret that love. Nay, more! Christ laid down His life for us and we need to be ready to lay down our lives for them, if need be. If we love the Jews out of their unbelief, we shall find the Jews will be responsive to love and will learn to love God and to accept Jesus Christ as God manifest in the flesh and as their Saviour and Lord.

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\*In this connection, I should like to recommend to you two books: (1) Kellogg's *Leviticus*, (2) Archdeacon Moule's *"The Offerings Made Like unto the Son of God."*

# BEST METHODS

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

## THE MISSIONARY OPPORTUNITY OF CHRISTMAS

In a far away land there was great rejoicing. Throughout the realm the message was passed: "The birthday of the king draweth near. On the king's birthday he himself will visit the land. Let the hearts of all the people be glad. Make ready for the coming of the king."

Immediately everyone in the realm began to prepare for the king's coming. All of his loyal subjects thought first of presents for their king. Then so great was the rejoicing that every man began to make presents to his fellowman and every woman to her neighbor. Fathers and mothers prepared gifts for their children and children made gifts to their parents.

Feasts of rejoicing were prepared and neighbors invited neighbors to join them in their feasts. The shops were filled with eager purchasers searching for gifts. So busy were the people with their preparations that they worked far into the night. So intent did they become on their gifts one to another, and on their celebrations, and on their feasts, that the king was forgotten.

When he came on his birthday he found his people feasting and making merry and giving many presents one to another and some among them said, "Would that the king had chosen some other time, for we are all busy now with many things that call us."

Among all the people of the land there was none who remembered the birthday of the king.

## "WAIT UNTIL AFTER CHRISTMAS"

Tens of thousands of times will these words be spoken in the days of December. It would be well if they were spoken in answer to the multitude of calls that come for the incidentals of Christmas time. The real tragedy is that we "wait until after Christmas" for the real message and meaning of Christmas—for the celebration of the coming of the King.

"Behold I bring you good tidings of great joy *which shall be to all people*"—and half the world waits yet for the Christmas message. We feast and make merry and shower gifts upon our friends. We are busy with many things until we have no time for the realities of Christmas.

"Wait until after Christmas" all ye hosts of clamoring social activities. Let us have Christmas for the celebration of the coming of our King. Let us have time for our children at Christmas, time for our Church, time for the poor and needy, time to center our thoughts and our activities on giving "to all people" the message of Christmas.

## PLANNING CHRISTMAS CELEBRATION

The Church Cabinet, composed of the official Board of the congregation and one representative from every organization in the Church, met early in November to make Christmas plans





that would neither overlook nor overlap.

First the various Christmas services and programs for the church were planned and correlated and the responsibility divided. A scheme for Christmas decorations was presented and various individuals and organizations were asked to provide certain features. The junior superintendent proposed that her children would make wreaths, and stars. They met on a number of afternoons. She told them Christmas and missionary stories as they worked. They became so much interested that in addition to the decorations for the church they made wreaths, or paper poinsettias in tiny pots, to be given to sick folks in the congregation, and in the city hospitals.

Christmas music was carefully planned, with special features by the children. A music extension service was discussed and a committee was appointed to study carefully the possibilities for providing Christmas music at various institutions. A "Christmas Carol Tour" was arranged for the children's choir, with the result that on Christmas eve and Christmas day, various groups of children were taken in automobiles to sing carols at homes and hospitals. The older choirs and special soloists also arranged to sing in the prisons and other institutions to which they could carry Christmas messages.

The Christmas giving program was most carefully arranged. First the money offerings were discussed and correlated. Then Christmas boxes and baskets. Various classes and organizations assumed the responsibility for meeting the needs presented. Many opportunities were brought out in the discussion but no one organization would have thought of them all. The result was a well-planned, well-coordinated celebration of Christmas by the entire congregation.

### EVERYLAND BABIES\*

#### A CHRISTMAS APPEAL FOR THE WORLD CHILDREN

Arranged by Katharine Scherer Cronk

*Enter group of twelve or more children dressed in white or robed in choir vestments. They take seats to left and at a signal rise and sing:*

"SILENT NIGHT!

HOLY NIGHT!"

*Enter an American mother with small baby in her arms; or a screen may be moved to disclose mother leaning over a dainty bassinet. As pianist plays, she gives as a recitative:*

#### "A MOTHER'S PRAYER"

BY LAURA SCHERER COPENHAVER

"As I hold my own baby,  
So close to my breast,  
With the tiny soft fingers  
Like pink rosebuds pressed.  
Do I think of that Baby  
Of heavenly birth,  
Who came bringing hope  
To the mothers of the earth?

"As I clasp my own baby,  
So close with a prayer,  
That the Saviour will keep us  
With all watchful care,  
Do I think of the mothers  
Whose mute, nameless fears  
Bow them low to blind gods  
With dumb lips and deaf ears?

"In my home where my child  
Is a gift from the Lord,  
Where the mother is honored,  
The baby adored,  
Do I think of far lands,  
Where at breaking of day,  
The unwanted babies  
Are carried away?

"Oh Father, who gavest  
My baby to me,  
May the love of my child  
Bring me closer to Thee,  
May the children of earth  
Who know not Thy Son  
Be more precious to me  
Because of my own."

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\*Copies in leaflet form may be secured from Literature Headquarters, 844 Drexel Building, Philadelphia, Pa., Price 5 cents.

*Pianist strikes chord and soloist sings:*

"THE WORLD CHILDREN FOR JESUS."

(pp. 28 in Carols.)

*At the words "The cunning pa-poose," a North American Indian mother should enter with her baby on her back or in her arms. She takes place to right of American mother.*

*The chorus of children seated to left sing the refrain after each verse.*

*At second verse an Eskimo mother and baby enter or a small Eskimo child may enter alone and stand to left.*

*During the third verse a Japanese mother and child enter, or several mothers and children, and stand to right.*

*At the fourth verse a real Negro mother and baby should enter.*

*At the last verse many children of China, Korea and India and other lands enter and stand to either side. American mother clasps baby in her arms. Other mothers stretch out hands in appeal.*

*Chorus of Children sing:*

"LUTHER'S CRADLE HYMN."

(pp. 52 in Carols.)

*They may add these words:*

"Away o'er the ocean in lands far away,  
The children are waiting for Jesus  
today.

O, tell them the story that they too may  
know

The little Lord Jesus who loves chil-  
dren so."

*If preferred, one very small child or several small children dressed in white may come to the front and sing:*

"LUTHER'S CRADLE HYMN."

*As mothers and babies go out a soloist sings one verse of*

"ALL THE CHILDREN OF THE WORLD."†

*Chorus sings the refrain.*

†Published by Literature Headquarters, 844  
Drexel Bldg., Philadelphia, Pa. Price with  
music, 5 cents.

## HOW TO MAKE DECORATIONS

### EVERYLAND CHRISTMAS WREATHS:

Let your boys and girls make Christmas wreaths. Provide a quantity of newspapers and several rolls of Dennison two inch red crêpe paper strips. Fold a sheet of newspaper double, twist it to form a soft roll, and tie the ends together, overlapping them so as to make a smooth joining, and keep the outline of a wreath. Wrap the wreath with about two yards of red crêpe paper and finish with a bow of paper at the top. In the center of the wreaths fasten pictures of babies or of mothers and babies of various mission lands.

AN EVERYLAND CHRISTMAS TREE:  
(See December REVIEW, 1920.)

### CHRISTMAS SHOPPING LISTS:

FOR BOYS AND GIRLS: *Everyland*, suitable for other peoples' children as well as your own. Give it to children's homes, and to public libraries.

FOR YOUR PASTOR: *The Missionary Review of the World*. Just the thing also for officers and leaders of missionary societies, superintendents of Sunday-schools, and church officers. Why not send it to every pastor in your synod, or conference or district?

FOR THE CHILDREN: *Missionary Books*. "The Wonderland of India," the "Magic Box," "Livingstone the Pathfinder." Your mission headquarters will help you make other wise selections.

FOR MANY FRIENDS: Christmas missionary leaflets, attractively decorated in red and green. Their messages far surpass the usual Christmas card. Women's Boards have these ready for mailing. Missionary books.

## THE STUDY OF INDIA

A YEAR'S MISSIONARY EDUCATIONAL  
PROGRAM

*By John Clark Archer, Department  
of Missions, Yale University*

The various parish interests might be provided for by a program organ-

ized under four main heads. *Something* effective could be done under each, even though an elaborate scheme might be impossible or inexpedient. In any case the aims might be stated—and kept in mind—as:

1. Knowledge of India in general and in particular, of peoples, customs, religions, etc.
2. Proper attitudes toward the same, based upon understanding, sympathetic insight, etc.
3. Substantial cooperation in various ways with India, especially with the Christian Church in India.

The four main heads might be:

1. The Bible School (individuals, classes, departments, and the school as a whole).
2. Missions Institute at an appropriate time, and for a due season.
3. Lectures and Addresses, regular and occasional.
4. Dramatics, Pageantry, Exhibit.

*First, as to the School.* This is rightly the center of the program. Certain provision is doubtless already made for the study of missions during the year. Substitution of things Indian might be made instead. Suggestions regarding the possibilities may be found in "Archer's Parish Program," (p. 9ff). It is the teacher upon whom reliance is placed. Again the teacher! He has to bear so much; why add more! It may be said—from experience and observation—that the teacher will respond to an opportunity of doing his work in a new and fresh way, especially since the way is a means of his acquiring a new fund of knowledge. He has been so accustomed to give out, without getting in any considerable measure.

Ask the teachers to do a little preliminary reading with reference to the lessons they are to teach during the year. They will be able to prime themselves for the application of Indian materials to the lessons. That is, they will keep note of particular materials by which various lessons can be illustrated and amplified, and week by week, during the year they can handle Indian matter along with the Biblical.

More can be made of the project method than has usually been done. Pupils can be enlisted in the construction of objects by which the mission-

ary data may be made impressive. This is done frequently with the younger pupils. Why not with the older members as well? The class at Yale testifies to the great value of this method for adults. It may be made as sober and as interesting a proceeding as the discussion of engine charts is to a mechanic. There is room for clay maps, models of houses, shrines, etc., etc. An Indian Village Exhibit (including accurate *interiors* of houses) might be made from photos and descriptions found in Padfield's, "The Hindu at Home," in Lal Behari Day's, "Bengal Peasant Life," in Z. F. Griffin's, "India and Life in Bengal," in B. N. Harband's, "The Pen of Brahma," in John Finnemore's, "Peeps at India," in J. B. Pandian's, "Indian Village Folk," and in Pennell's, "Things Seen in North India."

To do this and other similar things well requires not only skill but understanding. Both may be acquired. The latter must come from study, and that is a big item in the year's program—to study India through handwork. Hand and head work together! Of what material and in what shape is the roof of a humble Indian house made? What is the general appearance of the Hindu temple? How does the Indian dress? Of what does Hindu worship consist? To find out these things may be to understand far larger considerations. In each instance above, there are many sorts. India is a vast and varied land!

Maps are good for their own sakes and for other things as well. It may be well to use a topographical map not only for the sake of showing altitudes, rivers, etc., but for the sake of showing, for example, the route of a pilgrim from Madura to Benares. Or maybe you are telling the story found in Badley's India, (p. 87ff). A railroad map will show the journey in detail from Bombay to some interior point of interest, indicating the scenery, peoples, etc., along the way. All of which would come only from careful and rewarding study.

From your Boards and from the Missionary Education Movement (150

Fifth Ave., New York) you may rent or otherwise secure dramatic materials, lantern slides, pictures, costumes, maps, charts, etc., etc.

Make good use of fiction. Many people will be thus enlisted who would turn from other opportunities.

2. As for the second main center of the program, the *Missions Institute*, it may be sufficient to refer to, The Study of India, Suggestions by J. C. Archer, based upon Dr. Fleming's "Building with India," although it treats of the mission-study class only, and not of the Institute as a whole. If an Institute were held there might be various classes on India, or India be merely one of the topics of study during the time. There should be an Institute at some time during the year, a Church School of Missions with all its essential features, such as classes, illustrated lectures, devotional periods, etc. It may be possible to carry on with home talent entirely, although outside help, if available, might be advisable. Make it a community affair, interdenominational, if possible.

3. The third group includes the sermons, children's sermons, occasional addresses and lectures, book reviews, biographical sketches, etc. A consistent series of such can be easily arranged and carried out. Addresses on various religions in India might be given; or various phases of the progress of Christianity in India. Avoid covering too much in any one address. Use vivid details in every case and confine them within vivid bounds. Material can be found in the books referred to already, which could be treated under such topics as The Indian Christian, The Missionary School, Village Life, Some Native Rulers of India, The Pilgrim to the Ganges, etc., etc.

4. The fourth division has to do with the closing of the work of the year. The Pageant can be made to enlist many workers who will study in connection with the tasks assigned to them. Is a play to be given? The actors will acclimate themselves through careful reading. Are booths

to be built? Study will afford real education in connection with the work. Will costumes be made and worn? It is no small task to differentiate costumes and to have those who wear them play the part, be it of the mountains or the plain, north India or south, raja or agriculturist.

The exhibit materials constructed during the year can be used and additional materials may be rented from the M. E. M. or procured from the mission boards. Stories and descriptions can be woven round the articles which will thereby live in the imagination. What a chance to construct an Indian plow, using materials from Higginbottom, or from Price's "Ancient Peoples at New Tasks." The hand loom, too, is an illustration of ancient village economy to which Gandhi and many others would have India return today. There are endless possibilities.

Musical features might be added through phonograph records, or from Mrs. Nason's "Oriental Melodies" (Silver, Burdett & Co., N. Y. City). Rice and curry, if properly made, would make a great hit. Ask directions from a reliable missionary or Indian. There is opportunity for an exposition of the life of the child, of woman, of the farmer, the village artisan, and others. Characters in costume could give the monologues. With sufficient scenic effects, costumes, drama, story, pantomime, games, etc., these days could be made tremendously valuable for education, cultivation of interest, and sociability, —a grand parish occasion with which to close the year.

Booths might be as follows: Village headman's house (the front wall, with door, platform, etc., and sufficient interior for the use of exhibit materials).

Village temple (in the style of the section of India in which your denomination works, with objects of worship, etc.).

A merchant's shop in a bazaar street (with various wares for sale or display, laces, etc.).

Dispensary or hospital scene, etc.

# Woman's Foreign Mission Bulletin

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

## DOLLAR DAY—DECEMBER 9, 1922

WOMEN'S UNION CHRISTIAN COLLEGES  
IN THE ORIENT

### Dollar Day

#### MAKE IT

#### A Million Dollar Day

THE LAURA SPELMAN ROCKEFELLER  
MEMORIAL

will make it

#### A Million Five Hundred Thousand Dollar Day

We still lack a million dollars of the two millions needed to claim the million promised conditionally by the Trustees of the Laura Spelman Rockefeller Memorial. We must work quickly as the time expires January, 1923. The Committee representing ten of the leading denominational boards has decided to observe December 9th as Dollar Day. Collectors' cards and literature are ready. Since so many of our churches have been unable to include this call in their budgets, the collection will be in the community instead of in the churches.

#### What is Needed?

First, a realization of what it will mean if we fail. No Board and no city has met its quota. The Boards have underwritten only one quarter of the two millions and have paid only half of that! We have secured through individual gifts and pledges, including what has been given through Boards, *one million dollars*—half our goal. We have only three alternatives:

1. To raise the money in small amounts.
2. To stop the buildings.
3. To apportion the deficit to the Boards.

It is incredible that the women of our churches and colleges will allow the order "Stop the work" to go to those women over there. The Mission Boards say that it is impossible to

add the million to their budgets. The only way left, therefore, is for us all to work together and *very* quickly and before January first to get the million in thousands of small gifts through a community campaign. The Boards are sending the word to all their auxiliaries: "Cooperate in Dollar Day." State committees are sending out collectors' cards and leaflets. It is a very simple plan. One hundred thousand women, representing the local auxiliaries of all denominations, can collect ten dollars each, in one dollar gifts, in one day.

Will you help? If you can do no more, send for the cards, put them into the hands of men and women in your town, and secure the dollars. Many can and will give more; all can give at least a dollar, and some will take the cards and collect. There are unlighted candles on the coupon receipts. The collector tips in the flame of one candle for each dollar. Five dollars will light all the candles on one coupon so if all ten coupons are lighted it will mean fifty dollars. If one on each coupon, it will mean ten dollars. The plan is to district your town, assemble the collectors, give them the cards and clear instructions and send them out for the amount needed. God can make this possible only as you give yourselves to Him for this service.

#### Publicity Plans

We furnish through state committees, boards or our national headquarters, 300 Ford Building, Boston, Mass., telling items for your local papers; a wonderful story by Caroline Atwater Mason to be used in your religious papers or local press. A strong publicity committee will be needed in every town to get this material before the public the week preceding Dollar Day, *December 9th*. Radio addresses by Dr. Ida Scudder

and others will go out Sunday, December 3rd. We hope the Pathé films will include our campaign. Church calendars will give notices and we hope that every pastor will emphasize the great importance of training Christian leaders for India, China, and Japan through these colleges. Let pastors and others pray for the colleges and for those who are holding them. We ask for no church collections but for a community effort on the same plan as the Red Cross or the Near East Relief to secure gifts from individuals, men and women. There is no denominational tag to these dollars. Women's clubs and college women are helping church women to accomplish the task. Do not wait for the draft—Volunteer! It can be done. Will you do it—"in His name?"

#### A VISIT TO WOMEN'S UNION CHRISTIAN COLLEGES

BY MARGARET E. HODGE, NEW YORK  
President of the Woman's Board of Foreign  
Missions of the Presbyterian Church in the  
U. S. A.

I am just back from a trip to the Orient where I saw four of the seven Women's Union Christian Colleges.

I landed at Tokyo a few days after the first Commencement of the Women's Christian College there, but the new term had begun and I saw the fine group of girls gathered in their temporary inconvenient buildings and had an opportunity given me by the Dean, Miss Yasui, to speak to them. Afterwards I visited the beautiful new campus with its view of Fujiyama and plenty of room for buildings, athletic field and future growth, and when I was coming home I saw pictures of the buildings actually begun. They hope to use some of them next spring and to be fully moved out to the new buildings by the fall of 1923.

I visited Ginling College in Nanking, China, at Commencement time. I saw the girls with their Commencement festivities, their earnest attention on baccalaureate Sunday, attended the fine alumnae dinner where

speeches were made in Chinese and English, took part in Commencement itself and saw the beauties as well the inconveniences of the old house where they are now living. I visited the new campus where five buildings are well under way, and later spent some weeks with the president, Mrs. Thurston, in the mountains. I wish every woman who is interested in these colleges could have heard her, the first night I was there, talk about her deep interest in the spiritual condition of the girls, her longing to have them Christians, and could have listened to the stories which she told of some who last year confessed Christ at great personal sacrifice.

Next I visited Yenching College in Peking. It is housed in a much older Chinese mansion and one that is just about as fascinating as Ginling's. I was there before college opened and so could not meet the girls, but I had an interesting talk with its new president, Mrs. Frame, and saw Miss Sailer, the Presbyterian representative on the faculty, who is intensely interested in the possibilities of Christian service there. The Wellesley representative, who is a Presbyterian girl, is filled with the possibilities of reflex influence and said to me, "I believe Yenching will do more for Wellesley than Wellesley can do for Yenching." She believes that it will foster a personal interest in mission work more than anything else can do in the girls of its sister college.

Finally I visited the North China Medical School. As its final location has not yet been settled, it has been impossible to do any actual building. The girls are working in different parts of Peking. Some equipment has been brought from the gifts of the Campaign and plans are under way for definite advance work as soon as the location has been decided upon.

I came back feeling more than ever that we must maintain and strengthen these colleges so as to develop the strongest kind of Christian leadership.

# Woman's Home Mission Bulletin

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

## AMONG FARM AND CANNERY MIGRANTS

The interdenominational service rendered to the migrant groups of women and children in canneries and on truck farms has now been conducted for three summers. Ten women's boards financially cooperated in this year's work, the Council of Women for Home Missions providing office space and Executive Supervisor. Committees in the local communities cooperate both in moral support and in providing supplies and, in some cases, means of transportation for the children.

Interest was manifested at many of the Summer Schools of Missions, one having devoted a special collection to the work. An increasing number of Women's Church and Missionary Federations realized the opportunity this interdenominational work affords and a considerable number divided the offerings taken at meetings of the Day of Prayer for Missions last March, giving half to foreign mission objects and half to this work among farm and cannery migrants. The work has also been selected as the object for gifts from college girls and it will be presented to a number of colleges this winter.

Six stations were maintained this past summer averaging eight and a half weeks per station, a total of fifty-one weeks. Three of these were in new locations: Hurlock, Md., Vale Cannery, Bel Air, Md., and Stewartstown, Pa. The last named remained open until the middle of October. At Riverton, N. J., where this work was carried on in 1920 the station was open again this year. Here and at Dover, Delaware, Italian truck farming communities were served, while the three stations in Maryland were at canneries employing Polish people, and the Stewartstown station at a cannery employing Lithuanians. As two stations were in farming com-

munities, two at canneries in the country and two at canneries in the center of towns, various conditions could be studied and valuable data collected.

Twenty workers served at the stations, for the most part undergraduate college girls who were experienced in either day nursery or playground work, or domestic science. The transformations wrought by these girls were simply marvelous considering the short space of time the stations could be open—only the canning season. To bring a group of neglected children into a state of good discipline, to teach manners, morals, personal hygiene, games and handcraft, sewing, preparation of simple meals, songs, and chapters from the Bible in eight weeks is no small task. Those who visited the stations who had had experience in similar work said the finished product was almost unbelievable.

Without cooperation on the part of cannery owners this work would, of course, not be possible. Wholeheartedly the owners enter into the project. The owner at Bel Air built a pavilion at his Hickory cannery costing \$500 for our work the first year, enlarged it the next year, and installed shower baths this year, besides building a pavilion at his Vale cannery. But greater than money outlay is his interest and the owner at each of the canneries where we have had stations has manifested a similar interest. The only limit to the work is set by the budget. With two hundred fourteen canneries in one county in Maryland, alone, and thousands the country over, there is no limit to the number that could be served. More than one hundred college girls applied for positions this summer; but funds permitted six stations only, and three girls is the usual number at a station. There are plenty to go and serve; who will give?

## A CHRISTIAN CODE FOR THE CITY

From a pamphlet prepared by a subcommittee of the Home Missions Council and the Council of Women for Home Missions, William P. Shriver, chairman.

A group of executives representing denominational Home Mission societies, the Home Missions Council, the Council of Women for Home Missions, the Young Men's Christian Association, the Young Women's Christian Association, and the Commission on Social Service of the Federal Council of the Churches of Christ in America set themselves the task of outlining the Christian aims and objectives for a city, in the terms of the needs of its boys and girls, its young people, its foreign-born neighbors and other classes, and of the city as a whole. It was the hope of the group that their effort would inspire local communities to do more, both in the definition of goals, and in the practice of Christian service.

The method followed is described for the sake of the suggestion it may convey to other groups in local communities. After a preliminary conference, the specific topics were assigned to individuals, or to a group of individuals who had had special experience in the given field. The statements submitted were then circulated among all members of the larger group, and later a round-table discussion was held; each statement was read, criticized, and, with suggestions, was returned to the writer. The revised statement was similarly circulated and submitted to another discussion by the entire group.

Perhaps there was not sufficient deliberation to warrant these outlines being offered as the matured opinion of all. The group, however, is sufficiently united to justify it in giving these brief and preliminary statements to the public, in the hope that groups in local city communities will undertake a survey of their own needs, and will formulate some such aims or objectives as a guide to community organization and action. In a local city community these aims no doubt must become more concrete.

## Community Goals for Boys

Every community ought to provide, either directly through the municipality, or through its homes, churches and semi-public agencies, at least the following for its boys between twelve and eighteen years of age:

1. Every father should strive to be a comrade to his boy, intelligent about his boy and sympathetic with him.
2. Education, cultural and vocational, suited as nearly as possible to the individual interests and capacities of each boy. He should be encouraged and aided to attend full-time school as long as it seems to be to his and society's actual advantage.
3. Help in the all important question of choosing his life work. Knowledge of the field of vocations and knowledge of himself, with all that the best modern vocational guidance can offer in scientific method and friendly counsel.
4. Opportunity for games and athletics under such auspices as shall relieve boys of the more pernicious influences surrounding sport. There should be a baseball field within a mile of every boy's home, and teams enough in baseball, basket ball, and other hardy sports, so that boys of moderate abilities can find places on them.
5. Inasmuch as camping, swimming and such boyhood experiences hold a large place in the life of the boy, the community should provide places for camping and a chance to learn to swim either in natural or artificially constructed swimming places.
6. Religious education and leadership adapted to different stages of his development, including courses of instruction and attention to his devotional life, together with opportunities for service. . . . It should present an ideal, give motive power through contact with Christ, and provide a well-rounded program of activity.
7. An understanding and appreciation of home life—first, through a generous and high-minded attitude towards his present home, and help in developing plans and ideals for a home of his own some day. The boy should also have helpful instruction about sex matters, such as will inspire him to strive for a clean and vigorous manhood, including the concept of a single standard of morals.
8. Abundant and happy social life, free from the evident dangers thereof, a chance for varied association with other boys, and the opportunity to mingle with girls, on the basis of an understanding comradeship.
9. An economic situation wherein boys, parents and employers will recognize that childhood and youth represent the time of growth and development, and that whatever agency touches youth for any purpose of gain, owes it to the community to see,



that the boy's best possibilities are not ruined in his early work experience.

10. Instruction and encouragement in the matter of thrift, both of time, money and other treasures of life. It is desirable for every boy to have a bank account in his own name.

11. The best *sympathetic* and *scientific* attention, whenever it is found that a boy has taken wrong steps, when he has come in conflict with the law, or is in danger of doing so.

12. Constant contact with the church and the church school of his choice.

13. The opportunity to belong to an organization of boys either inside or outside the church, an organization which has a character-building basis, through which he will experience the functions of self-government and democracy.

14. A chance to face the social implication of a Christian civilization, an understanding of the group problems of our national life and international relationships, together with some help in comprehending a boy's relation to his own community.

### Community Goals for Girls

Similarly for the girls of a community and with their cooperation the following should be provided:

1. Every girl should have the experience of friendship with mature purposeful men and women, such as comes most naturally in relationships to father and mother, to teachers, pastors, club leaders, and older women.

2. Every girl should be equipped through her home life for the understanding and meeting of the unfolding experiences of her own life and the responsibilities of a home maker.

3. Every girl should have the opportunity to share in group action, under direction, working toward ends that are socially constructive in school, church, community and world.

4. Since education is a continuous process of growth, every girl should have the opportunity through adequate vocational information and guidance (a) to complete a high school course adapted to her needs, (b) to continue her education in those ways which best meet her desires, abilities and needs.

5. Every employer of girls (including mothers) should feel an active responsibility for maintaining those conditions which make for the health, happiness and advancement of the girls working in office, shop, store or home, and which will make it possible to expect each girl to see her work as an active sharing in other peoples' lives and an opportunity to express herself happily.

6. Every girl should learn to think of herself as becoming a creative worker, whether in business and profession, or in

the place of a wife and mother, in a way that will help her to either or both with a true sense of vocation.

7. Every girl should have a chance to develop thrift, a chance to discover the value of good things, like time, health, and material possessions, and to use this knowledge in everyday choices.

8. Every girl should have a chance to enjoy her right to wholesome recreation, to have opportunity at team play, dramatic expression, a hobby, the out-of-doors (hikes, nature study, camping, etc.), and a natural comradeship with boys and girls.

9. Every girl should have guidance toward such a discovery of God in the experience of the past, in her own life, and in the lives of others as shall give to her a sense of reality in religion and motive power for character and service.

10. Every church should have a program adapted to the needs of the growing girls who are a group in its membership.

The full pamphlet may be procured for 10 cents, \$6.00 a hundred from Committee on Cities, Room 1117, 156 Fifth Ave., New York, N. Y.

### ALL OF US

We sit in a little mist of days,  
 'Neath the gloom of a cloudy sky,  
 And some one whispers and some one prays  
 For the shadows to flutter by.  
 And we toil and mend and play our part,  
 And worry and fret and moan—  
 And that's because in the human heart  
 We think too much of our own.  
 We think too much of our own content,  
 Of the kind of pleasure that suits;  
 Of the kind of weather that's over us bent,  
 And our share of life's fruits;  
 Of our aches and pains and grief and glee,  
 Our comfort and fame and pride—  
 And the I and You and the great big Me  
 Are the stakes to which we're tied.  
 If we were broader, as fellow-men,  
 We'd smile and we'd sing together,  
 Comrades of life in the world again  
 In every condition of weather.  
 And instead of a little mist of days  
 This earth would swim with shining,  
 And lift its voice in a shout of praise  
 Instead of a wail and whining.

—Folger M'Kinsey.

If solid happiness we prize,  
 Within our breast this jewel lies,  
 And they are fools that roam.  
 This world has nothing to bestow,—  
 From our own selves our joy must flow,  
 And peace begins at home.  
 It's no' in books, it's no' in lear,  
 To make us truly blest;  
 If happiness has not her seat  
 And center in the breast,  
 We may be wise, or rich or great,  
 But never can be blest.

—Robert Burns.

# NEWS FROM MANY LANDS

## The Call to Prayer

**F**OLLOWING the call to the World's Week of Prayer, Jan. 7-13, 1923, issued by the World's Evangelical Alliance (quoted in the November REVIEW,) the Federal Council of Churches of Christ in America has sent out a supplementary call to thanksgiving and prayer.

"There are many things for which the Church may be grateful as we cross the threshold of another year. Last year witnessed the largest numerical ingathering of the Church in this country. Religious education is receiving increased attention, and in spite of financial burdens, the churches are raising great sums of money for missionary and philanthropic work. In spite of social and political anxieties, a Christian mind cannot fail to notice signs which refresh our weariness and quicken our vigilance. . . . The craving for peace is widespread; but the difficulty of securing it by the methods of the past is driving the nations back on the spiritual way of trust and good will, which is the method of our Lord. . . . The world is yearning for the spirit of fellowship which only the Church of Christ can create and foster. Men are looking to us for a Christianity united enough to dissolve their baffling differences, and for a loyalty devoted enough to mirror the glory of the Lord. How shall we face this call for light from a despairing world? Two things it demands of us. It demands a new perseverance in exploring the way of unity and capturing its spirit by a new loyalty to Christ. And it demands a new perseverance in prayer, both as a means of personal union with God and as a task for the Kingdom."

## Missionaries and Mandates

**T**HE *Church Missionary Review*, states that the Council of the League of Nations has given its ap-

proval to the drafts of the "B" Mandates, subject to slight textual modifications. On the representation of the Government of the United States of America the British "B" Mandate has been modified so as to give missionaries greater liberty than was accorded in the original draft. The words: "Subject to the provision of any local law for the maintenance of public order and morals," with which the draft article on religious freedom and missionary work began, have been omitted, as also have words which limited the right of missionaries to enter into, travel, and reside in the territory only "for the purpose of prosecuting their calling."

The article now runs:—

"The mandatory shall ensure in the territory complete freedom of conscience and the free exercise of all forms of worship which are consonant with public order and morality. Missionaries who are nationals of States members of the League of Nations shall be free to enter the territory and to travel and reside therein, to acquire and possess property, to erect religious buildings, and to open schools throughout the territories, it being understood, however, that the mandatory shall have the right to exercise such control as may be necessary for the maintenance of public order and good government and to take all measures required for such control."

## World Conference for Boys

**T**HE importance of Christian work among boys has never been more stressed than it is today. To promote this work a world conference of Y. M. C. A. workers with boys is called to meet in Portschach Am See, Austria, May 30 to June 30, 1923. About 600 delegates are expected, representing fifty or more countries. The conference is being promoted by the International Committee of Young

Men's Christian Associations. It will not be a delegated body, but men from all nations interested in Y. M. C. A. work for boys are invited.

## **NORTH AMERICA**

### **Judaism Decadent in New York**

**T**HE decline of Judaism in the United States, particularly in New York City, is causing the greatest anxiety to devout Jews. Though it held its people in the ghettos of Europe, it is going down before the rushing life of modern New York.

The most liberal estimate of the number of synagogue sittings for the 1,750,000 Jews in Greater New York is 175,000. Less than 40,000 of these are in synagogues where the services are held in English. The younger generation is not gripped at all by the services in the foreign language synagogues. They do not know what it is all about. Their parents are unable to explain the religious teachings of Judaism, and the young people, for the most part, are adrift and are going on the rocks of atheistic radicalism or a less vociferous but equally deadly materialism. A colporteur reported recently that he visited a Jewish home of the average type and asked what they knew of Abraham, Isaac and Jacob. The school boy in the home said, "Everybody knows about Abraham, that great President of the United States—Abraham Lincoln." On Isaac they had no information to offer. The father, however, knew all about Jacob—"Jacob Schiff, the great Jewish banker and philanthropist."—*Hebrew Christian Alliance Quarterly*.

### **New Type of Church Extension**

**I**N the enlarged program adopted within the past year by the First Presbyterian Church of Seattle, its missions in the city are recognized as branches and consequently entitled to all the privileges and advantages of the mother church. With an executive force of a pastor, sixty elders, four assistant pastors, and one trained deaconess, the main church is main-

taining and developing twenty-four branch Sunday-schools and churches. To meet the requirements of this ambitious undertaking in home missions in the suburban sections of Seattle and new communities of outlying districts, the church has expended \$40,000 during the past year in the erection of new buildings. This includes a beautiful brick structure costing \$15,000 for the Chinese and Japanese. The preaching services in the branches are handled by the assistant pastors, by elders who are especially gifted in public discourse and by students for the ministry among the membership of the church. The assistant pastors meet many appointments each sabbath.

—*The Continent*.

### **For Protestant Immigrants**

**I**T was stated in the November REVIEW that plans are being considered for more effective work among Protestant immigrants.

The New Americans Committee of the Home Missions Council and the Council of Women for Home Missions has now approved two objectives of work with immigrants at Ellis Island and the follow-up of Protestant immigrants at their destination: first, to render friendly aid to immigrants while entering the country, traveling to their destination, and adjusting themselves to their new American environment, and second to give traveling and detained immigrants the solace of their own accustomed religion, and after they have reached their new community to bring them in touch with their own church, or such as each may choose.

Through the generosity and interest of one of the organizations limited funds have been made available to initiate this work under the auspices of the Councils along the following lines: (1) Inventory of available resources of Protestant churches and organizations throughout the country for the following-up of immigrants. (2) Enlistment of these resources for this work. (3) Establishment of a

clearing-house for receiving and referring names of immigrants to local Protestant forces.

### First Church in Prison

**T**WO years ago Rev. Dr. L. O. Bricker, pastor of First Christian Church in Atlanta, Ga., brought before the churches of that city the spiritual needs of the 2,500 men in the Federal prison, and an interdenominational commission was formed to work for the prisoners. A Bible class, conducted by a layman, soon grew from six members to an enrollment of 150. One Sunday the leader invited these men to accept Christ as their Saviour, and twenty-three men stepped forward. Dr. Bricker made application to the department of justice at Washington that these men be allowed to go to his church for baptism. The unprecedented order was given that the men be allowed this liberty, and they were transported to the church in a truck with only one guard. The new warden of the prison was in hearty accord with the plan. Only the officers of the church and the choir were present when the converts were baptized. They affixed their names to a document which constituted them the unique organization known as "The First Christian Church in Prison." The next Sunday morning the men met in prison to celebrate the Lord's Supper and to choose from their number elders and deacons of the infant church. Twenty-six more men came forward that morning to confess Christ and the young church now has forty-nine members. The church is nonsectarian in basis and men from various communions have joined.

—*Christian Century*.

### Michigan Mosque Abandoned

**T**HE dedication in June, 1921, of a Mohammedan mosque in Detroit, Michigan, at a cost of \$50,000, was reported in the *Review*. The building has been used so little that it is to be torn down or used for some other purpose. After the mosque was

built, Mohammed Karoub, the donor, brought to Detroit from India Mufti Sadiq, a representative of the Ahmadiya movement, which claims to be a reformed Islam. While the mufti emphasized that Mohammed is the great prophet and the Koran the law, he taught that Ahmed of Qadian is the promised Messiah, Mahdi and Holy Reformer of this day. The Mohammedans in Detroit preferred the orthodox doctrine, and the mufti soon left for Chicago to continue his missionary work. With his departure the attendance at the mosque services fell off until hardly anyone came either for special occasions or for their daily devotions. The Detroit city officials placed the building on the tax assessment roll, holding that it is "vacant property, not used for religious worship."

### Protestant Teachers Unite

**T**HE statement is made by *The Christian Advocate* that a Protestant Teachers' Association has been incorporated in New York State for the purpose of giving after-school instruction. There are already five thousand members of this association, ninety per cent of whom are trained teachers. The aim of this organization is, through Bible instruction and in other ways, after school hours, to promote the moral and religious welfare of the Protestant children of New York City. This movement has had its conception in the metropolis, and claims the endorsement of representative citizens, including leaders of the Roman Church.

### Commander Booth on Prohibition

**C**ONTRASTED with the statements—easily recognizable as "wet" propaganda—which attribute to Prohibition all sorts of evils, the statement by Commander Evangeline Booth is of especial value, for no organization has had more opportunity to realize the effects of the drink traffic than has had the Salvation Army. In an article in the *War Cry*, Miss Booth says that the Army's

social secretaries report that drunkenness among the men frequenting the Army hotels and Industrial Homes has almost entirely disappeared, that men who formerly could hardly support themselves from day to day now possess savings accounts. In one hotel twenty-five men, who before prohibition could muster only a dime among them, now have deposits ranging from \$100 to \$500.

Above all in importance are the benefits which she finds have accrued to the children. "Better pre-natal care for the mother, more food, improved clothing, more money, and, above everything else, the absence of inebriation's brutalities, are all in evidence, telling in the life's chances of these infants."

She concludes: "By the Constitutional Amendment of Prohibition a measure has been enacted that will do more to bring the Kingdom of God upon earth than any other single piece of legislation, for the rum demon is the foundation and the bolsterer-up of almost all evils. Therefore history for righteousness has been made, history that will live, for activities have been set in motion for civic and national betterment that will never stop until all evil is dead."

#### Negro Sunday-School Conferences

**M**ORE than four hundred Negro Presbyterian ministers, Sunday-school Superintendents and teachers, and representatives of missionary and young people's organizations attended the Sunday-school Conventions of the three Negro Synods of Atlantic, Catawba and East Tennessee, during August. These Conventions are the only training schools for the development of leadership among our Negro Presbyterian churches in all forms of service for the Christian nurture of the children and youth. Thirteen courses are offered, and certificates are awarded to those who do creditable class work. After a vesper service popular evening meetings are held at which addresses are delivered by prominent ministers and educators of the Negro race in America. These

Conventions and the school of methods feature are the development of the work of Negro Sabbath-school missionaries throughout the South under the missionary department of the Board of Publication and Sabbath-school Work.

#### Buddhism in America

**T**HE extent of the present Buddhist propaganda in the United States is realized by few Christians, especially in the East, for it is naturally strongest in the western states, where the Oriental missionary is at work among his own people. But groups of Americans in various cities now are studying Buddhism and spreading it among their friends, and its influence is evident in much of the "new thought" teaching among members of all denominations. At present the Buddhist missionary movement has gained sufficient ground to warrant the organization in Kyoto, Japan, of an "Eastern Buddhist Society" which has undertaken the publication of *The Eastern Buddhist*, a high-class and very readable magazine in the English language. An elaborate ceremony, held in one of the Buddhist temples in Los Angeles to celebrate the birth of Buddha, was attended by over 500 people, many of them Americans. In their speeches, Americans made the following statements:

"Buddhism and Christianity had much the same origin, yet compare the narrow, dogmatic, intolerant and even barbaric attitude of Christianity with the splendid character and profound teachings of the gentle Buddha! Look at the crime record of Christians! You never hear of such outrages among Orientals."

#### Indian Population

**A**CCORDING to the recent United States Census, the Indian population of this country is put down at 242,959. Ten years ago it was 265,883. This would indicate a decrease in a decade of 22,724. On the other hand the Indian Bureau of the United States, Interior Department,

places the Indian population of 1920 at 336,337. According to the Indian Bureau, the Indian population for the last thirty years has been slowly but steadily increasing. The discrepancy between the Census Bureau and the regular Indian Bureau is to be accounted for largely by the fact that Indians in the enumeration of 1910 were counted as whites in the census of 1920. This particularly applies where only slight traces of Indian blood are in evidence. The larger figures of the Indian Bureau are obtained by considering as Indians all those who have even the slightest mixture of Indian blood.

—*Presbyterian Magazine.*

#### Orientalism in America

ACCORDING to the "Directory of A Oriental Missions," recently prepared by Dr. George W. Hinman of San Francisco, and published by the Home Missions Council, New York, there are in the United States 61,639 Chinese, 111,010 Japanese, 2,507 Hindus and 1,224 Koreans. The majority of these are in California. This Directory contains the following summary of work conducted among these Orientals by Protestant Mission Boards.

	<i>Boards</i>	<i>Missions</i>	<i>Members</i>	<i>Workers</i>
Chinese ...	16	67	3,072	163
Japanese ..	18	136	2,026	168
Koreans ..	2	16	81	7
Hindus ....	1	Cirenit	..	1

The total amount of property value is \$1,760,000 and the annual cost is \$394,000, about one-third of which comes from the Orientals. Most of the paid workers are Christian Orientals.

There is some evidence of overlapping, especially in San Francisco and Los Angeles. The former city has seven missions for Japanese and fourteen for Chinese; the latter has thirteen missions for Japanese and four for Chinese. Other states in which work for Orientals is conducted are Oregon, Washington, Colorado, Utah, Arizona, Nebraska, and, on a smaller scale, in such large cities as

Chicago, New York, Philadelphia and Boston.

#### LATIN AMERICA

##### Secretary Hughes in Brazil

SECRETARY HUGHES, while in Brazil for the Centennial Celebration, attended service in the American Union Church in Rio de Janeiro and heard Dr. Webster E. Browning, Educational Secretary of the Committee on Cooperation in Latin America, preach on the spiritual significance of Pan Americanism. Diplomatic and commercial relations do not make for such firm bonds of friendship as do right spiritual relations. Secretary Hughes received another proof of the influence of the evangelical cause in Brazil when he attended a reception given him by the well-known journalist, Jose Carlos Rodriguez, formerly the proprietor of the largest daily paper in Rio de Janeiro, who has been giving the last few years to the preparation of an introduction to the Bible. He is a strong believer in the evangelical cause and the power of the Bible in solving Brazil's problems.

##### Brazilian Endeavors

A CONTINENTAL convention of A Christian Endeavor was held in Rio de Janeiro in connection with the Centennial and delegates from various countries of South America attended. The Committee on Cooperation in Latin America also arranged an evangelical conference in Rio where plans were made for the enlargement of Brazil's churches, schools, hospitals and social institutions. Rio de Janeiro is one of the largest Protestant centers in the Latin world. There are a hundred preaching centers there and one church of at least a thousand members and a thousand in Sunday-school, with eighteen branch Sunday-schools and counting among its members senators, bankers and merchants. Cooperation is prominent in this work. A central office for the Executive Secretary of the Committee on Cooperation in Latin America, a

union hospital, erected entirely by the Brazilian Church, a union theological seminary, a union literature program, an interdenominational Sunday-school secretary and a union church for English speaking people are among the prominent evangelical institutions of Rio de Janeiro.

## EUROPE

### Religious Life in England

A LONDON correspondent of *The Congregationalist* writes that in England: "A consciousness of a rising tide in religious activity has been felt... The revival movement along the Eastern coast is not spectacular, but on quiet and healthy lines. All over England the churches of all denominations are finding young people more responsive than they have been for the last ten years. Another encouraging sign is a reviving disposition on the part of the secular press to report religious activities and even publish notes on church life. The most significant of these tendencies is the engagement of Dr. J. H. Jowett, by the London *Daily Telegraph* to write a fortnightly column of Free Church notes."

### The Gospel in a Synagogue

THE *Sunday School Times* states that "the introduction of the teaching of the Gospel of St. Mark into the religion class at the Hampstead Synagogue, London, by Rabbi A. A. Green, has stirred the Jews of England more than they have been stirred for many years. Rabbi Green stated that he had the countenance in part of the Chief Rabbi, which made matters worse. Many letters in the *Jewish World* and the *Jewish Chronicle* revealed the fury of some Jews and the liberal opinion of others. The whole question was referred to the ecclesiastical authorities. According to Rabbi Green, he would teach the members of this class the New Testament from the Jewish standpoint. But this is considered by many Jews as a dangerous proceeding. On this matter the *Hebrew Standard*,

New York, says: 'It is unthinkable that the New Testament should form the staple of any instruction imparted to youthful and impressionable minds in the religion class of any synagogue, regardless of its radicalism. When such a contingency happens, we shall have ceased to be Jews.'"

### A Mosque in Paris

THE French friendship for Mohammedans, which has figured so prominently in recent happenings in the Near East, found a new expression in the ceremony October 18th of laying in Paris the foundation stone of the first Moslem mosque to be built in France. The scheme for its erection was projected and had governmental approval some time ago and in the presence of representatives of Angora, Constantinople, Morocco, Algiers and Tunis, Marshal Lyautey, Governor General of the French colonies in North Africa, laid the foundation stone. In his speech of dedication Marshal Lyautey said that France had gained double strength from her union with Islam, and together they would pursue their course "without violence, without destruction and without domination, but with order and respect for all legitimate national claims and for all national territories, with tolerance for all beliefs and convictions, and with such they would be the prepondering factor in the peace of the world."

### Celibacy and the Priesthood

THE Vatican is greatly perturbed, says the London *Christian*, by the publication by the Italian newspaper, *Epoca*, of the appeal made by certain of the Romish priesthood for relief from the obligation of celibacy. This paper asserts that the petition has recently been presented to the Pope; and has been signed, not only by ordinary priests, but also by cardinals and bishops. The signatories say: "Moral purity, the high aim of the Church, must be reached through the free working of human nature, not by coercion, nor by the imposition of

laws against nature. The clergy ended by ignoring the (Romish) law, and a wave of immorality swept over the Church, spreading as far as the Pontifical throne itself. The name of Alexander VI is enough in this connection." The Vatican has sent for publication a statement to the effect that the question has frequently come before the Pope, who has replied, "several times, that the Roman Church will never consent to modify this essential point of ecclesiastical discipline."

### Czecho-Slovak Church

**F**ROM the census of 1920 it is possible to gain some accurate conception of the extent of the great movement away from Rome which has been taking place in Czecho-Slovakia. The figures from all but two counties in Bohemia show, according to "Kostnické Jiskry," a Czech Protestant weekly, that the number of enrolled Roman Catholics decreased 1,111,343, compared with the figures of 1910. While thousands of these have become Protestants, other thousands report themselves now as "without confession." Bishop Gorazd Pavlik, of the new Czecho-Slovak Church, has recently been in this country, speaking in New York and other cities and attending the Episcopalian convention at Portland, Ore. He has addressed large audiences of his own people and explained the aims and purpose of the new church of the homeland. While the Czecho-Slovak Church still employs the old ceremonies—very similar to those of the Roman Catholic Church—it conducts them in the language of the people and also gives the Bible. In the last two years 125,000 Bibles have been distributed to the members of the church. Over 800,000 people have joined it, and accessions are being received at the rate of 1,000 a day. The leaders of the church are working hard for the separation of church and state, and are suffering much persecution from the Roman Catholics.

### Conditions in Rumania

**T**HE population of Rumania before the war was about eight millions, but with the increased territory is now over eighteen millions—of which twelve and a half millions belong to the Orthodox Church; about one and a half millions are members of the United Church, i. e. Rumanian Catholics; one million are Roman Catholics; two million Protestants, i. e. Lutherans, Germans, Calvinists, Hungarians, Unitarians; also one and a quarter millions Jews and about 150,000 Mohammedans in the Dobrudja, which was until recently under Bulgaria. Before the law there is religious freedom for all sects. As in other countries of Southeastern Europe, politics are all absorbing.

The University of Bucarest was founded in 1896 and has this year 8,030 students—2,000 more than in 1915. The University has five faculties including law, medicine, science, literary, theology. Since the university authorities do not attempt to supervise rooming conditions outside of their own dormitories, moral conditions are appalling—especially among the medical students. There are no university literary societies or moral or religious societies, but there are several local groups banded together for mutual help while they are not at the university, e. g. the Braila Club (the name of a city on the lower Danube). About one hundred students are enrolled in the Y. M. C. A. and the Y. W. C. A., where they have the privilege of reading and studying rooms under the best of conditions. About twenty-five students have been attending Bible classes.

### Changes in Greek Church

**F**REEDOM from state control has made possible revolutionary changes in the methods of the Orthodox Church of the Orient. The leaders of the Church of England profess to see in Russia changes analogous to those which took place in England four hundred years ago. The Ortho-



dox Church will not abandon the episcopate nor will it change its creed, but under the leadership of Patriarch Meletios the changes of method are very striking. The latter professes to believe that when the changes are complete the barriers to union with the Church of England and the Church of Sweden will be removed, if not indeed with the Protestant communions of the west.

#### Split in the Russian Church

**A**RCHBISHOP Anthony, Metropolitan of Moscow, and member of the Supreme Church Administration, has ex-communicated the so-called "Living Church" members of the Greek Orthodox Church, a movement that was meeting the approval of Bolshevik authorities. This makes the second schism of the Greek Church since enforced reformation began in Russia. Archbishop Anthony now heads the "Resurrection Church," making three churches contending for the patronage of the masses. The Living Church members broke away from the Greek Catholics and called the latter, which Patriarch Tikon heads, the "Dead Church."

The Roman Catholic Church has not taken advantage of M. Tchitcherine's agreement with Cardinal Signori at the Genoa Conference, whereby the Roman Church is entitled to make Russia a field for conquest. However, the Polish churches in some parts of Russia had begun conducting Roman Catholic services in the Russian language for the first time, attracting numerous converts. The Government apparently approves of the triple split church, which is effective today for with reformation comes a weakening of opposition.

#### MOSLEM LANDS

##### The Future of the Holy Land

**F**ALSE rumors have been widespread that the confirmation of the Palestine mandate by the League of Nations would be followed by Moslem dispossession, the replacement of British flags by Zionist flags and the

admission of 30,000 Jews to occupy the country. Sir Herbert Samuel, High Commissioner for Palestine, contradicts the rumors and says: "The approval of the mandate will make no difference whatever in the present administration of the country, or in the laws relating to immigration. It will, however, be followed by the enactment of a constitution which will provide for the establishment of a legislative assembly containing a majority of members freely elected by the people. The drawing up of the list of voters will begin as soon as the constitution is promulgated, and when that is completed—it must necessarily take some time—the election will take place."

A letter sent on June 3d by the Colonial Office to the Zionist organization contained the following statement of policy: "When it is asked what is meant by the development of the Jewish national home in Palestine, it may be answered that it is not the imposition of a Jewish nationality upon the inhabitants as a whole, but the further development of the existing Jewish community, with the assistance of Jews in other parts of the world, in order that it may become a center in which the Jewish people as a whole may take, on grounds of religion and race, an interest and pride."

#### Task of Near East Relief

**T**HE number of refugees dependent upon American relief workers in the Near East may reach 800,000, says Charles V. Vickrey, General Secretary of the Near East Relief, who has just returned from an inspection trip in Transcaucasia and elsewhere.

Cablegrams state that the Near East Relief, in the three weeks after the Smyrna disaster, sent more than \$315,000 worth of supplies to the victims. Reports show that Smyrna refugees at Athens number 20,000; at Saloniki, 40,000; at Mytilene, 60,000, and along the Thracian coast, about 80,000. Money for outside re-

lief needed to tide the unfortunates over the winter is estimated at from \$12,000,000 to \$15,000,000.

## AFRICA

### Sunday-schools in Egypt

**S**HEIK Metry S. Dewairy of Cairo, who is directing the work in Egypt of the World's Sunday School Association while Rev. Stephen van R. Trowbridge is on furlough, writes: "A Bible woman volunteered to begin a ragged Sunday-school in a certain district of Cairo and the first Sunday she collected five and taught them a Bible story and gave each a picture card. On the second Sunday twenty were present and in two months, seventy was the average attendance. She had to hire a house and secure more teachers to help her.

"A teacher offered a Mohammedan boy of five a picture card. This he refused to accept, both on the first and second Sunday. When he was asked why, he said he was afraid the card would make him a Christian. The teacher explained that the picture itself had no such magic power and at last the boy accepted one. When he reaches home each Sunday after the class, his father asks him about the picture card and the boy tells the Bible story.

"Another leader who opened a ragged school found that he had only twelve pupils and was unable to increase that number. At last he divided the twelve into committees of two each and asked each committee to bring in a new pupil. When he had eighteen, he sent them out in nine committees. Now he has forty students each Sunday."

### Newspaper "Ads" in Algeria

**F**OR the past three years Mr. H. S. Mayor, who went from Switzerland to North Africa on missionary service forty years ago, has been employing in Algeria with marked success the methods of newspaper evangelism through the vernacular press which have been so effective in Japan. As quoted in *The Christian* he says:

"God gave me a great desire to reach people by putting advertisements in the Algerian papers, offering, free of cost, portions of the Bible to any who felt the need of something for the good of their souls. The results have been astonishing and encouraging. From all corners of Algeria, and even from Morocco and Tunisia, I get requests, showing the need felt by hundreds of people. All sorts and conditions of men are represented by these letters: poor illiterate workmen, shop-keepers, officials of all sorts, doctors, lawyers, schoolmasters, officers of all grades, and high officials of the Government, professors and noblemen."

### Native Christians in Peril

**T**HE peril, spiritual as well as physical, in which certain of the native Christians in Morocco are standing, has led one of the missionaries at work there, to send this earnest appeal for prayer:

"We should much value prayer for our native Christians at this time. Ten have been thrown into prison at ——— an inland town and are witnessing boldly so far, but they are being beaten and threatened with death, whether released or kept there in prison. The adversary will endeavor to put thoughts into their minds as to God's faithfulness and similar subjects. They are babes in Christ—their wives and children unbelievers. Help us to pray them through. Two have recanted."

### Nyasaland Convention

**T**HE annual Christians' conventions held at Nkate and Cholo, reports the Nyasa industrial Mission, were of exceptional interest, and unusually well attended, especially in view of the inconvenience and hardship arising out of the famine conditions which prevail more or less throughout the Protectorate. It is remarkable that in these circumstances such numbers could assemble. At Cholo more than 1,100 were present at the Sunday morning service, and

about 600 attended that at Nkate. Following the latter, the people lined up with the teachers and missionaries and marched to two adjoining villages, singing hymns.

#### African Demand for Books

**REV. HERBERT C. WITHEY**, Methodist missionary to Angola, Portuguese West Africa, has completed the translation of the New Testament into the language of the Lubole cannibals of the interior, and similar work is being done in the Congo and Rhodesia. . . . When these people have learned to read they become eager book buyers and the mission printing plants in Africa are kept busy turning out matter for them. At Kambini, Portuguese East Africa, in three weeks the Methodist Press shipped 1,500 volumes ordered by native Christians from Inhambane, now working in the mines at Johannesburg. In Angola, the natives have committed to memory practically everything produced in their language and are desirous of more and varied literature.

An up-to-date method of language study that has been introduced by the missionaries is the use of dictaphones in the jungles of Central Africa as an aid in reducing the various dialects to writing.

—*Missionary Voice.*

#### INDIA

##### Census Figures from Burma

**T**HE seed sown by the early missionaries is bearing fruit in Burma today as is evident from the following figures from the 1921 census.

TOTAL POPULATION OF BURMA, 13,169,099

Buddhists	11,210,943
Animists	702,587
Mohammedans	500,592
Hindus	420,782
Christians	257,107

##### CHRISTIAN COMMUNITY, 257,107

Baptists	160,655
Roman Catholics	72,715
Church of England	19,636
Presbyterians	1,508
Methodists	1,424

##### KAREN CHRISTIANS, 178,225

Baptists	134,924
Roman Catholics	37,280
Church of England	5,808
Methodists	82
Presbyterian	10

##### BURMAN CHRISTIANS, 15,381

Baptists	7,265
Roman Catholics	6,335
Church of England	1,293
Methodists	434
Presbyterians	13

#### Hindu Appeal to Christians

**A**T the annual convention of the Mar Thoma church, in South India, which about 20,000 people attended, Mr. Madhawan, a leader of the Izhawa (Hindu) community, made an address, in which he avowed his belief in Christ as a divine being and a teacher of the purest and sublimest truths, and appealed to Christians, as followers of so divine a teacher, to help his community to raise themselves from their present degradation, especially in their effort to free themselves from the curse of drunkenness. He besought them to refuse henceforward to employ Izhawas to tap their coconut-trees. Climbing the trees, extracting the palm-juice, and converting it into toddy, a highly intoxicating drink, are the hereditary occupations of Izhawas, while Christians are among their chief employers, and derive no small gain from this source. His appeal was to Christians to be willing to forego this gain for the sake of the Izhawas, and to set them an example by themselves ceasing to drink.

#### A Christian College

**I**N his farewell address on leaving India in May, Rev. Dr. J. C. R. Ewing, Principal Emeritus of Forman Christian College in Lahore, expressed the fundamental principles which have controlled not only this notable institution but the whole enterprise of higher education under missionary auspices, when he said:

"Our purpose as Christian men (on the faculty) is to carry out this great task (the study of the Bible),

which is not compulsion but is a humble presentation of God's Word, and the moment the conscience clause makes this impossible the doors of the Forman Christian College will be closed. We have not come here to give a godless education. Let there be no misunderstanding about this that we want you to know Christ through the study of God's Word. If we stop here and say nothing about Him, we shall be in the wrong in doing so. If you say you would like to be baptized we would be glad; but unless God's spirit works upon your heart and you accept Him as your Saviour, it is all of no avail."

#### A Bible League for India

**T**HE *Christian Patriot* of Madras, India, comments as follows on the formation of a Bible League for India, Burma, and Ceylon, which announces as its object to maintain the divine inspiration, authority, authenticity and truth of all the canonical books of the Holy Scriptures: "Nothing but spiritual good can come of a movement which we hope is meant not only for a statement that the Bible is of divine authority, but for the study of it. Apart from the inspiration of the Bible, on which different opinions are held by pious as well as learned men, there is the interpretation and valuation of it."

#### Among the Santals

**M**ISSION work among the Santals, a race of aboriginal lowlanders spread over a part of the Provinces of Bengal and Bihar, was begun by the Church Missionary Society about sixty years ago. It has met with a considerable measure of success, so much so that today self-support has reached a high level, and, for their numbers, the Santals will bear comparison with any other Christian community in India; indeed, they put to shame many congregations in England. Besides building and repairing their own churches, village school-houses, and preachers' houses, they contribute nearly £500 yearly to sup-

port all their clergy and a large number of their lay workers. And this they do, many of them, out of great poverty. Another characteristic that marks the Santals is their evangelistic zeal. They are great travelers, and every Santal is said to be a missionary wherever he goes.

#### A Self-made Man

**S**OME years ago a wild looking man began coming to Dr. Mason's office in the Garo Hills to gratify his curiosity. He was observing and intelligent so that Dr. Mason began to teach him the alphabet, first in the Bengali character and later in the Roman character. He continued to come each Saturday (market) morning. He bought books and took them home to study until he learned to read. Then he started a school in his village. He showed his talent for mechanics and was greatly interested in a clock in the office. He insisted upon buying a watch and when he injured it by wearing it in swimming and lost some parts he manufactured the required parts and made the watch run and keep time. From that time he has been the watch and clock repairer for this whole section of country, often making parts needed. He also successfully repairs organs. He wears clothes now, even shoes and stockings for comfort on stony roads. He still studies the Scriptures in his own tongue and seems to be a Christian at heart though some circumstances keep him from open confession. Pray for him.

MRS. M. C. MASON.

#### Telegraph Line to Tibet

**F**OR many years Tibet has been counted one of the most inaccessible fields of Asia. Now a telegraph line has been opened, connecting Tibet with India, and the first message sent over the new line was one from the Dalai Lama to the Viceroy of India, as follows:

"On the occasion of connecting Lhasa with the outer world by telegraph, I tender felicitous greeting to His Majesty the King-

Emperor, Your Excellency, and the Political Officer of Sikkim. The Tibetan Government cordially thank the Indian Government for their help in procuring material and the loan of a skilled staff for constructing the line. We all fervently hope that the line will serve to cement the permanent bond of already existing friendship, between our countries and increase trade between us."

The Viceroy replied in a like congratulatory vein. Those who have long been praying for an entrance for the Gospel into Tibet will take heart from this news. While the recent tragedy of Dr. Shelton's death in West China has emphasized the difficulties that await the messengers of the Cross in that land, telegraphic communication is bound to help open the country to missionary enterprise.

## SIAM

### Begging for Bibles

**R**EFERENCE was made in the September REVIEW to the great evangelistic opportunities among the Tai people in Indo-China which are being put before the Presbyterian missionaries and native Christians in Siam. An account has now come of a two months' trip among the Tai people along the Cambodia River, which was made by Rev. Hugh Taylor, accompanied by four of the Bible Society colporteurs and evangelists from his own field in Nan, Siam. He says:

"I doubt if in any of the annals of missionary work there has been recorded a more eager earnest reception of the Word of God than we have had since we crossed the border of Siam until we recrossed it on our return. I have gone to bed since nights tired out with preaching, with a hundred men, heathen men, below me on the ground repeating over to one another the story of the Cross and the way of salvation as they had heard it during the evening. And, oh, how they can beg for a copy of the Gospel of Luke or Matthew—the only ones we had—and which they had seen some one else have! It's the hardest thing in the world to refuse a man when he sits down on the ground and '*wais*' you, begging for a book to learn the way of salvation.

When told they are all gone, he does not give up. He worms it out of one that there is a reserve stock of a hundred copies for the hundreds of thousands of people that are still before us on the trip. The begging persists as long as we are there."

## CHINA

### Influence of the Bible

**A**S in Europe the Bible in the vernacular, by Luther, Tyndale and others first opened the door of learning to the people, so in China the missionaries have, by their vernacular Bible and Christian hymns, created a taste for learning. The European Renaissance is being reproduced in China today. The problem is complicated by the hundreds of dialects but the new spirit of national unity makes the appeal for a national language acceptable to multitudes.

EDWARD H. SMITH, Ingtau, China.

### Kiao-Chau to be Restored

**J**APAN has decided to restore the leasehold of Kiao-Chau to China on Dec. 2d. On that date Japanese troops will withdraw. Civil and military authority in the Kiao-Chau district will be handed over to China and the Chinese flag will be hoisted for the first time since Germany acquired the territory in 1898. The fixing of a definite date for the restoration of Kiao-Chau was announced early in October by the Japanese members of the Shantung Commission, which was appointed to work out the details of the evacuation as provided in the treaty between Japan and China signed at Washington. Thus will end the international controversy which began when Germany established a naval base twenty-four years ago, and which later figured in the diplomatic affairs of Paris and Washington.

### Restored by Prayer

**W**HEN the son of a wealthy Christian in Liu Chow, in southernmost China, was captured by brigands and held for ransom, the

father was in such despair that he thought of consulting "witch doctors." But the local Christians persuaded him to try prayer instead, and he promised to give \$400, the amount of the ransom demanded by the robbers, to the Lord's work if his son returned in safety. Each night a group of Christians met to pray for the release of the boy. The pirates had him bound upon a ship, anchored out in the strait a long way from land, and kept him lashed to the mast all night while they slept. After two weeks, one night they left him unbound but warned him that the next day would be his last. The boy then resolved on desperate measures. Thinking it better to drown than to be shot by the pirates, he jumped into the water. His hand fell on to a rope. He pulled himself along it to its end and there was a little dory at his service. In this he made his way to safety and stood before his father as the living answer to his prayer. Scarcely had the rejoicing over the return of the son ceased, than the father proposed that \$300 might do for his pledge. But the Christians and elders got out the Bible and read him the story of Ananias. The \$400 pledge stood. Then the other Liu Chow Christians added small gifts and large until the amount stood at \$2,000 pledged to build a Christian chapel in Liu Chow.

#### **The Swatow Typhoon**

**T**HE typhoon which destroyed much property and hundreds of lives in southeastern China last August is thus pictured by Rev. R. T. Capen of the American Baptist Mission:

"No roof on the whole compound left; pines, banyans, cotton trees, and bamboos choking every path; these tell the story of the nerve-racking, all-night flight. At midnight the roar of mounting gales and slamming blinds pulled us out of deepest, dazed sleep to jump for the typhoon bars. We reinforced the windows not a minute too soon, for the trees were going and our chimney smashed

through the roof. At times the floors heaved like the chest of a huge giant and fell away like waves. Water came through everywhere. It seemed as though we were about to be blown from these hill tops into the bay. A whole side of Pastor Tsu's house blew out clean, so that one looks in on his family upstairs and down. The old boarding school buildings lie open to the sky and the splendid Woman's School almost the same. And the Academy! All 350 students are due back from their summer vacation in six weeks, with fifty prospective new ones in addition. Yet not a roof remains to cover their heads. The Theological Seminary and the Girls' School roofs are gone, too. Repairs on the mission property will cost as much as in the earthquake days of 1918."

#### **Purity Campaign in Canton**

**T**HE *Church Missionary Review*, commenting on the anti-Christian movement in China, says that in Canton it was stirred up by the success of the purity campaign in that city. The Christian students canvassed the merchants and shopkeepers, asking them to paste up notices requesting that all the licensed brothels should be closed, and the number of refusals was less than their best expectations. The next day, that on which a big parade to protest against licensed prostitution was to be held, the first anti-Christian articles appeared in the daily press. In this instance the connection of cause with effect was too obvious to be missed by the people.

"Though the anti-Christian society has numerous adherents," says the *Review*, "it is not supported by the majority of non-Christian students, and many of them are opposed to it on the ground that its members are Bolsheviks at heart, and are the enemies of liberty of thought. The activities of the anti-Christians give a new proof of the fact that the influence of the Christian Church in China is far greater than its numerical strength seems to warrant."

### A New Industrial Mission

THE "Christian Herald Industrial Missions in China Inc." is an expansion of an institution chartered in 1910 as the Christian Herald Fukiens Industrial Homes. Graham Patterson, publisher of the *Christian Herald*, says that the new corporation is "the response to a demand on the part of representative Chinese for the establishment of industrial education of boys and young men on modern Western lines, including the six-day week and the closest approach to the eight-hour day Oriental conditions will permit." An industrial school for boys and girls, most of them orphans, has been maintained since 1910, with a directorate half native and half foreign.

"In all our extensive work in China we have insisted that our efforts must supplement those of the Chinese themselves; that China never would take her rightful place in the world of today unless her people were trained to self-reliance in industry, government, philanthropy and education. In other words, China must be equipped so that she can rely wholly on herself. With this principle clear, we frankly said to our Chinese friends that we would cooperate with them and provide the necessary foreign personnel for enlarged industrial work if they would assume a financial burden commensurate with the size and importance of the work. They agreed with enthusiasm and we already have assurance of generous yearly contributions from Chinese organizations in San Francisco, the Straits Settlements, Manila and South China."

### JAPAN-CHOSEN

#### Freedom for Geisha Girls

A DECISION rendered in October by the Appellate Court at Osaka, Japan, to the effect that no girl may be bound by a contract made without her consent and knowledge and enforced against her will, affects the hundreds of thousands of geisha girls who are now held in more or less voluntary servitude throughout the

country. Under the geisha system, parents present their daughters, when children of from seven to twelve, to the masters of geisha training houses. These masters select the comeliest and brightest and those having a natural musical talent and practically adopt them. The parents enter into a contract that a girl shall remain with her master and be subject to all his commands until such time as she has paid from her earnings as an entertainer all the cost of her education in music, dancing, flower arrangement, color matching, deportment, table etiquette and conversation. In the case which resulted in the court decision a eighteen-year-old girl refused to complete the seven-year contract on which her parents had sold her, and which specified that, if she should leave the service of her master voluntarily before her term was up, her parents should refund to him the difference between the amount he had expended upon her and the amount she had earned for him. The master brought suit, but lost in both lower and higher courts, the latter stating that such a contract was "against morality and void."

### A Promising Girls' School

IN Kokura, Japan, a school for girls was opened in April by the Southern Baptist Board. There were 157 applicants for the first year class, only 96 of whom could be accommodated. All the full-time members of the faculty are earnest Christians and have been for years, and the Dean, Rev. Matsuta Hara, is described as a man of outstanding spiritual and intellectual qualifications. He took his B. A. at the Doshisha and his M.A. at Oberlin, and has served as one of the Japanese churches of the Northern Baptist Board for six years.

### Buddhists Define Salvation

THE Buddhist Salvation Army has become aggressive in Kure, Japan, and has a kindergarten, free lodging house, and a sailors' home.

A Christian, very poor and nearly blind, recently entered their home for the night and received much kindness, the Buddhists giving him not only food, but a new coat. He declared his Christianity, and asked the head of the band to explain his beliefs. "I believe in truth," was the reply; "truth is all I worship... the greatness of truth." The Christian, not satisfied, asked the meaning of salvation, and the reply was: "Salvation is to come here and feel warm and happy, and to be friendly with the others who come." The Christian asked to be introduced to some followers of the Buddhist Salvation Army, who could explain the tenets more clearly. "That is impossible," was the reply; "the followers of the Army are all ignorant men; they do not really understand what they believe." *Church Missionary Outlook.*

#### Korean Forward Movement

IT is estimated by church leaders that in Korea's population of 19,648,000 one out of every fifty-six is a Christian, either Protestant or Catholic. Rev. H. A. Rhodes, editor of *The Christian Messenger*, of Seoul, attributes this to the great forward movement which has been taking place in Chosen the past three years. The aim of the Protestant churches there was slightly different in each denomination. In the Methodist Episcopal Church, a definite goal was to increase the giving of the native congregations. In the Southern Methodist Church a campaign in evangelism was waged by preaching bands. The Presbyterians carried on a campaign under the leadership of Dr. W. N. Blair, first to put new life into all the activities of the Korean churches and to bring them up to 100 per cent in nine different points; second, to conduct an evangelistic campaign, and third, to "pay special attention to stressing Sunday-school work in all Methodist and Presbyterian groups." This united effort has had remarkable success, and Dr. Rhodes gives credit in large

part to "the prayers of many of the Korean church leaders who have been in prison all during this time as a result of the 'independent movement.'"

#### Eager Millions

REV. W. W. PINSON, D.D., of the M. E. Church, South, writes from Seoul, Korea, September 10th: "The Eastern situation is 'unparalleled' as everybody is saying. We are simply swamped and I am sending out an S. O. S. to the natives for help. We must somehow begin over. It is a new situation. There must be a reforming of our lines, a recasting of our policies. In education we are simply smothered. One morning not long ago Korea woke up and said, 'We must know.' Who can teach these millions? Who can house them? If you doubled your capacity today you would face an overflow tomorrow, treading on each other's heels."

There is a similar state of affairs in evangelistic work, he says. "This is a movement for which we have no adequate provision, and in which our notions and methods are flooded and choked. How to house and shepherd and save a hundred new groups in a single district, and keep pace with the widening frontiers baffles imagination. All of which means that when the Lord lays His hand on things, human measurements and forecasts are a huge jest, and man's best plans are left as fossils in the sediment. Is this mere rhetoric? If you think so come and see."

#### ISLANDS OF THE SEA

##### Reaching Filipino Students

REV. FRANK C. LAUBACH, American Board missionary in the Philippines, wrote from Manila in the summer: "There has come into the Philippines a new thrill of mighty spiritual expectation. We have never until this year had a movement that pretended to reach all of the students of the Philippines, these millions who have learned to laugh at the superstition of their



parents but have not learned to believe in the Christ whom we call Lord. A campaign has just been launched in Manila to reach every one of the twenty odd thousand students who are attending intermediate, high school, college and university courses in this city who have come from all the provinces of the Philippines. For the first time in the history of these Islands all the churches have united in one great evangelistic effort. The greatest need is trained leaders by the thousands. Conservatively speaking we need ten thousand college-trained and seminary-trained ministers right now. The ultimate objective of this campaign is to issue the challenge, the call of God, to the students of the Philippines to enter the ranks of the Christian ministry and fill this tremendous need. Mr. Laubach is appealing for scholarship funds to meet the expenses of certain very promising young men whose families have disowned them.

#### Perils of Secular Education

SECRETARY W. C. PEARCE of the World's Sunday School Association writes of his visit to the Philippines in August: "The Filipino people have a desire for education that is nothing short of a passion. The progressive development of the free public school system has been and is phenomenal. The village and city streets from 7 to 7:30 are filled with a great procession of children and youth on the way to school. At the time of American occupation in 1898, the school system began with 4,504 pupils, 847 American teachers and 1,914 Filipino teachers. In 1920 there were 935,678 pupils, 316 American teachers and 20,691 Filipino teachers. The total expenditure for administration and instruction for 1920 was nearly \$7,000,000. Surely the Filipino people are making unsurpassed progress toward attaining high intellectual levels, but democracy's principle of religious liberty makes it impossible for these public schools to teach religion adequately and therefore unless

the Church can do this work of spiritual nurture, this people may become intellectual materialists. Indeed some of their ills now are manifestly a result of progress intellectual and commercial, outdistancing progress spiritual. The passion for intellectual attainment becomes an appetite for spoils instead of a desire to serve—a rush for official emoluments rather than service programs."

#### OBITUARY NOTES

REV. LORIN S. GATES, who was seventy-seven years old, and had been since 1875 a missionary of the American Board at Sholapur, India, was murdered by a Mohammedan at Bijapur on September 6th.

MR. JAMES W. KINNEAR, Chairman of the Executive Committee of the World's Sunday School Association died at Rochester, Minn., on September 12th.

#### PERSONALS

REV. CHARLES E. BRADT, D.D., for eighteen years the representative of the Presbyterian Board of Foreign Missions in the Central District, died in Chicago on September 6th.

\* \* \*

REV. THOMAS L. RIGGS, D.D., a son of the missionaries "Mary and I," recently completed fifty years of service among the Sioux Indians in South Dakota. The event was celebrated in striking fashion.

\* \* \*

DR. SHERWOOD EDDY is now on another of his world journeys, and is planning to visit the Philippines, Japan, China, India, Egypt, Turkey, Russia, the Balkans and Germany.

\* \* \*

REV. AND MRS. MAURICE FRATER, who have spent twenty-one years in the New Hebrides, are expected to spend the present winter in the United States and Canada.

\* \* \*

REV. BAYARD DODGE, son of Cleveland H. Dodge, has been elected president of the American University of Beirut, to succeed the late Howard S. Bliss, the father of Mrs. Bayard Dodge.

\* \* \*

REV. WILLIAM CAREY, of the English Baptist Mission, who did notable work as convener of the Calcutta Missionary Conference Language Examination, has been transferred to Dacca from Calcutta.

# THE MISSIONARY LIBRARY

**Making the World Christian. The Essential Objectives in Missionary Endeavor.** By John Monroe Moore, D.D., Ph.D., Bishop of the Methodist Episcopal Church, South. 323 pp. \$1.75. George H. Doran Co., New York. 1922.

There is much to challenge thought in these six vigorous lectures delivered before the School of Theology of the Southern Methodist University, Dallas, Texas. Bishop Moore forcibly sets forth the responsibility of interpreting Christianity to the non-Christian world in terms of modern life. Christianity has come to its time of supreme testing as it has reached its day of largest opportunity and must outline its task anew. The call from the world today is that it shall be, not so much a conqueror, as an interpreter of its faith. The great challenge is to make the world "think Christian." Dr. Moore calls for a more clear cut educational policy on the mission field to produce Christian leaders in every department of life.

The chapter on "Elevating Social Values" is an inspiring record of what has already been accomplished in world service and a call to Christians to a greater use of creative energy for transforming society. The real goal of the missionary movement is defined as the construction of an adequate religious faith for every member of the human family. Bishop Moore has been a life student of missions with many years of experience as secretary of home missions and as superintendent of Methodist operations in Brazil, and speaks with authority on missionary policy in non-Christian and Latin countries.

**Jesus Christ and the World Today.** By Grace Hutchens and Anna Rochester. 144 pp. \$1.25. Geo. H. Doran Co., New York. 1922.

This is a searching book full of questions intended to provoke the mind of the reader to debate with himself. It stimulates further in-

quiry and challenges the Christian to apply the teachings of Jesus to every phase of life today. To put the matter in the words of the writers—"The aim of these studies is to seek, in and through the mind and experience of Jesus Christ, the way of life for individuals, churches, classes and nations, that shall lead to a solution of our present problems."

Many will differ from the conclusions of the authors. The book does not attempt to present any form of economic or political program but simply gives an analysis of present conditions, with the suggestion that Christ's way should be tried as the only solution for the confusion which exists in the world. At the close of each chapter is a list of questions for group discussion. There is also a good bibliography in the appendix.

**Christ and International Life.** By Edith Picton-Turbervill. 150 pp. \$1.50. George H. Doran Co., New York. 1922.

The main thesis of this book by a keen sighted English woman is that national policies, both internal and external, must be Christianized, that the law of Christ must be the guiding principle of national conduct. With courage and frankness Miss Picton-Turbervill analyzes the present alarming international situation and shows the danger of the attitude of those who hold that it is impossible to introduce religious ideals into politics. Christ, the Great Internationalist, realized the strength of national antipathy and rivalry and, as we study Him, appears to speak afresh to human beings as corporate nations as much as to the individual man.

An attitude of contempt for other peoples, international jealousies, the spirit of war, economic injustice causing bitterness and despair in many, are some of the grave evils which the author emphasizes as threatening

destruction to the race. She appeals to women for the sake of the children of the world to work for the building of international relationships on the ethics of Christ. She sees hope for the future in the increasing number of those in every country of Europe who believe passionately that there is a Power that can quicken the conscience of nations, and that the teaching of Him who is the Way, the Truth and the Life will achieve the change which the world needs and craves.

**The Carpenter and His Kingdom.** By Alexander Irvine. 247 pp. \$1.50. Charles Scribner's Sons, New York. 1922.

The author is a man of unusual ability and varied experiences and uses keen analysis and a pungent style to good effect. The book is readable and at times very suggestive, but must be read with caution. The very freshness and originality of the writer led him to conclusions which are not always trustworthy. He gives us a vivid interpretation of the Christ and His Kingdom with many stimulating seed thoughts for the preacher, Bible teacher or missionary but stresses the humanity rather than the deity of Jesus. There is an effort to be practical and to show the bearing of the Saviour's life upon our problems today.

**The Boyhood Consciousness of Christ.** By Rev. P. J. Temple. 197 pp. \$3.50. Macmillan Company, New York. 1922.

This is an attempt to study all the passages in the Gospels which bear on the childhood of Jesus in order to prove that there was no development in the mind of Christ, either in regard to His mission or His oneness with God. The author is particularly opposed to the idea, quite popular today, and held by many Protestant writers, that Jesus' idea of His mission and His true connection with God came to Him at His baptism. Nor is he willing to concede that this conception dawned on Him gradually for the author fears that to yield to the modern view would rob us of belief in the deity of Christ. J. F. R.

**The Mexican Mind.** By Wallace Thompson. Little, Brown & Co., Boston. 1922.

The author of this book set for himself a noble and difficult task, the fundamental work of explaining the Mexican mind. This he rightly says is necessary if we are to help Mexico solve her problems, and yet it has received little attention. According to the author, his is a humble beginning of a task to which many minds and many years should be devoted—the comparative study of the psychology of the Latin and Saxon people of America. The author is to be congratulated for being willing to tread this untrod and exceedingly difficult path, with his limitations of equipment. His descriptions of customs and of play-life, his emphasis upon the individualism, pride and inertia as important psychological traits, and his insistence that the whole "Mexican question" is one of education, are valuable and true points. His stress on education's being adapted to the Mexican mind and not a foreign importation is also important. There are many good paragraphs and pages scattered through the book.

But the book as a whole is bad. It is hard to see what good purpose it can accomplish for either Mexicans or foreigners. While the author has lived in Mexico many years, he has evidently never sympathized—*suffered with*—the Mexicans. As a foreigner and newspaper man he has met the governing classes and the serving classes in the capital city and probably has been entertained in some large haciendas and Indian villages. But he would hardly have written this book with so little mention of the charm of the Mexican character, if he had really lived with the people. He does make a patronizing effort once in a while to excuse the Mexicans for their sins and professes his admiration for them. But he talks like a foreigner who lived in Mexico because he made his living there and who has never made any sacrificial effort for the people that would lead them to open their souls so that he might enter

in and sup with them. It is hard to see why one who neither gives evidence of having entered into such sacrificial fellowship with a people nor of having attained a very profound scholarship in the necessary sciences of sociology and psychology should undertake such a profoundly delicate and difficult task.

The author bases his whole analysis of the Mexican mind on the belief that it is entirely Indian. And then he makes this remarkable statement: "The Indian culture, if we may so use the term, is perhaps the most sinister threat against the civilization of the white man which exists in the world today." Think of it! The Yellow Peril, then the Moslem Peril and now the Indian Peril! S. G. I.

**The Railroads of Mexico.** By Fred Wilbur Powell, Ph.D. Pp. 226. \$2.00. The Stratford Company, Boston. 1921.

In twenty-seven short chapters we have here a brief treatment of the railroad situation covering the Diaz administration and the time up to the Carranza régime, with a historical sketch of each of the principal railway lines in Mexico.

**America's Stake in Europe.** By Charles H. Fahs. \$1.35. World Problem Discussion Series, Association Press, New York. 1922.

This study reprints extracts from current periodicals in an effort to resolve international questions. Some excerpts make answers affirmatively, some negatively. For instance, "American democracy should grow to its full stature by its own unaided efforts and save the world by its example," is the opinion quoted from J. A. Hobson, "The Morals of Economic Internationalism" in support of the theory of isolation. On the other hand, Dr. Jacob Gould Schurman, writing in the *Forum*, reiterates: "The world cannot go back to the 19th century system of a European balance of power and the hermitary seclusion of America."

Discussing the payment of allied debts, authorities such as Otto H.

Kahn, John Maynard Keynes, P. W. Wilson and Paul Fuller, Jr., are quoted. One of the most interesting chapters is that devoted to "Should America Seek to Influence European Colonial Policies?" for in this discussion Mr. Fahs touches upon the realm of missionary endeavor as it influences international trade and politics. He quotes Donald Fraser about Europe entering Africa: "Commerce has sometimes been her guide, eager for rapid wealth, or new markets for her home productions. Too often commerce has worn a religious grin, saying in the mystic language of the past she would 'plant the cross on every headland,' and in the blunt language of today, she would teach the natives 'the dignity of labor.' But honestly and plainly, she wished to make her pockets bulge."

**Church and Sunday School Publicity.** By Herbert H. Smith. 176 pages. \$1.50 net. The Westminster Press, Philadelphia. 1922.

This book is sufficiently different from others on church advertising to justify its existence. It has a distinct advantage in that it deals with the Sunday-school as well as the Church. The schemes for advertising set forth are not theoretical but are largely actual plans which have already borne fruit. New and usable ideas are to be found in the chapter dealing with calendars, bulletins and papers. The author's most valuable contribution is in the suggestions for using the newspapers, particularly in advertising religion in paid space.

**Race Relations in Chicago.** A Summary of the Report of the Chicago Commission on Race Relations. 650 pp. Chicago University Press. 1922.

The Commission which is composed of seven representative white and six representative Negro citizens and was appointed by Governor Lowden has spent about a year studying the psychological, economic and social conditions and the race relations underlying the terrific community explosion in 1919. Trained white and

Negro investigators were employed and hearings were held by the Commission. Thus a new and important set of facts is made available concerning a great typical Northern city whose Negro population increased 148.5 per cent between 1910 and 1920. The Commission makes a series of recommendations to public authorities, to the public, white and Negro, to employers, to workers of both races, to the press, to social and civic organizations, to the churches, and to other agencies. Among these recommendations is the striking one that there be formed a permanent race relations body to promote interracial understanding, tolerance, and cooperation.

*New Missionary Herald.* Boston. 1923.

The foreign missionary interests of the Congregational Church are to consolidate their magazines the *Missionary Herald*, *Life and Light*, and *Mission Studies* in a new monthly which is to have its first issue January, 1923, and be called the *Missionary Herald*. The general control will be in the hands of an Advisory Committee, composed of two representatives from the American Board and one from each of the three Women's Boards. Rev. Enoch F. Bell is editor-in-chief.

*The Return of Christ.* By Charles R. Erdman. 12mo. \$1.00. George H. Doran Co., New York. 1922.

Premillennialism has suffered much at the hands of its friends, by many distortions and perversions of this "blessed hope." A number of cults have clothed baneful teachings in this beautiful garment—made over to suit their own fancy, and have deceived many. This fact should not be allowed to rob God's people of the comfort that comes from a sane and reverent interpretation of this phase of Scriptural truth.

Dr. Charles R. Erdman, of Princeton Seminary has written this book as a harmonizing interpretation of this important doctrine—a wonderful

treatment of a difficult subject. Many who have been driven to and fro by a variety of views with reference to the program of the Kingdom may, by a careful perusal of this timely book, be led forth into a clearer light and into a joyous expectation of the glorious things that await the Church when her Lord shall come again.

*Day Spring in Uganda.* By A. B. Lloyd. 12mo. 120 pp. Church Missionary Society, London. 1921.

The wonderful story of Uganda has often been told and is here briefly told again by the Archdeacon of Western Uganda. As a mission field it is unique in being physically well developed by Great Britain and almost wholly under the missionary tutelage of the Church of England but Uganda has still a long way to travel before it becomes a civilized country. The opposing influences are pagan, Moslem and Roman Catholic, and Archdeacon Lloyd speaks plainly of the vices and weakness of African church members.

There are naturally many omissions in this brief story, which is in effect a telescopic view of the attempts to establish Christianity in British East Africa. Enough is written to give a clear idea of the importance of the Baganda in the future of Africa, the value of Christian missions, the heroism of missionaries and of many natives, the problems and setbacks to progress and the outlook for the future. It is an excellent introduction to the fascinating field.

*The Community.* By Edward C. Lindeman. 12mo. 221 pp. \$1.75. The Association Press, New York. 1921.

One of the changes in modern home mission work is in the primary emphasis placed on the community rather than on the individual. As a result many books have appeared relating to the study of community life in cities, towns and the open country. Professor Lindeman, of North Carolina College for Women, gives here such a study as a result of ten years' research and practical experience. It

is an attempt to work out a program to produce social harmony through various social, intellectual and religious factors and is therefore a compromise. Professor Lindeman gives some interesting facts and suggestions but his "Confession of Faith" is very imperfect and unsatisfactory to a Christian as it does not include a personal God, a Divine Saviour, an inspired Bible, any recognition of the Holy Spirit or even an expressed belief in immortality—and yet it is put forth by the Y. M. C. A. Press!

**Glimpses of Persia.** By M. M. Wood. 12mo. 76 pp. Church Missionary Society. 1922.

In brief snapshots we see through missionary eyes the country and people of Persia, the history, the customs, the need for Christian missions, its methods and progress. The chapters are interesting as well as informing and give an excellent idea in brief compass.

**In Christ Jesus.** By Arthur T. Pierson. 12mo. 198 pp. T. C. Horton. Los Angeles. 1921.

The epistles of Paul are here studied in a unique, compact and very suggestive way to reveal the relation of the Christian to Christ. The great Bible teacher shows that in these epistles those out of Christ are condemned, continue in sin, are in bondage to carnal lusts, forfeit blessings and are doomed to disappointment, unrest and failure, ruin and shame. In Christ they are justified, sanctified, complete, satisfied and glorified. It is a stimulating series of Bible studies.

**The Book of Missionary Heroes.** By Basil Mathews. 8vo. 280 pp. \$1.50 net. George H. Doran Co. New York. 1922.

No field of experience offers greater possibilities for stories of heroism and adventure than the lives of pioneer missionaries. Mr. Mathews is a master narrator as his lives of Livingstone and Paul clearly prove. Here he has given us stories of early pioneers such as Wilfred of Sussex and

Francis of Assisi; adventurers in the South Seas, like John Williams and Patteson; African pathmakers like George Grenfell and Alexander Mackay; apostles to Moslems like Raymond Lull, Henry Martyn and Archibald Forder. There are also stories of native Christian converts like Kapiolani of Hawaii, Khama of Africa, and Abdallah, the Moslem boy. These true stories are especially good reading for boys and give excellent material for teachers of boys and girls.

**A Noble Army.** By Ethel Daniels Hubbard. 12mo. 114 pp. Central Committee on the United Study of Foreign Missions, West Medford, Mass. 1921.

Six stories, told in a fascinating style for boys and girls of junior age, make up this little volume. Miss Hubbard knows how to make a true story read like fiction, and the lives of Robert Moffat of South Africa, Cyrus Hamlin of Turkey, John G. Paton of the New Hebrides, Mary Reed of India, Dr. Reynolds of Armenia and General Feng of China furnish ideal material.

**Evangelistic Sermons of J. Wilbur Chapman.** By Edgar Whitaker Work. 219 pp. \$1.00. Fleming H. Revell Co., New York. 1922.

Those who knew Dr. Chapman will relive many happy experiences as they read this book. Those who did not know him personally will never find a better description of him than is to be found in these last sermons delivered in 1916. They are not expository but are intensely evangelistic. Much of the personal magnetism which made Dr. Chapman a master of public assemblies still lives in this book. The sermon entitled "Your Sins" might have been used as a title for the book for it is the keynote throughout. Many luminous illustrations, gathered from the author's rich experience as he traveled over the world, show vividly the terrible effect of sin. However, before each sermon closes the somber note is lost in the effective way in which the author holds up the atoning Christ.

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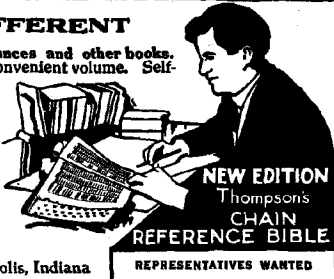
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**Demonism Verified and Analyzed.** By Hugh W. White. 155 pp. \$1.25. Presbyterian Mission Press. Shanghai. 1922.

**Preaching and Sermon Construction.** By Paul B. Bull. 315 pp. \$2.50. Macmillan Co. New York. 1922.

**On the Trail of the Peacemakers.** By Fred B. Smith. 239 pp. \$1.75. Macmillan Co. New York. 1922.

**The Message of Buddhism.** By Subhadra Bhikkhu. Edited by J. E. Ellam. 108 pp. \$1.25. E. P. Dutton & Co. New York. 1922.

**The Ministry as a Life Work.** By Robert L. Webb. 96 pp. \$1.00. Macmillan Co. New York. 1922.

**The Theory of Ethics.** By Arthur K. Rogers. 197 pp. \$1.50. Macmillan Co. New York. 1922.

**Spiritual Energies in Daily Life.** By Rufus M. Jones. 179 pp. \$1.50. Macmillan Co. New York. 1922.

**'Round the Round World.** By Paul Rader. 248 pp. \$1.50. Fleming H. Revell Co. New York. 1922.

**God's Prophetic Programme.** By J. Charleston Steen. 132 pp. 2/6. Pickering & Inglis. Glasgow. 1922.

**Nancy Ellerton's Choice.** By Cora C. Usher. 32 pp. (paper), 2d. Pickering & Inglis. Glasgow. 1922.

**The Pilgrim Preachers' Chorus Book.** By P. W. Petter and Ernest Luff, (Containing 45 hymns), 6d. Pickering & Inglis. Glasgow. 1922.

**Dramatized Missionary Stories.** By Mary M. Russell. 124 pp. \$1.00. Geo. H. Doran Co. New York. 1922.

**The Revolt Against Civilization.** By Lothrop Stoddard. 214 pp. Charles Scribner's Sons. New York. 1922.

**History of the Wesleyan Methodist Missionary Society.** Vol. LV. W. W. Holsworth and G. G. Findlay. 533 pp. 18s. Epworth Press. London. 1922.

**Our Story of Missions.** William A. Spicer. 372 pp. \$1.50. Pacific Press Publishing Association. 1921.

**The Beloved Physician and Others.** Edited by J. Peill. Illus. 159 pp. 1s. London. Missionary Society. London. 1922.

**China's Place in the Sun.** By Stanley High. Illus. 212 pp. \$1.75. Macmillan. New York. 1922.

**The Isle of Vanishing Men.** By W. F. Adler. 184 pp. \$2.00. Century Co. New York. 1922.

**Cambridge History of India.** 6 volumes. Edited by E. J. Rapson. Vol. 1, Ancient India. Maps. Plates. 736 pp. 42s. Cambridge University Press. London. 1922.

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## PERSONALS

REV. MILTON T. STAUFFER, recently Survey Secretary of the China Continuation Committee, who edited the large volume of surveys published at the time of the recent Shanghai Conference, has accepted the position of Educational Secretary of the Student Volunteer Movement. His office is at 25 Madison Avenue, New York City.

\* \* \*

DR. PAUL W. HARRISON, medical missionary of the Reformed Church in Bahrein, Arabia, now on furlough, has been elected a member of the American College of Surgeons, in recognition of the contributions he has made to medical knowledge.

\* \* \*

DR. LESTER H. BEALS, of Wai, India, who has completed twenty years of service as a medical missionary of the American Board, has been awarded by the Government of India the Kaiser-i-Hind medal given only in recognition of "distinguished services to India." Mrs. Beals is also a medical missionary.

\* \* \*

REV. JAMES J. LUCAS, D.D., and his wife, Presbyterian Board missionaries, were married in India fifty years ago, and, still on the field, celebrated on April second their golden wedding anniversary.

\* \* \*

REV. M. L. ORCHARD has prepared, under the direction of the Canadian Baptist Foreign Mission Board, a new mission study book, entitled "Canadian Baptists at Work in India."

\* \* \*

DR. JOHN R. MOTT, on his way home from China, spent some days in England in consultation with British student leaders, attended the conference at Canterbury, and then went to the meeting in Copenhagen of the World's Alliance for International Friendship through the Churches.

\* \* \*

DR. AND MRS. DAVID DOWNIE, of Nellore, South India, missionaries of the Baptist Foreign Missionary Society since 1873, celebrated their golden wedding anniversary on November 21st.

\* \* \*

DR. ARTHUR J. SMITH, for fifteen years general secretary of the Evangelistic Committee of New York City, has resigned to enter the evangelistic field.

\* \* \*

W. C. PEARCE, Associate General Secretary of the World's Sunday School Association, returned in October from a round-the-world tour.

\* \* \*

REV. G. E. LINDQUIST, for several years Y. M. C. A. Secretary for Indian Student Work, will become religious work director at Haskell Institute, representing the Joint Committee on Indian Missions of the Home Missions Council and the Council of Women for Home Missions.

(Concluded on page 1014)



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## NEW BOOKS

(Concluded from page 1011)

- Mysterious India: Its Rajahs; Its Brahmins; Its Fakirs.** (Robert Chauvelot. Translated by Eleanor S. Brooks. Illus. 277 pp. \$1.00. Westminster Press. Philadelphia. 1921.
- Drink and Drug Evil in India.** Badrul Hassan. Foreword by Mahatma Gandhi. 161 pp. 5s. Ganes. Madras. 1922.
- Report of the Church Missionary Society's Delegation to India. 1921-1922.** 148 pp. Appendices. 1s. C. M. S. London. 1922.
- An Indian Pilgrimage.** J. N. Ogilvie. Illus. Map. 240 pp. 3s. 6d. Blackwood. Edinburgh. 1922.
- India and Her Peoples.** F. Deaville Walker. 144 pp. 2s. U. C. M. E. London. 1922.
- The Indian Child's Mother.** 150 pp. 3s. 6d. Church Missionary Society. London. 1922.
- Persia.** Sir Percy Sykes. 188 pp. 7s. 6d. Clarendon Press. Oxford, England. 1922.
- Africa in the Making.** H. D. Hooper. 144 pp. 2s. U. C. M. E. London. 1922.
- History of Liberia.** Thomas H. B. Walker. 175 pp. \$2.00. Cohnhill Publishing Co. Boston. 1921.
- The Wonderland of the Eastern Congo.** T. Alexander Barnes. 323 pp. 3s. 6d. Putnam's. London. 1922.
- Triumphs of the Gospel in the Belgian Congo.** Robert Dabney Bedinger. 218 pp. 75c. Presbyterian Committee of Publication. Richmond. 1920.
- Social History of the American Negro.** Benjamin Brawley. 420 pp. \$4.00. Macmillan. New York. 1921.
- Problem of the Pacific in the Twentieth Century.** General N. Golovin, in collaboration with Admiral A. D. Bubnor. Translated by C. Nabokoff. 256 pp. 10s. 6d. Gylendal. London. 1922.
- Making the World Christian: The Essential Objectives in Missionary Endeavor.** John Monroe Moore. 323 pp. \$1.75. Geo. H. Doran. New York. 1922.
- Christian Education in China.** 430 pp. Committee of Reference and Counsel. New York. 1922.
- The Veiled Face of Jewry.** W. J. Couper. 23 pp. 6d. United Free Church of Scotland. Edinburgh. 1922.
- The Inevitable Book.** By Lynn H. Hough. 160 pp. \$1.25. Abingdon Press, New York. 1922.
- Unused Powers.** By Russell H. Conwell, D.D. 160 pp. \$1.25. Fleming H. Revell Co., New York. 1922.
- Thy Sea Is Great, Our Boats Are Small— and Other Hymns of Today.** By Henry van Dyke. 32 pp. 50 cents. F. H. Revell Co., New York. 1922.
- The Gift of Tongues.** By Sir Robert Anderson. 31 pp. 2d net. Pickering & Inglis, Glasgow. 1922.
- How to Make and Show 100 Eyegate Lessons.** By Pickering. 164 pp. 2s, 6d. Pickering & Inglis, Glasgow. 1922.

## PERSONALS

(Concluded from page 1012)

REV. DR. ROBERT LAWS, who has labored in Nyasaland for forty-seven years, and who was Moderator of the recent General Assembly of the United Free Church in Scotland, left on July 29th to return to his beloved work in Livingstonia.

\* \* \*

FONG FOO SEC, English editor for the Commercial Press of Shanghai, who has had a most interesting career both in the United States and in China, was recently the guest of the Boston Rotary Club.

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DR. SILAS MCBEE, for nearly ten years editor of *The Constructive Quarterly*, announces suspension of this publication because of his ill health.

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REV. AND MRS. FRANCIS G. PENZOTTI, representatives of the American Bible Society in the La Plata Agency, South America, celebrated their golden wedding anniversary recently in Buenos Aires.

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REV. WILLIAM S. BEARD, Secretary of the Congregational Home Missionary Society, has resigned to become "Secretary of Promotion" for the Commission of Missions, under the direction of the National Council of Congregational Churches. This Commission is to attempt the coordination of the various missionary agencies and promotional activities of the denomination.

\* \* \*

PROFESSOR G. L. MORELOCK, President of the McFerrin School, Martin, Tennessee, has recently accepted the post of Secretary of the Board of Lay Activities of the Methodist Episcopal Church South. His new position will give him wonderful opportunities for service and leadership.

\* \* \*

SADHU SUNDAR SINGH, who has been visiting various countries of Europe and the Holy Land, has recently returned to India to continue his itinerant evangelistic work. During his tour, he spoke almost daily for four months to foreign audiences that sometimes numbered as many as ten or twelve thousand people. He expects to give the remainder of his life to India and Tibet.

\* \* \*

DR. MASAHISA UEMURA, the present moderator of the Church of Christ in Japan, editor of an influential Christian newspaper in Tokyo, and pastor of a large independent, self-supporting church, has returned to Japan after a brief visit to the United States during which he attended the Presbyterian General Assembly at Des Moines.

\* \* \*

REV. FRED E. HAGIN, for some years a missionary of the Christian Church (Disciples) has recently been obliged to return to America because of ill health and is living at St. Augustine, Illinois. He is the author of an exceptionally strong book on the Second Coming of Christ, entitled "His Appearing and His Kingdom."